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INSTITVTIO THEOLOGICA  
ANDOVER. FVNDA MDCCCVII.

Ps. CXIX. 169. כדברך חביבני  
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ΑΚΡΟΓΩΝΙΣΤΩΝ

ΟΥ ΧΡΙΣΤΟΥ.









THE  
MISSIONARY REGISTER

FOR

28

M DCCC XLIII.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

---

FOR ZION'S SAKE WILL I NOT HOLD MY PEACE, AND FOR JERUSALEM'S SAKE I WILL NOT  
REST, UNTIL THE RIGHTEOUSNESS THEREOF GO FORTH AS BRIGHTNESS, AND THE SALVATION  
THEREOF AS A LAMP THAT BURNETH.

ISAIAH LXII. 1.

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LONDON:

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

PUBLISHED BY SEELEY, BURNSIDE, AND SEELEY, 54 & 169, FLEET STREET;

SOLD ALSO BY J. HATCHARD AND SON, PICCADILLY; AND BY

ALL BOOKSELLERS AND NEWSMEN.

1843.







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# Missionary Register.

JANUARY, 1843.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

## INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

THE picture which should represent the state of the world at the present time would not be materially different from that which, in our Introductory Remarks to the Survey, we have drawn for the last two or three years. Its colouring would, indeed, be more gloomy; for opinions and practices are now daringly avowed, and not reprobated and checked where they ought to be, which no wise and thoughtful man can contemplate without being roused to great solicitude for the consequences which threaten both the Church and the State.

But the distressing perplexity, which the Signs of the Times are calculated to engender in the breast of every careful observer, may perhaps find some relief in the remembrance, that although the simplicity of the Gospel has always been confronted, through the enmity of the carnal mind, by the wily sophistry of men, yet it has pleased God ever to sustain the Gospel of His Grace, and to raise it from its lowest depression: and if darkness and gloom thicken at present on the horizon, it may be a question, whether there is not rather a change of form in the impediments which are obstructing the progress of the Gospel, than any substantial difference in their nature, or any great increase of strength acquired. But be this as it may, it is unquestionably the imperative duty of Christians to examine the principles which are influencing their conduct; and to abound in prayer, for the outpouring of the Influences of the Holy Spirit to dissipate the darkness which is now brooding over the Church of Christ.

In former times, the life of the Gospel was almost immured by the very walls which men of great ability were spending all their efforts in raising for its protection. Bringing home to the popular ear the evidences which attest the Inspiration and Authority of Scripture, and the facts which prove the Divine Appointment of Christianity, so disproportionately occupied attention in those days, as to occasion the power, spirit, and internal influences of

Religion to be very inadequately set forth and insisted on, if not sometimes altogether forgotten.

We have, doubtless, great cause for thankfulness to God, if open and avowed Infidelity have at all retired before the force of Truth; and have of late been less successful in obtaining countenance from those who have any pretensions to correctness of information or judgment, however much its baneful influence may be at work among the less-informed of our fellow-countrymen. Though, indeed, the general profession of Christianity may have been respected, it must be confessed that there has been a laxity of principle, which may with reason be apprehended to endanger the progress of true Religion in the heart.

The topics which, of late, have to a great extent engrossed attention are almost in the opposite extreme to those to which we have just alluded. The Formalities of Religion—the Authority of ancient names—the Ritual and External of Christianity—and a disproportionate attention to the Circumstantial of the Sacraments, occupy so prominent a position in the teaching of some and in the minds of others, as to excite no small degree of alarm, lest the form should take the place of the spirit of the Gospel.

In the days of the Apostle, there was occasion to caution the Infant Church against *will-worship* and *bodily exercise*; and it would be affectation, to conceal from ourselves the fact of there being much need to administer the same caution in these days. And it were much to be wished, that those multitudes of intelligent and godly men who are faithful to the vows which lie upon them as Members and Ministers of the Protestant Churches would, in some fitting manner, publicly avow their fidelity to the grand principles of the Reformation—the supreme and exclusive Authority of the Inspired Word, in its real meaning and just application—Justification before God in the sole Righteousness of Christ, made ours by Faith, wrought in us by Grace—and Sanctification by the regenerating and renewing power of the Holy Spirit, in the diligent use of the appointed Means of Grace.

#### INCREASED ATTENTION TO THEOLOGICAL INQUIRIES.

There has never been a time in which Theological Questions have obtained so much of the time and attention of so large a portion of the community. If at other times the current has been deeper, it never has been more widely extended. The press has teemed with publications, which have in various degrees and directions been distributed throughout the world, and have encouraged a very general, if not a very profound, attention to Theological Subjects. The great variety of topics which are now agitating the Christian World have severally found adherents; and, at the peril of the broad fundamentals of Scriptural Truth, points of secondary importance are occupying the minds of men, and drawing them off into parties, who though, in some instances, differing but by a few shades from one another, refuse to combine

their influence and exertions to strengthen and extend the general diffusion of Gospel Truth.

#### WANT OF UNITY.

By this state of things, the Christian World has become further removed than formerly, from the unity and mutual confidence which is the happiness as well as the badge of true Christians. Want of unity is the bane which the friend of Missions has to deprecate. The whole Heathen World is arrayed, as it were, against Christianity, to which the combined effort of Christians would be but a feeble antagonist. How hopeless a task, then, must it be, to make head against it, if Christians be disunited! Even those who, on several accounts, might be expected to combine in their endeavours to send forth the Gospel among the Heathen, are in many cases indifferent to the duty, in others hesitating, and in others they refuse to co-operate.

#### AMOUNT OF CONTRIBUTIONS.

It is, indeed, some alleviation to the regret which arises from the Signs of the Times, to know that the aggregate of Collections made for the purpose of extending the knowledge of the Gospel is not much less than the sum collected in the preceding year. When the commercial distress, which has been so great and general, is taken into the account, there is much reason for thankfulness to Him *who turneth the hearts of the children of men*, that He has disposed them so far to contribute of their substance.

#### OPENING OF CHINA.

The consequences of limited or crippled resources are now in a more than ordinary measure to be regretted, inasmuch as we are hereby precluded from availing ourselves of the opening which God, in His Providence, has made for the Gospel, by granting success to our arms in China. Christians are bound to make earnest endeavours to carry the Tidings of Salvation to that singular people. But which of the Missionary Societies is in a condition to enter, on a scale proportionate to the opportunity, on the honourable duty of propagating the Gospel in China? Would it not seem that God has been overruling events for the purpose of opening to China the sluices of Christian Instruction? Indeed, it is scarcely possible to contemplate the fact of this self-sufficient race being compelled to submit to a less-restricted policy, without embracing the conviction that a Gracious Providence is designing thereby to accomplish some great events for the melioration of the religious condition of that people. Great is the responsibility which in this matter rests on us, as a Nation! Who can estimate the consequences, either to ourselves or them, if we fail to avail ourselves of the opportunity?

Let Christians, then, rise to the duty. A glorious field for Christian Evangelization is open to them. Results incalculably important may issue from a faithful discharge of the duty of

sending to the HUNDREDS OF MILLIONS of China the knowledge of Salvation through Jesus Christ. It will be a pleasing office to us, to have to record the commencement of extensive operations in behalf of this strange land. In our Number for March in the last year (see pp. 144—152) we gave some account of labours undertaken, with great promise of success, by the American Baptists, in Siam, Burmah, and Assam. The contiguity of these places to China may probably in some measure facilitate the introduction of the Gospel into that extensive Empire.

#### COLONIAL BISHOPS.

In addition to the Bishops of New Zealand, and St. James at Jerusalem, who were consecrated in the preceding year, the Episcopate of Malta and Gibraltar has been formed; Van Diemen's Land has been made a separate See; and the former Diocese of Barbadoes has been divided into that of Barbadoes, Antigua, and British Guiana (pp. 224, 391). Five Colonial Bishops have been consecrated during the year; and the sum of 69,248*l.* 11*s.* 10*d.* has been raised for the Colonial Bishops' Fund. While we observe with thankfulness to Almighty God the increased efficiency which may, by His blessing, be expected to result to the Church of England, it is the bounden duty of Christians to increase their earnestness of supplication for the diffusion of the Spirit of God on the means which are thus put into operation for the extension of the Kingdom of Christ. And it is the more important, that all *who love the Lord Jesus Christ in sincerity* should abound in prayer for the Divine Blessing; as the efforts of a Superstitious Church, aided by all the influence of Episcopal Superintendence, are put forth with renewed and increased energy.

The manner in which the operations of that body are conducted may be, in some measure, gathered from the Extracts which we subjoin.

#### ROMISH MISSIONS.

In our Introductory Remarks to the Survey of last year (see pp. 3—13) we laid before our Readers a summary view of Romish Missions. We now give an abstract, from one of their publications, of a Letter from one of their Missionaries in New Zealand, which may give some insight into the spirit in which they prosecute their labours, and the misrepresentations which they make of the labours of Protestants, as well as the fallacious colouring which they throw over their own:—

I received your Letters, which are the first addressed to me to New Zealand. I read them in a solitary chapel, at the foot of an humble altar dedicated to St. Francis Xavier. I was there, like Joseph in the privacy of his house, retired to weep for his brethren.

How this year of my apostleship has rapidly passed away!—but happily, if, during these few months, I have been able to cast on the earth confided to my care the seed which will hereafter produce fruits of benediction. But before the harvest will ripen, how many stormy days may yet arise for us and for our labours! Here, as elsewhere, the Kingdom of God suffers violence: we also have our afflictions. Unceasing calumnies are published against our Bishop and his Missionaries. They say,

for instance, that we have come to Oceania only for the purpose of taking possession of the lands of the Natives—that we are idolaters, adoring images made by the hands of men—that our religion delights in spilling blood; and that formerly we had three young men cast into the fire, because they refused to render divine honours to a statue (an allusion to the history of the three Hebrew Children in the furnace of Babylon—an example of the good faith of our adversaries, who make us responsible for the crimes of Nebuchodonosor !): they also announce to the New Zealanders, that, after a time, we will remit their sins for a sum of money. This calumny refutes itself; because it is highly ridiculous to suppose that any one would think of demanding alms from a poor Islander, who is himself a professed beggar. Yet, however destitute of probability these imputations may be, they gain some credit among an infant people, who receive as oracles every word coming from the mouth of their masters. The progress of the Gospel is impeded by these inventions, although our acts and our language already give the lie to our enemies; but we grow weary of refuting absurdities which slander is perpetually re-producing, under new forms.

The district which I am charged with is situated to the north-east of the Bay of Ialanda. I reside most generally at Wangaroa; whence I am able to visit some Tribes, not numerous, it is true, but much scattered. To pass from one Tribe to another, we have to travel by paths, sometimes marshy, sometimes very rugged, but always very narrow, and covered with fern: hence, it is not unusual for the Missionary to miss the way which he should take. Thus it happened to me one day; and I had to clamber up some perpendicular rocks for the purpose of discovering my way: beneath me were the depths of the sea; a false step might bury me in the waves. I ascended, nevertheless, with courage, struggling with the briars, exhausted with a burning thirst, and scarcely hoping for any thing from all my fatigue and danger. In my distress, I sung the Canticle, "I place my confidence, O Virgin, in thy aid!" and I had hardly finished the words, when I saw the path I was looking for open below me. At times, after a day's walking, I have been able to find in the evening only uninhabited cabins: in such a case, the Missionary's bed is easily found, but he must be resigned to bear hunger.

The journeys by water have also their unpleasantness: we perform them in light boats, or in the canoes of the islanders. At the least blast of wind we should run the risk of being sunk, if the "Star of the Sea" was not present, to protect her children. I was crossing one day, in a miserable canoe, a river of about a mile and a half in breadth; and while the people were rowing with energy, I was busily employed in throwing out with a shoe the water with which the storm was threatening to swamp the boat. A more serious danger had like to deprive us of Father Servant: he was carried out to sea in a slight boat, and driven among the reefs, where he remained for more than a day without food: he had to contend with the discouragement of the rowers, who lost all hope of again seeing their island. It is visible, that there is a particular providence for those whom God sends afar to announce his Holy Law. As we participate in the ministry of the first Apostles, we can also say that we and our neophytes have inherited the signal protection with which the Lord encompassed them. The Natives themselves have remarked that fewer persons die in the Catholic than in the Protestant Tribes.

My sister asks me what I have to suffer in these distant Missions. Have I a right to speak of sufferings, when I have only entered on the Apostolic career? Ah! let us turn our eyes, filled with tears, toward Tong-King and unfortunate Cochin-China—toward their cruelly-persecuted Missionaries: there we find true Confessors, who are a glory to the Church. I have also before my eyes, in my own colleagues, models of self-devotion; but as for myself, I do little, and my privations are light. Is it much for a soldier of Jesus Christ to sleep under the canopy of Heaven? I do so, when I am travelling. Wrapped up in my cloak, I repose upon a bed of fern, or, more luxuriously, upon the sand of the sea-shore, without fearing that the noise of the waves will disturb my tranquil sleep.

Here are now some details of my ordinary diet: I am far from mentioning them as privations. I eat sometimes pork, and sometimes potatoes: I vary these one with the other: for dessert, I have some grains of boiled maize, and this is all.

I conversed lately with a good and honest Protestant, who took pleasure in enumerating to me, in full detail, all his provisions; adding, "Have you quite as

much?" I answered him, with all plainness, "No: I have very little rice; I do not eat bread; I have only just enough wine for the Holy Mass: I renounce tea willingly, to drink only water: if I had any thing better, I should preserve it carefully for the visit of a great Chief, or some stranger. You see I am poor; but I honour myself by this poverty, which was that of the Apostles. The greater portion of the alms which we receive from Europe is consecrated to the advancement of the work of God. I know that your Ministers act otherwise: they take care first of themselves and their families; then they give their superfluity to the Mission."

I must however say, that hereafter we shall be better circumstanced. Our brother Elias, with the small means at his disposal, has cultivated a little spot of ground, and he is proud of his first harvest. We now begin to have melons, and some kitchen plants. My excursions among the Tribes make no change in my regimen. I live, like the Natives, on potatoes: if they have fish, they share it with me. They live very poorly; for they sell the fruit of their toil to the Europeans, to purchase clothes. Here the ground serves me as seat and table: little baskets, or some large leaves, supply the place of dishes and plates. We eat almost always in the open air; and sometimes we are employed during our meal in keeping off, with a little stick, with which every guest is armed, certain parasites that are both numerous and troublesome.

Next to Wangaroa, the place I frequent the most is Mongonui, where our preaching makes many converts, at least among the Europeans. A church has already become necessary there; but as the Mission cannot bear the expense, I have addressed myself to the strangers at the Bay, the greater part of whom are Protestants; and I have opened a subscription, by which I obtained, on the first day, 93*l*.

The Chief of the interesting Tribe of Mongonui is much attached to us. He lives on the lands of a fervent Irish Catholic, whence, in a little time, a further increase of the Whites will banish him, like the most of his countrymen, into the interior of the island. A long time before the arrival of our colleagues in the country, this Chief, seeing that many Tribes were embracing the doctrine of the Methodists, went to the European above mentioned, and said to him, "Thomas, why don't you go, like the others, to the Missionaries?" Thomas answered, "My mission is not here."—"Where, then, is it?" replied the Chief. "In Europe." When Dr. Pompallier came at length to Mongonui, after having founded his first establishment at the Bay of Islands—"There is my mission," said the faithful Irishman to the Chief: on which, the Islander presented his children to the Bishop for Baptism.

My great employment is, to visit in turn the several Tribes which are under my jurisdiction, in order to attach more strongly to unity those who have embraced the Catholic Faith, and to bring over the many people which heresy numbers in its ranks. Another advantage derived from these apostolic journeys is, that I can prepare for death some abandoned sick, and administer Baptism to the children in danger of dying. I feel a pleasure in giving to my neophytes the names of the persons who are most dear to me: I thus form around, as it were, a circle of friends.

The Zealanders, whose manners are already much softened, have not as yet entirely cast off their ancient prejudices. If it appears certain that a sick person cannot recover from his illness, his relations sometimes refuse him every kind of food, and, after having prepared his bed, retire and abandon him, under the pretext that "their god eats him." This manner of speaking is so familiar to the people of Oceanica, that you will hear them say at every moment, "Such a one died in battle; such another has been eaten by the god," that is, has died of sickness. But, notwithstanding this hardness of heart toward the sick, you must not conclude that they are insensible to the loss of their relatives and friends: the ancient custom of bewailing them, by tearing the body and face, is far from being abandoned. One day Isaid to a woman, "You should not disgrace yourself: you are covered with blood."—"What, then," said she, "must I do?" "Weep," said I, "and cry like the strangers."—"Ah!" she replied, "tears are not enough for true love: blood is not too much." These words affected me; and I went away repeating with emotion, "God has so loved mankind, that he has spilled even the last drop of His blood for their salvation."

When lately visiting a Tribe, which is almost entirely Protestant, I witnessed the following melancholy spectacle:—I found, in the hands of all, the Bible, translated by the Methodist Ministers into the Maori Language. The young people, proud of their



pretended knowledge, were citing and commenting at random on the sacred text. They pretended to find in it every thing they imagined, even the invention of fire-arms, the discovery of which they attributed to Jesus Christ. Now, will it be believed, that these poor people did not know that there is but one God in Three Persons; that the Word became man, and died for us?—yet their masters are in New Zealand for the last twenty years. Instruction is not the only advantage which our disciples have over those of the Protestant Missionaries: the strangers easily distinguish our catechumens by the air of candour and kindness which contrasts strongly, they say, with the harsh and savage countenances of the heretic islanders. I can also say, that our flocks give us a most filial welcome, when we visit their Tribes. On the 28th of November I was rowing toward Mongonui: a lovely sky promised us a calm sea and an agreeable passage. Toward evening, the weather became stormy, and we had to struggle against the wind and the tide. The two islanders who accompanied me began to lose courage. I rowed with vigour, and, guided by the fires of the Natives which directed us, we were enabled, notwithstanding the darkness of the night, to arrive in safety. On getting ashore, I called out: my voice was recognised: at the same instant, the cry, “Epicopo! it is Epicopo!” was repeated with delight by all my dear Catechumens, who rushed down to meet me. This word, “Epicopo,” is generally applied to our venerable Bishop; but sometimes the Zealanders give it to the Missionaries, who are, in their language, properly termed Ariki.

How often have I had cause to admire the wonderful designs of Providence, in the means which it employs to save its elect? In my journeys, I scarcely ever arrive directly at the place for which I set out: unforeseen obstacles oblige me to change my direction; and why?—to administer baptism to an infant, or to prepare for death some old person about to expire.

The following extract is from a Letter written by another Romish Missionary stationed at Tauranga:—

Recommend our Mission to the piety of all the souls who take an interest in the glory of God. I have, above all, a great confidence in the prayers of little children. Make them pray for the little children of New Zealand: tell them that the children of Oceanica are not so favoured as they are—that the great part of them have no Priests to teach them to love Jesus and Mary.

The spirit in which the Romish Missions are conducted excites a strong suspicion that unworthy principles are at work; and the proceedings of France, in some of the Islands of the Southern Seas, awaken an apprehension that the Romish Missionaries are made to subserve political purposes.

But what blessing can be expected on the labours of Missionaries, if they be not carried on in a spirit of humble dependence on the Divine Assistance, to enable them to maintain simplicity of purpose, and an unaffected desire to promote the Glory of God, by the diffusion of the knowledge of Salvation by Jesus Christ!

While, therefore, we regret the spirit which seems to be veiled under much speciousness of representation in the extracts which we have laid before our Readers, let the true disciples of Christ unite in prayer for the outpouring of the Holy Spirit on the world, that error and superstition may be made to yield to the Prince of Peace and the dominion of Truth.

#### EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action: and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the

length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

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

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

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

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## Western Africa.

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### GOVERNMENT EXPEDITION UP THE NIGER.

At pp. 17, 18 of our last Volume we gave an account of the Expedition sent by Government up the Niger; and at p. 64 we noticed the calamitous losses which it had sustained. At pp. 358—365, reasons, however, were given for entertaining a hope that important results, highly beneficial to the best interests of Africa, may issue from the attempt, however much the prospect may, for the present, be darkened by clouds of trial and disappointment.

### FUTURE OPERATIONS IN BEHALF OF AFRICA.

Notwithstanding the disastrous circumstances which attended the Government Expedition, the African Civilization Society have not abandoned the hope of being, in the hand of God, the instrument of good to Africa. In a Report made by a Sub-Committee, appointed to consider what steps should be taken for the furtherance of their object, and adopted by the General Committee, it is said—

The suggestions to which the attention of the Sub-Committee has been directed have relation to three important branches—

#### I. The promotion and encouragement of agricultural and practical science.

Your Sub-Committee, while fully concurring in the necessity of possessing at the earliest possible period an Institute of their own, and suggesting the propriety of considering the best means of accomplishing this object, recommend, in the mean time, that encouragement be continued to the Native Farm at Doomanassie—to agricultural experiments at Sierra Leone—that encouragement be afforded to Natives in connection with the Baptist Mission at their new Settlement in Fernando Po—and to agricultural experiments at Accra, Whydah, Badagry, Macarthy's Island, and other eligible spots in Africa or the neighbouring Islands.

The amount of assistance to be afforded to agricultural experiments must depend on the means of the Society; but the principles on which it should be rendered appear to be, first, that it be given, not to promote the interests of any particular Religious Bodies,

as such, but for the advancement of agriculture and lawful trade: and secondly, that while this Society, in the prosecution of any agricultural experiments of its own, can employ nothing but free labour, yet in the assistance which it may afford to native agriculture, where free labour, in its most absolute sense, cannot be procured, its endeavours may be properly directed to the introduction of whatever may mitigate the severity of human labour, and communicate improvements tending to the discouragement of slavery: both of these objects may be accomplished by the substitution of the plough and the cart, or of other labour, as that of the ox and the mule, as well as by various other practical methods leading to moral improvement; and, with this view, rewards might also be given for superior cultivation among the Natives.

II. The preparation of suitable Agents, and their appointment in suitable localities.

Your Sub-Committee recommend, that, as soon as further information may justify the measure, one or more suitable Agents be sent to Eboe and to Iddah, in compliance with the wishes of the Chiefs of those places, as expressed to Captain Trotter on the signature of their respective Treaties. The Agents selected should be acquainted with, at least, the elements of medicine, agriculture, practical science, and useful trades; but their precise capacity and duties, as well as the protection which they should receive, must be the subject of further consideration. Your Sub-Committee would extend this recommendation to the appointment of similar Agents at other eligible stations, more especially with a view to the introduction of medical and practical science.

But your Sub-Committee have regarded the more general question of the preparation of a suitable Agency for these and other purposes as of immediate and vital importance. An attentive consideration of the necessity of the case leads them to the conviction, that these objects in no way can be so completely accomplished as by a normal and experimental establishment of their own for agricultural and scientific purposes, either at Fernando Po, at the Amboises, or in some other position on the Coast, or in the immediate vicinity of the Continent of Africa. On this subject it will be necessary to have further and regular communication with Her Majesty's Government.

In the mean while, acknowledging the urgency of the case, they earnestly recommend the encouragement of Institutions for such purposes under the controul of other parties, provided they be conducted in accordance with the principles of this Society. Your Sub-Committee particularly notice the arrangements already made by the Trustees of the Mico Charity in Jamaica for these purposes. Agreeing in the principle of this plan, and recognising its value, they recommend its immediate adoption, with such modifications as may be most agreeable to the wishes of the General Committee and suitable to the means of the Society: always, however, bearing in mind, that this will not dispense with the necessity of endeavouring to form an Institution of its own; and remarking, that in case similar Institutions should be attempted in Africa by other philanthropic bodies, such Institutions would have advantages over those in the West Indies, in being exempted from the expenses of the voyage across the Atlantic, in escaping the dangers of acclimation, and in obtaining a practical experience in the peculiarities of the African Climate and Soil.

It will be matter of further consideration, whether, in the support of such Institutions, the principles and objects of this Society would be best secured by exhibitions to Students, or by salaries to Professors or Teachers, or by any other means. But it should be a condition of all assistance afforded by this Society, either to Institutions or to individuals, that an Annual Report be made of the application of the grant, and the result which has followed from it.

The Sub-Committee further recommend encouragement and assistance to be afforded to persons employed in the study and translation of the principal African Languages; for instance, to Mr. Tutschek, the Rev. Mr. Schön, the Rev. Mr. Freeman, and others.

III. The acquisition and diffusion of further information respecting the interior of Africa.

Your Sub-Committee recommend that encouragement be afforded to such experienced and properly-qualified Travellers as may be about to take journeys into the interior of Africa, either for the purposes of geographical knowledge, or for establishing a friendly intercourse with the Natives, and increasing the facilities for the introduction of civilization and the extension and security of innocent commerce: and also

that suitable rewards be bestowed on persons communicating valuable information respecting Africa, and prizes for literary productions, illustrating its history and condition.

As the means now possessed by the Society are at present inadequate to the successful employment of all these methods, the Sub-Committee further suggest that an appeal be immediately made to the Public, founded upon them; and that the Travelling Agent be authorized to urge these subjects at Public Meetings.

Another Sub-Committee has been appointed, and, among other subjects, resolved to recommend the apportionment of a certain sum for the purposes of instructing in the knowledge of medical or other science, of mechanics, and agriculture, such Coloured Agents as may, in the West Indies, volunteer their services for carrying into operation the objects of the Society in Africa: and, further—

Considering the vast importance of following up the friendly intercourse already opened between this country and the Chiefs of Eboe and of the Egarrá Country, certain individuals were deputed to look out for an intelligent Agent of established Christian character and of suitable attainments, in order to his proceeding, at the earliest proper opportunity, to those parts of Africa, for the purposes stated.

These recommendations have been adopted by the General Committee; and there is reason to believe that several very eligible individuals are now in a course of preparation for commencing their labours in Africa.

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

**B. F. BIBLE SOC.**—A grant of 30 Bibles and 50 Testaments, in English, and 20 Arabic Testaments, has been made to the Baptist Missionary Society's Station at Fernando Po—P. 18; and see, at p. 449, a notice of the Circulation of the Scriptures in Sierra Leone, and of the collections (90*l.* 18*s.*) of the *Sierra-Leone* Auxiliary.

**PRAYER-BOOK AND HOMILY SOC.**—The Auxiliary in *Sierra Leone* has remitted 17*l.* 14*s.* 7*d.*; of which, 7*l.* 18*s.* has been received in Annual Subscriptions—P. 18. The Missionaries write—

Your valuable Society becomes more and more useful in this Colony. The 350 Prayer-Books which recently arrived were all sold in three months: and I could have sold as many more, had I been furnished with them. There is a great thirst among the Natives for the Book of Common Prayer: all the Liberated

Africans, and their children, who attend our Mission Churches, as soon as they are able to read, are most anxious to obtain a Prayer-Book. It would be gratifying to the friends of our venerable Church at home could they look in on our Sabbath Congregations, and hear hundreds of this once-benighted people repeating the responses of our excellent Liturgy.

**RELIG.-TRACT SOC.**—On the application of a Native Teacher in Sierra Leone the Committee have granted 2388 Tracts and Children's Books; and a friend proceeding to Fernando Po received 1320 Tracts for circulation—P. 18.

**B. F. SCHOOL SOC.**—Two young men sent from *Sierra Leone* for instruction in the Normal School, have returned to the Colony; and are now happily and usefully employed in diffusing the benefits which they received in England, among their countrymen.

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

##### CHURCH MISSIONARY SOCIETY.

###### SIERRA LEONE.

With unfeigned thankfulness, the Committee are permitted once more to speak of this oldest Mission of the Society as pre-eminently a field which the Lord hath blessed: between 6000 and 7000 Africans, from upward of forty different Tribes, regularly assemble for Public Worship: of these, upward of 1400 are Communicants; and several thousand children are

brought up in the nurture and admonition of the Lord in the Society's Schools. [Report.

The sum of 87*l.* 16*s.* 5*d.* has been received from this Association last year: of this, the Liberated Africans had contributed 43*l.* The total amount received by the Parent Society from this Association is 1973*l.* 0*s.* 3*d.*

See, at pp. 104—114, 163—174, 413,

414, 449—455, 501—508, many details of proceedings in the Mission; at pp. 64, 174, 224, notices of Missionaries, and death of Mr. and Mrs. Reynolds, and Mrs. Gollmer; and, at pp. 100, 101, 395—397, 434—436, Obituaries of Mrs. Schmid, Mrs. Gollmer, and Mr. and Mrs. Reynolds.

#### Labourers.

The Rev. John U. Graf and Mrs. Graf, the Rev. Henry Rhodes and Mrs. Rhodes, the Rev. Christian Theophilus Frey and Mrs. Frey, the Rev. Charles Andrew Gollmer and Mrs. Gollmer, and Mr. John Reynolds and Mrs. Reynolds, arrived at Sierra Leone on the first week in Dec. 1841—The Rev. John W. Weeks and Mrs. Weeks embarked at Gravesend on the 16th of March last, on their return to Sierra Leone, and arrived there on the 2d of May—Mr. N. Denton, and Mr. and Mrs. Peyton, landed at Portsmouth on the 23d, and Mr. and Mrs. Ilott on the 26th of June—and the Rev. F. Bültmann arrived in England on the 20th of October—Pp. 174, 223, 352, 431, 519.

#### Stations.

**Freetown—1804**—John Pope, Wm. Marsh, *Nat. As.*; Thomas King, Richard Bowley, *Nat. Schoolmasters*; George Nicoll, *District Visitor*; Harriett Williams, Sarah Jones, *Schoolmistresses*. Rev. J. F. Schön arrived in England on the 25th of Jan. 1842. Communicants, 89—Schools, 4. Scholars: Boys 297, Girls 140, Youths and Adults 342—Pp. 19, 120.

Our Day and Sunday Schools are increased, our Congregations enlarged, and the Great Head of the Church seems to be eminently blessing our *work of faith and labour of love*. I am sure that the hearts of the friends of Missions at home would be melted into love and gratitude could they just look in upon our Sunday School in Freetown, and see about 270 Africans assembled, learning to read the Word of God. [Mr. Peyton.

**Christian Institution—1828**—Edward Jones, *Superint.*: Wm. David, *Nat. As.*; George Nicoll, *Monitor*. Students, 27—Pp. 19, 20; see, at pp. 441—443, a notice of a separate Fund being opened for defraying the expense of erecting New Buildings for the Institution.

Samuel Crowther, a Native, who has for some years been an Assistant Teacher in this Institution, and who accompanied the Expedition up the Niger, has come to England, with the view of being prepared for Holy Orders.

After the destruction of the noted Slave Baracoons on the river Gallinas, by Capt. Denman, of H. M. Brig "Wanderer," in December 1840,

Gomez, an influential Chief of that district, consigned his two sons to the care of Capt. Denman, with an earnest wish that they might be educated in Sierra Leone. At the request of the Lieutenant-Governor, they have been received into the Institution. Although they have not been sent to be trained as Christian Teachers, yet it may be hoped that a Christian Education may, by the blessing of God, render them important instruments in furthering the progress of the Gospel, when they return to their own country.

The events of the past year have added greatly to the importance of this Institution. The conviction that it must be chiefly through Native Agency that Africa is to be benefitted, has gained ground. The willingness of the Chiefs and Tribes in the interior to be taught by their own countrymen has been demonstrated; and additional evidence has been afforded of the capacity of the African mind both to receive and impart instruction.

The chief hindrances to the full efficiency of this Institution, hitherto, have arisen from the frequent changes in the Superintendants, and the inadequate period during which the Youths remained under instruction; arising from the prejudicial character of the climate to European Constitutions, and the great demand for Schoolmasters in the Colony rendering it necessary that a Student should be removed from the Institution as soon as in any degree qualified for the office. The present Superintendent being of African descent—and a prospect, which now presents itself, of obtaining the services of another Clergyman, also of African birth, to be associated with him—afford ground for hope that the first hindrance may be removed; and the increase in the number of Students will obviate the second. For carrying out this arrangement, however, additional accommodation must be provided. The Committee also have, with regret, to state, that the dilapidated condition of the present building renders it absolutely necessary that a new building should be erected: and though this cannot be done without a considerable outlay, they confidently trust that a measure so essential to the best interests of Africa will not be suffered to be delayed for want of the requisite funds. [Report.

**RIVER DISTRICT**—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with an Out-Station at *Benguema*; lying E and S E of Freetown, from  $3\frac{1}{2}$  to 20 miles—John U. Graf, David H. Schmid, Henry Rhodes: W. Young, F.W. H. Davis, *Cat.*; John Attarra and 13 other *Nat. As.*; Susannah Crowther, *Nat. Schoolmistress*—Communicants, 601—Schools, 20. Scholars: Boys 768, Girls 620, Youths and Adults 1154—P. 20.

**MOUNTAIN DISTRICT**—comprehending

*Church Missionary Society—*

*Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and S E of Freetown, from 3 to 6 miles—John W. Weeks, John Warburton, Niels C. Haastrup, Charles T. Frey, Charles A. Gollmer: James Beal, *Cat.*; Matt. T. Harding and 11 other *Nat. As.*—Elizabeth Attarra, *Schoolmistress*—Communicants, 676—Schools, 20: Scholars; Boys 657, Girls 592, Youths and Adults 985—P. 20.

*SEA DISTRICT—Kent*: the most southern Station in the Colony: 40 miles from Freetown—Henry Townend, *Cat.*; Joseph Bartholomew, James Barber, *Nat. As.*—Communicants, 48—Schools, 4: Scholars; Boys 87, Girls 91, Youths and Adults 163—P. 20.

*Female Education*—The importance of providing a superior degree of Education for African Females has been repeatedly and strongly pressed upon the attention of the Committee: few measures would tend more effectually to raise the character of Native Society. In the hope of accomplishing, in some degree, so important an object, the Missionaries have been requested, where circumstances will admit of the arrangement, to receive into their houses two or three of the most hopeful Girls from their respective Schools, with a view to their further training.

*Mission of the Colonial Government to Teembo*—The Colonial Government of Sierra Leone has for some time been desirous of strengthening its relations with the Foulah Country. A similar wish had been repeatedly expressed by the Foulah King. With a view to this object, it was resolved that an Embassy should be sent from Sierra Leone to Teembo, which is situated about 250 miles in the interior, on one of the tributary branches of the Niger; and, at the request of the Lieutenant-Governor, permission has been given to Mr. Thomson, of the Timmanee Mission, to conduct the Embassy. Independently of the primary object of the Embassy, it is hoped that it may subserve the more important purpose of extending Christianity and Civilization.

*Niger Expedition*—The Expedition, as had been arranged, was accompanied by the Rev. J. F. Schön, one of the Society's Missionaries, and Samuel Crowther, a Sierra-Leone Native Catechist. The immediate objects of the Expedition were imperfectly accomplished, owing to the distressing effects of the climate on the health of the officers and crew. It pleased God, however, graciously to preserve the lives and health of Messrs. Schön and Crowther. Both kept Journals of their proceedings; which, with the sanction of the Board of Admiralty, are published by the Committee in a separate form, and establish some important facts connected with the evangelization of Africa. It has long been felt by the Committee, that the climate of West Africa presented an insuperable barrier to the extensive propagation of the Gospel in that country by European Agency, and the truth of this has been painfully illustrated by the results of the Niger Expedition. The necessity of a Native Agency for christianizing Africa is now manifest; as is also the necessity of reducing to writing the principal Native Dialects, as the media of imparting knowledge. Impressed with these considerations, the Committee have come to the decision, that further measures should be adopted to train Natives in Sierra Leone, with a view to their being employed as Teachers of their countrymen; and also to fix the most considerable Native Dialects, and make Translations into those Dialects for Missionary purposes. How far it may be in the power of the Committee to carry out these views, must, under God, depend on the pecuniary aid which they may receive from their friends. They are, however, fully convinced, that it is only by prosecuting these objects with all the efficiency and on the most extended scale practicable, that, under the Divine Blessing, Africa can be delivered from the horrors of the Slave-trade, and that the Gospel and its concomitant advantages can be extensively imparted to that deeply-injured and afflicted country.

[Report.]

*TIMMANEE COUNTRY—Port Lokkoh*: a Native Town, about 40 miles from Freetown: Population, 2500—Christian F. Schlenker: W. C. Thomson, *Translator*; George Metzger, *Nat. As.*—School, 1: Scholars; Boys 20, Girls 6—Pp. 20, 21, 53—59.

*Summary.*

Stations, 14—Labourers, 62; being 12 European and 1 Country-born Missionaries, 9 Catechists, 36 Male and 4 Female Native Assistants; of these Labourers, 41 are married, and 3 Missionaries, 4 Catechists, and 1 Surgeon are at home—Average Attendance on Public Worship, 6835—Communicants, 1414—Scholars, 5949: being, Boys 1829, Girls 1449; Youths and Adults 2671.

## WESLEYAN MISSIONARY SOCIETY.

## GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821—Wm. Fox: John Gum, *Nat. As.*—Members, 286—Scholars: Male, 125; Female, 65—P. 21.

*Macarthy Island*: 300 miles up the Gambia—1832—Wm. Swallow, Samuel Symons: John Cupidon, Pierre Sallah, *Nat. As.* Mr. Symons arrived at St. Mary's on the 20th of December 1841—Members, 266—Scholars: Male, 32; Female, 30—Pp. 21, 224, 311.

The Institution for educating the sons of Native Kings and Chiefs being completed, Mr. Fox says of his visit to several influential Chiefs, for the purpose of inviting them to send their children for instruction—

I visited Santigebea, a powerful Chief of Nyabantan, and also Naman, king of Kattaba. I afterward proceeded up the river as far as Fatatenda; and paid a visit to the Chief of Badari, about ten miles, inland on the south bank. On arriving at Fatatenda, I found the kingdom of Woolli in so very disturbed a state, that an insurrection was expected. The King of Woolli, however, hearing that I was at Fatatenda, sent horses and messengers to conduct me in safety to Madina, about 24 miles distant. The day after, I ventured on a visit to the notorious and desperate Chief, Kimmington, who resides at Dounkasin, Upper Nyana; 22 miles from Madina. I have been treated by the Chiefs and people with great civility, and in some instances with real kindness. I have now no doubt that the result of these visits, if followed up, will be, that we shall shortly have in the Institution half-a-dozen or more royal pupils. Some of them are already making preparations for coming to the Institution; and when they are ready, Mr. Swallow will either fetch them himself, or send a messenger for them.

The Report states—

The Foulah School at Lindoe Town, which has recently been commenced, promises well. Mr. Swallow remarks:—"We have about thirty children, as a beginning, in school; and hold Divine Service every Sabbath in one of the cottages, principally designed for the good of the Foulahs, their town being close behind the Lindoe Village."

## SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Raston, Samuel Annear. Messrs. Raston and Annear arrived at St. Mary's on the 20th of December. Rev. Thomas Dove, and Rev. Henry Badger, reached the English Channel on the 18th of August—Members, 2371—Scholars, 1462—Pp. 21, 22, 224, 311, 431.

The intelligence received at Sierra Leone respecting the recent efforts of British Philanthropy in behalf of Africa has induced numbers of the Liberated Africans in that Colony to carry into effect their long-cherished wish to return to their fatherland. Something more than two years ago, a party of Natives of Eyeeo or Yarriba, known in the Colony by the name of Akús, from their use of that native term in common salutation, purchased a condemned slave-vessel, engaged a White Man to navigate it, and proceeded to Badagry on the borders of their native country. Great fears were for some time entertained in England respecting their safety; but the result has shewn that they were protected by a higher than human power. They obtained favour in the sight of the people of the place. Many of the party, having been Members of our Society at Sierra Leone, began to make known the glad tidings of Salvation: an impression has been made by their simple statements; and one of the principal Chiefs of Badagry has united in their request that a Missionary be sent to them. This request was conveyed in a Letter, countersigned by Warraru, the Governor of Badagry. [*Report.*]

The following is an abstract of the Letter:—

It was my desire to write to you, hoping it may not offend you. True, by the providence of God, I was once brought to (that part of) Africa where the sound of the Gospel is, and I have seen and tasted the blessedness of Jesus; and now I asked permission, by the name of the Queen, to go to my native land, and it was granted: so I took a passage by the "Queen Victoria;" and, by the goodness of the Lord, I arrived there in safe; which I do think, as I have already seen it, that the place is very good: no war is there; no, nothing of such kind is there: so I humbly beseech you, by the name of Jehovah, to send one of the Messengers of God to teach us more about the way of Salvation; because I am now in a place of darkness where, no light is. It is to bring our fellow-citizens into the way which is right; and by so doing, if the Lord will have mercy, to broke that stony heart from them, that they may attend to the words which I have spoke to them. Some of my family-children, which arrive with the Brig "Margaret," wishes the children to be instructed also. So I humbly beg of you, that you be good, and kind, and take pity on us, and send one servant of Christ to instruct us: by so doing, if we ourself well instructed, I will try to speak to them the same as I have been instructed, and by so doing the place will become the land of the Gospel: hoping you must not be afraid to send us one. If any thing matter to him, we will stand: we will take good care of him, as our father and mother. Hoping our few observations will find you and also your

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family in good of life, as it leave me at present. Sir, the Governor of Badagry his compliment to you, and he is very glad to hear the Word of God. He understands English well.

The Liberated Africans have raised 75*l.* toward the expenses of a Mission at Badagry; which, together with the fact of many Members of the Society having gone to settle there, has induced the Committee to direct that a Missionary, the Rev. Thomas Rowland, jun., be placed at Badagry. Mr. Rowland proceeded to Gravesend, to embark for Cape Coast, on the 23d of December—P. 120.

Every department of the Mission affords indications of prosperity. Although many of our people have emigrated, the aggregate number of Members is considerably greater than last year. Much has also been done in providing commodious and substantial Places of Worship. As an instance of the desire for improvement which is growing up among this people, they have raised, by contributions, upward of 120*l.* toward the purchase and establishment of a Printing-press. [Report.

## GOLD COAST, AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with Out-Stations: 1835: John Watson, jun.—*Annamaboe*: Wm. Allen—*British Accra*: Samuel A. Shipman—*Ashantee*: Thomas Birch Freeman, Robert Brooking. Rev. T. B. Freeman and Rev. Robert Brooking arrived at Coomassie on the 13th of December,

## BAPTIST MISSIONARY SOCIETY.

## FERNANDO PO.

*Clarence*—1841—Thomas Sturgeon. Mr. and Mrs. Sturgeon embarked for Fernando Po on the 16th of December, 1841, and arrived there in safety. The Rev. John Clarke and Dr. G. K. Prince left Fernando Po on the 3d of February 1842, with the intention of sailing to England. By their ship being struck with lightning, and otherwise injured, they were driven by stress of weather to Demerara, where they landed on the 10th of April. They arrived in London on the 8th of September—Pp. 24, 64, 392, 519.

Fernando Po is an island on the West-coast of Africa, situated in the Bight of Biafra, about twenty-five or thirty miles from the continent, a little to the south-east of the mouths of the great river Niger. It is about thirty-five miles in length, by about twenty miles in breadth. The centre is mountainous; the highest part being about 9000 feet above the sea; and descending gradually toward the coast, where, on the northern part of the island, is the town and harbour of Clarence. This

1841. On the 23d of the same month, Mr. Henry John Wyatt proceeded to Gravesend, to embark for Cape Coast; at which place, on the 7th of April, he died—Catechists and Readers, 20; Salaried Teachers, 13—Members, 690—Scholars: Males, 224; Females, 92—Pp. 22—24, 120, 224, 431: See, at p. 174, a notice of Beecham's "Claims of the Missionary Work in Western Africa"; at pp. 414—416, the King of Asbantee's Reception of the Missionaries; and, at pp. 455, 456, 533, 534, many particulars of the Mission. In allusion to the reception with which the Missionaries met, the Committee say—

These events are well calculated to awaken lively feelings of joy. In such feelings the Committee largely participate; but they do not forget that the battle is yet to be fought. With the Missionaries, who represent themselves as keenly alive to the difficulties and dangers of their advanced position, the Committee would prepare their own minds, and call on the friends of the Society to prepare theirs, for temporary disappointments, discouragements, and delays. The history of the Christian Warfare in every age, from the days of the Apostles, forbids the expectation that the Powers of Darkness will surrender one of their inmost citadels without a struggle. The contest may be severe; but this is the encouragement of the Missionary Hosts—they are engaged in no doubtful contest—Ultimate and complete success awaits them; *for the mouth of the Lord hath spoken it.*

harbour is sometimes visited by European and other vessels trading with the neighbouring continent for ivory and palm-oil; and by Government vessels employed in the suppression of the nefarious traffic in slaves, which, until lately, was carried on in the river Bonny, at Cameroons, and other parts of the adjacent coast, to a fearful extent. The population is stated to be 10,000 or 12,000, and by some 15,000.

Amid all the discouragements that have attended the efforts of the British People for the civilization of Western Africa, from the trial of upward of a year, it seems on all accounts desirable to make Fernando Po the first of a series of Stations, which, it is hoped, may ultimately reach into the interior. It may be used also for the purpose of acclimating future Missionaries, and as a healthy refuge for invalids from other parts of the coast; whilst a population of some 12,000 Natives (Adeeyahs) form an ample field for Missionary exertion. Here our Brethren Clarke and Prince have laboured; visiting, as health and opportunities allowed, Bimbia, Cameroons, and other places on the neighbouring continent, where the people have



welcomed them with the liveliest expressions of interest. Bible Classes have been formed at Clarence (the principal town of the Island), with about 50 members; and a School has been opened with 70 children. There are also 70 Inquirers; five have been baptized; and the congregation is between 200 and 300 persons. As a proof of the deep interest taken by these poor people in the evangelization of Africa, about 55*l.* has been collected—18*l.* for the African Civilization Society, the remainder for the Baptist Mission. The 18*l.* was collected by the personal application of our Missionaries—the remainder was given by the people unasked.

[Report.

I have just had given me the most fearful accounts of the state of the Affiks at Old Calabar. I forward them to you, to make you acquainted with the horrid cruelties of a people for centuries engaged in trade with Europeans.

The late Duke Ephraim Nyamba gave orders on his death-bed that no person should be put to death on his account. This was an enlightened Chief: he could read and write, and had also visited England. He had large transactions with the Liverpool merchants; and appears to have been esteemed by them for his good sense and amiable qualities. After his death, some of his friends seconded his efforts to preserve life, by pretended messages from the late Duke to his successor Duke young Nyamba: several tales were invented to confirm the message from the dead. The Chief replied, that he could not depart from the customs of his ancestors. They had always put men and women to death at the burial of a Chief or a Gentleman, and most assuredly a large sacrifice should be made for the late Duke. The victims were then prepared, and in a particular part of one of the houses of the late Chief the grave was commenced. The mouth of the grave was something like the hatchway of a vessel, and the inner part was hollowed under ground for some yards. At the one end a complete cavern was formed for the corpse of the Duke, and this part was laid with valuable cloth. When all was ready for the interment, FIVE of the youngest of the wives of the late Duke were brought to the grave, and their legs and arms were most cruelly broken. The corpse was next put into its place. Then six free men were compelled to eat each a poison-unt, which soon caused death. They, too, were placed near the corpse. Then began the sacrifice of slaves: about fifty fell victims; and the outer hole was filled up on the living and the dead. Still the sacrifice went on; but was now removed to the bush behind the town, as the ship-captains objected to its taking place on the beach by the side of the river, the former place for the completion of the offerings. Victims were supplied by free men and dependent

Chiefs, and for a full week some were sacrificed daily. The bodies were left for the birds of the air and the beasts of the field to devour. The horrid scene ends in the erection of a "Juju" house by the side of the river, in which are placed broken sofas, tables, chairs, dishes, plates, &c., all they think the dead man may want in the other world; but all completely broken, lest any on earth should think it worth their while to carry them away. A flag is hoisted above the Juju-house, and the place is sometimes visited by the friends of the deceased. The name they give to the idol they worship is Abassi; but yet they say Abassi lives above the clouds, and that their piece of wood or other idol is but to represent their god.

The shark, the alligator, and the African boa, are also worshipped; and human sacrifices are frequently offered to them. The Duke, when applied to for a victim, points to the first slave he may chance to see passing by. The Fetish men pursue; and if the pursued be not too light of foot to be easily caught, he is soon knocked on the head, and becomes an offering to the idol.

Sometimes a free man is charged with a crime for which his life becomes forfeited. In this case he gives his head slave; and the poor wretch suffers either in the public market-place, or is offered in sacrifice for the crime of his master. Those hung up in the market-place are allowed to remain until they drop to pieces from decay.

On very particular occasions, the Juju-men, that they may proceed with their deeds of darkness, require the under jaw-bone of a human being. A slave is fixed upon—he is seized, thrown down, and held fast. One of the Juju-men then proceed to cut out by the joints the under-jaw. It is speedily done, and the poor creature is left to bleed to death. An hour or two usually ends his sufferings on earth. The jaw, after the Juju has been made, is hung up, as itself a sort of Fetish, at the door of one of these servants of iniquity.

At the death of the Duke young Nyamba's daughter, twelve were put into the grave beside the corpse, and twelve were slaughtered in the bush.

[Rev. J. Clarke.

In pleasing contrast to these painful facts, Dr. Prince has supplied the following narrative of the proceedings of one of his inquirers:—

J. W. Christian has originated a social Prayer Meeting, for which he opens his house every morning and evening at five o'clock. His example has been followed by two other Brethren, and the attendance is very numerous and regular at each. The conduct of Christian continues to develop a converted character: the heavenly love with which he has been inspired burns actively, and seeks, according to its nature, to spread toward surrounding objects

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I shall illustrate this by an extract from my Journal. J. W. Christian returned from his excursion to two of the Boubie Towns on the eastern side. When he went, his diffidence concealed his principal motive for going, and he spoke of it as a trading excursion. He left Clarence in a canoe, accompanied by three boys; arrived at Bani (a Boubie Town) about six P.M., and there met Negroes from Clarence, and summoned them to prayer.

The following morning he departed for Bassaka-too, and there assembled his boys and some Clarence people to prayer: three Boubies also joined the company. At mid-day he walked three miles along the coast, to see the Chief; and unexpectedly met three Kroos, one of whom was formerly his servant, and had run away twice. Kroos, who resort to the woods, become freebooters upon the Boubies, and commit all manner of licentiousness and depredations. The king, Wi-ar-ri-rup-we, came, and inquired if Christian wanted to trade: being answered in the negative, and told of the disinterested errand on which he had come, he could not apprehend that motive, was very suspicious, and rather fearful of Christian as a Juju-man who harboured some sinister intention which would be injurious to him: at last he began to credit Christian, who continued to decline all trade, and told him that he did not come to meddle with his wives either, nor had rum, but only a little tobacco to "dash" him, and that he came purposely to apprise him of two White God-men having come to Clarence, all the way from their own country, just to teach the Boubies God-palaver, and their children the White-man's Book: he therefore had to propose to the king, that he should order a house to be prepared for the Missionaries, because they are not used to sun and rain. The proposition was instantly acquiesced in, and the option of a spot granted. Christian selected one which happened to comprise a portion upon which some sacred grass was growing. The King demurred a little to the surrender of this; but relinquished it with good will when assured that there was no god there, and that the White Men would tell him better. After listening to a pious exhortation and a prayer offered by Christian, the king went away much pleased, promising to return the next day to construct the hut. He was as good as his word; and made an early appearance with a large concourse of his people, who began to clear away the herbage, &c.; Christian setting the example upon the sacred grass. Wi-ar-ri-rup-we did not say a word about a recompence either for the land or for the edifice, nor did he at any time beg of Christian. The presentation of two leaves of tobacco pleased him, and he was not discontented that Christian

had no rum to give. He welcomed "good men," and told the grievances which he and his people are accustomed to suffer from ordinary visitors and traders. When the chosen spot had been cleared, Christian again addressed the crowd, and prayed. All behaved well; and were unanimous in a declaration of their purpose to follow the example and counsel of their Chief, whenever he might sanction the removal of their children to Clarence for book instruction, or adopt any reformation in their own locality. On Sunday, the King returned with many of his "Gentlemen" and other subjects, bearing presents of fowls; which Christian would not receive on that day, and explained his reasons: they were afterward accepted.

There was one miserably diseased man full of sores, the features of his face destroyed: people kept aloof from him, and he was an outcast among his brethren. Christian took especial notice of this man, gave him tobacco, invited him to sit near him, and drank of some palm-wine from the same gourd—an act which not one of his countrymen would do. The man felt this kindness very sensibly, and brought, as a token of gratitude, one egg, alleging that he had nothing better to present: he was told that nothing was required, but that the egg would be received with pleasure, and that Christian regarded him as his friend. This excited great astonishment in the Chief and his company; and they reasoned—"What sort of man is this? He does not come here for any thing; and lets that sick man come near him, and drinks Topee with him." One man commended himself to Christian by saying that he had but one wife. "Then," said Christian, "you are all the same as I, and you shall fix the posts of the house:" others, who advanced to do so, were rejected, because polygamists.

Whilst Christian was narrating this story, a bamboo palm-tree, which had been trimmed of its lower branches, arrested my attention, by the beauty of its terminal branches bending over like a plume, and waving gracefully in the gentle morning-breeze. I drew Christian's attention to it, and inquired whether he saw any beauty in it, and whether the objects of nature imparted delight to him. He did not immediately understand me; but presently said, "When I look on these things, they make me feel very curious; and cause me to think of the miracles of God, which they did not use to do. Now, when I cut through the stem of a plantain-tree, though I see nothing upon the cut surface, I know that thence will spring leaves and fruit, and I wonder. When I go among the Boubies, I feel sorry for them, and say to myself, 'These people are waiting the Judgment, and they don't know it;' and when I see them busying themselves in nothing but the acquisition of some of the poorest things of this world, I

reflect upon the vanity of the best, and despise my own clothing and the abundance of my own comforts, and conclude that nothing but heaven is worthy of pursuit."

Some of the Boubies told him that they did not believe in all their superstitions; but that they must go on with them, for they cannot attain certain ends without countenancing them. Christian prayed and conversed with them; and had such a lengthy succession of hearers, and found so much satisfaction in his occupation, that he did not feel hungry or break his fast till 5 P.M.: he then cooked what he had brought for himself, and invited others to partake: by doing so, they gave great proof of their approbation of him. On the Monday, his entertainers returned with a large supply of fowls, yams, wine, and some eggs also, as a "daah"; and when he bade them farewell, three days after, a large fowl was presented, of a breed that they refuse to sell, assigning as a reason, "that kind too big to sell": this fowl Christian has requested us to accept of him.

He despatched his Clarence attendants with the canoe in which they came, and some articles to return home with, and then to bring back one of his sheep which he had bargained to exchange for a canoe; and he then took leave of the Bassa-ka-too People, promising a return, and pushed on to Ba-ka-ka: the passage occupied six hours. On Friday, the Chief made his appearance, with his wives, boys, and about fifty of his people, who brought palm-wine, deer, &c., on purpose to trade with the new comer.

This man's name is Bo-wi-e: he had purchased from Christian, twelve months since, a dog; and had stipulated to pay 500 yams, 20 fowls, and a large quantity of palm-oil. When spoken to about it, he acknowledged the claim, and was willing to discharge it. Christian told him, that he had not come upon that business, but to acquaint him with the arrival of two God-men at Clarence, whose intention it was to visit all the native towns: and as to the debt, he remarked, this time not like old time: people ask too much from Boubie when they trade; and that he would not accept the entire debt, but be content with a moiety, and would even give that up if he could not settle it conveniently. This made Bo-wi-e suspicious of his creditor, and he seemed to be in awe of him; but Christian re-assured him of his sincerity, and made so light of the debt, that he was at last believed when he declared, that, rather than be paid, he would prefer the building of a house to receive the Missionaries. A hearty consent was given to the raising of one; and to accommodate Christian while he superintended the work, the King had a shed put up.

At this place Christian met a Native who had dwelt some time at Clarence; whom he exhorted to communicate to her townfolk what

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she had there seen and heard, and calculated to make them desire the like advantages. Not fewer than 500 assembled, to hear him, taking their seats upon a rising slope. When Christian took leave, the posts of the hut were planted, and the material for completing it was upon the spot. Bo-wi-e said, that if Christian would return, he would afterward send one of his own sons to learn book: but he was disposed to be incredulous of the promised return, and explained his doubts by the repeated want of good faith in those who have before visited to trade. Christian came away without taking any part of the debt due to him by the Chief, and departed with many tokens of good-will.

By eventide he regained Bassa-ka-too, and there expected to meet those who had been sent away for the sheep; but had the mortification of hearing that they had not proceeded further than Bani, and were on shore there, and had reported that the canoe and the property in it had been lost by drifting from anchorage: but the thievish, deceptive habits of the boys gave room for suspecting them of having appropriated all the property: the canoe was espied a long way out at sea, opposite to Bassa-ka-too. With some difficulty, Christian persuaded some Natives to put out for it. When brought ashore, it contained nothing; and since returning to Clarence, Christian has detected his monkey-jacket, which was part of the property entrusted, on the back of a stranger, who says he bought it of one of the said boys. Christian waited at Bassa-ka-too till yesterday morning, still hoping for the arrival of the barter for the new canoe; but having waited in vain, he departed for Clarence, declining to take it, and leaving his cooking apparatus and cutlery as pledges that he would return and take all away. The people of this town had continued the construction of the house, during his progress more eastward, and while he sojourned with them in returning. He arrived at Clarence this afternoon; and, shortly after, came to pay his respects and relate his adventures to us. Christian, together with Phoebe Christian (Christian's wife), Joseph Wilson, Peter Nicolls, and Mary Ann Duroo, were baptized yesterday morning. We afterward had the spiritual feast in commemoration of our Redeemer's sacrifice for sin.

Mr. Sturgeon writes—

A pleasing transformation in the state of things has taken place within the last month. The number of inquirers is now 100; and among these I trust there are many who will shortly give themselves entirely to the Saviour. On Lord's Day I baptized three persons in Water-Fall brook.

The humility, piety, and prayerfulness of the three persons now united to the small Church at Clarence compel me to conclude that they are *trees of righteousness, the planting*

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*of the Lord, that he may be glorified.* There is such a general inquiry here for Salvation, such a thirst for the Word of Life, spirit for prayer and the Means of Grace, that seem to portend a speedy outpouring of the Holy Spirit. The song of the drunkard is changed for the songs of Zion: strife, revelling, and profligacy, are superseded by peace and love. One of the persons I have baptized was a ringleader of drunkenness, dancing, and public sports, previous to the arrival of Mr. Clarke and Dr. Prince: now he is at least a comparative pattern of holiness and activity. As he holds a respectable situation, has superior abilities blended with active habits, he promises to be

very useful in spreading the Gospel in this uncultivated land. One of the most pleasing evidences of the prosperity of our cause is the increased efforts of the people to bring sinners to the Saviour. Our friends are going in all directions, reading, talking, and praying with the people. Among these itinerants there is a Peter Nicolls, who is the joy of my heart. I am frequently put to the blush while witnessing the fidelity, plainness, and vivacity of this poor man, in his exertions to bring sinners into the fold of Christ. Another of our Brethren has what he calls Family Worship at five in the morning. I have sold upward of forty Testaments—the larger size at 1s., and the smaller size at 9d.

#### GERMAN MISSIONARY SOCIETY.

It was stated, at p. 24 of our last Survey, that plans had been proposed with a view of resuming the Missions in Western Africa, which, through the repeated losses sustained by the Society in the death of their Missionaries, had been suspended. In pursuance of these plans, the Rev. Mr. Riis,

Rev. G. Widman, and George Thompson, proceeded, in May last, to Antigua; and arrived there in July, where they are making arrangements for taking with them some Negroes to the scene of their future labours in Africa—Pp. 392, 431.

#### AMERICAN MISSIONARY SOCIETIES.

##### *Baptist.*

**LIBERIA—Edina,** at the southern extremity of Liberia: 1839: Ivory Clarke: Lewis K. Crocker (or Kong Koba), *Nat. As.*—Scholars, 65—*Bexley*, 6 miles above Edina: John Day: Scholars, 15 to 20. There is at present no Missionary at *Madebli*. Mr. Constantine, being greatly enfeebled by disease, left Edina, with Mrs. Constantine, for America, *vid* Monrovia, in October; but was so far recovered by a few weeks' detention there, and a subsequent voyage to Cape Palmas, that he returned to Edina near the beginning of the year, and was expecting to proceed to *Madebli*. He was, however, too unwell to allow of his remaining in Africa, and, in consequence, returned to America—Pp. 25, 26, 272.

Mr. Clarke, beside preaching in different native villages, has been engaged in the study of Bassa; and in teaching the Edina School, which was in a prosperous condition. Two of the Scholars were baptized, and two others give encouraging evidences of piety. The Coloured Missionary at *Bexley* labours with great industry and success, both in preaching and teaching.

The Mission have at different times suggested several localities, which it is desirable to occupy. One of these is *Tradetown*, which was lately visited by Mr. Clarke. The inhabitants are unusually intelligent, can generally converse in English on common subjects, and are anxious to receive instruction. Ten of the Scholars at Edina are from this village; and

others would be sent, if they could be received. The claims of the *Peasey* (or *Kpese*) Tribe, 80 or 100 miles in the interior, who speak the *Mendian* Language, have also been presented to the consideration of the Board. [Report.

Our School at Edina is in a prosperous state. Five of our largest scholars we hope are Christians, and others appear to be thoughtful about their state. They seem to feel much for their people, and say that they intend to go and teach them as soon as they are qualified. Today we had a Public Examination of our School. The scholars were examined in reading, both in the Bassa and other languages; in Geography, English Grammar, and Arithmetic. My own expectations, and I think those of all present, were more than realized. *Kong Koba* is now our principal Teacher: he does remarkably well, and is a worthy man, and a valuable assistant to the Mission. We have also employed as a Teacher in the School, a young man who was taught, to some extent, by Br. Day, and does well. I have engaged *James Alexander*, who was with Br. Crocker at *Madebli*, to assist me in the secular business of the Mission, and in the study of the Bassa Language. I hope, by these arrangements, to devote a large portion of my time to the language, and the preparation of books. Ever since I have been in the country I have considered this the most important business. Though my health is now good, I cannot expect to live long in a land where all die so soon.

I was at *Bob Gray's*, and preached to 60 or 70, who listened very attentively. He is building a house, which he says is for a Church,

and wishes me to preach there every Sabbath. I already have Edina and King Joe's place on my hands. My health is good. My labours and cares are continually increasing; but I hardly know how it is possible for me to perform more. The same is true in relation to Mrs. Clarke.

[*Mr. Clarke.*

On the 27th of January Mr. Day's house was consumed by fire, by which he lost all he was worth. This event induced him to think of removing to Tradetown.

I have had some thoughts of going to Tradetown; but having advised with Mr. Clarke, and as he disapproved of it, I have entirely given it up, believing that few places can afford better opportunities for me in this part of the country than the one I now occupy.

Gosey's place is peculiarly inviting, as more than half the congregation are, at times, from the interior. When Mr. Clarke and myself were on a tour thirty miles into the interior, we preached to persons to whom I had preached at Gosey's. He is visited by many interior Headmen, who bring with them larger retinues; beside, large numbers flock in at all times for the purpose of trade. There are also many towns accessible within one day's walk of this place. King Ben, my old friend, who once lived quite near me—being injured by the Americans, as he thought—has moved into Dye Dye's dominions; where he has carried much knowledge of divine things, and where, as a messenger of peace, I am joyfully received.

[*Mr. Day.*

The Lord is still sparing us, and granting us comfortable health. Few persons here, or even in America, probably enjoy better health than Mrs. Clarke and myself. We cannot but wonder at the goodness of God to us. But we dare not presume on health or length of days; before this reaches you, we may have gone the way of all the earth. We need assistance very much. The field is continually widening before us, and the demand for Labourers is becoming more and more imperative. Our press is in operation. We have printed one little book, and have another of fifty or sixty pages in the press.

[*Mr. Clarke, Aug.*

The following Letter was addressed to the Secretaries of the Board by the Bassa Youth, Kong Koba:—

I am again endeavouring to make the feeble attempt to write, though I feel sensibly my unworthiness and incapacity, and fear my communication will not merit a perusal. I have often written to you on the same subject I now have in view. But I am afraid you will think I am ungrateful, if I still ask permission to go to America. But, Dear Sirs, I have many things in mind, which urge me to ask you that I may go to America: I mentioned some of them before, but those were not all. I am very anxious

to see the country, and those good persons who are supporting us. I have heard of America several times. I have also heard of large towns and cities, and large houses; which would be a great sight to me, if I should go there. I have also heard of ice and snow, and have read about them, but have not seen any. I have also heard of large churches, which would also be a great sight to me.

We thank you very much for your kindness in sending us the Gospel. We thank you a thousand times that you sent the Gospel into Africa—Africa!—which has been the seat of superstition from ages to ages. Now what changes has the Lord made during a few years, that now we can see Christian Brethren. I returned from visiting my friends yesterday, found them all well, and I was glad on that account. But I was very sorry, that, though their bodies were well, their souls (as I may say) were not well. They knew not the Way of Salvation: this made me very sorry indeed. But I hope they will not disregard the Word of God they have heard. Now, dear friends, please write to me on this subject, and also write to Mr. Clarke on the subject. Mr. Clarke is very willing that I should go to America. Please write to me, or else send for me. I wish I could see Mr. Crocker and Mr. Mylne again. May God bless you, and direct your way to His Kingdom! is the earnest prayer of your unworthy friend.

To which is added, in a Postscript—

Dear Sirs—I have told you I want to go home to teach, but all I have in mind is to do good; and if you think it best for me to stay here, there is no objection to it at all, although I want to live near my aged mother: she has no other child but me, and she has no husband. These are the reasons I want to live near her, and to support her, and to tell her the dying love of the Saviour, and to persuade her to escape from the wrath of the Almighty. But my best desire is, to do good, and to do the will of God. May God bless you, and all the true Israel of God, for his Son's sake! Amen.

#### *Board of Missions.*

CAPE PALMAS: *Fair Hope*: John Leighton Wilson: 4 *Nat. As.* 2 *American Emigrants As.*—*Fishtown*, 10 miles West of *Fair Hope*: 3000 inhabitants: B. V. R. James, *Printer*, a man of colour; 1 *Nat. As.*, 2 *American Emigrants As.*—Native Communicants, 12—In the Seminary, 54; in the Schools, 125 pupils. Dr. Alex. E. Wilson died on the 13th of October. Rev. Wm. Walker and Rev. Benjamin Griswold, and their Wives, embarked on the 6th of December, 1841, for Cape Palmas. Mrs. Walker died on the 2d of May—Pp. 26—28, 175, 311, 556.

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Rocktown, between Fair Hope and Fishtown, has a larger population than either of those places. Schools exist there; and also at Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening is more or less prevalent in all the native communities around, where the Gospel has been preached, even where there is no manifest desire to conform to any other requirement of the Gospel.

At six places there is stated preaching. One-third of the more influential native men are thought to have discarded their preegrees. The Fetishmen are losing their power over the minds of the people, and are often treated with disrespect. It is not true, however, that the Gospel occupies all the ground thus lost by superstition.

More than a million of pages were printed the past year. New Labourers are needed for this Mission; and there are many openings for Missionaries along the coast eastward. [Report.

Since writing the above, I have been to Grand Sesters, and have taken measures for the establishment of a School at that place. My observations led me to think favourably of that place as the head-quarters of our Mission; and one circumstance was particularly encouraging. The people said, in a general palaver while I was there, but without any expectation that I should hear it, that there was not enough money in America or England to induce them to sell any part of their land for the purpose of colonization, for the plain and obvious reason, that they have not land enough for their own purposes.

[Mr. Wilson.

I assumed the duties of Fishtown about the first of November. Our Boarding School numbers fifteen boys and two girls. Besides the children of the Boarding School, we have seven men who come to our house for instruction at night; this being the most convenient time they have for instruction, as they have to work during the day. Our Boarding School might be increased, but the present number is two more than the funds of the Mission will allow us to have. As all are children of men of influence, I wish to retain them, if I can, even if I am obliged to do without some of the common comforts of our table and wardrobe to support them. The Boarding School is taught by a Native from Cape Coast, though I shall attend to the most-advanced Scholars as soon as we get settled. I hope to be able to establish one or two Night Schools in the surrounding towns. I have brought two members of the first class in the Seminary at Fair Hope for that purpose. I shall continue to carry on their education during the day, and at night they will be employed in instructing their fellow-countrymen. Night Schools have been tried for the year past at Cape Palmas, and have succeeded well. The

only inducement the children have to attend the school is a piece of cloth once in three months. This trifling reward induces as many to attend the Night Schools as can well be taught by one lad. As soon as they begin to read, they seem to manifest a strong desire to learn. It is understood that the child, when he joins the Night School, will attend Church on the Sabbath, and also the Sabbath School. I have known children frequently to take a severe flogging rather than violate the Sabbath. It was not an uncommon sight, when we were at Cape Palmas, to see the parents on the Sabbath dragging their children past our house to their farms. When they came opposite to our house, the children would exert themselves afresh to break the grasp of their parents. If they succeeded in getting away, they would bolt into our yard, and claim our protection. If they got into our house, we could generally persuade the parents to leave them.

The religious exercises here, as yet, are well attended: whether the hearers are brought together from curiosity, or by an honest desire to receive religious instruction, remains yet to be ascertained. If it is even an idle curiosity, it may be that the Saviour will be pleased to manifest himself unto them, as he did to Zaccheus. The third Sabbath I attended Religious Services here, I related to them the story of Daniel in the lion's den. At the close of the exercises, I had the satisfaction of seeing two of the men who attended the Night School strip themselves of their body gods, saying that they had no faith in them.

[Mr. James.

*Episcopal.*

CAPE PALMAS—Mount Vaughan—1836—J. Payne, Thomas S. Savage, M.D.: Martha D. Coggeshall, Teacher; J. D. Moore, Henry Harman, Elizabeth Thompson, Nat. As.—Out-Stations: at *Cavally*, 13 miles, J. Smith; at *Rockbookah*, 25 miles, M. Appleby; at *Taboo*, 40 miles, L. B. Minor. The Station at Graway has been abandoned. Mr. George A. Perkins and Mrs. Perkins arrived in New York on the 9th of December, in feeble health, occasioned by over exertion—Rev. J. Payne, accompanied by Mrs. Payne, Miss Chapin, and Miss Coggeshall, embarked for Cape Palmas on the 28th of January, and arrived there early in April. On the 2d of June, Miss Chapin was united in marriage to Dr. Savage—Communicants, 20—Scholars, 66—Cost of the Mission for the last year, 2525l. 4s. 2d.—Pp. 28—30, 175, 272.

Notwithstanding the early desire of your Committee that part of the operations of the Mission, including a Day School, should be directed to the especial benefit of the Colonists,

such a feeling has not been reciprocated. Restrictive regulations and compulsory laws, requiring military duty from both Native and Colonist Youth, have threatened the Mission with serious difficulties. The Maryland-State Colonization Society having given, from the first, the strongest assurances that the Mission should receive its protection and aid; and a large outlay having been expended in the Colony in buildings, &c., under the sanction of such protection; your Committee turn to that Society for redress in the present instance, but as yet in vain.

Afflicted as the Mission has been, during the past year, by sickness, the season having been unusually adverse to health, the Committee would again record their grateful sense of the goodness of God in the preservation of life.

The state of the Mission has prevented, in some degree, the usual extent of labour, as well as the full statement usually given of the operations of the Mission.

The Rev. Samuel Hazlehurst, of Philadelphia, after completing his theological course, and receiving Ordination, was duly appointed to this Mission. [Report.

Of late, some occurrences have shewn the deep hold which superstition has on the mind.

I was roused one morning early by a noise, the cause of which I could not comprehend. Looking out, I saw men, women, and children running toward the woods, shouting and making various noises; and when they seemed to reach the end of their race, the report of two guns was heard. On inquiring into the matter, I was informed that the doctors had directed the people to beat their houses with sticks, and chase away the sickness, which was then prevalent, to the bush. [Mr. Smith.

On the 2d of June, the Rev. Mr. Minor was labouring in the new Station at Taboo, a part of the coast long noted for treachery and love of plunder. An instance of this recently occurred in the murder of the Captain and whole crew of a trading vessel from Boston. This took place about twenty miles east of Taboo; the Natives for some distance on the coast uniting in the act, avowedly for the purpose of plunder, and without provocation. Encouraged by this success, a similar attack was designed upon a Dutch vessel in the immediate vicinity of the Mission. This was frustrated by a timely warning given to the Captain by Mr. Minor. No injury occurred to the Missionary; though various threats were made by the disappointed Natives in consequence of his interference. [Board.

It is most delightful, after so much of a discouraging nature, to be able to inform you of some tokens for good which God has again been

pleased to grant—no less than the surrender of all their greegrees by fifteen men in the towns visited by me in my weekly routine of duty. Aware as you are of the hold which the greegree system has on the African mind, you will not be surprised that I am astonished at such a result. Nor has this work gone on without that opposition which always marks the conflict of truth with error. My Interpreter, who, having been the first to throw away his greegrees, has taken a most active part in destroying the system, has been threatened, that, in case he does not desist from his purpose, he will be made to do it. But his zeal, thank God! thus far seems to gather strength from opposition. On one occasion I feared that I had provoked a fight between one who argued against greegrees and another who defended them.

I have been pained till recently by the indifference to Religious Truth which has been manifested. This state of things, however, God has been pleased also to remove. Two evenings ago, after regular Religious Services in the School-house, my Assistant Teacher followed me into the house, and told me that one of the children was in deep distress. On entering the school-room, I found Leah (or Clement Jones), a boy about twelve years old, under strong exercise of mind. On asking the cause, he said he was distressed on account of his sins—he wanted a new heart. Some six or eight other boys were seated around him; and their anxious countenances, as well as answers to my questions, gave satisfactory evidence how deeply they participated in Leah's feelings. I doubt not that at least four others are anxiously inquiring the Way of Salvation. [Mr. Payne.

The following particulars relative to the establishment of the Mission Station at Taboo are furnished by the Rev. Mr. Minor. They exhibit the character and develop some of the features of that gross superstition which exhibits itself in forms so various.

The inhabitants of that region (Taboo), who call themselves Plarbo, had more than once expressed to Dr. Savage a strong desire for a School; and the opening appearing favourable and opportune, the Brethren advised that I should visit and examine the spot. They agreed to give up to us a hill at the back of the town, occupied as a burying-place; to clear it of bush; and erect for us a native house, where we might live while building a more permanent one for ourselves. All this was to be entirely gratis. With the exception of a small part, it was densely covered with trees, interwoven from top to bottom with vines of every size and shape, forming one mass of verdure. The king made a speech on the occasion to the

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dead; addressed more particularly to the body of some great man, which lay on an elevated platform. He begged him not to regard what they were about to do as an insult, as the ground was not for themselves, but for God, and a White Man who was coming to reside in their country—a thing he and his fathers had desired greatly, but had not seen.

My report coinciding with Dr. Savage's, the Brethren instructed me to take steps immediately for opening the Station there. A messenger was despatched to inform the people, and direct them to clear the ground and erect the house as soon as possible; which they promised to do, and send us word when completed. A month elapsed, and we, hearing nothing from them, despatched another messenger. He returned, and reported that not a stick had been touched; the people giving as an excuse, that they were afraid the White Man was only playing with them: however, they turned out in a body, and cleared off a considerable space, promising to erect the house forthwith. I deemed it advisable to go in person; and found them preparing to remove a house from the town to the hill, which we were to occupy. A spot of ground had been cleared, but the top of the hill and the burying-ground remained as they were. Demanding why they had not fulfilled their promises, they declared they were afraid, particularly of the man on the elevated platform, who, when living, was remarkable for his vindictive character, and they doubted not he retained the same disposition still. They at length agreed, however, that if I would cut the first bush, they would follow suit. To this agreement there was no objection; so, grasping a callup, without more ado I laid about me manfully; and, to do them justice, they were not slow to follow. In the course of three hours a considerable space was cleared, and the king proposed that they should go for the house. It was acceded to; and, after many vexatious delays, the house was almost completed, and I was given to understand that payment was expected, though in the first instance there had been a distinct understanding to the contrary. I had been too long acquainted with the African mode of transacting business to be easily surprised; but the enormity of the demand was far beyond any thing that previous experience would have led me to expect. It was met by a prompt refusal. This was but one attempt to defraud me: in all our transactions they exhibited the same lack of faith. There was not one among the negotiators who hesitated to tell the most barefaced falsehood, if thereby they could obtain the slightest advantage; and in no one case did they manifest a disposition to act fairly.

*Methodist.*

**LIBERIA—1832—S.M. E. Goheen, M.D.; J. Burton, *As.*; W. P. Jayne, *Printer*; Ann Wilkins, Lydia Ann Beers, *As.*—**At 13 Stations, principally in the towns of Liberia, there are 12 Missionaries, and 6 *As.* mostly Coloured People—The last Report has not reached us; but from collateral sources of information we learn that the Rev. John Seys had left Liberia; and at the date of our latest intelligence, he was in America, and was uncertain whether he would return. The average number of pupils at the Sunday School in Monrovia was 100, who are instructed by 14 Teachers—P. 30.

The following Extracts are taken from the Journal of the Rev. John Seys:—

*Heddington*—I am once more with good Br. Brown and his flock. I left Monrovia in the Mission Boat yesterday morning; and in five hours and a half was at Br. Wilson's, at White Plains. Found all well; spent an agreeable evening, in examining several children of the School, which is now again taught by Sr. Wilkins: had a good night's rest; rose in health to-day, and started for this place. Br. and Sr. Gripon and Sr. Wilkins accompanied me. We had a pleasant excursion, and arrived here in two hours. This afternoon I preached, and dedicated the new Church in the Wilderness to the service of Almighty God: we had a good time: it is a fine little building. To-night, Br. Taylor preached, I exhorted; and we had several mourners at the altar, two or three of whom professed to obtain a sense of God's pardoning love.

*Sunday, Feb. 2*—Blessed be God! we had a day of heavenly enjoyment. This morning we held our love-feast, and surely my soul never enjoyed such a feast. To hear so many Heathen, but recently wild men and women of the forest, now converted to God, telling, after many months' experience, that they still love God—love Him more than ever, and praising His Holy Name for the "big house" which he has built for them, was certainly a great privilege. I preached at ten; Br. Brown preached at three P.M.; and Dr. Taylor is to fill the evening appointment. May the Lord bless and prosper His holy cause in Africa!

*Monrovia*—I returned to my home last evening at half-past seven, after one of the most fatiguing days which I ever experienced, and at the same time one of the most delightful. On Sunday night, at Heddington, the Lord converted the soul of Zoda Quee, the principal man or Chief of the town where Dr. Taylor labours.

*White Plains*—Here I am at Br. Wilson's, Br. Jayne with me, on our way to Robertsville, Dr. Taylor's Station in the woods. How I



shall endure a long walk of two hours, I know not; but go I must. I left Burton, too, quite unwell: he has had fever every day for several days, and was very sick.

*Robertsville*—Yesterday morning Br. Wilson, Jayne, and myself, with our baggage and Kroomen, went up the river in our boat as far as a place called Jollah's, and took the path to this place. I was enabled to endure the long walk well; and in two hours we arrived here. About half an hour before we arrived, it set in to rain very heavily, and we and our baggage got very wet. I continued to rain for two hours; so that we had no preaching until three P.M., when I talked to the people about God. We had a very comfortable time, several following in exhortation; and Zoda, our Chief, making some appropriate remarks. Having no chapel here, we had a large circular hut given to us for the purpose. In the evening, Br. Wilson preached, with great effect. Several exhortations followed.

On Monday morning, at Family Prayer, many of the Natives came in and united with us. The palaver-house being prepared with seats, and made comfortable, I preached to a large assembly. Between the morning and afternoon preaching we found enough to do in teaching many men, women, and children, who are anxious to learn to read. At three, Br. Wilson preached, and several of us exhorted.

At the Meeting, which the above extract gives an account of, an interesting incident occurred, illustrative of the devotion of the Native African when he becomes a Christian. During the forenoon preaching, while a crowded assembly hung in almost breathless attention on the lips of the Missionary and the Interpreter, two men, entire strangers, were seen abruptly walking toward the palaver-house. No sooner were they perceived by Zoda Quee (afterward baptized and called Elijah Hedding), than he immediately broke in on the Services, in the midst of the sermon, and addressed them. He commanded them to stop: told them he was the Chief of that town, and was a Christian: that his town was now a Christian town: that that day was God's Holy Day, and God had said no man must work, or travel, or hunt on that day. They had guns with them: they were travelling and hunting. This was breaking God's Holy Day, and they could go no further till God's Day was done. The strangers were perfectly amazed. The sight of the congregation—the White Man addressing them—the command of the Chief—all seemed to them scarcely reality. Zoda told them to sit down and hear God's palaver, to remain in his town until Monday, and that they should be fed and treated kindly. They did so, and attended both the afternoon and the evening preaching.

*Presbyterian.*

**LIBERIA:** among the Kroo People—Robert W. Sawyer: Abraham Miller, Peter Harris, jun. *Nat. As.*; Cecilia Van Tine, *Coloured Teacher*. Rev. R. W. Sawyer and Mrs. Sawyer arrived at Monrovia on the 10th of December, 1841. Rev. Oren K. Canfield died at Settra Kroo on the 7th of May. Mrs. Alward has returned to America—Pp. 30, 31, 175, 392, 556.

The prepared materials for a house to accommodate two families, and a suitable boat for coasting between the Mission Station at Settra Kroo and the colonial and native towns, in order to carry the Gospel to their inhabitants, were sent out, under Mr. Sawyer's care. Valuable assistance is expected from the Native Teachers. The plan of the Mission is, to have one Station for White Missionaries; which, for the present, must be formed on the coast, but may hereafter be formed on the higher country of the interior; and to occupy additional Stations, by the agency of Coloured Missionaries. A small additional expense will enable this Mission to extend its influence to the Grand Sesters Tribe, adjoining the Kroos. [*Board.*]

We have our regular chills and fever every few weeks, and shall for months to come: we may not expect to be entirely free, as long as we remain in this land: the Natives have them more or less. There is no doubt that life is considerably shortened. This ought not to discourage us, or any who may contemplate this as a field of labour. I am by no means discouraged, neither am I disappointed. I am far from admitting that this climate is peculiarly dangerous, or that, because some are taken away suddenly, it is to be abandoned. There are trials and difficulties peculiar to this field, perhaps not more or greater than in many others. There are constitutions, no doubt, that cannot endure the effects of this climate; but because this is so, will the whole Christian World stand aloof, and let this field lie waste? I will not hesitate to urge young men to come to this field: but let them come with all the difficulties in full view; not reluctantly—not as the culprit to his execution, but boldly, with entire confidence in God, and a full persuasion that he is going as God directs.

Abraham and Peter are prosecuting their studies under me. I am pleased with their progress, especially that of Peter. Abraham is not so quick; but for the time he has had instruction, he is well advanced. [*Mr. Canfield.*]

The first Sabbath after we arrived at Settra Kroo, I was too unwell to do any thing. The Sabbath following I attempted to speak God's Word to this people; and was the first to hold a Religious Service in the palaver-house, the place where the people meet for public business.

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The king's bell was rung, and the palaver-drums beat. In a little while, about 30 or 40 persons came together, but not one woman. The exercises were commenced by singing. At first, all laughed aloud, except the kings, and those with whom I was personally acquainted. They acted just as very wicked and abandoned persons in the States do, when the subject of Religion is introduced. Soon, however, they became more quiet, so that I could hear my own voice; and in a little while, when the audience was composed and attentive, and every thing seemed to have the aspect of Religious Worship, suddenly the man who was acting as Interpreter turned himself about, and called out, in a loud tone, "Peter, put my name down in a book; and to-morrow you must pay me: I shan't pass this word for nothing." It was well that I happened to feel solemn, and that I was engaged in solemn business; for I do not think, had it been otherwise, that I could have refrained from laughing with the rest. Fortunately a friend of mine immediately interpreted, so that the exercises were not much interrupted. After my address, I closed the exercises with prayer, and retired, leaving the audience quiet and respectful.

Of late, I have gone from house to house, and

*AMERICAN COLONIZATION SOCIETIES.*

From statements made by James Hall, M.D., formerly Assistant Physician to the Colony of Liberia, and afterward Governor and Physician to the Colony at Cape Palmas, which, under the direction of the Maryland-State Colonization Society, he founded, and called "Maryland in Liberia," we have gathered the following notices of the Colonies on the Western Coast of Africa. His account of their establishment and geographical relations correspond with those which we gave at pp. 25, 26, of our Volume for 1841, to which we refer our Readers. He says, respecting the

*Extent of Territory*—The Colonists have sufficient territory; and, as they increase, can extend it so as to accommodate the whole Coloured Population of the United States, although it would be desirable to increase the extent of coast line at as early a period as practicable.

*Character of the Soil*—With regard to the fertility of the soil, it is unequalled in richness; and abundantly productive of all the tropical fruits and vegetables, and of the most valuable staples of export in the world.

*Character of the Liberians*—Their Government is strictly republican, representative or elective. All Officers, of what cast soever, are Coloured Men, all elective, save the two Governors; one residing at Messurado, appointed

talked to them as I could. Sabbath before last, I found the Governor, one of the Headmen, and two others, in one house. They could understand English very well, and were apparently very attentive, listening to some account of Christ's mission and death; when all at once, and just as I was telling them the kind of death which Christ endured, the Governor said, pointing to my hat, "That is a very fine hat of yours." Not appearing to hear him, the Headman said, "Did you not hear the Governor? He said that is a fine hat of yours, and that he wants you to give him one like it." Presently a third asked me if I had any more hats at the house, like that. I told him yes; but that I did not come to him on that day to talk about hats; that God had given to man six days, and reserved one for Himself; and continued my discourse. For a little while they were all silent, and, as I hoped, attentive and interested; when the Headman answered, as if some person had called him, and said, "Did you call me? Very well, I will come;" and started in search of the person who he pretended had called for him: the others immediately followed. I went home with a sad heart, and feeling more than ever that the work of converting the Heathen must be done by the Spirit of God. (Mr. Sawyer.

by the American Colonization Society; and the other at Cape Palmas, appointed by the Maryland-State Colonization Society. Of their capability to maintain such a form of Government, experience is the best evidence: in no one instance has the constituted Authorities been set at nought. The Colonists are generally religious and moral: perhaps a greater proportion are members of some Christian Church than is to be found in any other community. A large majority of them, particularly the younger portion of the community, are instructed in the common branches of education, and some are truly intelligent and learned. The most eloquent preachers and most successful physicians are Coloured Men. In their commercial transactions they are upright and honourable, considering their former habits of life. I think they are capable, with proper protection and patronage, and judicious and select additions from the United States, in time, to accomplish an entire moral and political revolution in Western Africa.

*Commerce*—The citizens of the early Settlements are decidedly a commercial people. There was at one time a very large commerce carried on at Monrovia. There were six regular commission-houses; a number of coasting-vessels were employed in the native trade; and some foreign vessels were constantly in the roadstead. At the present time, although the trade from the interior is greatly diminished, the coasting

trade is well sustained, extending from Sierra Leone to Cape Palmas. The Colonists build small vessels of from ten to forty tons; and trade for the commodities of the coast with merchandise purchased from European and American vessels.

*Effect of the Colonies on the Natives*—The effect of the Colonies on the Native Tribes, both near and remote, is decidedly favourable. Although, in Liberia Proper, there has not unfrequently occurred wars with the surrounding Tribes, yet the evils arising therefrom are far more than counterbalanced by the good effected. The commercial intercourse with the Natives alone is of vast benefit to them individually, beside tending rapidly to develop the resources of the country. Their indirect benefit too, through the Missionary Establishments within the influence of the Colony, is of weighty consideration; as, without their protection, no Mission Station could have been established, and certainly not successfully prosecuted. But the most important advantage arises from the existence of a community of Blacks maintaining a well-regulated Government, and conversant with the arts and habits of civilized life. It is a universal impression pervading the Tribes of Western Africa, that the White Man is of a distinct and superior order of beings: the existence of the Colony is a convincing demonstration of the absurdity of their opinions.

*Articles of Export*—The principal articles of export in former years were gums, wax, malagratia pepper, hides, ivory, and gold. All these articles are now of secondary importance to dye-woods and palm-oil. Palm-oil, when used for the manufacture of soap, and in woollen factories, found a ready and permanent market in Europe and America: but of late, the stearine is separated from the caline; and both of these products are in so great demand, that it may reasonably be supposed that any amount of the article will always find a ready market, at a fair profit. The production of this article is greatly on the increase, and no probable limits can be fixed as to the extent to which it can be furnished: thousands of puncheons are shipped annually. The camwood is one of the most important dye-woods in the world, and is mostly, if not altogether, obtained from Africa: it can there be obtained to almost any extent, being, in the interior, one of the most common forest-trees. The demand for it is steady and uniform, both in America and in England.

*Articles of Import*—The principal articles used in trade with Africa are, tobacco, rum, gunpowder, muskets, cotton goods in all varieties, silks, many articles of hardware, many also of crockery and glass ware: beads, in all their varieties, and various trinkets of small importance; but the demand is decreasing. Of these, the one most in demand, and that which

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must necessarily constitute a portion of every cargo destined for the native trade, is tobacco, and of that kind which can only be obtained in the United States. The article next in demand, and of which the amount used far exceeds that of tobacco, is the coarse, heavy cotton goods, made in imitation of many varieties of the Indian cottons. These five articles constitute two-thirds of the value of a cargo used in the palm-oil and camwood trade. There is also a great demand for American Provisions at all the various Settlements on the coast (excepting the English, from which our salted provisions and fish are excluded), and which will rapidly increase as the Settlements multiply and enlarge.

*Principal Channels for African Produce*—At least three-fourths of the native trade of the whole of Africa, excepting the Mediterranean, of which I know nothing, is in the hands of the English. Of the remaining fourth, perhaps the Americans have one-half; and the remainder is divided between the French, Portuguese, and Dutch. The English, for many reasons, maintain the ascendancy.

England is the great central mart for all articles of commerce for the whole world; and there, more than anywhere else, a market may be found for all African Produce. The amount of capital, too, in England, seeking investment, is a powerful instrument in opening new sources of commerce. But, added to all these, and perhaps as powerful in its influence as all other causes combined in securing a majority of this trade to the English, is the manner in which the trade is carried on, and the general and ample protection afforded by the English Government to African commerce. There is established throughout the coast a system of credit which is exceedingly prejudicial to the vessels of all nations whose commerce is not specially protected. The Native Tribes on the beach are merely the factors for the people of the interior, and have no capital: consequently, the foreign trader is obliged to land his goods, to be sent into the interior and exchanged for his return cargo. The British Government maintains a large squadron on the coast; whose duty it is, in addition to the suppression of the Slave Trade, to form treaties of commerce, more or less perfect, with the African Chiefs and head trade men; to see the conditions thereof well fulfilled; to demand satisfaction for all trespasses by the Natives on the persons or property of the British Subjects; and to relieve their merchant-vessels, in cases of wreck, pestilence, or any other disaster.

—  
*American Colonization Society.*

LIBERIA.

The Colony of Liberia has sustained a severe loss in the death of Governor

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*American Colonization Societies—*

Buchanan. He died at Bassa Cove, on the 3d of September 1841. J. J. Roberts, the Lieutenant-Governor, a citizen, has been appointed Governor. The following particulars are gathered from several Reports and Official Documents:—

The mortal remains of Governor Buchanan lie entombed in the Government grounds at Bassa. He enjoyed a calmness and peace of soul which nothing could shake; and he died in the triumphs of Faith. We find, in the Journal kept by him on his first voyage to the Colony in 1835, the following record of his feelings on entering on the work in which he laid down his life:—"The God who tempers the wind to the shorn lamb can also temper the rays of a tropical sun to a northern constitution. But *though He slay me, yet will I trust in him.* The work is His to which I go, and is worthy of all sacrifice."

Gen. J. J. Roberts, the Lieutenant-Governor, immediately on hearing of the demise of Governor Buchanan, assumed, by virtue of his office, the administration of the Government. He is a Colonist of more than ordinary intelligence and energy of character, and stands high among the Citizens of Liberia.

The Official Reports of the health of the inhabitants have been of a highly-encouraging nature. The several companies of emigrants sent out have passed through their acclimation with an unusually small amount of sickness, and comparatively few deaths. The Physicians now understand the diseases. Great credit is due to Dr. Day, the Colonial Physician, for the zeal and skill with which he has discharged his responsible trust. He has himself had several attacks of the fever. The incipient steps have been taken for the establishment, under his superintendence, of a Medical School, in which shall be educated, from the Youths of the Colony and Natives of the country, a regular body of Physicians.

The very best medicine which an emigrant can carry out with him is cheerfulness, and a reasonable degree of assurance that he will survive the fever, and have long life and great prosperity and happiness granted to him in that land of his fathers and only hope for his descendants.

The vital interests of Morality and Religion have steadily advanced in the Colony. Increased attention has been given to the education of the rising generation. Several Schools have been supported by the Missionaries of the Methodist Episcopal Church, who have educated the children free of any charge. Hereafter, all their FREE Schools are to be for NATIVE children. Several new Churches have been built, and dedicated to the worship of Almighty God. The Methodist Mission is prosecuting

this work with great zeal. There are few places in Christendom better supplied with the Gospel than the various Settlements in Liberia. One of the most interesting features in their operations, during the past year, is the increased attention which has been given to the spiritual wants of the Native Tribes in the neighbourhood of the Colonial Settlements. A strong Missionary spirit has been manifested among the Colonists themselves; and the most friendly and benevolent feeling has been shewn toward the Natives. Several new Missionary Stations have been formed: the greatest anxiety is shewn by the Natives to have Schools established among them, and Churches built, and the Ordinances of the Gospel administered.

Our Missionary Societies should send out Coloured Missionaries: they will harmonize with the Colonists more readily, will also have more easy access to the Natives, and more powerful influence with them than White Men have. The Natives look upon the White Man as their natural enemy.

Early in the year, circumstances seemed to render it desirable that we should purchase the points on the sea-board lying between our various Settlements. The slave factories, which, for a long series of years, existed at New Sesters and Gallinas, were broken up, and the internal Slave Trade was thereby seriously checked. New Sesters lies within the limits of coast which ought to belong to our Colony, in order that we may have an unbroken line of coast of about 300 miles. We supposed that the breaking up of these Slave Stations furnished an opportunity, when, by prompt and vigorous action, advantages could be obtained and secured, which, if suffered to pass without improvement, might never return. It will be recollected, that, on the western coast of Africa, we have founded distinct and important Settlements; viz. Monrovia and its neighbouring villages; Bassa Cove and its interior Settlements; Sinou; and Cape Palmas. On the north of Monrovia, and between Bassa Cove and Sinou, the great extent of unoccupied territory furnishes eligible points for traders to establish factories for slaves or merchandize, which must seriously interfere with the government and general prosperity of our Colony.

We gave fair warning of this danger; but some months passed away, and the requisite money had not been received. A general sympathy was expressed, and liberal promises of aid were given us: but there was no room for delay. Prompt action was considered the only efficient action: so that we ventured to purchase, on credit, a small schooner, the "Regulus," and a valuable cargo of goods, the cost of which was 12,010 dollars, and despatched them to the Colony, for the purpose of negotiating with the Natives along the coast. But before

we could obtain one, the slave-traders, and others interested, had contrived to excite the Natives at Gallinas and New Sesters in such a manner, that no treaty could be made with them. Since that time, the Slave Trade has been revived at both New Sesters and Gallinas, or its neighbourhood.

Our efforts, however, to acquire territory have not been entirely without success. Two very important and highly beautiful tracts have been purchased, one lying north and the other south of the territory of Sinou. The tract on the north extends from Poor River, the boundary of Sinou, to Grand Boutau, about twenty-five miles, and running interior from fifteen to twenty-five miles. The tract on the south is called Blue Barre, which is about fifteen miles in extent, and is represented as one of the most desirable places on the coast, well watered, and abounding in the greatest variety and luxuriance of productions. This tract has been selected by the Louisiana-State Colonization Society as the site for their Colony. A location has been selected for the establishment of the first emigrants, and houses erected for the accommodation of about 100.

The purchase of these two parcels of territory is but a beginning of what must be done, and that speedily. The permanent prosperity of Liberia requires an undisputed and indisputable claim to the whole line of coast between Cape Mount and Cape Palmas, a distance of about 300 miles. A portion of the debt contracted for the "Regulus" and her cargo is yet unpaid. This debt never would have been incurred, but for the urgency of the case, and the belief that the friends of the Cause would promptly come forward and enable us to meet the payment.

The only expeditions that have been gotten up have been with reference to those who must have been sold into perpetual bondage, unless taken to the Colony. Much more than money enough to have paid all the old debts has been devoted to this object. And will any of the creditors object to this course? Some progress has been made in liquidating the old debt; and, with a few exceptions, the creditors have manifested great liberality. There is but one mind among the Members of the Committee as to the importance of paying the old debts of the Society.

Several new Auxiliary Societies have been formed, which promise much assistance. New life has also been infused into some of the State Societies, from which great good will undoubtedly result.

The Mississippi Society have furnished more than 3000 dollars, to aid in improving their Settlement in the Colony, and in extending their purchase of territory. A number of emigrants are preparing to leave the State, to join their companions in the Colony. The State

Society of Louisiana has also furnished considerable means toward the purchase of territory for the location of a Colony from that State; and it is understood that a large number of persons are preparing to emigrate.

It is considered indispensable that we should own a good, large, substantial ship, or be enabled to adopt some other means of a regular communication with the Colony. It is at the greatest inconvenience and expense that we can engage the service of transient vessels.

During the year, we have sent out 90 emigrants.

The business of supplying the Colony with a good and sufficient currency has received a very large share of our attention. We have taken measures to redeem all the bills issued by the Society, and make them at all times convertible into gold and silver on presentation at the Colonial Store. For this purpose, we purchased and sent out 500 dollars in specie; which, added to the amount of gold and silver in the Colonial Treasury, will form a specie fund sufficiently large to redeem all the notes in circulation, or to give the holders of them all the security they can desire of the perfect soundness of the currency.

The Committee have felt the importance of doing something more to promote the cultivation of coffee. There are but few persons who were familiar with its growth before they went to Liberia; and although it is very easy of cultivation, yet they have many things to learn in regard to it. The Committee would recommend to make liberal proposals to any Coloured Man, or company of men, thoroughly acquainted with the coffee business, and willing to emigrate to the Colony and to engage to manage the Public Farm, or to open one for themselves. There cannot be a doubt but that coffee will be a chief staple of the western coast of Africa. The climate is the finest in the world, and the soil is inexhaustibly productive.

When a great Republic of Coloured Men shall have spread over the western coast of Africa, and shall have extended its influence to the very centre of that unexplored continent—when its history is traced back to its origin—then will this feeble Society come into permanent notice, and receive the honour of having laid the foundation of a great empire, and of having introduced and diffused among the numerous barbarous tribes of that continent the arts and comforts of civilized life and the inestimable blessings of Education and Christianity. Then our present few, feeble, and sometimes despised Colonists, shall be the pilgrim fathers of that land, and Cape Messurado their Plymouth Rock: and to the American Colonization Society shall they ever ascribe their warmest thanks and their sincerest gratitude, for having conceived the splendid design of laying

*American Colonization Societies*—the foundations of their Republic, and nursing and cherishing it in the days of its infancy.

*Mississippi-State Society.*  
SINOÛ.

A Plan of Union between the American Colonization Society and the Mississippi-State Colonization Society was adopted on the 10th of May 1841.

By this Union, the Citizens of Mississippi in Liberia are admitted to the privileges and immunities of the Commonwealth of Liberia; and have the option of appointing a Governor for their own Colony, or to avail themselves of the services of the Governor of Liberia; who may, if he thinks proper, appoint a Deputy, or Resident Agent, and stipulate for his salary; the Mississippi Society paying a part of the Governor's Salary, proportionate to their Representatives in the Council, or to their aggregate population.

*Louisiana-State Society.*

A Plan of Union very similar to that of the Mississippi Society's has been adopted by the Louisiana-State Society.

*Maryland-State Society.*

CAPE PALMAS.

The Annual Report gives the following view of the State and Prospects of the Colony:—

The health of the Colonists, as shewn by the report of births and deaths for twelve months, would be considered remarkable in any quarter of the world. In a population exceeding five hundred, the deaths were but nine, or less than two per cent, while there were seventeen births.

This statement is made from the Official Report of Dr. S. Ford M'Gill, the Colonial Physician, a Coloured Man, the son of an emigrant from Baltimore.

In the early periods of colonization in Africa the emigrants suffered from exposure, ignorance of the proper mode of treating the diseases of the climate, and the want of medical attendance. Now, however, an emigrant may remove from America to Africa, with comfortable shelter, medical experience, and a good Physician at hand.

With a single exception, the conduct of the Colonists has been marked by obedience to the laws; and even in the case in which it was otherwise, the humble submission of the offenders corroborated, in the end, the authority of the Government.

It was the wish of the Board, in founding the Colony, to make agriculture the prevailing occupation of all classes; and this has, to a

considerable extent, been accomplished.

Cotton has been raised successfully, though as yet upon a small scale. It has been, however, spun, knit, and worn by the Colonists.

The sugar-cane has succeeded well; and, with the aid of a mill built in the Colony, several barrels of syrup were manufactured during the past year. Preparations have been made to produce sugar in the coming year.

The coffee-tree thrives at Cape Palmas; and it is hoped that coffee will be made an article of export, and become a valuable staple.

At the end of seven years, the Board can speak confidently of the temperance principle, which they made a fundamental law of the Colony when it was established; and they firmly believe, that, under Providence, the remarkable success which has attended the Settlement—a success to which history affords no parallel—the harmony which has existed with the Natives, and the general comparative prosperity, are to be attributed to the strict observance of the colonial laws in this particular.

The advantages of the geographical position of Cape Palmas are more and more perceptible every year. As the point where the African Coast changes its general direction from southwest to the north of east, Cape Palmas is, of all other places, the place of rendezvous for any armed force which may be stationed in these seas. It is nearly central between the mouths of the Niger and the mouths of the Senegal and Gambia. It is on the direct route from Europe and this country to the former river, and is a point made by all vessels bound for the great Bights of Benin and Biafra.

The erection of a light-house at Cape Palmas has often been suggested by the traders on the coast; and a subscription for the purpose has been offered by many of them.\*

During the last year, the United States ship-of-war "Cyane" visited Cape Palmas; and Capt. Latimer's account of the Colony, transmitted to the Navy Department, furnishes the evidence of an impartial and intelligent eyewitness of the prosperity of the Colony.

The population of the Colony at this time is about 550, exclusive of the Missions. All the emigrants are comfortably settled in homes of their own, and are engaged in occupations that furnish them with support.

There is at Cape Palmas one uniform company of artillery, and another of infantry; and the Colonists who do not belong to either of these are enrolled in the general militia. The whole are well armed.

The last despatches announced, very much to the regret of the Board, the wish of Governor, J. B. Russwurm, to resign the situation which he has held for the last five years with so

\* This has since been built.—*Ed. of Miss. Reg.*

much credit to himself and usefulness to the Society. The Board have declined, for the present, to accept Mr. Russewurm's resignation, for considerations which they have urged on him, and which they believe will induce him to retain his place as Governor for another year.

The relations of the Colonists with the Natives are peaceful. It is the determination of

the Board of Managers that they remain so, if peace can be preserved by any conciliatory policy, and by avoiding all causes of difference and collision.

A Colony has therefore been formed, capable of self-support, self-government, and self-defence; and at an expense which, in comparison with the result, is trifling indeed.

#### AFRICAN CIVILIZATION SOCIETY.

Notices of the Society and the Niger Expedition were given at pp. 17, 18, 32, 64; at pp. 326, 327, Resolutions adopted at the General Meeting; at pp. 359—365, an abstract of several Addresses in Vindication of the Expedition, and shewing some Hopeful Results; at p. 556, a Statement of the Receipts and Expenditure of the Society during the three years of its existence; and at pp. 8—10 of our present Volume, we have laid before our Readers the plans proposed for future operations in behalf of Africa. We now subjoin a view of the Design and Proceedings of the Society, as given in the Report:—

The leading objects and plans of the African Civilization Society are—to promote the extinction of the Slave Trade, and the Civilization of Africa, by a series of efforts designed to aid in elevating the African Mind, and in developing the capabilities of the African Soil. To this end, it was proposed to make Africa the principal scene of labour; and Africans, or their descendants, the permanent agents; while, for its more rapid accomplishment, it was thought desirable that Stations should be selected in Central Africa, in aid of other agency, for communicating Christian Instruction and for encouraging agricultural and legitimate commerce.

A few Gentlemen, acting independently of the original Society, but in conformity with its principles and in furtherance of its objects, united for the purpose of making an experiment of an agricultural character. On this Agricultural Association devolved the choice of convenient localities on which to plant Model Farms, and, at the earliest possible period, to bring the Natives under a course of religious instruction and agricultural improvement.

For the accomplishment of these plans, the opening up of a great highway into the interior became an object of primary importance, and Her Majesty's Government cordially assented to the proposal of the Niger Expedition, the leading object of which may be gathered from Lord John Russell's Letter, given at pp. 14, 15, of our Volume for 1841.

On the part of the African Civilization Society, neither pains nor expense were spared

to make the success of the Expedition commensurate with the hopes of its authors.

A botanist, a geologist, a miner, a naturalist, a horticulturist, and a draughtsman, were engaged by the Society for this service. Vocabularies of the chief languages of Western and Central Africa, as complete as circumstances would admit, together with printed lists of inquiry into all subjects of interest and importance, and special directions, were prepared and put into their hands.

On the part of the Agricultural Association, a supply of farming implements, stores, seeds, &c., was embarked; and the care of this property, as well as the charge of superintending a Model Farm to be experimentally established up the Niger, was entrusted to a Gentleman experienced in the process of West-Indian cultivation.

The number on board the several vessels amounted to 302: of whom 162 were Whites; 120 were Kroomen and other Africans; and 20 were Black Labourers for the Farm, from Sierra Leone and Liberia.

The Expedition entered the Nun Branch on the 15th of August; and after a delay of six days at the mouth of the river, occasioned by the necessity of repairing the rudders, they commenced their ascent: on the 21st they reached Eboe, without sickness; and concluded a treaty with Obi Ossai, the Chief of that country, on the basis proposed by Her Majesty's Government.

From thence they proceeded to Iddah, which they reached on the 2d of September; and there the first symptoms of the "River Fever," as it is called in the despatches from the Expedition, appeared.

With the Attah of Iddah they concluded a treaty similar to that with Obi Ossai; and arranged with the Attah for the purchase of land at the confluence of the Niger with the Chadda, at a distance of 275 miles from the sea. Having reached this spot, the land was made over to them: and the site of the Model Farm being chosen at Mount Stirling, the stores were disembarked and the business of the Settlement immediately commenced. Nothing could exceed the kindness of the reception given both by Chiefs and people during the whole of this passage, and at this spot in particular. Wages did not amount, on an average,

*African Civilization Society*—

to threepence a day. The quality of the soil at Mount Stirling is not equal to previous expectation.

The ravages of the fever soon became alarming. On the 19th, the "Soudan" returned with the sick to the sea: on the 21st, the "Wilberforce" was compelled to abandon the proposed ascent of the Chadda, and to follow the "Soudan." The "Albert" still pursued her course up the Niger; and, on the 28th, reached Egga, 50 miles above the Confluence, and 320 from the sea. Here the almost-universal sickness of the European Officers and seamen necessarily prevented her further progress. On the 5th of October, the "Albert" began to descend the river; on the 9th, re-passed the Model Farm; and finding all the Europeans ill, took them on board, leaving none but Coloured Persons. On the 12th, she reached Eboc, and was received with the kindest attention by king Obi. In the seaward voyage, from the 5th to the 13th of October, Dr. M'William, the only Medical Officer capable of attending to the sick, voluntarily and cheerfully performed the further duty of steering the ship; and Dr. Stanger, the geologist, who, as such, was a mere passenger, undertook, with equal energy, the office of working the engine; and both were providentially strengthened to complete their new and untried work. On the 13th, the "Ethiopia" steamer, under the command of Captain Becroft, who had most generously ascended the river for the purpose of rendering assistance to the "Albert," met and conducted her safely to Fernando Po, where the "Wilberforce" had arrived on the 1st of October; the sufferers on board the "Soudan" having been previously conveyed to the Isle of Ascension.

The number of deaths which occurred during the Expedition was 82; of whom three only were Coloured Persons, and these did not die of the "River Fever."

It is impossible to record, without feelings of the deepest regret, the loss of so many excellent officers and men. Our future hopes of Africa, however, ought not, on this account, to be too greatly discouraged.

The Model Farm, on the Superintendent's departure from the Settlement, was left in charge of the head overseer, a Black Man; eight acres of ground having been already cleared for planting cotton. The Natives were working well, and satisfied with their wages: provisions were abundant and cheap. Since that period, unfavourable rumours have arrived, but not confirmed by any information. Measures, however, have been taken, with a view to the safety of the Settlers.

The calamities which have befallen the Expedition have induced Her Majesty's Govern-

ment to recall its first Commission; and, as a consequence, the Agricultural Association, in the present uncertain state of affairs, feel some hesitation about the propriety of retaining the Settlement.

The orders of Her Majesty's Government formally announce, that the Niger Expedition, except for specified purposes, is at an end; but they authorise one of the Commissioners to proceed to the Settlement, to decide whether the Model Farm shall be continued or not, and to take steps for the removal or protection of the Settlers.

Should the health of the crew on board the steamer permit, they further authorise the Commissioner to proceed to Rabba, to conclude, if possible, a Treaty with the Sovereign of that important place; but they prohibit any attempt beyond. They ratify the Treaty with Obi Ossai, and with the Attah of Iddah; but Her Majesty declines the Sovereignty of any territory in Central Africa, or any proprietary interest in any land agreed by the Attah to be ceded to Her Majesty.

The Gentlemen composing the Agricultural Association leave the decision as to retaining the Settlement, to the judgment of the Commissioner; suggesting, however, certain considerations for his guidance.

The Expedition has considerably increased our knowledge of the navigation of the river, and enabled the Officers to make a more perfect chart of its course—has led to a further acquaintance with the habits, dispositions, and varied dialects of the native population on its borders—and has materially confirmed the opinions originally entertained of the practicability of introducing Religion and Civilization among them. But there is one feature in the case, of which the importance can scarcely be overrated, namely, the aptness of Native Teachers to communicate religious and secular knowledge to their countrymen, and the willingness of both Chiefs and people to receive it from such instructors.

The African Civilization Society have hitherto attached a considerable value to Conventions with African Chiefs, founded on the basis of abolishing the Slave Trade and substituting innocent commerce. They have been anxious for stipulations calculated to put an end to the practice of human sacrifice, and protect the open profession of Christianity—to remove the principal cause of native wars—to discourage the practice of domestic slavery—and, while securing the persons of British subjects against native vengeance, to extend the benefits of justice to injured Africans. It is peculiarly gratifying, therefore, to your Committee to observe, that with two, out of three of the most powerful Chiefs commanding the banks of the river, Treaties have been formed, embodying or



promoting these principles. Nor is it too much, to encourage a hope that the new Commission to re-ascend the river as far as Rabba may yet add the powerful Chief of the Felatahs to those who have already signed this Convention.

In respect to an Agricultural Settlement, the first experiment has been made on the spot indicated by the original instructions; and nothing has occurred to disprove the utility of such Settlements, if placed on a suitable soil and under sufficient protection.

It must be confessed that the result of the late surveys along the banks of the Niger has occasioned some degree of disappointment in regard to the quality of the soil in its immediate vicinity; but the experiment on this subject is by no means complete: little or nothing is known of the regions at a short distance from the river.

It is a great consolation that the unhappy loss of life which has occurred shews that this calamity has fallen almost exclusively on Europeans.

The want of adequate security may certainly interpose the most serious obstacle to permanent establishments in the interior.

It must be confessed, that the hopes once entertained of protection and encouragement from the extension of British authority and laws are, for the present, withdrawn. Government limits the amount of national protection to the moral influence of visits from British vessels touching at the points of settlement.

Your Committee are led to conclude that the aggregate amount of the Slave Trade may have undergone some recent diminution. Yet if this be really the case, as some Official Returns would seem to imply, the improvement must

be attributed to causes which do not warrant the slightest relaxation of future vigilance. But the largest proportion is still carried on through the Portuguese Settlements on the southern and eastern coasts, and the dependent islands. The traffic, however, is not confined to the Atlantic and Indian shores. On the northern and north-eastern coasts it still continues, in defiance of the best efforts made for its suppression. And among the various flags employed to cover this iniquitous traffic, in different parts of the world, it is lamentable to find the flags of Greece, Portugal, and the United States of America, particularly distinguished.

In this still deplorable state of things, your Committee find fresh proof of the correctness of their opinion, that compulsory methods alone are insufficient; and fresh conviction, that pacific means, uniting the claims of conscience with enlightened self-interest, and tending to elevate and improve the people of Africa, are become of increased importance.

Yet, in the midst of unfavourable symptoms, some fresh indications of good to unhappy Africa appear, in the formation of several Free Settlements along the coast; such as that of the Liberated Africans of the "Amistad" at Mendi, and of the Akus at Badagry, each of the parties carrying with them the elements of civilization—in the love of freedom unexpectedly developed and peacefully asserted by large bodies of Slaves belonging to several Chiefs at the Rio Pongas—in the extension and success of Missionary Labours at Sierra Leone, at Mendi, among the Timmanees, at Badagry, on the Gold Coast, and in the still more important kingdom of Ashantee.

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## South Africa.

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### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**BRITISH AND FOREIGN BIBLE SOCIETY.**  
 THE Auxiliaries have remitted the sum of 180*l.*: 750 Bibles and 1250 Testaments in Dutch, and 1286 Bibles and Testaments in English, have been forwarded to Missionaries and Auxiliary Societies—P. 32; and see, at pp. 534, 535, a Letter to the Society, giving a Review of Missionary Operations.

The intelligence from South Africa is of the most gratifying kind. The blessings of civilization, and the better blessings of the Gospel of Christ, seem rapidly extending among the Native Tribes, both within the limits of the Colony of the Cape, and far beyond. Supplies of the Sechnana Testament and Psalms, printed in England under the superintendence of the

Rev. R. Moffat, have reached their destination, and have spread joy and delight among the sons of the desert. [Report.]

Already this portion of the Word of Truth is widely circulated and read hundreds of miles apart, and valued highly by those who possess it, more especially by believers. Wherever they go or remain, at home, on journeys, or out hunting, the New Testament is, or will be, among the baggage, and will be the companion in the wilderness as well as in the lowly hut.

[Mr. Edwards.]

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### RELIGIOUS-TRACT SOCIETY.

Grants have been made to the amount of 73*l.*; and consignments to about the same sum, consisting of 17,150 Tracts,

*Religious-Tract Society—*

6850 Children's Books, 48 reams of Paper, and a 5l. Library. The South-African Tract and Book Society state, in their Ninth Report, that they had printed, during the year, about 25,500 Tracts in Dutch and English, and 12,000 copies of Dutch Books. The Rev. R. Edwards, writing from Lattakoo, says that the Missionaries have printed 12,000 Tracts; and 4000 copies of a Tract have been printed at a French Protestant Station eastward of Lattakoo.

The number of readers being numerous, Tracts are received with great satisfaction, and are used as School Books in most of the Schools. They form a part of their library; and, whether at home or on journeys, the little bag containing their books is an important part of their baggage; and bitter are the lamentations, if they lose any of them. To us, who are familiar with the mental sloth of the Bechuana, except in what concerns their temporal welfare, it is the highest gratification to see them forming habits of reading, and finding more pleasure in perusing the few books which they possess than in the idle, and often worse than foolish, conversation of those who cannot or will not learn to read.

[*Mr. Edwards.*]

*BRITISH AND FOREIGN SCHOOL SOCIETY.*

Mr. Moffat, while in England, prepared for the Press, and published, a Translation of the Society's Scripture Selections into the Bechuana Language: the work was accomplished at a cost of 400*l.*, which was raised by a special subscription—Pp. 32, 33. Mr. Read writes—

In October next, it is just forty years since, I landed on these shores. In those days the whole Hottentot Nation was in perfect ignorance; and the late Dr. Vanderkemp and myself were considered worse than dupes, to believe that we ever could teach them either to read or write. However, many very soon learned both to read and write. The writing gave great alarm to the Dutch Colonists: and their clamour influenced the Dutch Governor-General, Janissen, to issue a proclamation forbidding any Missionary whatever to teach the Hottentots to write. The proclamation, however, was too late, as the children were capable of teaching each other. This was shewn him by a Letter which a little Hottentot Girl wrote to him, in the name of others, to express their regret at the proclamation, and requesting that it might be rescinded. Soon after this, in 1806, the Colony was recaptured by our troops, and we were permitted to instruct the Hottentots as we chose. From that time, education gradually advanced among the Hottentots at our different Stations; which were established, one

after another, both within and beyond the Colony. Griquas, Namaquas, and Bechuana shared in the blessing, beside the Hottentots. We have now 22 Schools; seven of which are Infant Schools, all superintended by my son, and the whole conducted by Native Schoolmasters, Hottentot Youths. We have from 1000 to 1100 children daily in the School. We have some Thingo, Montatee, and Caffre Children, and some of the late Apprentices; but the most are Hottentot Children.

*EASTERN-FEMALE EDUCATION SOCIETY.*

Some particulars of the Labourers and Stations of the Society in South Africa were given at pp. 33, 410.

My Schools are in an encouraging condition; the number on the books in my British School being 155, and the average attendance from 60 to 70; 40 of whom are able to read the Scriptures. In the Infant School, the number on the books is 90, and the average attendance from 78 to 80. The average attendance in the Evening Adult School is from 60 to 70. The attendance in the Evening School is regular, and the increasing desire manifested for instruction is very gratifying. The average attendance in the Sabbath School is from 60 to 70; and as a proof of the interest which our poor people take in the School, I may mention that they have collected 8*l.* 10*s.* for the necessary repair of the premises. I have now three young girls training as Teachers: two of them are very useful in the Infant School.

[*Miss Tunstall, Cape Town.*]

I cannot speak of any improvement in the attendance of the girls. The average attendance these last four months has been only twelve; and these include the five girls in the house, two of whom are hired, and may not, perhaps, be allowed to remain long. It is evident that a great jealousy is entertained toward the School, and there appears to be a determination to keep the girls from it. Some promising girls, of a hopeful age, who had shewn a great desire for improvement and were making considerable progress, have been removed to a distance; and we have reason to suppose that it is in order to keep them from school influence. They are greatly afraid of losing their daughters, and, consequently, their price.

We have much pleasure respecting the girls in the house: the two eldest are giving us much satisfaction and hope. Utali is going on steadily improving, and appears to have much aptness for teaching. When she came here, not two years ago, she was half covered with a skin, and scarcely knew her letters.

[*Miss M'Laren, Iggbigha.*]

The following is a translation of a part of a Letter from Utali:—

I write a Letter to you, saying, The girls who are taught by Miss M'Laren wish you to thank the other girls who live across the sea, because they have sewed pinafores for them, that they may enter into School. We also all desire that you would thank all the kind people who think of us, and send dresses for us that we may be clothed.

My friend, I love to stay at the School;—yes, I love it greatly, that I may be a child with a pure heart within. Yes; my heart was very sorry when I heard that Jesus suffered pain for my sake: it is therefore proper that I give him that which he asks of me, which is my heart. My friends wished greatly to take me away: but I said, I am still learning: notwithstanding this, my brother came at another time and tried to draw me away. My friend, my heart from that time was more sorry for my blindness: from that time I asked God for a new heart, for I had not sought to turn to him before; I went in the way of wickedness.

I ask you that you would pray to God for me, that he would give me a humble heart, and that all my sins may be washed away in the blood of Jesus.

Untokaze, and Makazana, and Uliketa, and Jane, and myself, we all salute you.

I am UTALI, the child of BEVU. I have now entered on my duties at Mr. Brownlee's Station. It was with regret I left the little School I had formed at Knapp's Hope; but it will be carried on by the Missionary's daughter there. I have the superintendence of three Schools daily: one of these is for the small children, in which I use the Infant System, and am enabled to carry it out pretty well, as Mr. Brownlee's daughters interpret for me. The usual number attending this School is about 40. I have a second School for the bigger girls; and a third for Mr. Brownlee's daughters; to which I admit the daughters of the Chief, and two or three others. The Chief, whose name is Tzatzoc, has been converted to the faith many years, and visited

England about four years ago. Though they all speak the Caffre Language, I have children of four different Tribes—Caffre, Hottentot, Bushmen, and Finson, besides the English.

I have taken the entire charge of one girl, and have engaged to pay Mr. Brownlee 5*l.* a year for her maintenance. She is a very hopeful girl, and very desirous of instruction. She resided with an uncle, who was a convert; but it pleased the Almighty last week to remove him from His Church on earth, I trust to the general assembly and Church of the first-born in heaven. He was a humble and consistent follower of the Saviour. After his death, his wife, who does not follow his steps, resolved to go to her friends, many miles from the Mission Station. The girl was deeply affected at the thought of leaving; and as she is just about the age when girls are sold for cattle by their friends to men whom they perhaps despise, I at once made up my mind to take her under my care. [*Miss Fuchers, William's Town.*]

The first Examination of Miss Harding's School was held here lately. The Rev. Mr. Niven presided; and a few friends who attended expressed themselves well pleased with the arrangements of the School. The attendance is 30 girls. Eight of them write tolerably well in books: they sing, and have a good ear for music. Their progress is very remarkable; and, in all, a desire for knowledge is evinced.

With the parents, I am sorry to say, it is otherwise; the reason assigned being an alleged incapacity to retain what they hear. One young man, a son of a Chief, was very explicit. "I understand the words," said he, "when they are spoken; but new words drive away the old: and when I remember something, I forget what it was that went before; so I fail." We hope it will be different with the rising generation.

Some of the girls are so much attached to Miss Harding, that they have often expressed a wish not to return, as they do every evening, to their kraals. [*Mrs. Stretch, Tyinnis Vale.*]

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

### UNITED BRETHREN.

See, at p. 495, the Synodal Committee's Survey of the Missions for the Year 1841; and, at p. 355, an Obituary Notice of Anna Kibido.

*Groenekloof*: 40 miles N of Cape Town—1808—*Brn.* Joseph Lehmann, J. Christensen, C. F. Franke—Communicants, 289—Baptized: Adults, 111; Children, 330; Candidates, 70—New People, 288—Total under instruction, 1096—P. 33.

Our numerous Schools afford me abundant occupation, during great part of the day; and  
Jan. 1843.

I am thankful to add, that it is of an agreeable and encouraging kind. In general, the girls make greater progress than the boys, owing to their more frequent attendance: the boys are often prevented by the duties of the field or the stable. In singing, also, our female scholars make greater proficiency. Several of them I have formed into a musical choir, who perform very respectably a number of choruses and easy anthems. Had we an organ, an organist seems already provided for us, in the Hottentot Youth, Nicholas Oppelt, a native of

*United Brethren*—this place. The great accession to the country members which has lately taken place, and which consists chiefly of emancipated slaves, has led to a corresponding increase in the number of our pupils. Our School-rooms are often crowded in the most inconvenient manner. The Infant School, held in the vestry of the Church, is in similar circumstances.

I trust I may also report favourably of the spiritual progress of the Mission, though we are not without painful evidences that the enemy of souls is doing all that he can to obstruct the work of the Lord, and the operations of His Holy Spirit. Of this we had a distressing proof during the very week in which we were meditating in fellowship on the meritorious passion and death, and the glorious resurrection of our Lord and Saviour. In the course of this season, 42 persons were advanced in the privileges of the Church; of whom 18 adults and 5 children were baptized into the death of Jesus, on Easter Sunday. Among those who attend these festivals, there are always many of our hearers at Wittezaand; where, I am thankful to say, we continue to hold Divine Service, greatly to our encouragement.

[*Br. Frank.*]

*Genâdendal*: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed, 1792—*Brn.* Teutsch, Sonderman, De Fries, Brauer, Gysin, Kölbing, Heinrich: *Wid. Sr.* Hallbeck; *Single Sr.* G. Hallbeck, *As. Brn.* Kölbing and Heinrich, and their Wives, arrived at this Station on the 19th of March. Br. and Sr. Schopman have removed to Enon—Pp. 33, 34.

Truly the word of His grace proves itself a leaven among the dwellers in this place. We cannot tell of sudden conversions or remarkable awakenings, calculated to excite general attention; but, to a careful observer, the genuine effects of the reception of the Gospel into the heart are sufficiently apparent; and among none more than the lately-enfranchised slaves who have found an asylum with us. Their growth in grace and in knowledge is most encouraging; and it is evident that their walk and conversation are becoming increasingly conformed to the precepts and example of Jesus. In the month of August, I instructed 27 persons previous to their receiving Confirmation. In the performance of this duty, I was often astonished at the correct and pertinent answers which they returned to the questions which I addressed to them: and this was more especially the case with some aged individuals of their number, whose hearts the Lord had manifestly opened to receive His saving truth. It is always a peculiar joy to me when

my school children give tokens of spiritual prosperity. Of some who have been educated by us, and who are now mothers of families, we may truly say that they are ornaments of our Congregation. At this season, the attendance at School is but thin, owing to the harvest. I have ordinarily from 100 to 120 boys, and a rather greater number of girls; many of whom manifest a great desire to learn English, in which they are encouraged by their parents. "You should have heard," said a Hottentot mother to me only a few days ago, "how well my Gustavus understood the English Gentleman who came here, and how readily he answered him in his own language."

[*Br. H. B. Schopman.*]

We were very glad to learn that it is customary in many families, after the Evening Service at Chapel, to request the children to read the New Testament aloud to their parents.

Previous to the Easter Festival, Br. and Sr. Schopman spoke individually with the various classes of this congregation; of which pleasant but fatiguing duty they afterward made a very encouraging report. At our next Conference, many persons were approved for an advance in the privileges of the Church: of these, 39 became Candidates for Baptism; 47 were appointed for that rite; 16 for reception into the congregation; and 46 for Confirmation. Easter-Sunday Morning being very fine, we prayed the Litany in the burial-ground. On Easter Monday we had a second festive celebration; in the course of which, the 47 adults already mentioned were admitted into the Church of Christ by Holy Baptism—the largest number ever admitted at one time since the establishment of this Mission. It was truly a time of refreshing from the presence of the Lord, in which we trust all classes of our Hottentot Flock had their share.

[*Br. Teutsch.*]

July 10, 1842—Thirteen men and thirteen women were baptized into the death of Jesus. When they were informed that they should have this privilege conferred upon them, tears of thankfulness were seen flowing from many eyes; and we are convinced that they gave themselves up to live to the Lord with all their hearts. Most of them were formerly slaves. In the evening of the same day, two persons were received into the congregation.

[*Br. C. B. Kölbing.*]

*Hemel-en-Aarde*: an Hospital, supported by Government for the relief of lepers: about 12 miles from Caledon, and near the sea—1823—*Br. Fritsch*—P. 34.

Sr. Fritsch, of Hemel-en-Aarde, who was for a long time confined to her bed, is now so far recovered, that she is able to walk about in the house.

[*Br. Kölbing.*]

*Elim*: about 60 miles from Genâdendal,

and near Cape Aiguilla: with Out-Station at *Houtkloof* and *Duinfonteyn*—1824—*Brn.* W. C. Genth, D. Luttring, H. F. Meyer—Communicants, 183—Baptized: Adults, 116; Children, 147; Candidates, 131—New People, 284—Total under instruction, 861—P. 35.

Our Schools continue in a flourishing state. In the Infant School there are 80 children, whose attention and progress afford us great pleasure. The Boys' School is attended by from 40 to 60 pupils; and that for Girls by from 70 to 80. In all these Institutions the religious instruction of the pupils is faithfully attended to; and we trust that the precious seed is not cast by the way-side. The Hottentot girls are really musical, and have mostly fine voices. The harvest, throughout the whole of this district, has been most abundant: for this mercy of our God we cannot be too thankful. The older I grow, and the longer I continue in the service of my gracious Lord—and I have now been nearly thirty years employ'd in His Missionary Vineyard—the more deeply do I feel my sinfulness and insufficiency, and my need of Jesus to heal, sanctify, and save me. May I be ever found cleaving closely to Him; and may my five dear children, the eldest of whom, an only son, is twenty years of age, and the youngest, a little girl of five, still with her parents, be trained up for Him to whom they have been dedicated from their infancy!

Nearly all the male inhabitants of this place are employed as day-labourers on the neighbouring farms: the wives and children remain mostly at home, and attend Church and School pretty regularly: the men come as often as they can.

*Houtkloof*, four hours' walk from hence, continues a flourishing outpost: there are about 100 persons residing there who are in connexion with our Church. They live, for the most part, on their own little properties; and some have dwellings here also.

July 19, 1842—The Work of the Lord continues to make progress, in spite of many difficulties and much opposition from the world and sin. Since the commencement of this year, 44 adults and 25 children have been baptized; and a considerable number of persons are again upon our list of candidates for the privileges of the Church. Our Public Worship and our Private Services are well attended.

[*Br. W. C. Genth.*]

*Enon*: on the White River, near Algoa Bay—1818—*Brn.* Stolz, Schopman. Br. and Sr. Schopman have taken the place of Br. and Sr. Lemmertz. Widow Srs. Halter and Hoffman arrived in London on the 24th of July—Pp. 35, 431. Toward the end of 1841 Br. Lemmertz wrote—

Nearly twenty-six years have now elapsed since I left Europe for Africa. Our party consisted of five Brethren and two Sisters: of these, three are already at rest with the Lord, and the like number are in retirement in our German Congregations. I only am left to labour on in this blessed and fruitful field. When I look back upon the way by which the Lord has led me all my life long, and especially since He called me into His service, I am indeed amazed at His love, mercy, and forbearance. How great things hath He not done for me; and how little have I done for Him, to shew my gratitude!

Jan. 17, 1842—I have had occasion to pay a visit to Shiloh; by which, as you may suppose, I have been greatly interested, having had the favour, thirteen years ago, to assist in the establishment of that Station. I arrived there on the 7th of December, and was received with much love by our Brethren and Sisters. It afforded me no little pleasure to see the two first converts from the eastern tribes for whose benefit this Settlement was formed, and to find them walking worthy of the Gospel. I refer to Salome, the Mantatee, who is now a valuable chapel servant; and Wilhelmina, of the Tambookie Nation. During my short stay, I had the favour to administer the Lord's Supper to the assembled congregation, and likewise to converse with the individual communicants. Most of these were personally known to me, and our intercourse was much to my own edification.

#### TAMBOOKIES.

*Shiloh*: on the Klipplaat River—1828—*Brn.* Bonatz, Kschischang. Sr. Bonatz departed this life on the 9th of November 1841—Pp. 36, 392.

That the Mission Family at Shiloh are again in circumstances of great perplexity you may easily believe, Sr. Kschischang being now the only Sister to manage its domestic concerns and attend to the spiritual wants of the female portion of the Congregation. May the Lord graciously support her, and enable her to act a mother's part to the dear infant for whom she has undertaken to care! It was a most providential circumstance that she and her husband arrived at Shiloh at the time they did.

[*Br. Teutsch.*]

#### FINGOOS.

*Clarkson* (the name given by Gov. Napier to the new Settlement of Koksbosch, after the well-known opponent of the Slave Trade): on the Zitzikamma, among the Fingoes—1839—*Brn.* Nauhaus, Adolph. Küster—P. 36.

The greatest activity has prevailed here for some time past; and so great a change has taken place in the appearance of this Settle-

*United Brethren--*

ment, that whoever has not seen it during the last two years would hardly know it again. This change is, however, but a faint representation of the spiritual change which has been effected among the Fingoes by the simple preaching of the Word of the Cross, and the application of this saving doctrine to their hearts by the power of the Holy Spirit. At the individual speaking, before the Passion Week, the operations of this gracious Guide were very manifest; and the Meetings, during this blessed season, were diligently attended. Many were advanced in the privileges of the Church. On Easter Sunday 1840, Maziza, the firstling of this congregation, was baptized: since that time, twenty-eight persons have been added to the Church, by this solemn rite; and this year we could not fail to observe, on occasion of the baptism of eleven adults, that our new Church, which is larger than that at Enon, proved too small. Our baptized members walk worthy of the Gospel: their very looks bespeak love and simplicity; and although some of their number are exposed to the scorn and contempt of their former associates, the joy of the Lord continues to be their strength. When at Church, they appear in decent clothing, and their behaviour is very devout. The attendance of strangers at our Church continues on the increase. [Br. Nauhaus.

Br. Nauhaus writes from Clarkson that they were cheered by witnessing the blessing attendant upon their labours among the Fingoes. A famous sorcerer of that nation has lately begun to open his heart to the influences of the Gospel, through the power of the Spirit of God working in him. Formerly, he considered the Missionaries as his enemies, and, as he said, almost as ravenous beasts: now he is convinced that they labour for the good of his people. He attends the Church assiduously; and his four wives, whom he used to beat for so doing, have now the liberty to attend likewise. He has refused the request of his heathen countrymen to exercise sorceries: and if he does but remain steadfast, and grow in the grace of our Lord Jesus Christ, as we hope he will, a ring-leader of the reign of darkness will be vanquished by the power of the Gospel. The new dwelling-house was so far finished, that Br. A. Küster could enter it. When the house in which he formerly lived was taken down, it was discovered that the beams and all the timber were so rotten, that there is reason to believe one stormy or rainy day more might have made it a ruin; and as they occur often at this season, it affords another proof of the providential care of our Heavenly Father for the lives and safety of His Children, which we would gratefully acknowledge. [Br. Kübbing.

The progress of the Missionary Work at most of our South-African Stations is, on the whole, such as to excite gratitude for the past, and hope for the future. The celebration of the solemn season commemorative of the Passion and Resurrection of our Lord appears to have been peculiarly blessed, and to have been attended with the addition of many souls to the company of the believers, especially at Genâdendal, where the number of adults baptized on Easter Sunday was the greatest ever admitted to that rite, at one time, at that Mission. In temporals, as in spirituals, the Divine Favour has been abundantly enjoyed during the year 1841: Enon alone, impoverished, as well as diminished in population, by the continued prevalence of drought, presents an exception to this remark. The trials and privations which are still the portion of that once-flourishing Settlement claim our especial sympathy.

On the 24th of December last, the Congregation at Genâdendal celebrated the 50 years' Jubilee of the renewal of the Mission among the Hottentots, and the foundation of the Settlement at Bavianskloof. We would commend the whole of the work of God in South Africa, and the Congregation at Genâdendal in particular, amounting, at the close of 1841, to 2359 souls, to the remembrance and intercession of our Brethren and Christian Friends. [Ed. of *Period. Accounts*.

## LONDON MISSIONARY SOCIETY.

At pp. 398, 399 the attention of our Readers was called to the Happy Results of Missionary Labour in South Africa; and at pp. 210, 354 some Obituary Notices were given of Native Converts.

*Cape Town*—John Philip, D.D. *Superint.* of the Society's Missions in South Africa, M. Vogelgezang, H. Calderwood. Mr. Calderwood has been occupying the place of Dr. Philip during his absence on visits to the several Stations—Communicants, Coloured, 85—Scholars, Coloured, 475—Pp. 36, 37.

The Rev. Dr. Philip left Cape Town for the interior, proposing to visit the Stations within the Colony, and Caffreland; and, if practicable, to extend his journey to the Stations north of the Orange River.

Mr. Vogelgezang continues actively employed among the Coloured Classes in Cape Town. His congregation numbers 400. Many of these are distinguished for intelligence and piety, and promise to become efficient fellow-helpers in the work of the Gospel. He has succeeded in forming an Auxiliary Missionary Society among his people. [Report.

## HOTTEENTOTS.

*Paarl*—85 miles NE of Cape Town—1819—George Barker—Contributions to the Parent Society, 60*l.*—P. 37.

The attendance on the preaching of the Gospel has greatly increased, so that the Place of Worship is now quite inadequate to the accommodation required. On the Sabbath Morning, more than one hundred persons are compelled, for want of room in the Chapel, to remain outside. The erection of another Place of Worship, sufficiently ample, is obviously demanded; and would immediately be carried into effect, could funds be obtained to meet the expense. The congregation has raised more than 50*l.*

The Out-posts of the Station are every year growing in importance, and exhibiting augmented claims on the time and attention of the Missionary. The congregations amount to about 800 persons, whose awakened minds and earnest desire for religious instruction demand the unceasing exercise of both his mental and bodily energies. Mr. Barker preaches six or seven times a-week, and still finds that there is room for augmented exertion. [Report.]

*Tulbagh*: 75 miles NE of Cape Town—Arie Vos—Communicants, 20—Scholars, 180—P. 37.

Amid the infirmities of advanced age, our devoted Br. Vos continues to minister the Word of Life to an affectionate and exemplary flock. Two individuals have been added to the Church. The work of education among the Young proceeds in an encouraging manner. [Report.]

*Klaas Vooks River*: in the District of Zwelendam—1837—Cornelius Kramer—P. 37.

The ministrations of Mr. Kramer, both among the Native and European Population, have been continued under circumstances of much mercy to himself, and of encouragement in relation to the people of his charge. The increasing infirmities of age have obliged him to contract his labours within a narrower sphere than formerly; but, to the extent of his ability, he ceases not to hold forth the Word of Life. [Report.]

*Caledon*: 120 miles E of Cape Town—1811; renewed 1827—Henry Helm—Dan. J. Helm, *As.*—Communicants, 123—Schools, 2; Scholars, 325—Contribution to the Parent Society, 115*l.*—P. 37.

The preaching of the Gospel has been diligently and largely attended; and not only by our people, but by strangers. A concern for their salvation was manifested by a number of our people, and fifteen were converted and baptized. Again, in the beginning of September, two young men were awakened to a sense of their guilt and danger; and several others began to ask what they must do to be saved.

This continued till about the middle of October; when, through the grace of God, an extensive Revival took place. It appears to me an answer to our prayers for the outpouring of the Holy Spirit, which we have often fervently implored.

The seasonable visit of Dr. Philip, Mr. Bruce, Mr. Williams of Hankey, and Mr. Calderwood, who stayed with us several days, was also, very probably, made instrumental in bringing it to pass. Previous to this Revival, our Church Members were not destitute of spiritual life, and their moral conduct was good; but in the present season of refreshing they are, blessed be God! all life and activity. [Mr. Helm.]

This Station presents a most gratifying spectacle. In 1823, few of the people had any covering, except the filthy sheep-skin kaross: their huts were most wretched: they were given to drunkenness and its kindred vices; and the ground lay waste. In 1825, and the two following years, their condition was, if possible, still more miserable, and the lands were in possession of the neighbouring Boora. The people are now dressed in British Manufactures, and make a very respectable appearance in the House of God. The children are decently clothed. Instead of a few wretched huts, we have now a rising and regular village; and the valley is now laid out in gardens. Last year, the walls of forty houses were raised beam-high, and fifteen of them have been covered in and are now inhabited.

In 1839, the Institution was favoured with a remarkable awakening: at first small; but it continued, till men, women, and children became anxious about their salvation. Between 80 and 90 have been added to the Church; and a great moral reformation has taken place upon all the people of the Institution. The members of the Church walk worthily of their profession; their general character is marked by humility; their views are simple and scriptural; there is much spirituality of mind among them; they are strongly inclined to converse about the things of God; while they are liberal according to their means, and discover a commendable earnestness to be useful to each other. [Dr. PAULP.]

*Pacaltsdorp*: 245 miles E of Cape Town—1814—Wm. Anderson—Communicants, 75—Schools, 2; Day Scholars, 235—Contributions to the Parent Society, promised, 109*l.*—P. 37.

I have baptized this year eight men, five women, and fourteen children; and persons now come to me daily to converse about the things of eternity and the salvation of their souls. It is very cheering to my heart, that the Lord is pleased still to own the labours of his poor aged servant. [Mr. Anderson.]

Some Gentlemen, who saw Pacaltsdorp for

*London Missionary Society—*

the first time two Sabbaths ago, expressed their astonishment at the decent and respectable appearance of the congregation. I did not see one in the whole audience who was not decently dressed: the marks of a semi-barbarous state are no longer to be seen in the Place of Worship. Last Sabbath Morning I preached, and I never recollect having a more attentive audience. I met perhaps nearly 200 people at the Morning Prayer Meeting, held at sunrise.

[*Dr. Philip.*]

*Dysalsdorp*, formerly called *Dysal's Kraal*, 45 miles N of Pacaltadorp—1838—John Melvill—Communicants, 30—Schools, 4: Scholars, 111—Contributions to the Parent Society, 85*l.*—Pp. 37, 38.

The Lord has vouchsafed His blessing during the past year in such a measure as to cheer our hearts and strengthen our hands in prosecuting his Holy Work. The whole number of persons who receive spiritual instruction is at least 650; but as they reside dispersedly among the farmers, and some at a distance of thirty miles from the Station, only about a third of this number attend the preaching of the Gospel on the Sabbath. The conduct of those united in Church Fellowship gives me great pleasure and satisfaction: some of them are truly zealous and useful.

[*Mr. Melvill.*]

In every thing my expectations concerning this Station have been exceeded, and I see nothing to be wished for but the continuance of that prosperity with which it has been blessed. I could scarcely believe it possible that such a change should have been effected in so short a time. The different points from which the people collect for Public Worship may embrace a circuit of 200 miles; and many are two or three days upon the road. The congregation averages from 200 to 300; and not fewer than from 700 to 800 are brought under the direct influence of the Gospel.

Many of the people arrive on the Saturday night: we had upward of 250 at Worship last Saturday Evening. During the school exercises, I counted 120 out of doors conning over their lessons, and 70 young people in the Infant School, who could not get into the Place of Worship.

When it is recollected that their opportunities of being taught to read are confined to the Sabbath, and many even to one or two Sabbaths in the month, and that it is not yet three years since letters were first introduced among them, you will be surprised to hear that there is a Bible Class of 29; that there is another class of upward of 20 reading Tracts; and that many of them are reading in the small Lesson-books.

[*Dr. Philip.*]

*Hankey*: near Chamtoos River—1825—Edward Williams, W. Philip, E. Solo-

mon: W. Kelly, *As.*; James Clark, *Ar-tisan*—The usual Report has not been received—Contributions promised to the Parent Society, 150*l.*—P. 38.

On my arrival, Mrs. Solomon was so ill, that her recovery was doubtful. The people seemed to feel as if Mrs. Solomon had been a near relation; and their frequent meetings for prayer on her account afforded a favourable estimate of their piety. The Directors are not ignorant of the difficulties we have had with this Station. Two Missionary Brethren were both obliged to leave it. The place is nothing without water to irrigate the ground; and after the people had been at immense labour and expense, their aqueducts and troughs, forming part of a watercourse five miles in length, were completely washed away. The work was a second time destroyed in a similar manner; and their spiritual concerns were not in a better condition than their temporal affairs. Ground was obtained from Government, on the other side of the river; and, by very great labour, much of the bush has been removed, and the water has been led over it.

[*Dr. Philip.*]

*Bethelsdorp*: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 150—Schools, 2: Scholars, 115—Contributions to the Parent Society nearly 70*l.*—P. 38.

The Public Religious Services are all well attended; and a spirit of Christian love appears to pervade the people. By the blessing of God on the labours of Mr. Kitchingman, twenty members have been added to the Church.

[*Report.*]

While reflecting on what had passed during the evening, a Deputation was introduced to me. After a short address, they concluded by stating, that they had been deputed to request me to continue over Sabbath among them that we might join in commemorating the death of Christ together, from the consideration that it was likely to be the last time that we should have the opportunity of enjoying that privilege on this side of Jordan.

At the conclusion of the Missionary Meeting, a poor widow came forward, and requested her name to be put down as a subscriber for One Pound sterling yearly. When it was suggested to her that it was more than she could afford, she replied, Nothing that she was able to give could bear any comparison with the value of the Gospel.

[*Dr. Philip.*]

*Port Elizabeth*: Out-Station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*—Communicants, 162—Scholars, 211—Contributions promised to the Parent Society, 70*l.* The Fingoes have contributed more than 9*l.*

Mr. Robson has been graciously assisted and



abundantly blessed in his labours during the past year. The stated Services have been maintained without interruption. Mr. Passmore continues to devote his earnest attention to the Fingoo Population. A new Place of Worship, intended for their accommodation, was opened in September last; since which time the congregation has greatly increased. A few among them afford evidence of change of heart, and others are earnestly inquiring after the Truth.

[*Report.*

*Uitenhage:* Out-Station to Bethelsdorp, 20 miles N W of Port Elizabeth—J. G. Messer, Wm. Elliott. Mrs. Messer departed this life on the 30th of April—Communicants, 298—Pp. 39, 480.

When a Fingoo professes the Christian Religion, he generally separates himself entirely from his countrymen, enters into service, and almost loses the Fingoo character. While this is advantageous in regard to themselves, it is to be regretted in respect of the Fingoes generally, who are thus left without the salutary influence of a Christian leaven among them.

[*Mr. Elliott.*

Some months ago I went a journey of about 160 miles up the Elephants' River, in the district of George, to see my two daughters. I availed myself of the opportunity to preach the Word of God; and am happy to say that the Coloured People shewed themselves very willing to listen. On the Sabbath I had above 100 hearers: some of them appeared anxious to pay attention, and the tear of joy or of sorrow trickled down their sable cheeks.

[*Mr. Messer.*

*Theopolis:* 550 miles E of Cape Town: Christopher Sass, R. B. Taylor: Thomas Edwards, Thomas Merrington, *As.*—Communicants, 52—Schools, 3: Scholars, 143—P. 39.

Although there has not been such a general revival among us as at other Stations, we are not without a measure of the same encouragement. By this we are cheered, and led to look for a brighter day. We have received an addition of eleven Members to our Church, with all of whom there is much reason to be satisfied. One of these is a Hottentot, two are Basutoos, one a Mantatee, and the rest are Fingoes. We rejoice greatly at witnessing the power of the Gospel on the hearts of those lately benighted Heathen. By a consistent walk—by a meek and lowly deportment—by constant attendance on the Means of Grace and Instruction, they adorn their profession. Brought to abhor their heathenish and immoral customs, they pity their fellow-countrymen and desire that they may become partakers of the same grace which has been conferred on themselves.

[*Missionaries.*

*Grahamstown:* in Albany District—John Locke: N. Smith, *As.*—Communicants, 110—Scholars, 105—P. 39.

*Graaf Reinet:* A. Van Lingen—Congregation, 300 to 400—Communicants, 95—P. 39.

The blessing of God has been abundantly vouchsafed on the labours of the venerable Missionary at this Station; and his people have evinced their increasing piety and love to the Saviour. In September, a Meeting of the Auxiliary was held; and the Subscriptions for the first three months were found to amount to eighty-eight rix-dollars.

The various stated Services, as formerly reported, have been all sustained; and the Kingdom of our Lord is extending through the district.

[*Report.*

*Kat River*—1829—James Read, James Read, jun.—Communicants, 700—Scholars at 17 Schools, according to the Report last received, 1012—Contributions to the Parent Society, 150*l.*—Pp. 39—41.

There has not been so much religious excitement as was visible the year before, but the work of the Lord has been gradually extending. The seed of the Word, sown by the Native Teachers and others, has been watered with the Holy Ghost: the blade has appeared, the ear, and the full corn in the ear. During the year, upward of 200 souls have been added to the Church, including Hottentots, Gona Hottentots, Caffres, Fingoes, Mantatees, Tambookies, Bushmen, and Liberated Apprentices. Some of our converted Fingoes are going to Tambookie-land, to make known the Saviour. Singella, the Native Teacher, has been out among the Amapondas, going from kraal to kraal, and preaching Jesus. The barbarous people received him with kindness, and heard him gladly.

We have not been able, as yet, to send the Gospel to the newly-proposed Station called Hackney. The three Chiefs have been here repeatedly, and are most earnest for a Missionary. Neither have we been able to meet the urgent appeals of the Amapondas, who are come to reside close to the Bushman Stations.

[*Mr. Read, sen.*

About sun-rise, January 2, the people assembled for Prayer. On the slope on which Philipton stands I counted thirteen waggons, and the ground was covered with groups. At the close of the Morning Service, fourteen people were baptized and admitted to the Church. After a short interval, we celebrated the Lord's Supper. Of nearly 700 Members, there were about 500 present. There we beheld Hottentoss, Bechuanas, Fingoes, Caffres, Bushmen, commemorating the love of the Father in giving his Son to die for a perishing world. On

*London Missionary Society—*

the following day was held the Anniversary of the Auxiliary Missionary Society. The attendance was good: a great seriousness rested upon the minds of the people. One poor Fingoo said, "Money is wanted, and it must be forthcoming; and if nothing else will do, you must sell your cattle; and if that will not do, you must sell your garments to keep the Gospel among you." "The Gospel," said another, "is my wealth, my honour, my health, my life, my all, and we must hold it fast." [Dr. Philip.

At this Station there are several hundred Fingoes, a tribe formerly in a state of slavery to the Caffres by whom they were called dogs and treated with contempt and cruelty.

In 1838 I saw them for the first time; and from their state of nudity, and their savage appearance, I questioned whether their settlement at Philipton might not retard the improvement of the Hottentots; but many of them have since been converted, have clothed themselves after the European manner, and are members of the Church. [Dr. Philip.

*Cradock—1839—John Monro—Communicants, 19—Scholars, 120—P. 41.*

At the commencement of 1841, several of the people began to inquire anxiously respecting the Way of Salvation: this being pointed out to them, they felt encouraged to walk in it; and, with only one exception, they have continued their course without wavering. Some of them have made good progress in the knowledge of Divine Truth. Meetings for Prayer, reading the Scriptures, and spiritual conversation, are regularly held.

Divine Grace makes no distinction in colour. Two persons, formerly in bondage to White Men, are now about to receive the right-hand of Christian fellowship; and at the same time a free-born Briton will be numbered among the professed followers of the Lamb. [Mr. Monro.

*Long Kloof—1840—T. S. Hood, As.—Contributions to the Parent Society, 74*l*. 7*s*.—P. 41.*

Mr. Hood enjoys the countenance and co-operation of several influential persons in the neighbourhood, to whom, under the Divine Blessing, he is considerably indebted for the success which has hitherto attended his exertions. He devotes a portion of his time to itinerant labours; and finds that this form of exertion is likely to be productive of the happiest effects. [Report.

It is a pleasing fact connected with our Public Services, that many of the farmers and their families are in the habit of mixing with the Coloured People. If we succeed in erecting the Chapel now in contemplation, many more,

at present excluded for want of accommodation, will be included to attend. [Mr. Hood.

*Colesberg—1840—Theophilus Atkinson.*

Mr. Atkinson has succeeded in establishing several Schools, and has found them of great utility in subservience to the preaching of the Gospel. [Report.

Many of the Bechuans have recently removed to the north of the Orange River, in consequence of not being allowed to graze their cattle in the vicinity of the village. This has considerably lessened my Bechuana Congregation; and has deprived me of six more of the Candidates for Church-fellowship, making ten altogether who have removed to other parts of the country. But there is an increased attendance on the preaching of the Gospel among the other classes of my people. Just at the time when the Bechuans were leaving, several of the other people began to manifest a concern for their salvation. There is at present a little band whom I meet weekly for conversation and special instruction; and I cannot but hope that the Lord is about to begin a work of grace among this people. [Mr. Atkinson.

## CAFFRES.

*Buffalo River—1826—John Brownlee: Jan Tzatzoe, Nat. As.—Communicants, 10—Scholars, 60—P. 41.*

A second Infant School has been established by a daughter of Mr. Brownlee. The former one still continues under the care of the daughter of the chief Tzatzoe. [Report.

Among our present Candidates is a man about forty years of age. Many years since, when I visited the kraal where he resides, I observed that he paid particular attention to the Word of Life: still, he would not consent to attend Worship at the Station. About three years ago, however, he came for a short period, joined in our Worship, and appeared deeply affected under the Means of Grace. From that time to the present he has been a constant attendant at our Place of Worship, generally bringing others with him: his residence is about three miles from the Station. He has established Family Worship. But although he seems sincere, and possesses an excellent understanding, I should not feel justified, with my view of his attainments either in knowledge or in piety, in admitting him yet to Church-fellowship. [Mr. Brownlee.

*Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—Communicants, 11—Schools, 2: Scholars, 70—Contributions to the Parent Society, 3*l*.—P. 41.*

An evident work of grace is in progress among the young people, affording the most grateful anticipations in relation to the cause of Christ in Caffreland. Efforts are making

to enlarge the educational department of the Mission: with this view a second Infant School-house has been erected. The Infant School already established contains 20 children, and is found to operate most beneficially. [Report.

*Blinkwater* — 1839 — Henry Calderwood. Mr. Calderwood has been at Cape Town, as was stated under that Station, supplying the place of Dr. Philip, during his visits to the several Stations—Communicants, 26 — Scholars, 270 — Contributions to the Parent Society, 211. — P. 41.

On the first Sabbath of July I had the happiness of baptizing 15 adult Caffres and 6 children. We had a Special Service for the occasion of so many being received at once. The assembly was unusually large; the impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us: the attention of the most careless was completely secured: hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. May the dew of the Eternal Spirit descend on the precious seed then sown in much weakness, but under a deep conviction that the Lord would cause it to grow!

We have had a large measure of encouragement in the work of the Lord for the last four or five months. There is a decided, and, I think, growing spirit of hearing, both among the Caffres and Hottentots. Several of the Hottentots, on whose account I experienced, at first, great trouble and anxiety, now shew a better spirit. Among the Caffres near us, the excitement and earnestness about eternal things encourage us to pray and labour increasingly for their salvation. Often has my feeling been as though I were beating the air; and I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me, by the display of His grace toward these wandering sheep. I feel, in what I see to-day, that the Lord is bidding me go forward, saying, *O thou of little faith, wherefore shouldst thou doubt?* [Mr. Calderwood.

One of the most serious difficulties which our Brethren in Caffreland have to contend with, is the low state of mental cultivation among the people; and this they think will never be so effectually and speedily met as by raising up a better-educated Native Agency than they have at present. Mr. Calderwood has four boys under his instruction to become Native Missionaries; and Mrs. Calderwood has just taken charge of a young daughter of the Chief Maccoco, with a view to her instruction. [Report.

Jan. 1843.

*Umrelo*, formerly called *Botman's Kraal* — 1838 — Richard Birt — P. 43.

The report forwarded by Mr. Birt presents numerous features of encouragement. In the religious progress of the Candidates for Baptism, he has special reason for thankfulness. Mr. and Mrs. Birt are making very strenuous exertions to advance education. They have more especially directed their attention to the youthful portion of the female population; and though opposed by serious obstacles, their progress has been such as to afford a sure pledge of ultimate success. [Report.

Though the Churches of Caffreland are small, various indications exist to shew that the Gospel is spreading: its claims are better understood, and consequently the opposition to it is, in some respects, increased. The nurturing of Caffre female children in our family appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the Young on daily instruction. I feel thankful for the approbation bestowed by the Directors on my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration. [Mr. Birt.

GRIQUAS—CORANNAS—BECHUANAS.

*Griquatown*: 530 miles NE of Cape Town: inhabitants, 2100 adults, and 960 children — 1801 — Peter Wright, Isaac Hughes: Jan Fortuin and 22 other *Nat. As.* — 7 Out-Stations — Communicants, 753 — Schools, 10: Scholars, 800 — P. 43.

The attendance on the Means of Grace and our Sabbath Schools has continued good. Our Day Schools, Infant Schools, and Sewing Schools have undergone no material change. We greatly need an increase of Native Agents; and things have now reached that point when the acquirements of all our Native Teachers must be improved.

The additions to our Churches afford us much encouragement, and matter for devout thanksgiving. The three Branch Churches gathered from among the Heathen around us, as well as the large number dwelling within the fold of Christ at the Head Station, continue, by their order and stability, the assistance which they render, and particularly by their firmness in the cause of temperance, to afford us solid satisfaction.

It has been particularly pleasing to us to witness the desire of our people to obtain the Scriptures and Elementary Books of Instruction. Griquas, Corannas, Bechuanas, and even Bushmen, have given us ground to hope that the desire to search the Scriptures is extending throughout the country. For Dutch Bibles, 5l. 5s. has been received; for Dutch Hymn-

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*London Missionary Society*—books many applications have been made. Of *Sichuana Testaments* received from Kuruman, 64 copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the Poor and the Native Teachers 16 copies, making the whole disposed of 80; and we should have far exceeded this number had we possessed the needful supply. Of *Sichuana Hymn-books*, 105 copies have been sold.

Dutch and *Sichuana Spelling-books*, *Scripture Lessons*, *Tracts*, *Catechisms*, &c., have been distributed, to the number of 500 copies. About fifty of the *Dutch Elementary Books*, with five *Testaments*, have been applied for by *Corannas* and *Bushmen*. Many of the applicants, among whom is a *Coranna Chief*, residing on the *Great River*, 110 miles west of this place, have urgently requested *Teachers*. Scarcely a week had elapsed after the arrival of the *Testaments* from Kuruman, before we were beset by people from all parts of the country, with payment in hand, eager to receive them. Both translator and publisher are worthy of sincere praise, for the general fidelity, correctness, and beauty of this first edition. We hail it as a great blessing to the *Bechuana Nation*. [*Missionaries.*]

*Lekailong*: among a branch of the *Batlapi Nation*—1841—*Holloway Helmore*—P. 43.

Trials and discouragements of various kinds have attended us; but these are to be expected. To persons unacquainted to scenes of uncivilized life, written descriptions seldom convey an accurate idea: they will probably either lead to too elevated or too depreciating an estimate. Having, however, with *Mrs. Helmore*, resided among these people for sixteen months, dependent upon them occasionally for food, often for manual assistance, and sometimes for friendly aid in affliction, I have been enabled to form a deliberate opinion of them; and, though often struggling between hope and fear, joy and sorrow, surprise and disappointment, I am induced to take courage. [*Mr. Helmore.*]

#### BOSJESMANS.

*Philippolis*: on the north side of *Cradock River*: inhabitants, 357 men, 358 women, 900 children—1831—*Gottlob Schreiner*—*Communicants*, 107—*Scholars*, 542—Pp. 43, 44.

Respecting a female member, *Mr. Schreiner* gives an interesting account. In her dying hour, she addressed the following pathetic exhortation to her husband, who had long been deplorably addicted to the use of ardent spirits—"When I am gone, you will be grieved. Now listen to your dying wife. Do not seek your comfort in drinking brandy, and in other worldly things: herein you will never find it: but seek it in *Jesus the Saviour*: give Him your heart;

He will take away its grief, and make it glad—Oh, I should not like to recover, lest I should again sin against Him who loved me and gave Himself for me: Go to Him: cleave, ever cleave to Christ!"

*Mr. Schreiner* has under his care a very large body of native inquirers, chiefly *Bechuanas*, in whose habitual temper and conduct he feels the utmost satisfaction. In this part of the country the *Gospel* has had the effect, long since predicted, of producing a state of division in the inmost recesses of domestic life. Many of the inquirers are married women; and their attention to Religion has brought on them the displeasure and opposition of their unbelieving husbands. [*Report.*]

#### BECHUANAS.

*Lattakoo*: 630 miles NE of *Cape Town*—1817—*Wm. Ross*, *David Livington*: *Robert Hamilton*, *Artisan*; *Roger Edwards*, *As.*—*Mr. Moffat* is on a visit home—*Communicants*, 200—*Schools*, 2: *Scholars*, 80—*Printing*, 15,000 *Tracts* and *Elementary Books*—P. 44; and see, at p. 354, an *Obituary Notice* of a *Native-Female Convert* connected with this Station.

*Messrs. Edwards* and *Livingstone* paid a visit to the *Bakuane Tribe*, inhabiting a part of the country at a great distance from *Lattakoo*. The population is considerable. Both the *Chiefs* and the people, though from various motives, are earnestly asking for *Missionaries* to settle among them; and the *Brethren* strongly urge a compliance with their request. For the present, they propose sending two *Native Teachers*. [*Report.*]

At a late period we were cheered by the public profession of Christianity on the part of the *Chief Matebee*; and a few others, about thirty persons, were baptized, fourteen of whom were also admitted to the *Lord's Supper*. The rest were children belonging to the baptized adults. One young man, named *Sederas*, commonly called *Baba*, was formerly so wicked, that, among other things, he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for sin, that he dared not to look up; and frequently he seemed to be altogether overpowered. He is now very circumspect; and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the *Heathen*. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. Our prayers have been answered; our hopes more than realized; and, for the present, the *Kingdom of Christ* seems prospering.

On our arrival here, the *New Testament* was received with exceeding great joy; and even

those who do not profess Christianity are now seen among the readers on the Sabbath. Ever since we came, I have regularly met and read with them; and it is a pleasure to me to state the marked proficiency and improvement which hundreds have made, both at the Station and the Out-posts. The persevering diligence of the Natives in learning to read, especially on the Lord's Day, surpasses any thing which I have ever seen in my native land. [Mr. Ross.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelten—P. 44.

From the large attendance upon his ministry

*Dr. Philip's Tour*—A leading object of Dr. Philip, in accordance with the earnest request of the Directors, in his visit to the several Missionary Institutions, was, to urge upon the Native Churches the duty of relieving the Funds of the Parent Society, and of honouring the Ordinance of Christ, by providing the necessary funds for supporting the Ministry which they have so long enjoyed. Dr. Philip reports:—"The subscriptions which the people have engaged to pay, during the year, make the sum of 714l." [Report.

*Testimony to the State of the Missions*—My tour with Dr. Philip has not been through a barren wilderness; as it was when I accompanied my late friend, Mr. Campbell, in 1813; and again in 1816, when I commenced the Lattakoo Mission. We then heard the war-song; we saw the most grievous scenes of heathenism and barbarism: but we have now been called to behold many parts of these formerly solitary places made glad. We have seen wonders of the results of the Gospel among the Basoutos, Batlappes, Barolongas, and Griquas. Scarcely any thing that can be said will form an adequate idea of the state of the Mission at Griqua Town, through the indefatigable labours of the Brethren Wright and Hughes. My visit to the Kuruman, the former scene of my labours, and the meeting which I had with my old friend and brother Hamilton, with whom I commenced the Station, were indescribably interesting. My meeting also with many old friends, some of whom are now Members of the Church, was fraught with peculiar delight. Most of these had formerly been children in my School; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?" But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the Chief, and very many others, whom I left in 1819 in a state of the greatest darkness and indifference to the Gospel; yet on whose mind, impressions were then made which never wore away. My feelings were not to be described, when I found three of Matebee's sons-in-law, and many other young Chiefs and others, who were formerly in my School, now Native Teachers and Preachers, using all their talents and influence in support and spread of the Gospel. [Mr. Read.

*Fear of Sickness and Death among Heathens*—The small-pox is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A young Caffre went to visit a kraal where the small-pox had broken out: his family received notice of it in his absence; and when he returned, under night, they would not admit him into their hut. He attempted to force his way; and his own brother, in the presence of their parents, stabbed him to the heart. When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. They do not put the sufferers to death in this way at the Missionary Stations. [Dr. Philip.

*Effect of the Gospel on the Fingoes*—We have many converted Fingoes here, who were once in a state of slavery among the Caffres. Now they look up to the Christian Fingoes. The Chiefs visit them in their houses, and drink milk with them: this is to own them as their equals. A Caffre Chief will not drink milk in the house of a common Caffre. [Dr. Philip.

(The Survey will be continued in the February Number.)

## Biography.

### OBITUARY NOTICES OF THREE FEMALES

IN CONNECTION WITH THE CHURCH MISSIONARY STATION AT CHUNAR.

THE following are some brief Notices of three Females, of which the Church at Chunar was deprived by death during the past year:—

1. Mrs. Price, wife of Serjeant Price.—During the last two years she became quite regular in her attendance on the Means of Grace, and her life was correspondingly consistent. A full year before her death she manifested great anxiety to participate in the Holy Communion: being accordingly admitted, she regularly communicated till her last illness and confinement to her bed. Her disease was consumption. When no longer able to attend the House of God, she invited her female friends to read and pray with her, which they continued to do till the day of her death. A few weeks before this event, she expressed a wish to see the Missionary, who, from that time, once or twice a week attended her. On such occasions about half-a-dozen others managed to be present. At first her mind appeared to be dark, and she seemed to labour under some apprehension; but in a short time, the gloom being dispelled, all her confidence was placed on the infinite merits of a crucified Saviour. On one occasion she had the Holy Communion administered to her, in which ordinance a number of others joined; and shortly after she departed in peace, leaving a husband and several children to lament their loss.

2. Mrs. Rose Williams, one of the oldest of the Chunar congregation, a regular communicant from its commencement. Her husband, who died some fifteen years before, was perhaps the oldest European in India, having attained the extraordinary age of 101 years. Mrs. Williams was one of the first who attended the ministrations of the Missionary in 1816; from which time to the day of her death she was a steady attendant upon all the Means of Grace, and her walk and conversation were consistent with her profession. Her husband was a steady, provident man; and during his life-time amassed, by trading, some thousands of Rupees; the whole of which he devised at his death to his wife, the subject of these remarks. Not very

long after her husband's demise, Mrs. Williams made over to the Missionary a benefaction of 1000 Rupees; which sum, augmented by the addition of a few hundred Rupees, was appropriated to the mortgage of a village close to Chunar, for the purpose of locating in it such Native Christians as might wish to pursue the occupation of agriculture. This village, the profits of which are equal to the interest of the purchase-money at 12 per cent., continues to this day in the possession of the Missionary, as an asylum for Native Christians.

A week before Mrs. Williams's death, being apparently quite well, she waited on the Fort Adjutant, and got him to indorse, in favour of the Missionary, two Government 4-per-cent. Notes, amounting to 2100 Rupees: another note of 7000 Rupees she divided, at the same time, among her personal friends; and a few days after was called to her everlasting rest, without any apparent illness, aged about 90 years.

3. Mrs. Bowdel, a Native Woman.—She, like Mrs. Williams, was among the first who attended the Means of Grace at the Station; and continued to do so to the last, without deviation. The whole tenour of her life was that of a true Christian: she was unostentatiously pious, peaceable, zealous, affectionate, full of good works, and, in short, a *burning and shining light* to all who knew her. Returning from a visit, which she annually made to her widowed daughter at Calcutta, in January last, she was taken ill of dysentery at Dinapore, and breathed her last, on reaching Benares, at Raj Ghaut. She made over her property to her daughter and son; and desired her Christian friend in attendance to see that a Gold Mohur was given to the Missionary, for charitable purposes. In the death of this poor woman, who was notwithstanding rich in all the graces of the Spirit, the Native Christian Church of Chunar has sustained a severe loss, since

she was a rare Christian—a *living epistle*, in fact, of Jesus Christ. May He compassionate us, and graciously raise up others in the Church Militant to fill the place of His departed, to the praise and glory of His name! Amen.

#### OBITUARY OF A NORTH-WEST-AMERICAN INDIAN.

THE Rev. John Smithurst, of the Church Missionary's Station at the Red-River Settlement, gives, in his Journal, the following account of the Sickness and Death of a pious Native.

*Sept. 8, 1841*—To-day I visited a sick person who is not likely to recover. On inquiring into the state of his mind, I found him labouring under some degree of fear and doubt. After a long conversation, and having joined with him in prayer, I left him apparently more composed.

*Sept. 21*—In the afternoon, I visited the young man who is sick. It was a great comfort to find him in *perfect peace*, waiting with patience till his change should come. While conversing with him, I was much rejoiced to hear his strong expression of confidence in the Lord Jesus Christ. I exhorted him to put his full trust in that Divine Saviour, who would enable him to triumph over the last enemy. On leaving the house, my own

feelings were completely overpowered, for I was very much attached to William. He lived with me several months last year; and was a very obedient, good servant, being influenced, I humbly trust, by Divine Grace.

*Sept. 24*—I went this morning to visit William; but found that he had just expired. I addressed the bereaved family, urging upon them the duty of submission to the Divine will, and a more complete surrender of themselves to God through our Lord Jesus Christ. Having joined in prayer with them, I returned home, feeling as if I had lost a member of my own family. With respect to our late Brother, I trust I may say, *we sorrow not even as others which have no hope.*

## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

##### *Plan for removing the Financial Difficulties of the Society.*

AMIDST the embarrassments by which the Committee have been surrounded, in consequence of the heavy debt in which they found themselves involved at the close of the Society's financial year on the 31st of March last, it is a source of much support and comfort to their minds to have received numerous and substantial proofs of the sympathy of the Members of the Society at large, and of the kind exertions which have been made in many quarters to retrieve the financial affairs of the Society. Among these, the Committee notice, with lively satisfaction, a Tract drawn up by a

valuable Clerical Friend, entitled "Present Pecuniary Difficulties of the Church Missionary Society, with the duty of a more liberal support of the Missionary Cause: in an Address from a Minister to his Congregation." This seasonable and very useful Tract, drawn up originally for local purposes, was found so acceptable, as subsequently to be extensively circulated throughout the Associations. The result has been, the Committee have reason to believe, very advantageous to the funds of the Society. Another Clerical friend has recently published a Tract directed to the same end. It is entitled, "A Letter addressed to the Friends and Members of the Church Missionary Society, on the present embarrassed state of its funds; with a Proposal, which, if acted

upon, would ensure its speedy relief." The Author having kindly and liberally placed a considerable number of copies of his "LETTER" at the disposal of the Committee, they have just been distributed among the Associations, through the medium of the Association Secretaries, accompanied by a Circular.

The Committee earnestly recommend to their friends to adopt such measures as they may find most suitable to their respective localities to accomplish the object proposed in Mr. Phillipps's plan. Since that Circular was issued, a Special Meeting has been held at Bristol, following in the course of Bath and Cambridge, which has produced £246. The Special Contributions from Bath amounted to £400; those from Cambridge to £108. It is evident, from these results, that were the object taken up in a like manner by the Associations generally, the Society would not only be speedily released from its present difficulties, but placed in a situation to extend its operations in those directions where they are so loudly called for. We subjoin the Circular:—

DEAR SIR—A valuable Friend of the Church Missionary Society, the Rev. E. T. M. Phillipps, of Hathern, who deeply deprecates the restrictions imposed on the extension of its operations by its financial difficulties, has just published a "Letter to the Friends and Members of the Society,"\* urging upon them a simultaneous and strenuous effort to extricate it from those difficulties, and to place it in a situation to prosecute its important objects without embarrassment. After impressively urging those motives to exertion which are peculiarly obligatory on Christians, Mr. Phillipps proposes the following plan for relieving the Society from the financial difficulties which now limit its operations, and preclude any extension of them, however loud the call and however encouraging the opening:—

The truth is, that the Members of the Church Missionary Society in general, as of other Religious Societies, but little consider their own personal responsibility, as Members of it. Some seem to imagine that the Society is composed of the Clergy, because it is a Church Society, and the Ministers of the Church are its most active Members. Others, if asked, Where is the Society? would turn to the President and Officers of the Institution, together with its Working Committee, and say, "There is the Society":—and, for many important purposes, these are doubtless its representatives. But the Society is made up of all its Members; and we, its Members, are the Society. It is a Lay Association, voluntarily formed by Members of the Church of England; who, whilst they enjoy the patronage of many of their Bishops, and the co-operation and counsel of many of their Clergy, pursue independently, as Members of the Church of England, the objects for which they are united. In such an Association, every Member incurs his share of responsibility, and is bound to abide the consequences of his own acts: and the call now made upon each of us, is, not to extricate the Society as if it were a body distinct from ourselves, but it is to extricate ourselves from the difficulties in which we are involved. The debt to be liquidated is OUR debt: and the question is, How we may discharge it punctually, speedily, and without cancelling the solemn engagements which we have contracted to the Heathen. As one fully compromised in the business, I would endeavour to suggest the method by which this may be effected.

The sum required amounts to 43,000*l.* My proposition is this: That it be divided among the Counties of England, according to their Auxiliaries, Branches, and Associations, and with some reference to the amount of population connected with them; and that each portion of the constituency of the Society be told the amount of its quota, and requested to raise it, as soon as possible, by an extra contribution.

But it will aid us, perhaps, to estimate more justly the practicability of the proposed measure, if we get rid of this large number, by endeavouring to ascertain what each portion of the population would have to contribute, were each willing to pay its quota in providing the sum.

I assume, for various reasons, that we can expect but little to be contributed for this purpose by Members of our Church in Scotland, Wales, or Ireland; the whole amount of their contributions to the Society during the last year having been but little more than 5000*l.* We must look, therefore, to England almost entirely, or to a population of fifteen millions, for the sum that is wanted. That sum (43,000*l.*),

\* Seeley and Burnside. Price Sixpence.



if apportioned equally to the mass, would call for a contribution of somewhat less than 3*l.* (2*l.* 17*s.*) for each portion of 1000. Certainly, if this could be attempted in detail, parish by parish, it would be no difficult matter to raise the sum. Every parish of 1000 inhabitants, if the case were fairly submitted to them, would supply 3*l.* for such an object. But in many parishes no effort or appeal would be made in behalf of the Society; and though many portions of the population would willingly supply much more than in the above proportion, and thus make up for deficiencies elsewhere, yet the necessary sum could scarcely be thus obtained; for we have not the power, by any general measure, of making an application to the whole population. But we can apply, by our Auxiliaries, Branches, and Associations, already acting in connexion with us, to the whole of the population with which they are locally connected in their several counties;—and thus, possibly, the matter may be brought at once into a practicable form, and the whole Society be enabled, by one united movement, to effect its object. The whole amount of contributions for the general purposes of the Society, derived from the population of England, through its Associations, during the last year, amounted to 66,873*l.* Now the sum required is a little less than two-thirds of this whole sum. It would seem, therefore, that the Auxiliaries, Branches, and Associations should attempt, each in its separate sphere, to raise, during the ensuing year, an extra two-thirds, in addition to their average contribution. This, upon its first announcement, may appear to be a serious undertaking. But when we remember how small a portion of our population is acquainted with the Church Missionary Society—its principles and objects—the vast work which it is carrying on—the blessings it has received from the Lord, and how largely He is pleased to use it to minister salvation to sinners—we may calculate on much being obtained from places which have hitherto contributed nothing. When, moreover, we remember that the means to be employed in obtaining the necessary sum are left to the judgment and prudence of its friends—to be varied in different places according to their state and circumstances—nothing more will be necessary than a zealous, united, and determined effort, on the part of those friends, to effect the immediate extrication of the Society from all its financial difficulties.

By thus apportioning the whole sum in distinct portions to each part of the Society, I am persuaded that it might speedily be raised; but so long as it is viewed as a whole, it will never be obtained.

Will you have the goodness to consider

Mr. Phillippe's plan, and to say how far it may be practicable to carry it out, more or less fully, in your Association, and to report the result to the Association Secretary of your District? We may add, in confirmation of Mr. Phillippe's statements as to the great importance of relieving the Society from its pecuniary difficulties, that the experience of the present year affords fresh proof of the necessity of a fund in hand to meet the inequalities between Income and Expenditure which occur in the course of every year. From this cause the Committee have been compelled, in the current year, to borrow no less than 19,000*l.* Though they have the prospect of repaying that sum before the close of the financial year on the 31st of March next, these loans have involved an expense to the Society of upward of 400*l.* for interest, which would have been entirely saved by a fund in hand, as proposed by the Committee. The Committee are assured of your kind co-operation in using the best means in your power to accomplish the object in view. A Special Meeting of the Association for this purpose has been held, with great advantage, at Bath, Cambridge, and some other places.

We remain, Dear Sir,

Very truly yours,

H. VENN,

R. DAVIES,

D. COATES,

} Secretaries.

Church Missionary House,  
January 10, 1843.

## China.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Prospects of Bible Distribution in China.*

In a Letter written on board H. M. Ship "Cornwallis," lying off Chinkiang, near the Great Canal, by G. T. Lay, Esq., and dated July 31, 1841, it is said:—

I write a few lines just to let you know that, amid a variety of new objects, I have not forgotten the Bible Society, nor the promise that I would help forward its interests to the best of my power.

Notwithstanding our warlike attitude, many of the unofficial part of the community are anxious to secure our friendship. In seeking for this, the usual course is for a village or town to select one or two

respectable individuals, and appoint them as their heralds: these are sent with a petition and a certain number of peace-offerings. On such occasions I act the double part of intercessor and interpreter. The Deputies are pleased with their reception; astonished at the strength of our armament; and still more, when, at their departure, the full value of their present is laid before them, with an injunction that they leave not the ship unless they take it. It is at such a time that the Chinese eagerly grasps the Sacred Book of the Western Stranger, lifts it toward heaven with both hands, opens it with a curious haste, and promises, in a frankness of tone not easily counterfeited, that he will pore over it again and again, as long as he lives.

Yesterday a Gentleman came on board the Flag-ship to ask for a guarantee against our soldiers. This I gave him, with a New Testament for himself, and a Mantchou Testament for his friend. This is the first I have given away. At Chapo I might have parted with three copies—for three of the Mantchou prisoners could read; but the box containing them had not arrived from Chusan. I regretted this very much; since the poor fellows, seeing that I was friendly disposed toward them, shewed me more than ordinary marks of respect, and heaped more praises upon me than I shall ever deserve.

In all Tartar dwellings occupied by persons a little removed from the common soldier, introductory treatises, lexicons, and vocabularies, met the eye in every book-case, with specimens of calligraphy unrivalled for its beauty. These things made me feel that I shall have no serious difficulty in finding readers for the ponderous load of Testaments, if, after this, I am permitted to seek for them apart from the thunders of war. I am delighted to perceive that the Tartars, though warriors by profession, are fond of literary exercises; for to such the Word of God will not come as a gift out of its place. In the house of a Mantchou Tartar at Chapo I found a little Chinese Tract; and in the Custom House at Woosung I met with the Prophecy of Jeremiah. On the same shelf I picked up a list of twenty widows who received 300 coppers (*pice*) per month as a charitable allowance from that office. Whether the reading of the Prophet suggested this I cannot tell, but the coincidence seemed a little remark-

able. The prophecy and the eleemosynary register were gathered up with a heap of works on statistics—a subject to which my attention has been called, as a matter of public duty. We are on our way to Nankin, where there are two or three thousand Tartars ready to receive us. The wounds I got at Woosung are healed; and have left only a furrow or two in my left cheek, just to remind me how much I owe to divine protection. The shot that wounded me killed my mesmate. The amiable son of Dr. Milne has been a great comfort to me, with the no less amiable representative of the illustrious Morrison.

*Off Nankin, Aug. 22*—I am sure you will unite with me in heartfelt thankfulness to God, that the Chinese war is brought to a close. This has happened earlier than I anticipated; since, from the resolute opposition which the Tartars and Chinese made against us whenever we joined issue in battle, and the spirit of pride and defiance with which all their private and public communications were imbued, I was led to suppose it would require a long time to bring them to a sense of their weakness. But causes were at work, of which I had a very faint conception till I reached Keang Yin, a district town at one of the entrances to the Grand Canal. At that place I found, in the Chief Magistrate's offices, a number of Memorials and private Letters. These authentic sources of information assured me that insubordination was travelling through the country; and that the common people, urged by the miseries occasioned by the stoppage of their trade on one hand, and by the germinant feelings of contempt for their superiors, now no longer able to protect them from foreign aggression, on the other, were arraying themselves against the laws, and trampling on the veneration usually paid to persons in office. The Chinese Government has thus been reduced to the necessity of treating, not only from a consciousness of their inability to cope with us in battle, but from the prospect of seeing the country speedily thrown into a state of anarchy and confusion. In this, God has wrought for us; not, I trust, without a gracious design of overruling the present sufferings of the Chinese to their ultimate advantage, and of making them instrumental in opening the country to the irradiation of Christian Light.

Before the arrival of Mr. Morrison, Chinese Secretary to the Mission, I conducted the correspondence between the Commander-in-Chief of Her Majesty's Naval Forces and His Excellency the Governor-General of Keangsoo and Keangse. I then took an opportunity of telling the Officers who came on board, that I felt a great kindness of the Chinese, and wished with all my heart that matters might be so adjusted as to render the continuance of hostilities unnecessary. I gave the Officer a copy of the New Testament, neatly wrapped in writing-paper, an article highly valued here; and upon another, packed in the same way, I wrote, near the top of the right-hand side, "His Excellency New;" and at the bottom of the left-hand side, "Lay presents this." The next time I saw the Officer, he said the Governor-General had sent his best thanks by him for the book. On Saturday, while the High Commissioners, Ke Ying, Elepo, and the Governor-General New, were seated on the quarter-deck of the H. C. Steam-ship Medusa, which conveyed them to the Flag-ship, I went up to pay my respects to them. New then asked one of the Native Officers my name; and, on hearing it, told the High Commissioners that I was a well-disposed person. This shewed, that, though he made no allusion to the book, he was pleased with the gift. On a former occasion, I offered a New Testament to an Officer inferior to the one that carried my present to the Governor, who, with an inimitable self-complacency, said, "The book may be of use to you, but it is of no use to us." I replied: "It is God's own Book, and was expressly intended for ALL nations." The emphatic manner in which this was uttered induced him to take it without any more excuses. His companion received a similar donation very readily, and immediately began to peruse it. After a little, he came to my cabin and inquired if it was not the object of the book to teach a man to worship his God; and on being answered in the affirmative, continued his reading.

Two or three days ago I visited a district town opposite to Nankin, in quest of fresh provisions for our sick; of which I regret to say there are, in all, upward of 160 on board this ship. I found the people poor, and very unruly toward their Governors; heeding nothing but the orders of the foreigners, who were only two in number, unarmed, and nearly a mile

from the boat. I left them a single New Testament—a poor pittance among so many!

Aug. 25, 1842—To-day I met an old Chinese Friend from Ningpo; who gives an excellent account of the condition of things at that wasted city under the benevolent administration of the present Chief Magistrate. This man is of the Haulina College, and is, from his enlarged and liberal mind, disposed to encourage every thing that is good. My Chinese friend gave him a New Testament which I had given to himself. In point of scholarship, the book is reckoned equal to the productions of the College. Last night I slept at the Porcelain Tower. Things are full of promise.

#### *Proceedings of Missionaries.*

THE Calcutta Christian Advocate has supplied the following information relative to the movements made by the Missionaries on the occasion of China being made accessible to Europeans:—

In February, Messrs. Abeel and Boone were able, after some delay, to procure a passage to Kulang-su in the harbour of Amoy. Here they were very kindly received by Captain Smith and Major Coper, the Officers in command of the sea and land forces; and by their assistance obtained a house within the lines.

As soon as the people became acquainted with them, and ascertained that they were able to speak in their own language, many were eager to learn what these settlers-forth of new doctrines had to say; and often stopped them in the streets, to learn or ask about this Jesus, and who He was. This interest has not altogether died away, as the curiosity of the people has become gratified; but many of them wait on the exposition of the Word every Sabbath. It was a happy means of diffusing an acquaintance with the leading doctrines of the Gospel that the Brethren had a supply of Books to give to the first inquirers; and it has shewn how necessary it is that the presence of the Teacher follow the distribution of Tracts and Books, for numbers came to have parts of them more fully explained.

On the whole, their reception among the Chinese dwelling on Kulang-su, during the time they have remained there, has been abundantly encouraging; and although the Native Authorities would

probably not consent to their remaining behind, if the English Forces left the place, we feel no solicitude for their safety while the detachment remains.

In April, Mr. Boone returned to Macao, leaving Mr. Abeel on the island; and having made his arrangements, and hearing that a projected attack by the Chinese was indefinitely postponed, he took Mrs. Boone and his family up. They were accompanied by the Rev. Mr. M'Bryde and his family, and W. H. Cumming, M.D. The party arrived at Kulang-su on the 7th of June, and were soon settled in the dwellings which had been prepared for them.

Mr. Abeel maintains a stated Service on the Sabbath, in both English and Chinese: at the latter, he had fifty hearers on one occasion; but the average has been about half that number, with increasing attention on the part of the hearers. The patients, under the care of Dr. Cumming, are usually invited to attend at Family Worship.

Mr. Milne left for Chusan in February. Soon after he reached Tinghai, he visited Chinhai and Ningpo on the Main, spending three weeks in the excursion. He has obtained quarters within the town; but the unsettled position of affairs renders Tinghai a much less favourable place for teaching the people than other places at the south. By the proclamation of the 16th of February, in which Sir Henry Pottinger declares Hong-Kong and Tinghai free ports, and under the protection of the British Government, Mr. Milne's position is rendered sufficiently secure. Dr. Lockhart will, perhaps, soon join him, and resume the Medical labours which he carried on there in 1840-41. Mr. Shuck took up his residence at Hong-Kong on the 19th of March, and Mr. Roberts has also fitted up a house for himself at Chekchu, a small village on the southern side of the island. Mr. Roberts has collected a few scholars, and conducts Services in both English and Chinese every Sabbath, besides daily visiting among the people: he had lately the gratification of baptizing a Native, on his profession of faith. Chekchu, before the occupation of the island by the English, was the largest village on Hong-Kong: its population is about 2200. A chapel has just been completed at Hong-Kong, under the superintendence of Mr. Shuck, and is to be consecrated to the services of Religion in a few days. It is a commodious building, and is intended for both English and

Chinese Services. It was erected by subscription among the foreign community.

Dr. Bridgman, on the 1st instant, removed his residence to Hong-Kong, for the better prosecution of Missionary Objects. In April, he proceeded with Commodore Kearny to Whampoa, and was absent two months. The Commodore's object was to settle difficulties with the Chinese, and the impression made on them by the visit will no doubt be beneficial: the correspondence was conducted in the most civil manner on their part.

We find matter for thankfulness in the increase to our number during the last six months. W. H. Cumming, M.D., of Georgia, United States, arrived on the 14th of April, and has already left for Kulang-su: he is not connected with any Society. Rev. W. M. Lowrie, of New York, connected with the American Board, arrived on the 29th of May: he has since gone to Singapore on a visit. Rev. W. Dean and family arrived here from Siam in May, the climate of Bangkok proving so unfavourable to his health as to forbid longer tarrying there. He has just gone upon a visit to Chusan, leaving his family in Macao.

The health of all our number has been unusually good during the period under review, for which we can hardly be thankful enough.

The operations of the Medical Missionary Society have been successfully prosecuted in their hospital at Macao, under the superintendence of Dr. Hobson, assisted by Dr. Lockhart. The number of patients entered on the books during the last eleven months is 3826. Increased opportunities have been afforded for explaining the leading truths of the Gospel to the patients, and many books have been distributed among them. This branch of labour has also been carried on at Hong-Kong and Amoy, and to some extent farther northward. As access to the people enlarges, the preparation and distribution of Tracts will demand much more attention than we have heretofore been able to bestow upon it. The School of the Morrison Education Society has also prospered. At a recent examination of the School, the pupils acquitted themselves handsomely, both in English and Chinese. The boys take a great interest in their own progress; such as, occupying their leisure hours in reading; making rules among themselves regarding speaking English, and enforcing these rules; asking questions about their reading, &c.;

and refusing, in several instances, to act as idolaters, even when beaten by their relatives; all of which are indications of the most encouraging nature. The Society proposes to engage a new Teacher as soon as its funds will admit; and the erection of a School-house at Hong-Kong is already commenced. Mr. Williams has lately finished a small volume of 304 pages, called *Easy Lessons in Chinese*, designed to aid the beginner in the study of the language. Other departments of study and labour have been prosecuted as usual. The labours of our whole numbers in preaching and conversation among the people, at the various places where any of us are located, have, in the aggregate, been far greater than ever before. We are, however, able to see a little better what a vast work there is here to be done, and how much of faith, patience, zeal, and toil must be laid out, before China can hear the Gospel. There is, and always will be, much to discourage us: there is, and ever will be, much to encourage us: and although war is bringing its train of horrors on this heretofore peaceful land (peaceful and dead like a valley of dry bones), and the still sorer scourge of opium is slaying its thousands, we will encourage ourselves in the name of the Lord. The cause of the war is exceedingly questionable; and so have been many of those in ages past, which, in the end, have brought blessings on the scene of their devastation. The evils resulting from the traffic and use of opium are terrific—far exceeding, we fear, those of war; nor do we see how they are to be removed till the moral principle of the Gospel is brought to assist the weak effort of the people to resist temptation. The love of money will continue to lead men to raise it and bring it here, as long as the lust of appetite drives thousands to take it and die.

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LONDON MISSIONARY SOCIETY.

*Address in behalf of China.*

THE Directors of the London Missionary Society have issued an Address, of which the following is an abstract:—

China, with a population estimated at a third portion of the human race, has for ages been shut against the progress of knowledge and the blessings of the Gospel. From generation to generation, the boast of her despotic rulers has been, that

the laws and customs of China alter not; and, to preserve inviolate an assumption equally irrational and impious, nations the most enlightened by science and distinguished by religion have been denounced as barbarians, with whom no intercourse might be held but on penalty of death. Under the terror of this cruel prohibition, the unknown millions of China have continued, from time immemorial, ignorant of the only True God—worshippers of idols—victims of debasing superstitions—and slaves to vice.

Over these multitudes of immortal fellow-creatures, excluded from the light of life and the hope of salvation, the Church of Christ has long mourned; and prayer to God has been made, that He would open in China a wide and effectual door for the entrance of the Truth and the triumphs of His Son. By a course of events which no human sagacity could foresee, and which Omnipotence only could overrule for good, God has proved himself the hearer of prayer! The horrors of war and the desolations of the sword have ceased; and peace has been established on honourable terms, and, as we trust, on a firm basis, between China and Great Britain: while the cession to our Government of an Island on the borders of the Empire must afford, to the servants of Christ, great facility, no less than security, in their various efforts for its perishing millions.

The London Missionary Society have, for a period of nearly forty years, steadily prosecuted preparatory measures for the intellectual and moral improvement of China.

Self-denying and arduous efforts have been undertaken by holy men of God, many of whom now rest from their labours, for the instruction of the Young, the composition of appropriate Christian Tracts, and, above all, the translation of the Sacred Scriptures into the Chinese Language: they have also employed the press with great efficiency; but, amid their multifarious exertions, the preaching of the Cross has been the aim of their lives.

Since China has hitherto been inaccessible to those who have sought her salvation, these efforts of Christian mercy have been confined to the British and other European Settlements nearest to her shores; as, Java, Penang, Malacca, Singapore, and Macao. To these Settlements multitudes of Chinese have constantly

resorted for purposes of commerce, and with them our Missionaries have enjoyed unrestricted intercourse. These strangers have listened with attention to the faithful proclamation of the Gospel: they have thankfully accepted portions of the Sacred Scriptures; and numbers have returned, bearing that imperishable treasure to their native land.

But the time has come, when the friends of Christian Missions can no longer be satisfied to carry on the war with Chinese ignorance and idolatry at these distant out-posts. The voice of God to His Church is, *Behold, I have set before thee an open door, and no man can shut it. Go forward!*

The Directors of the London Missionary Society are sensible that a weighty responsibility is imposed on them to meet, as God may give ability, this solemn call with promptitude and vigour. They are thankful that the number of their Missionaries, who have acquired the language of China, is greater at the present moment than at any former period. They are also happily enjoying the vigour of health; while two of their number, by their medical science blended with Christian Benevolence, have already conciliated the regard and won the confidence of many of the Chinese to whom they have had access.

Impelled by such considerations, the Directors of the Society assembled on the 8th of December, for the consideration of the claims of China; and Resolutions were unanimously adopted on the occasion.

The Directors have already adopted measures for the removal of the Anglo-Chinese College from Malacca, distant about fifteen hundred miles from China, to the Island of Hong Kong. To that Station the printing-presses and various Missionary Apparatus will also be transferred; while a part of our Missionary Brethren will be located on the Island, and the remainder will proceed to such of the Chinese cities, opened for commerce by the treaty of peace, as may appear most eligible.

The Directors, however, are not only anxious that the Brethren already in the field should be employed with the greatest measure of efficiency, but have determined to adopt the best measures for sending forth, during the ensuing two years, TEN OR TWELVE ADDITIONAL MISSIONARIES FOR CHINA.

In adopting these practical measures,

which still fall far short of the urgency of the occasion, the Directors cast themselves with confidence on the generous support of the Society's friends. The expenditure of the Institution has, for several years, exceeded its receipts; and the outlay required in strengthening and extending the Chinese Missions will involve a very considerable increase of expense.

A Special Subscription, to meet the enlarged and unavoidable expenditure contemplated, has already been commenced, to which the Directors most earnestly invite the liberal contributions of their friends: they intend to adopt forthwith the best means for presenting the claims of China to the Christian Public in the Metropolis and throughout the Country: and, humbly trusting in Him whose glorious Kingdom they are anxious to extend, they anticipate the support of His willing people, and the sanction of His Holy Spirit.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }  
J. J. FREEMAN, } *Secretaries.*  
J. ARUNDEL, }

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## India within the Ganges.

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CHURCH MISSIONARY SOCIETY.

NASSUCK.

AT pp. 542—544 of our last Volume some account was given of a Missionary Tour taken by the late Rev. C. F. Warth: we now lay before our Readers some additional particulars. With reference to the objects of worship among these people, Mr. Warth observes:—

They worshipped the cooking-pots, though at the same time they pretended to despise all their gods. In this country, all tribes worship the instruments or tools which are of great importance to them. In fact, their belly is their god; and whatever is calculated to promote its interests is deified: hence their great regard for their cooking-pots. This the Hindoos unhesitatingly allow, without a blush. Thus, the countryman worships his bullocks and his plough; besides which, before he begins to plough, he worships the idol Rhasoba, which is to be found on every field; and when he is about to gather in the crop, he offers the first-fruits to this idol, and sacrifices a lamb. The writer worships his pen, and

the merchant his account-book and his money.

During this period many opportunities for addressing the people and distributing Tracts were presented, of which Mr. Warth diligently availed himself. In most instances, the Tracts were anxiously sought for, and thankfully received. When the case was otherwise, the following distinction between the conduct of Mahomedans and that of Heathens is mentioned:—

Nov. 3, 1840—Many Mussulmans declined to accept Tracts; and others, who had taken them, brought them back to me. The Hindoos scarcely ever return their Tracts, because they rather throw them away, or destroy them: though this is rarely done, even at Nassuck. The Mussulmans, on the contrary, if they do not like our books, return them, being afraid to destroy them, as they contain the name of God. The greater part, however, most gladly received Tracts, and loaded me with the most fulsome and truly Oriental encomiums.

On Nov. 5th, Mr. Warth arrived at Neermal, which he thus describes:—

Nov. 5 — Neermal was originally a hill fort. On either side of the town are considerable hills, which are strongly fortified, as well as some parts of the city itself. Neermal is the capital of the province of the same name, and the seat of the principal Authorities. From the west, a beautiful causeway, with rows of date and tamarind-trees, leads, between a reservoir and a deep ditch, into the city. The skirts of the town are quite in ruins; but the centre is yet populous enough. The Bazaar was so crowded when I arrived, that I could with difficulty pass through. The inhabitants I should estimate at about 15,000. Neermal is a great mart, as it is the largest place in this wild country, and the road from Nagpore to Hyderabad passes through it. The majority of the people, and especially the lower classes, speak Telinga; but many also understand Mahratta.

From Neermal, Mr. Warth proceeded through Muktapore, Chintelgandah, Iraupettau, Mitpelly, Jacktial, Moormur, and on the 14th of November arrived at Chanore, a town of about 4000 inhabi-

tants. The road lay frequently through dense forests of great extent; and in some of the villages considerable difficulty was experienced in obtaining from the inhabitants a place of shelter and a few of the necessaries of life. As the Telinga or Telooogo Language is vernacular in this district, and only a few were found able to understand Mahratta, Mr. Warth had not many opportunities of holding conversation with the people.

In that part of Berar which is called Pradhar, through which Mr. Warth next proceeded, he frequently met with a tribe of Gonds, whom he thus describes:—

The Gonds appear to be a race quite distinct from the Hindoos. Even when scattered among them, their appearance immediately betrays them. They are generally short, but well-formed men, of a dark complexion: their nose is flat, their lips full, and their face and shoulders broad. Those Gonds who live among other tribes, and speak either Mahratta or Telinga, have lost many of their peculiarities; but those who live in the forest, between the Prenita and the Mahanuddy, are quite wild, and often in a state of perfect nudity. On the appearance of Mahrattas and Mussulmans, they usually make their escape, or conceal themselves.

They are divided into three castes—Rajahs, Pradhans, and Goolams: the difference, however, appears to be, at present, not much more than nominal. They take their meals together, but do not intermarry. From Pachoorpelly to Chamorsy there are several Gond-rajahs, as at Eiree and Arpelly; and the city of Chanda was formerly the capital of a powerful Gond State. A descendant of the Chanda Rajahs still lives in that city; but has no power whatever, though he styles himself Rajah.

The Gonds may take as many wives as they please; but they generally take only one. Those who are scattered among other tribes get their livelihood by serving them, and acting as carriers, guides, and watchmen. The wild Gonds live upon the produce of the chase, and cultivate a few patches of ground. They reject no kind of animal food, excepting the ass. Carrion, and the most unclean animals, are welcome. They are said to be no robbers; but their neighbours

accuse them of cannibalism, though they themselves deny it. They are much given to strong liquors, which they extract in large quantities from the flower of the moha-tree, as well as to witchcraft. Cases of adultery are said to be of rare occurrence among them. Their villages are generally neat and clean; but in the wild country between Chanda and Bustar only a few huts are found together.

Their religious rites are very much the same as those which are found among the lower tribes of the Hindoos. They worship certain idols, called Jaitoor, Bheen, Hanooman, and Bibbishan. Simple stones, bedaubed with red lead, tigers made of clay, pieces of iron, &c., are likewise objects of their worship. Once in the year the whole population repairs to some sacred spot in the forest; where they spend many days in worshipping their idols, sacrifices, drinking brandy, and all kinds of revelry. They were all very much reserved when I made inquiries concerning their worship. Probably something connected with these mysterious rites has led their neighbours, Mussulmans and Hindoos, to accuse them of cannibalism. Their language differs much from any that I know. It sounds rather harmonious; and I recognised several Sanscrit words in it, and also a few Telinga.

## North-West America.

### CHURCH MISSIONARY SOCIETY.

#### RED RIVER.

THE accounts recently received from this part of the world are even more than usually cheering. The little tabernacle, which was pitched on the banks of the Red River twenty years ago, has, by the blessing of God, been gradually enlarged, its cords have been lengthened, and its stakes strengthened.

The Rev. A. Cowley, Mrs. Cowley, and Mr. J. Roberts, arrived in safety at the Red River on the 28th of September 1841. Mr. Cowley was at first stationed at Grand Rapids, and Mr. Roberts at the Indian Settlement; but in May last Mr. Cowley removed, to form a new Station near Lake Manitoba, and Mr. Roberts went to reside at Grand Rapids.

We are thankful to be enabled to state, that, by the seasonable relief thus afforded to the Rev. W. Cockran in the discharge of his onerous duties, the health of that devoted and experienced Missionary has considerably improved; and he has again resolved to remain for a longer period in the scene of his much-blessed labours. In reference to a repeated invitation on the part of the Committee to visit home, Mr. Cockran remarks, Aug. 9, 1842—

My general health has been improving since I had my duties lightened by the assistance of Mr. Cowley. I have no doubt that much relief might have been obtained by a temporary removal; but having previously made up my mind to continue here as long as my strength and energy should enable me to labour, and, when these failed, to remove, with the intention of not returning, I could not, consistently with my principles, avail myself of the kindness of the Committee.

#### UPPER SETTLEMENT.

In a Letter dated Jan. 4, 1842, Mr. Cockran writes—

Our Churches are regularly attended, the Lord's Day sanctified according to the Word of God, and all the Ordinances of our Holy Religion observed. The religious and moral deportment of our people is such as to encourage us to perseverance. When we reflect on their former state, when Gospel light was first introduced, and compare it with the present, we are constrained to acknowledge that *the Lord hath done great things for us*. We can thank Him for many of our Christian Brethren who have departed this life in the "faith, fear, and love" of God; and for others who are practising the self-denial enjoined by Him.

And in a Letter dated Aug. 9, 1842, he gives the following summary of Baptisms, Marriages, and Burials for the year:—

Baptisms solemnized at the Upper Church, 51; Marriages, 6; Burials, 10. Baptisms solemnized at the Rapids, 42; Marriages, 7; Burials, 18.

The following Extracts from Mr. Cowley's Journal refer to this District of the Mission:—



*Proposed Rebuilding of the Church and School-room.*

Jan. 20, 1842—To-day I attended a Meeting at the Middle Church, convened to deliberate respecting its repairs. The opinion of the Meeting was, that in consequence of the very dilapidated state of the old Church, it would be better to build a new one at once; and that for this purpose a Meeting should be called on the first Thursday in February. It was further proposed that a School-room should be built; and a subscription for that purpose was immediately commenced. An account of the disbursement of money collected for the repairs of the Church was also read, and a Churchwarden chosen in the place of one who had resigned.

Feb. 3—I attended a General Meeting for rebuilding the Middle Church. The business of the day being opened by singing and prayer, Mr. Cockran addressed the assembly on the duty and necessity of rebuilding the Church. A liberal collection was afterward made, and officers appointed to execute the work.

*Need of a resident Clergyman.*

April 3—I held Divine Service at the Upper and Middle Churches. I think I was never so fatigued in body with a Lord's-Day's employment in my life. I left home on horseback about half-past six, and did not reach the Upper Church till a few minutes past ten. The people were waiting for me in great numbers; so that I had not time to take any refreshment, but went from my horse to the desk and pulpit. After Service, I called to see a sick man, took some refreshment, and departed for the Middle Church; at which I held Service, and reached the Rapids at seven o'clock. I sincerely hope that there may soon be a resident Clergyman in this very important Upper District.

*Interview and Success of Mr. Cockran with an Indian Conjurer.*

April 6—Mr. Cockran had appointed to-day to consult with an old Indian whom he had often tried to bring into the glorious liberty of the Gospel of Christ. This Indian has been a conjurer, or medicine man, a man of influence among his tribe, and a right-hand man to the Chief; but is now, I hope, inclined to Christianity, at least to civilization. Mr. Cockran thinks, that by settling him he would secure an influence over all those connected with him. Mr. Cockran's influence

is already very great, and the report of his going away has created great anxiety among the Indians. Hence it was that there were others present to-day while Mr. Cockran was advising Keseess to settle: these said they had come up to ask Mr. Cockran whether he was going or not.

I was much pleased with the whole proceedings. The old Indian arrived early in the morning, and after breakfast Mr. Cockran sent for the Interpreter. Mr. Cockran commenced by stating, in few words, the object of the consultation about to be holden, and inquired which should begin. The Indian chose to be first man, and stated that Mr. Cockran had often been advising him to settle; and that now, as he could do nothing else, he was disposed to cultivate a garden and raise a little fruit, *i. e.* till the ground for a livelihood. He therefore wished to hear what Mr. Cockran had to say. Mr. Cockran began by shewing him, not only his own condition, but that of all the Indians; reminding him that they were actually perishing every winter by starvation—the animals on which they were dependent for a living being nearly all destroyed for their furs and skins—and that their heathenish way was offensive to the Great Master of Life, who, if they continued to provoke Him, would destroy them all for ever. He then spoke of the hope held out when the wicked man turneth away from his wickedness and doeth the work of God. The Indian, grateful for Mr. Cockran's kindness, accepted his proposal; and, before he departed, advised me to profit by Mr. Cockran's example. May God grant that the admonition may have its due effect upon me!

The following Extracts from the Journal of Mr. Roberts also refer to this part of the Mission:—

Jan. 30: *Lord's Day*—To-day there was a crowded Sunday School and full Church at the Rapids. Large portions of Scripture, and many Hymns, were repeated by the Half-breed children. To whatever part of the Red-River Settlement I go, I find a hungry and thirsting after righteousness, particularly among the Natives.

March 14--16—I have been busily engaged in visiting the Settlers and the School in the District of the Grand Rapids. Whatever people I visit here, they seem thankful; to whatever Church I go, I find

it full; and whatever School I enter, I find the children lively and diligent in learning their lessons.

#### INDIAN SETTLEMENT.

The Rev. J. Smithurst has, for the most part, continued to enjoy excellent health during the past year, having never been so far unwell as to be under the necessity of omitting any public duty. The Divine favour continues to be vouchsafed to his labours; and though not without trials, he has had numerous tokens for good, and abundant cause for thankfulness.

#### Report for the Year ending August 1842.

Divine Service is held in the Indian Church twice on Lord's Day, and once on Wednesday. At the Morning Service, when the Prayers are in English, the attendance is about 350; and at the Afternoon Service, when the Prayers are in the Indian Language, about 250. The Wednesday Service is attended by from 150 to 250.

The Sunday School, which is held between the Morning and Afternoon Services, contains 184.

The School-room Lectures are continued as usual, on Monday, Tuesday, Thursday, and Friday Evenings. The attendance may be stated at 70 or 80.

Nine adult Indians and twenty-five children have been baptized during the year; and five new Communicants have been received. We have now in communion with us 58 Muscalgo Indians, 4 Saulteaux, 3 Half-breeds, and 1 European; Total, 66. There have been four marriages, and seven burials.

The attendance upon our Schools is as follows:—

	Boys.	Girls.	Total.
Muscalgo School, Joseph Cook, Native Teacher	42	39	81
Saulteaux School, J. J. Smith, European Teacher	6	13	19
Half Breed School, Geo. Spence, Teacher	10	8	18
	58	60	118
Sunday School: adult men, 25; adult women, 41			66
Grand Total			184

Of these 184, 38 read the Bible fluently, and know the Church Catechism broken into short questions. Many of them can also say the Collects for the whole year, together with a good part of the Thirty-nine Articles. They converse in English with tolerable ease and correctness. There are 56 who read the Testament very well,

and say the Catechism. These speak English, but not so well as the Bible Class. The Bible Class of the Day School write and study Arithmetic. The Testament Class write on slates. The remaining 90 read in books before the Testament. The children, as well as the adults, improve in cleanliness, and have now quite a civilized aspect.

The Settlement has been increased by the accession of four additional families from Norway House. A marked improvement takes place from year to year in the temporal circumstances of the Indians. They have now become, for the most part, a steady and an industrious community. Their regular attendance and orderly behaviour at Church, and their good moral conduct, warrant the hope that they have a true faith in Christ, and are bringing forth the fruit of the Spirit.

This Report will be illustrated by the following Extracts from the Journals of Mr. Smithurst and Mr. Roberts:—

#### First Impressions of the Indian Settlement.

Sept. 28, 1841.—When approaching the Indian Settlement, I was highly gratified to see the neat Indian Church, with its white spire overtopping the trees by which it is environed, the Indian Cottages surrounded by cultivated fields, and the banks of the river covered with cattle belonging to the infant community, the members of which have been converted from barbarism and heathenism to Christianity during the last ten years. There is also a mill here, which Mr. Cockran erected that the Indians might get their grain converted into flour. The Indians seem to be busy in clearing new ground, and in building cottages.

Oct. 2.—I returned to the Indian Settlement, having seen most of the Red-River District. I must confess that the Spirit of the Lord has done wonderful work in this little Colony, through the instrumentality of the Church Missionary Society's Agents. What a proof of the value and power of the Gospel is the present condition of the Indian Settlement! On my arrival, I was astonished at its civilized and Christian state, particularly when considering that a few years ago the inhabitants were wild heathens, wandering in the woods. [Mr. J. Roberts.]

#### Alarm from the supposed Hostility of the Sioux Indians.

June 28.—This week the whole Red-

River Settlement has been in a state of alarm, on account of the Sioux Indians, a very savage people, who are in the neighbourhood. It is generally supposed that their object in coming here is to kill the Indians of the Saulteaux Tribe, against whom they have hostile intentions. They have made no public attack hitherto in any part of the Settlement. They are a great nation, spread over a vast tract of country between the Mississippi and Pembina.

[*Mr. J. Roberts.*]

July 7, 1842—There is no further intelligence respecting the Sioux Indians. It is to be hoped they have now gone back to their own territory. [*Rev. J. Smithurst.*]

*Interesting circumstance in connection with the Society's Anniversary.*

May 2—I was ploughing in the farm from 5 till 8 o'clock this morning. Mr. Cockran came down in the forenoon, that we might consult upon various matters connected with the Mission. There was something pleasing in the thought, that at 12 o'clock—half-past 6 o'clock London time—when our dear friends were assembling at St. Bride's for the Annual Sermon, we were in deliberation about establishing a new Station at Manitoba Lake. There is at that place a most favourable opening, and we have resolved upon embracing it. Mr. Cowley leaves for the intended new Station next week.

*Testimony of Regard from Pigwys, the Chief.*

July 5 — This morning, Pigwys, the Chief, called upon me; saying, that several of the Indians, as well as himself, wished to know whether it was my intention to remain in the country or not. Upon my asking him why he was in doubt, he said that the people at the Fort had told him, that unless the "Chief Prayer-Master" (the Bishop) should come to the Red River this summer, I should go away. When I stated my intention of remaining, the old Chief's countenance seemed to brighten. In the evening, he brought me a basin full of butter, asking me to accept it, and stating that he had nothing else to offer me as a mark of regard and gladness at my stay here. [*Mr. J. Roberts.*]

CUMBERLAND STATION.

The encouraging prospects referred to in the last report of this Station have been, in a very marked degree, realized. Mr. Henry Budd, the Native Schoolmaster, has carried

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on his labours with much zeal, diligence, self-denial, and perseverance; and these labours have been evidently attended with the Divine Blessing. It is an interesting fact, that M<sup>r</sup>. H. Budd is the first-fruits of the Church Missionary Society's Labours in North-West America, as he was one of the two boys consigned by their parents to the care of the Rev. J. West for instruction in 1820.

As the Station had been in existence for two years, the Rev. J. Smithurst was anxious to visit it, with a view to strengthen Mr. Budd's hands, and to baptize such as might be prepared for that ordinance. This desire was strengthened by his receiving a communication, through Mr. Budd, from the Indians of that district; earnestly requesting him to visit them.

The journey occupied thirty-nine days; and after his return, Mr. Smithurst sent in the following

*Report.*

I found every thing in a most prosperous and satisfactory state, far beyond my most sanguine expectations. I found Mr. Budd with 31 Indian Children in his school, all neat and clean; and was told by him that he could have as many more, but that these were all which the supplies we sent would enable him to keep. I examined all his children, and found that they had made very fair progress for the time.

He has about 45 adult Indians under his instruction. These do not encamp near him; but are dispersed in various directions, hunting for food. Most of them, however, find their way to the Mission Station on Saturday, and stay till Monday morning. The children would have to do the same, if we did not give them food so that they might stay at the school. Of the 45 adults under instruction, 38 were Candidates for Baptism. I examined them very carefully, and found them much better informed than I could have expected. There appeared to be in each a deep conviction of the errors of Heathenism, an earnest desire to seek salvation through Jesus Christ, and a determination to live according to the Word of God, and in dependence upon the assistance of the Holy Ghost.

I have no doubt that the Holy Spirit has been poured out abundantly upon these poor people: the evidence is too unequivocal to admit of mistake.

It was my great privilege on Lord's Day, June 26th, to admit into the Church of Christ, by baptism, 85 Indians: 38 were adults, and the remaining 47 their children. I have reason to hope that all the adults were fully aware of the nature of the solemn covenant into which they were entering. Of the 47 children baptized, 22 were in school, and 25 were too young for school. The remaining school children belong to heathen parents, so that I did not baptize them.

On Monday, June 27th, I married 13 couples of those who had been baptized on the preceding day.

Here, then, is a little Church planted in the wilderness; a flock destitute of a shepherd, calling for help;—and I cannot for a moment think that they will call upon British sympathy without receiving a due response.

#### Summary.

Attendants on Public Worship, about 90	
Communicants.....	4
Day Scholars: Boys.....	16
Girls.....	19
	35

Of these, 1 reads in the Bible, 14 read in the Testament, and the remainder in books easier than the Testament. All read tolerably well, considering the short time they have been learning.

#### *Visit of the Rev. J. Smithurst.*

The information contained in Mr. Smithurst's Journal of his visit to this Station is so interesting, from the light which it throws upon the state of the country, and the happy results of Missionary labour in the older Stations, as well as in the more recent effort which formed the object of his present undertaking, that we shall lay it before our Readers at considerable length.

On Monday, the 30th of May, Mr. Smithurst left the Indian Settlement at Netley Creek, in a boat manned by ten Indians belonging to his congregation. The following Extracts will shew the manner in which the voyage was performed.

#### *Voyage to the Station.*

May 30, 1842.—We have got out of

Red River, have advanced about ten miles along the western shore of Lake Winnipeg, and are now encamped for the night at a place called the Willow Islands. I assembled the crew for Evening Worship; when, after singing, reading a portion of Holy Scripture, and Prayer, we retired to rest, myself in a small tent, and the Indians, each wrapped in his blanket, upon the ground, with no other covering but the open canopy of heaven.

May 31.—I awoke at half-past three, and soon called the Indians together for prayer; after which we proceeded on our voyage. We have advanced about forty miles to-day, encamping at sun-set on a small island. After Evening Worship, we retired to rest as last night.

June 1.—After prayer, we left our encampment at sun-rise, and have made considerable progress to-day. At four o'clock this afternoon, however, the wind blowing a little too strongly for our small boat, we were compelled to look out for a place of shelter. In an island ahead we perceived a fine bay, which communicated with the lake by a narrow strait. On entering the bay, we found that, by a little management, we might be safe from any storm, however violent. The island was covered with pine, and the scenery highly picturesque. We were scarcely secure in our harbour, before the wind began to blow very strongly, accompanied by thunder, lightning, and rain. The waves expended their fury upon the naked rocks to windward, while we could contemplate the scene with calmness, conscious of our own safety.

Our circumstances aptly portrayed those of the Christian Pilgrim. In his journey through life, how often does he see the clouds lowering, and the tempest gathering around him! but he finds a place of refuge in Christ, a harbour wherein his frail bark can ride in safety.

June 3.—At our Evening Worship, I was seated in a small tent, upon a high bank overlooking a large extent of water, my own Indians all upon the ground about the tent-door, and a small fire in the rear, near which were seated three Heathen Indians with whom we met to-day. These miserable beings, two men and a boy, each clad in the remains of his old blanket, contrasted strongly with the Christian Indians by whom I was surrounded. When singing the hymn, "From all that dwell below the skies," the whole lake and the islands near us appeared to be enveloped

in flame, from the brilliant lightning which, in almost continuous flashes, seemed to glide along the surface of the water, and to gather among the tall pines with which the various islands are covered. The peculiar locality and circumstances, the companions by whom I was surrounded, the voice of prayer and praise mingled with the pealing thunder, the roaring of the wind among the trees, and the dashing of the waves against the rocks, all conspired to raise feelings which I cannot describe.

After Prayers, I spoke to the Heathen Indians; but on the subject of Religion could get nothing satisfactory from them: they appeared to be most anxious after food and tobacco. When I see the poor heathen in such misery, even in this life, and without any prospect for the life to come, what a severe bondage does the service of Satan appear! and how forcibly do our Lord's words come to my mind, *Take my yoke upon you. for it is easy, and my burden is light!*

June 5, 1842: *Lord's Day*—During the forenoon I assembled the Indians at my tent; and as all, with one exception, understood English tolerably well, I read the full Morning Service of our Church, and preached. The young people read the responses very well. The Service was altogether refreshing to myself, and I trust not less so to the crew. It was probably the first time that an altar had been erected to the Most High upon this little island. May our prayers have ascended up as incense, acceptable and well-pleasing in His sight through the merits of our Redeemer! Such as belong to the Sunday School received their usual instruction; and I afterward held the full Evening Service, delivering an Address upon God's protecting care over His people.

There was much in the surrounding scenery calculated to lead the mind "from nature up to nature's God." As far as the eye could reach, there stretched a vast expanse of water, here and there spotted with pine-clad islands. The sky was beautifully clear, the lake smooth as a mirror, and a holy calmness, suited to the sanctity of the day, seemed to pervade the face of creation.

The progress of the travellers was occasionally much retarded by stormy weather. On the 10th, however, they succeeded in getting round what the Indians call the Long Point—a

promontory which runs out from the western shore of Lake Winipeg about ten miles in an easterly direction. Afterward, having a fair wind, they proceeded at a rapid rate, keeping about half a mile from the shore. This part of the country abounds with bears; and Mr. Smithurst thus refers to an adventure which took place this day with one of those animals:—

We had not gone far before one of the Indians suddenly exclaimed, "A bear! a bear!" On looking toward the land, I saw two large black bears walking slowly along the sand. The sail was instantly lowered, and the boat steered for land. We were about 100 yards from shore when the bears passed, but they appeared to take no notice of the boat. I sent on shore four Indians with their guns, while the other four and my two servants managed the boat. The Indians had nearly come within shot, when one bear suddenly turned into a thicket of pines, the other continuing upon the sand. Three guns were, nearly at the same instant, discharged, and the poor animal, staggering a few paces, fell over. I went on shore to look at it, before the skin was taken off; and found it to be a full-grown one, weighing probably from 300 lb. to 400 lb. The Indians, being partial to bear-flesh, took the carcase, and I took the skin to line my cariole.

The following circumstance is particularly gratifying and encouraging in reference to the Christian Indians:—

June 11—During the voyage, it has been a pleasing feature in the Indians that they devote every spare moment to reading. The Bible, Prayer-Book, Tracts, and the Cottage Hymn-Book, have been in constant use. This is all done of their own accord; for never having travelled before with the Indians of my own flock, I had given them no orders on this head, wishing each to follow the bent of his own inclination, that I might be the better enabled to judge of their several characters. If the Indian Christian has some imperfections—and who, alas! has not?—there is nevertheless much in him that might put to the blush thousands in my own highly-favoured native land. Oh that the Lord would pour out His Spirit upon Britain, lest, in the last Great Day, the poor Indian should be found to

have improved his two talents better than she has improved her five !

At sun-rise on the 14th they reached the mouth of the Saskatchewan River ; having been brought in safety across Lake Winipeg, after a tedious passage of fifteen days. About two miles from the mouth of the river they reached the Great Falls, which Mr. Smithurst thus describes :—

In ascending the river, the boats have to be taken out of the water, drawn up a steep precipice by ropes, conveyed nearly two miles by land, and then lowered into the river above the Falls. The cargo has all to be carried the same distance. In descending, the boats go over the Falls, or rather through a narrow channel about the centre of the stream, which is more properly a rapid than a fall. At the Falls the river runs between perpendicular rocks, which rise from 50 to 100 feet above the level of the water.

Mr. Smithurst's tent was scarcely pitched, before a brigade of twenty-one boats, accompanied by several officers of the Hudson's-Bay Company, arrived at the Falls, on their way to York. From one of these Gentlemen, whose station was near the Rocky Mountains, Mr. Smithurst obtained the following information :—

On inquiring how the Missionary of the Methodist Episcopal Church Missions was getting on at Edmonton, he replied, "Tolerably well."—"Has he," I further asked, "been able to collect a congregation of Indians to whom he can preach?" The reply was, "Yes; for on his arrival, he found a little knot of Indians who were disposed to receive instruction. Had it not been for these, he would have done but little."—My curiosity was somewhat excited by this statement; and I said, "But how did it happen that the Indians of whom you speak were disposed to receive instruction prior to his arrival among them?" The following interesting particulars were then communicated:—Some years ago, two boys from that quarter were sent to the Schools of the Church Missionary Society at Red River. On returning home, their friends were so struck with the alteration produced in them, and so much affected by what they heard from the Youths about the Way of Salvation, as taugt in the Word of God,

that all began to desire instruction. They went to my informant, to speak to him on the subject. He gave them such assistance as he was able; and, when the Missionary arrived, turned them over to him.

Here is an instance of *bread cast upon the waters* being found *after many days*—Two Youths, instructed in the Church Missionary Society's School, carrying the Word of Life a distance of more than 1000 miles to their families, and several years after this a Missionary finding a little band prepared to receive him.

Owing to the force of the current, and the shallowness of the channel in many places, their progress was slow; but on the 18th they encamped at the entrance of Cedar Lake, in longitude 100° west from London. Cedar Lake is fifty miles in length from east to west, and its breadth varies from five to fifteen miles. It is very shallow, and abounds with rocks just under water.

After spending at this encampment another Lord's Day, which was duly observed as in the former instances, Mr. Smithurst makes the following reflections :—

This is the third Lord's Day we have spent in the western wilderness, far from the abodes of civilized man: day after day passes without the sight of any human being. Here we see the wide-spread lake, its numerous islands clothed with verdant foliage giving a softness and diversity to the scenery. The lofty cedar and the towering pine raise their heads toward heaven in majestic grandeur. The pelican, the crane, the swan, the eagle, and numerous others of the winged tribes, all manifest the glory of the Great Creator. But when an altar is raised to the Most High, there are not any of our own species found to unite with us in giving glory to the Lord of heaven and earth. Woods and rocks re-echo the song of praise and the voice of prayer; but no human tongue joins in ascribing glory and power to Him who gave Himself for the sins of the world.

Having entered one of the branches into which the Saskatchewan divides before it expands into Cedar Lake, they found the river opening out again into a lake called Muddy Lake,

which is about ten miles in length and three or four in breadth. After crossing this lake, they found the river fine, and about 200 yards broad; but as the current was strong and rapid, their progress was still slow. At length, however, on the 24th, they approached the termination of their long voyage.

*Arrival at the Station—First Impressions.*

We have now been twenty-six days absent from Red River, and have not seen a human habitation, except one encampment of Indians at the Great Falls. I cannot well describe the gratification which I felt when, at 4 o'clock P.M., our guide made the pleasing announcement, "Mr. Budd's place is just behind that point of wood." A few minutes brought us within sight of the Mission Establishment, which truly appeared like an oasis in the desert.

The School-house in the centre, Mr. Budd's house on the south side, and the children's house on the north, appeared respectable buildings for this country; and struck me as reflecting very great credit upon Mr. Budd's industry, considering the very limited means which had been placed at his disposal. A gentle slope from the houses toward the river appeared to have been cleared, but not fenced; and in the rear a neat square field of about an acre was fenced in, and under cultivation.

Our boat was soon observed, and the school children flocked down to the beach to welcome our arrival. Their appearance was highly satisfactory, considering the short time which has intervened since they were taken from their native woods. Notwithstanding the unfavourable circumstances under which we arrived, amid a deluge of rain, the first impression upon my mind was so pleasing, that I quite forgot the tediousness of twenty-six days' travelling through a solitary wilderness. In consequence of our long voyage out, our stay here will be very short; as I must return to Red River by the middle of July.

In the evening I preached at the School-room. The attendance was but small, there being only a few adults in addition to the school-children. Most of the Indians are at a fishing-place about a day's journey from the Mission Station. They all come down on the Saturday, and stay till Monday morning. Many also come down to a Meeting on Wednesday

Evening. I shall not, therefore, see the bulk of them till to-morrow.

June 25, 1842.—At 7 o'clock A.M. I preached in the School-room. After Service, I got my crew to work, some in enlarging Mr. Budd's house, and some in fencing-in an additional piece of land in which to plant potatoes.

In the afternoon, a whole fleet of canoes made their appearance, and formed a most pleasing scene. The party, consisting of from sixty to seventy persons, pitched their tents alongside the Mission Establishment, in order to attend the Services of the Lord's Day. This was indeed one of the most cheering sights I ever witnessed; and called forth feelings of the deepest gratitude to God, that He should have inclined the hearts of so many to seek after the Way of Salvation. But here a painful thought suggested itself to my mind—Will British benevolence keep pace with the desire of the Indians for instruction, or will they be left to perish for lack of that knowledge after which they are so earnestly seeking? These reflections produced a momentary feeling of depression and anxiety; but a little consideration dispelled the cloud. The work is the Lord's, the hearts of all men are in His hands, the gold and silver is His, and He will use it, when He sees fit, for the accomplishing of His own purposes. Moreover, I cannot suppose that British Christians will turn a deaf ear to the cry of these poor miserable savages.

*Return to Red River.*

On Wednesday the 29th, Mr. Smithurst having satisfactorily adjusted the affairs of the Station, and his boat's crew having completed some additions to the buildings and farm, the party left Rivier du Pat, and, travelling almost night and day, reached Red River on the 7th of July, after an absence of thirty-nine days. He very earnestly urges the importance of sending a Clergyman for this Station, and was particularly requested by the Indians to lay their case before the Society.

He adds—

Such is the desire of the Cree Indians in the Saskatchewan for instruction, that I have no doubt, if the means could be supplied, we might gain over the whole, from Lake Winipeg even to the Rocky Mountains.

## MANITOBA STATION.

This new Station is situated on the northern side of the southern part of Manitoba Lake, about 120 miles west of Red River. The influence of the Church of Rome has been, for some years, extending in this direction; but as the Indians of Manitoba Lake, who are of the Saulteaux Tribe, expressed a desire to embrace Protestantism rather than Popery, it was considered advisable that this desire should be gratified, and that some effort should be made to publish, in its fulness and simplicity, *the truth as it is in Jesus*. The determination of Mr. Cockran to remain for some time longer at his post, rendered the services of the Rev. A. Cowley available for this purpose. Accordingly, on the 11th of May, Mr. Cowley left the Red-River Settlement on a visit to Manitoba, in order to select an eligible site, and to erect a suitable house for his future residence. Mr. Cockran observes, in a Letter dated Aug. 9, 1842—

This establishment is to be conducted on the same plan as the Indian Settlement. A School is to be opened for children, as soon as they can be collected; and the Indians who may be disposed to locate are to be assisted in building their houses, and are to be taught agriculture, so far as their poverty and indolent habits will admit.

*Preparatory Measures, and Journey to Manitoba.*

Mr. Cowley thus describes, in his Journal, the preparations for his journey—

May 2, 1842—Mr. Cockran has made me a present of 34 bushels of wheat for Manitoba, and it has taken me all day to winnow it.

May 11—The difference between accomplishing an object in England and here is great. Here we have not only to find the money, but to be our own architect, and, in part, mechanic. Tools of every description, and whatever materials the site will not furnish, we have to purchase. In the present case, I have had

to buy even beasts to haul them, together with food for myself and those whom I take with me. I am now, however, fairly set out on my journey—a journey, I think, not very unlike Abraham's. May his God be my God, and may His Spirit go with us!

Having encamped the first night at Asean Plain, on the evening of the 12th he reached the ridge of the Shoal Lake; and on the following day arrived at the nearest point of Manitoba Lake, by the side of which he proceeded for a few miles; and then put up his tent for the following day, which was the Lord's Day. The remainder of the journey was accomplished by water; but owing to contrary winds and raging waves, his progress was slow; and it was not until about sun-set on the 19th that he reached the Company's Fort, where he was kindly received. Here he found a number of Indians assembled, for the purposes of trade. The Chief referred to in the following Extract is a brother-in-law to Pigwys, the old Chief at the Red River.

*Interview with Indians.*

I had not long been in doors, before several of the Indians paid me a visit; and, upon being asked their reason for doing so, said that they expected a little tobacco. I supplied each one with a little; and was thereby enabled to speak freely to those who before were friendly, and to gain access to those who were not.

May 20—I was visited early by the Indians, who told me they were starving. This I can easily believe; for I suppose there are few people under the sun whose circumstances are more wretched than theirs. The Indian, like the wolf, has nothing but what he can catch in hunting; and while nature has supplied the wolf with clothing, the Indian has to supply himself. I promised them a little burgoo (a mixture of pemmican and flour), for which they seemed very thankful. While walking out, I was pleased to see such a number of women and children about the tents.

This evening I hinted, that, after they had taken their burgoo, I should like to have a little conversation with them. Shortly afterward, a messenger came to



inform me that they were ready. On entering, I was agreeably surprised by the order which seemed to prevail. All were placed around the tent, with the Chief nearly in the centre of one side; by whom a seat had been prepared for myself, and one for my interpreter. I presented the Chief with a little tobacco, which was distributed; and while filling their pipes, the Chief said that I might now commence speaking, as they were prepared. I then stated, at some length, the object of my visit. They listened attentively, and, in a variety of speeches, expressed their gratitude that the White Man, who knew every thing, cared for them who knew nothing at all. Among other things, I expressed myself highly delighted at seeing so many children about them, as I wished to teach them to become as the White Man's. To this they alluded with approbation, and granted me permission to build and live in their country.

*Selection of a Station, and building a Mission House.*

On the 21st, Mr. Cowley took leave of the Indians; and proceeded on his way, in search of a suitable location, which he at length succeeded in finding.

May 24, 1842—I have now determined on a site for the Mission. I have endeavoured to secure a suitable place for farming, abounding with wood, and adjoining a good fishery. We at once commenced clearing the ground; and planted some potatoes, which we brought with us, to preserve seed for the next year.

May 25—To-day I was visited by an Indian family, of whom I have some hopes.

May 28—Two of the Indians left this morning; but one still remains. I employed the whole of them yesterday; and have pointed out to all the Way of Salvation, contrasting their state with ours. They generally reply, that they have always lived in the way they now do; and that God made them Indians, and us White People. Another group has arrived: the head of the party is a French Half-breed, with an Indian wife. He is a Romanist; and all, therefore, follow with him that dangerous system.

June 4—This week has been spent in building. I work with the men every day, as an immense amount of labour presents itself on every hand.

June 5—The knowledge of divine things, and the reverence for God and His commands, which the party who have continued with us during the past week possess, are not sufficient to deter them from the open profanation of the Lord's Day. They left us this morning. The old man's son, who is working with us, and has had an opportunity of attending our Family Worship, has more than once expressed to my interpreter his astonishment at our fear of the Devil, and our praying and crying to God to preserve us from him, and to give us power over him; saying, "The Priest tells us that you worship the Devil; but I always hear you speaking and praying against him. Whom shall I believe? I do not know what to do." This also seems to be the feeling of his father, who left us this morning, and who has besides expressed his astonishment that the Priest does not teach any of their people to read. The necessity of searching the Scriptures that we may find eternal life, I have endeavoured, during their short stay with us, to impress upon them as their duty; and previous to leaving, the old man said, if the Priest did not teach his children, he should come back to me. At this I should greatly rejoice, on account of the many Indians about him. He is a retired servant of the Hudson's-Bay Company, seeking where to spend the remainder of his days.

June 24—We have now proceeded so far with our building, as to be able to leave to-morrow, should the wind be favourable.

The wind being favourable, Mr. Cowley started on the following day, and was enabled to rejoin his Brethren at the Red River on the 28th. When the despatches left the Mission, he and Mrs. Cowley, having made all the necessary preparations, were on the point of proceeding to Manitoba, to occupy their newly-erected residence. In a Letter dated July 26, Mr. Cowley remarks—

I trust we shall be able, for some time to come, to carry on all the operations with the means already voted to the Mission; God having graciously put it into the hearts of some of the Settlers to assist us in kind for the support of the Manitoba Mission; as flour for the children, and calves for the Indians, that they may commence farming.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Miss. Soc.*—Messrs. Henry Baker, Theophilus A. Lehmann, Edmund Reynolds, and Paul L. Sandberg, were admitted to Deacon's Orders, by the Lord Bishop of London, on the 18th of December. Mr. John C. Müller (p. 224 of our last Volume), whose services had been transferred from the East-Africa to the West-Africa Mission, embarked at Gravesend, for Sierra Leone, on the 31st of December, and sailed on the following day; but in consequence of tempestuous weather, and some damage received by the vessel, she was compelled to put back to the Downs.

*London Miss. Soc.*—On Monday, Nov. 28, the Rev. W. G. Barrett and Mrs. Barrett (p. 484 of our last Volume) embarked at Gravesend, on their return to Jamaica. They are accompanied by Miss Mead, the intended wife of the Rev. F. W. Wheeler, of the Jamaica Mission.

*Baptist Miss. Soc.*—Mrs. Harris and family, from Ceylon, have arrived in safety. Mrs. Harris's health is improved (p. 557 of our last Volume).

*Wesleyan Miss. Soc.*—The sum of 23,018l. 2s. 6d. has been promised or received toward the extinction of the debt of the Society, which amounts to 30,616l. 12s. 9d.

*Church of England in China*—A public announcement has been made, that it is in contemplation to make an immediate effort to raise funds for planting a branch of the English Church in the new Settlement at Hong-Kong, with a view to provide for the effectual introduction of Christianity into the Empire of China, as well as to supply our own countrymen, who may be resident there, with the Means of Grace.

*Religious-Tract Soc.*—In a Circular just issued by the Society the following observations are made by the late Dr. Milne, in 1814:—

In the name of three hundred millions of Pagans, a considerable portion of whom can read, and all of whom understand the same language, I treat your Christian Benevolence. For aid to print the Scriptures, we look to the British and Foreign Bible Society; for our own expenses, we look to the Missionary Society; and for assistance to print Tracts, we look to you. We are willing to take the labour; but we cannot pay for paper and printing without the aid of our friends at home. Such is the political state of the country at present, that we are not permitted to enter it, and publish, by the living voice, the glad tidings of Salvation. Tracts may, however, penetrate silently, even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk without fear through the land.

Tracts relating to their idols have been in use for ages among the Chinese. The circulation of Tracts, therefore, is no new thing; and the late Rev. Dr. Morrison assured the Committee, that "it had long been his conviction that Tracts were the most available means of diffusing Christian Knowledge in China." From time to time, since the year 1816, liberal sums have been furnished for this object, amounting, with a few grants for Malay Publications, to nearly 6000l. The Society has also stereotyped, from the Chinese wood-blocks, a Tract, entitled, "A Summary of the Gospel;" and duplicates of the plates have been sent to Stations in the Eastern Archipelago. The grants of the

Society have enabled the Missionaries to publish several millions of Tracts: many of these publications have found their way along the coast of China, have reached Formosa and the Pescadores; have gone to Mantchou Tartary and Corea; and have been distributed at the great Loo Choo. The Chinese have been gradually induced to apply for Christian Tracts; so that the Missionaries write—

The avidity for our books is most striking; and, instead of one, or two, or three presses, we want a score, to supply the readers. If true, it is a most interesting fact, that Buddhism spread over China by means of books, and books, too, that had no promise of a Divine Blessing to accompany the reading of them.

Another friend writes:—

I have now applications for 20,000 Tracts, which I cannot supply for want of funds. It is almost heart-breaking to see the Chinamen coming in crowds inquiring for Tracts, who cannot be supplied.

The Committee are anxious that the Missionaries in the Chinese Archipelago should be enabled to print large editions of many valuable Tracts, which have been, or are, in a course of careful revision; and thus be prepared to enter upon the new scenes of labour providentially opened to them. The great activity of the Church of Rome renders this the more urgent. Priests are proceeding to China in considerable numbers; and Chinese Youths are regularly educated in Europe, that they may return to their native land to spread the errors of Popery.

## INLAND SEAS.

*Church Miss. Soc.*—The Rev. C. W. Isenberg, in a Letter dated Aden, Nov. 9, 1842, announces the safe arrival of himself, with the Rev. Messrs. Krapf and Mühleisen, and Mrs. Krapf, at Aden, on the 2d of that month (pp. 321, 519, of our last Volume).

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. P. P. Schaffter (p. 515 of our last Volume) left Madras on the 24th of August, in consequence of ill health; and landed at Deal on the 5th of January.

We are thankful to report that the Rev. H. W. Fox (p. 337 of our last Volume), whose health had rendered it necessary for him to leave Masulipatam for Madras, both for medical advice and change of air, is now recovering; though it will still be requisite for him to reside some months on the Nilgherries.

## CEYLON.

*Eastern-Female Ed. Soc.*—Miss Hansford and Miss Wells arrived at Colombo in September (p. 411 of our last Volume).

## NEW ZEALAND.

*Church Miss. Soc.*—The Rev. Messrs. Dudley and Reay arrived at Kororika on the 24th of June last (p. 520 of our last Volume).

*Bishop of New Zealand*—The Bishop of New Zealand reached his distant and important Diocese on the 19th of June last (p. 431 of our last Volume).

## UNITED STATES.

*American Baptist Board*—On the 3d of November, Daniel J. Macgowan, M.D., took his departure from New York for Hong Kong.

# Missionary Register.

FEBRUARY, 1843.

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

(Continued from p. 43 of the Number for January.)

### South Africa. (Continued.)

#### GLASGOW MISSIONARY SOCIETIES.

##### GLASGOW MISSIONARY SOCIETY.

*adhering to the Principles of the Church of Scotland.*

*Lovedale*, 60 miles from Grahamstown—John Bennie, Wm. Govan : Robert Balfour, *Nat. As.* Rev. Wm. Govan is Tutor in the Seminary—Kraals, 220 ; Families, 1540 ; Individuals, 7700—Pp. 65, 66.

We meet at seven o'clock in the morning, for an hour, which is wholly devoted to the Scriptures and Shorter Catechism. After an interval of another hour, which is taken up with breakfast, &c., we again meet; and, with the exception of another interval of about three-quarters of an hour, between eleven and twelve, we continue our studies till about half-past one. The young people work a little, for the sake of exercise and amusement, in the afternoon, on the grounds; and in the evenings they prepare their lessons for the following day. At seven o'clock P.M. I meet the servants (all Natives) in the School-room, regarding them as part of my charge.

[Mr. Govan.]

An examination of the pupils has taken place; when we understand very full satisfaction was given to all present, both as regarded the actual progress made, and the prospects afforded of ultimate success.

[Report.]

*Burnshill*, 17 or 18 miles E of Lovedale—James Laing, A. M'Diarmid : Charles Henry, Robert Craig, *Nat. As.*—Kraals, 270 ; Families, 1890 ; Individuals, 9450 ;—Congregation, 151 ; Communicants, Native, 10—Scholars, 75—P. 66 ; and see, at pp. 100, 101, an Obituary and Memoir of Swayibana.

This Station differs from all the others, in being more immediately connected with the seat of Caffre Power, as regards the border tribes. This has its advantages and disadvantages. The indulgences of a Caffre Court, and its prevailing policy, are far from being favourable

Feb. 1843.

to the spread of the Gospel; yet is the situation important. The circumstances of civilized and untutored society are in this respect different. In such a state of society as our own, social influence is mainly ascending. Men are themselves ever rising from the lower to the higher grades of society, and this in virtue of the freedom and perpetual rivalry of all ranks. There are, no doubt, many also dropping from their proper place; but these want either activity or power to be influential. Hence the continued ascent of moral influence. But in such a state of society as that of Caffreland, every thing good must come from the Chief and his Headmen. These form the root and main branches of the tribe; and the people are but as the leaves and lesser branches.

The small-pox, which has caused much interruption to Missionary Labour at some Stations, scarcely visited Burnshill; and even the ravages of the locusts appear to have been comparatively moderate.

During the earlier part of the year much indifference was shewn to the Means of Grace and to Education. Toward the end of the season, from whatever cause, a favourable change seems to have manifested itself.

[Report.]

The children of the Great Place, who had been almost all withdrawn, returned in as great numbers as at any former period. I was always telling the parents of their duty with regard to their children; but they appeared to be proof against all remonstrances. They have again shewn a disposition to attend both Church and School. How long matters may continue thus we cannot tell: it may be that the Lord will touch some of their hearts by His grace. The Chiefs who reside near us, including Sandili, have of late appeared among the rest. When our attendance was at the lowest, there were a few who remained constant, and who were also attentive. The state of this class is painfully

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*Glasgow Missionary Societies—*

interesting. They have enough of light to see that Heathenism is wrong, but they want decision to declare themselves on the side of the Redeemer. [*Mr. Laing.*]

*Pirrie*, 19 or 20 miles E of Burnhill—  
John Ross: Joseph Williams, *Nat. As.*—  
Kraals, 165; Families, 1155; Individuals,  
5775—Congregation from 160 to 300—  
P. 66.

While Mr. Ross and the other Missionaries were engaged in vaccinating, the native doctors opposed them with all their might, alleging the most absurd stories as the grounds of their opposition. One of these consisted in an assurance, that all who submitted to the operation would certainly rot and die in four years; which, like all mere predictions, could not be easily disproved. Some of the diseased were driven from their dwelling-places. A poor woman, whose husband died, being driven out, went home to her father's place, but was refused admittance and sent back. She returned by the Station, faint and weary, with her child on her back; and, after obtaining refreshments, passed on. A poor idiot, well known as a wanderer, was taken ill; and as all doors were shut against him, he went to the river side, laid himself down among long grass, and died. The infected being thus constituted, virtually, outlaws, they took, in some instances, severe revenge. They took up their stations by the pools of water, which prevented the clean from approaching; they were even said to place dead bodies and fragments of bodies in the water, as infectious matter; and several instances of actual murder appear to have been committed in connection with these dreadful scenes. [*Report.*]

This visitation has, I trust, been blessed to some at the Station, and in a more decided manner. Prayer, which became general throughout the district, was particularly noticeable at the Station. If two or three persons went to the river for water, they might be observed separating, so as to have an opportunity of praying apart. [*Mr. Ross.*]

*Kweleha*, nearly 70 miles E of Pirrie—  
James Weir: Thomas Hoe, *Nat. As.*

The small-pox was said to be among us at the Station, and immediately there was a withdrawal of all our scholars, and most of our attendants at Church. On inquiry, we found that the report originated with Umlonyeni, a person of some rank. The Sabbath attendance was reduced from a number varying from 60 to 90, and those at the Station down to 12.

Having obtained the loan of a plough from Mr. Ross, our people were at work in the field; and the frequent cracking of the whip over the team of oxen seems to have attracted the

attention of Umlonyeni. He went up to them, expressing surprise at the speed of the plough in turning over the soil, having seen such work done before only by females. He lamented the hard fate of the oxen, in having to drag the plough after them, and being withal beaten; while he maintained that such work was only fit for women!

The Natives of the neighbourhood have been induced to submit to inoculation, while those further from us circulated the most absurd stories. I have as many as 40 or 50 with me at a time, and at this moment there is a crowd about the door waiting: I am under an engagement to travel fourteen miles to inoculate several Chiefs and their families; and a man is now waiting with a horse, to carry me to the brother of the great Chief of the Thlambe Tribe, that I may inoculate him and his family.

While the small-pox is sweeping off many of the adult population, the locusts are marching through the land as a host of armed men. All are endeavouring to direct the current aside from our gardens; but after the labour of many days, we have not got these intruders turned as many hundred yards out of their way. So numerous are they, that with one tread of my foot I found that I had killed forty. Any attempt to destroy them is in vain. Even the fires which we kindled to stay their progress were put out by their continued advances. In a few minutes they stripped my garden of every vestige of vegetation. Young fruit-trees were eaten down to the very level of the ground. [*Mr. Weir.*]

## GLASGOW AFRICAN MISSIONARY SOCIETY.

*Chumie*, in Caffraria—Wm. Chalmers: Eliza Chalmers, Teacher: Thomas Brown, Edward Irving, Festiri, Coti, *Nat. As.*; Dukwana, *Nat. Printer*—Schools, 6—Scholars, 140—Communicants, 34—Candidates for Baptism, 26—P. 67.

There have been 4 Baptisms; and 18 Candidates for Baptism have presented themselves during the year.

If any person is seized with a disorder which threatens to prove fatal, he is held by the Natives to have been bewitched by some evil-disposed person. They have witch-doctors among them, who profess to find out the bewitching matter, and also the person who cast it on the sick man. The doctor gets a great crowd into the sick man's but and around it; sets them dancing and making strange unearthly sounds; and when he has wrought them into a state of excitement, he begins to smell for the bewitching matter; which being discovered, he parades with great solemnity. It is any little piece of matter which he has taken care to hide, during the

ceremony, in some part of the hut. Then he proceeds to denounce the person, by name, who has bewitched the sick man. Be the person whom he may, he is instantly seized, cruelly tortured, put to death, and all his property confiscated, and divided between the doctor and the Chief. It is a most horrid Caffre custom. The person is sometimes roasted to death, by hot stones being applied to his body; and sometimes he is pierced through with assegais or darts, till he dies in protracted agony. All the ties of blood are at once severed when a person is denounced by the witch-doctor, and the nearest relation will be the first to strike the fatal blow. As the Chief and the doctor have usually a secret understanding who is to be selected as the victim, and as they divide the cattle and property of the person between them, the most nefarious deaths are often perpetrated under the guise of a cruel religious ceremony; and persons are in this manner cunningly removed out of the way, whom it would have been dangerous otherwise to attack.

[Committee.

Amid all the opposition from earth and hell, there are souls still gathering around the standard of Immanuel. I preached from these words, *I will give you a new heart*, and at the close of the discourse many wept: eighteen persons came to Dukwana and conversed with him, expressing a wish to be admitted into the class of candidates, as they were desirous of serving God. This was not a sudden burst of feeling: it was a mark of decision: for during the past fourteen months there has been observable a great outward change in the deportment of the whole, especially among the young. Some of our scholars have, in many instances, shewn a most decided change. Dukwana, my Elder, has been very earnest with many of these persons: and she who has shared with me the joys and sorrows of a Missionary Life has spoken frequently with those of her own sex, and dealt with their consciences. I have examined these

persons, and have admitted seventeen of them into the class of candidates.

The outward evidence has been—a change of deportment—with some of them daily secret retirement for prayer—with most of them a growing concern for their souls—sembling together for prayer, and conversing together concerning their souls and their condition as sinners—and seeking the company of those who have made a profession of Religion.

[*Mr. Chalmers.*

*Iggibigha* — Robert Niven: Thomas Campbell, *Artisan*; Margaret M'Laren, *Teacher*—Schools, 2—Scholars, 60—Communicants, 3—P. 67.

*Glenthorn*, on the Mankazana—The Labours at this Station are at present suspended.

*Kirkwood*, in Tambookieland, on the River Ixhonxe: this Station is also known by the name Tarka Post—John F. Cumming.

On the people of this new sphere of labour the idea of a Supreme Being seems to have no influence; and the soul is a subject which, when first mooted among them, called forth the laugh of incredulity. So far, however, as we have had intercourse with them, they have invariably manifested the greatest cordiality in listening to instruction: and in present circumstances, what more could be looked for? One great obstacle to their apprehension of the Truth is the transmission of the Gospel through the medium of their language. Although the proper words, and even the proper idiom, be expressed, yet the idea appears to evaporate, and, in general, seems to chime in more with their meaning of the language than that which was intended to be conveyed. The Gospel, in truth, seems at first to be as difficult of apprehension to them, as a metaphysical argument does to the tyro who is just commencing his education.

[*Mr. Cumming.*

#### WESLEYAN MISSIONARY SOCIETY.

##### CAPE TOWN AND NAMAQUAS

*Cape Town*, with an Out-Station at *Wynberg* and *Diep River*—Thomas L. Hodgson, Richard Haddy, James Smeeth. Mr. Goodricke, formerly of this Mission, died at Cape Town on the 19th of June 1841—Teachers: Salaried, 4—Gratuitous, 70—Members, 241—Scholars, 890—Pp. 67, 68.

The congregations have increased in the two Chapels and two private rooms occupied by the Society, and the number of persons brought under instruction is considerable: the influence of the Divine Spirit on the minds of the worshippers is evinced by a satisfactory alteration in the conduct of those who have joined our people. This is

most apparent in the Dutch department: the Coloured People also are helping one another in exhortation and prayer, visiting the sick and afflicted, and inviting the careless to hear the words of eternal life. Six Malays have been added to the Church, and one Roman Catholic. The English are in an improved religious state: among the Coloured People, especially, an increasing Divine Influence appears. Among the Dutch, Christian affection increases: and whether in pastoral duties, or the public ministrations of God's Word, those who minister are often much blessed.

*Wynberg* has been often graciously visited, during the year, by heavenly influences; but, as yet, the prospects are far from being encouraging at present. At *Diep River* several sound

*Wesleyan Missionary Society—*

conversions have taken place; and our Society, consisting of 18 Members and 12 on trial, is much alive to God. The work is immature, but its genuineness is clearly manifested; and we are much cheered by having added to our numbers another little band of praying souls.

[*District Report.*]

*Stellenbosch and Somerset*—Edward Edwards—Teachers: Salaried, 2—Members, 120—Scholars, 250. P. 68.

Considerable improvement in our members has taken place: many of them appear better to understand their duty to God and one another; and they often weep and lament that so many years of their lives have passed away in sin and ignorance of God. Frequently they express their gratitude to Divine Providence for sending us to proclaim the glad tidings of Salvation. There has not only been an increase of numbers, but the spirituality of the older members has been more in character with their profession than formerly.

[*District Report.*]

*Lily Fountain*: near Khamiesberg, in Little Namaqualand — 1807 — Joseph Jackson, jun. — Teacher: Salaried, 1—Members, 87—Scholars, 85—P. 68.

On the occasion of a visit from the Rev. T. L. Hodgson, a Public Missionary Meeting was held, when the Natives contributed cattle and corn to the value of 18*l.* 2*s.* 6*d.* [*Report.*]

While the people were announcing their several Subscriptions, I was much affected to see 21 little children approach Mr. Jackson with a halfpenny, 9 with a penny, and 2 with three halfpence each.

I visited this Station in April 1824; since which time it has been a great blessing to many hundred persons connected with it, as a Missionary Institution. Their improvement in outward circumstances, and the fact that many have died happy in God, and many more are walking in the joys of Salvation, present sufficient proof to satisfy the Missionaries that their labours have not been in vain; and the Christian Public may be assured that their contributions have not been spent for nought. With this pastoral people much has been effected as to civilization. I leave the Station, satisfied that it deserves to be viewed as one of our most useful and successful Institutions. The New Mission-House is a most substantial, large, and comfortable building: the Church is spacious and well built, and will stand for ages, with care.

[*Mr. Hodgson.*]

*Nisbet Bath*, with 5 Out-Station: in Great Namaqualand — 1834 — Edward Cook—Teachers: Salaried, 2; Gratuitous, 10—Members, 256—Scholars, 740—P. 69; and see, at p. 456, a Letter from a Native Exhorter.

This Station, so unpromising at its commencement, is now rising into great importance. Under a gracious visitation from on high, upward of 250 individuals have, during the year, been added to the Church. Several of the Christian Namaquas are able to render valuable assistance to the Missionary; among whom a prominent place is occupied by David Afrikaaner, one of the seven sons of the once notorious freebooter, Titus Afrikaaner.

[*Report.*]

Under the impression that it would be necessary to leave the scene of his labours, Mr. Cook writes—

The present state of my health appears to leave me no choice as to my continuing in this country; and therefore we purpose setting off to try some other situation, as may be advised by the District Meeting. I am most concerned, lest, with our limited means, we should not be able to send a Missionary to supply the vacancy thus occasioned; the necessary consequence of which would be, neglect of the members collected, a disorderly scattering, and perhaps an entire loss of influence with the people. I can enter into the difficulties of the Committee; but I am overcome by a fear lest the little enclosures formed should again become waste, and the fields opening bright with promise be suffered to close against us in darkness; and I cannot refrain from appealing to you for assistance. I again entreat you, by the neglected condition of these Tribes and their frequent applications for assistance, to give this object all the support which your circumstances will permit. The present favourable disposition of almost every Tribe from the skirts of the desert which separates the Namaquas from the Bechuanas to the west coast, and northward to the boundary of the Damara Country, appears to me an irresistible indication, that if our Committee intend ever to help them they must now do it.

Rain having fallen copiously, so as to render the country favourable for travelling, we immediately determined that Mr. and Mrs. Tindall should set off to visit the Tribes in the direction of the Damara Country, although they had just returned from Blydeverwacht.

The District Report states—

The past year has been distinguished by the partial occupation of much new ground—a very gracious influence attendant upon all the various Means of Grace—and a large number of conversions to God. The saving power of the Gospel spreads, and is likely to extend from Tribe to Tribe. Native Agents are also raised up. We have under instruction, from Ameral's people, a deeply pious and interesting Youth—a Berg Damara, and a Girl from the Gommanna Damaras.

ALBANY,

*Grahamstown*: Wm. Shaw, *Superint.*,  
Wm. B. Boyce, Thornley Smith — *Salem*

and *Farmerfield*: John Richards—*Bathurst*, and *Lower Albany*: John Smith, jun.—*Port Elizabeth*, and *Uitenhage*: George H. Green—*Fort Beaufort*: William C. Holden—*Haslope Hills*, and *Amahala*: John Ayliff; Joseph C. Warner, *As.*—*Cradock*: John Edwards—Catechists and Readers, 3—Teachers: Salaried, 3; Gratuitous, 152—Members, 828—Scholars, 1449—Pp. 70—72.

The congregations are increasing, new Chapels are rising up, and former erections are receiving enlargement. In the last year, an excellent stone Chapel covered with slate has been completed at Port Elizabeth, at a cost of 1300l: at Uitenhage, 500l. has been expended in the purchase and fitting-up of a Place of Worship: a new Chapel has been completed at Cradock: a considerable addition has been made to the Chapel at Clumber and the English Chapel at Grahamstown. The entire expense of all these Chapels is met by local exertions.

The Colonial Stations are assuming a character of peculiar interest, in consequence of the stream of immigration which is continually flowing into the Colony from Caffraria and the Bechuana Country. Grahamstown, on the Sabbath, presents a gratifying scene: at one and the same time the Word of Life is preached by the Missionaries and the praises of God are sung in three different languages. [Report.

We have lost by death, at Grahamstown, several very valuable Church Members during the year; but they died in the faith, and now inherit the promises. Notwithstanding these breaches, there has been an increase of 33 members, and there are now 21 on trial for membership. The total number of Church Members in the circuit is 402; of whom about 68 are Natives, of various Tribes: the others are of European race.

The tribe of Amahala has been kept in a state of constant unsettledness, from the continuance of the war with the tribe of Hintza. During the latter part of the year, there has been an increased attendance on the Means of Grace on the Sabbath, by people from the surrounding kraals. The Chief, Umtirara, continues to shew his good feeling to the Mission, and encourages his people to attend Divine Worship by the influence of his own example.

At Farmerfield the work of God is going forward delightfully. The Sabbath Congregations comprise from 280 to 300 persons, of various Tribes, who listen with great attention. The number of Church Members is continually increasing, as new converts are almost every week gathered from those that are without. The religious state of the people is highly gratifying: their experience is sound and scriptural; their con-

duct is consistent; and those who have an opportunity of daily observing it speak of them in the highest terms of praise. [District Report.

In my journeys, I am often cast among the Dutch Colonists; and at the present time there is a constant communication kept open between the Colonists and the Emigrants, so that I have frequent opportunities of hearing their views of Missionary Labour in the country north of the Orange River. Generally speaking, they talk of our Missions as something very wonderful. The following remarks were made by one of these people:—"In my journey," said the farmer, "I came to the School," (so the Dutch call our Stations,) "and I stayed the Sabbath with the Missionary. I was kindly treated. In the morning I went to the Kirk, and I was astonished to see so many Heidenen" (Heathens) "there. I was seated near the pulpit; and on either side of me were Heidenen, well clothed; and two of these, who sat next to me, I was told, were both Zendingen" (Missionaries). "Neef," said he, "twee zwaarte Zendingen" (two Black Missionaries)! "The people sang, and the Englishman" (the Missionary) "began to preach in the language of the Heathen."

The following account is from a Dutch Woman, an emigrant. "One afternoon," said she, "I saw a waggon approaching our abode, and some of the Zwaarte Heidenen" (Black Heathens) "came from the waggon to ask permission to remain there for the night. Unwillingly, I gave my consent: and when I found that the waggon was the property of the Captain of the Heathen I became much alarmed, being alone. In the evening, as the sun was setting, I saw the Captain call his family and people together at the side of the waggon; and, just as a Christian would do, he took out a book, and they all sang a hymn in their own language: he then read what I found was the Bible, spoke to his people like a predikant (preacher), and then the whole of them knelt down on the ground, while the Heathen Captain prayed; after which, they spent the evening round the fire at the side of their waggon, as if they were the happiest people in the world. [Mr. Ayliff.

I visited Mr. Warner's Station at the Imvane (Amahala), seven hours' ride on horseback from Haslope Hills. I was pleased with the proofs which I witnessed of Mr. Warner's zeal and diligence since he commenced this Mission. I had an interview with the Chief, Umtirara, the son and successor of the late Vossanic; and who, since the wars with the Amaponde Tribe, resides here with his people. Having inspected a place about four or five miles to the southward of the spot where Mr. Warner resides, we were all so delighted with it, as a site for a village or town, that I requested the Chief to

*Wesleyan Missionary Society*—

grant it to our Society for a Mission Village. No Natives reside on the spot, but there is a considerable population of Abatembu surrounding it. The Chief complied with my request; and I have directed Mr. Warner to remove to it as soon as convenient. The main inducement to this measure is, the facility with which the river (the great Kei) may be led out to irrigate a very large tract of valuable land. Mr. Warner will effect this with comparatively little labour; and then there will be the means of comfortable subsistence to a very large number of people, who will be able to reside together, and have the Means of Grace and instruction. The spot is below the confluence of the three principal branches of the Kei River; and thus there will be an abundant supply of the best water for all purposes of irrigation, &c., in the moist dry seasons—a point of great importance, as ensuring a supply of food to the people. Our Missionary Anniversary was unusually interesting. The attendance was numerous and respectable: the collections, in the town only, exceeded 50*l.*; and the total receipts of this Auxiliary for the past year will not be less than 635*l.*, being an increase on the former year of about 120*l.* [Mr. Shaw.

At Farmerfield, the congregations are large, both on the Sabbath-day and on the Week-day Evening. The people residing at this place belong to various Native Tribes, many of whom, but a very short time since, were immersed in the grossest ignorance and barbarism. Now, on the Sabbath, three or four hundred of them are seen, clad in decent apparel, repairing to the House of God. The number of members in the Society is constantly increasing. The acquaintance of many of these persons with experimental Religion has both delighted and astonished me. A mighty work is going on among this people;—a work which, I trust, will have its influence on numbers not residing in the Institution, but with whom the Institution People frequently come into contact.

[Mr. Richards.

#### CAFFRES.

AMAKOSE: *Newton Dale* and *D'Urban*: Wm. J. Davis—*Beka* and *Gwanga*: John W. Appleyard—*Wesleyville*: Wm. Impy—*Mount Coke*: Henry H. Dugmore—*Butterworth*: Horatio Pearce—*Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer. AMAPONDO: *Buntingville*: Thomas Jenkins—*Amabaka*: Wm. H. Garner. AMAZULU: *Port Natal*: James Archbell—Catechists and Readers, 20—Teachers: Salaried, 16; Gratuitous, 43:—Members, 241—Scholars, 2247—Pp. 72, 73;

and see, at p. 480, a notice of Mr. Archbell's critical position, in consequence of hostilities between the British Troops and the Emigrant Farmers.

In Caffraria, a powerful apparatus of means is steadily brought to bear on the superstitious of the native mind. The Gospel is preached; the Christian Sacraments are administered; the Scriptures in the vernacular tongue are circulated; old and young are taught to read in the Mission Schools; branches of the "Watson Institution" are training Native Teachers; a Quarterly Periodical Publication in the Caffre Language is disseminating useful knowledge among the people; and decided conversions to God take place at all the Stations. Even the formidable marauding Chief, Capai, since he has received the Missionary whom he so ardently desired, has commanded his people to observe the Christian Sabbath.

The Schools have been very much interrupted during the year, by the prevalence of the small-pox. It is gratifying to find that the number of female scholars in the Schools is greater than that of the boys.

The Missionaries, having translated the New Testament into the Caffre Tongue, are exerting themselves in completing the translation of the Old, and in preparing other useful publications: 6800 copies of various works have been printed at the Mission Press in Grahamstown during the year. [Report.

The members of our Society at Butterworth not only have a knowledge of Christianity, but feel the Truth in power applied to their souls: and while, in the classes, they often mourn over the natural depravity of their hearts, they at the same time profess confidence in Christ as their Saviour, know God as their reconciled Father, and endeavour to walk in all His ordinances blameless. Many conversions from sin to holiness have taken place during my ministry among them. Their zeal for God is untiring. Some of them are engaged as Local Preachers, and several as Sunday-School Teachers on the Sabbath Day. Indications of good present themselves among many of the young females in the School, who, I trust, see the evil of sin, and are seeking the salvation of their souls. These serious impressions I mainly attribute, under God, to the Native Teacher, and his constant solicitude for the conversion of the children.

The greatest encouragement at Butterworth is the establishment of two out-posts in the Tribe, under the care of two Native Preachers, both the fruit of Missionary Labours at that Station. One of these is with a Fingoo Population; the other is with a section of the Caffre Tribe. The first Native Preacher taking charge of a Mission Station in Southern Africa bears



the name of Richard Watson. The other Native Preacher, whose name is Bithle, is living with a Caffre Chief of the name of Potsana. This Chief, driven from that part of the country which he formerly occupied by war, fixed his residence near the Mission Station at Butterworth. He often attended the Means of Grace; and the truths which he there heard produced such an effect on his mind, that, when he removed to his former residence, he earnestly requested that some person might reside with his section of his Tribe, to teach him and his people the Way of Life; and Bithle, who had long acted as a Local Preacher, was selected for this duty. He was received by the Chief as a messenger to him for good. He has attended regularly to all the Means of Grace since the arrival of his Teacher; and uniformly uses his influence with his people to induce them to accompany him. The Preacher is a Fingoo; the Chief and his people, Caffres by nation. Now it is well known that the Caffres have long looked on the Fingoes as dogs. [Mr. Davis.

We were favoured with a more than ordinarily impressive season, on the occasion of the administration of both Sacraments, Baptism and the Lord's Supper. We had twelve Candidates for Baptism: two of these were unavoidably absent, and therefore wait for another opportunity. Kama, the Converted Chief, arrived the previous evening, to spend the Sabbath with us. I was anxious to avail myself of his services as a Preacher; and visiting us at the Station, as he occasionally does, I never allow him to do so without employing him in that capacity. Could you hear him, though understanding not a word, from his countenance beaming with affection toward his yet benighted brethren and his voice trembling with emotion, you would feel that he spoke with power, and that his ministration of the Truth was attended with an *unction from the Holy One*.

On this Sabbath, at our early Morning Service, Kama preached; and at our Monday Service I endeavoured to explain the nature and obligation of Baptism and the Lord's Supper, and to enforce the duties connected with them. Ten adults were then baptized, in the presence of the congregation; the usual questions contained in the Baptismal Service being put to them, and satisfactorily answered. All seemed deeply affected, several to tears; and at the close of the Service, including the ten just baptized, we numbered 22 Communicants at the Table of the Lord.

I am sorry to say, that the small-pox has broken out in the Fingoo Settlement: we have had upward of forty cases, and five deaths. All we can do, is, to introduce vaccination as extensively as possible. [Mr. Impey.

The site of Beecham Wood is about five miles from the coast, on an eminence commanding an

interesting view of the surrounding mountains and country; but the view of the coast, stretching from east to south for a distance of fifty miles, especially contributes to the beauty of the scenery.

We often see vessels passing, homeward-bound, which call forth associations both pleasing and painful. Between the rivers Kogha (Quora) and the Bashee are the Shixini and the Nquabara. On the high land above the Shixini is our Station, and it is within seven miles of the Nquabara. These rivers are about the size of the Quora, and twenty miles from the Bashee. There is a large population in the neighbourhood, to which we carry the Word of Life both on the Sabbath and week-day.

Between the two clans residing contiguously to the Station, I am now endeavouring, by prudent measures, to prevent a war. It has cost me much anxiety.

In my itinerating excursions I have met with an encouraging reception. My labours will be chiefly exerted on that portion of the country lying between the Quora and the Bashee. My Catechist, during the week, is fully employed about Station work: on the Sabbath we alternately itinerate. We are about to commence a Day School. We have just opened our temporary Chapel, which is thatched with grass. The entire cost of the building is only 7*l*. Previous to the erection of it we had only a large hut, constructed on the principle of a native house or hut, which was only preferable to assembling in the open air, exposed to the rays of an African sun. Here, however, the King of kings and Lord of lords has often condescended to meet and bless us: here, sinners have been convinced of their sins, and have turned unto the Lord. Of this place, when He cometh to number up His people, it shall be said, *This and that man was born there*.

In the pending dispute between Gxaba and Makass, I have been called to interpose. Gxaba knew that if he sent a messenger to the other Chief he would be murdered, and therefore resolved to seek recompence by war. By my mediation they were brought together, or rather Gxaba sent his great Counsellor to meet Makass. I distinctly informed them that I could be no judge of such matters, and that I only appeared in the character of mediator: that, as a Christian Missionary, I was a man of peace; and the Word of God, with which I was come among them, was a word of peace to all; and that, although I was a "Teacher," residing in Gxaba's country at his request, yet I was the friend of all. As usual, they separated without settling their difference. I sent a message to Gxaba, stating that I should visit him in a few days. At this interview I pointed out the evils of war, and then adverted to the impolicy of it in his case. He referred to some of the wrongs

*Wesleyan Missionary Society*— which he had suffered from this Chief; but, in conclusion, said, "If you say that word, that I must not fight, I will not." I replied, that he did right to hear the counsel of his Missionary. His Chief Counsellor then addressed me, saying, "The word of our 'Teacher' is good indeed. It is a right word, and we thank him much to-day. We rejoice that you say you will tell Gxaba all that is in your heart. This is good, and you must not be tired of doing so."

A few Natives have begun to meet in class, all of whom give the best evidence that they have been led to do so from a desire to flee from the wrath to come. From the first, I have never had reason to reprove one of them. Four of these have lately found peace with God. Often have I seen our native members overpowered with gracious feeling while in the House of the Lord.

I have lately taken into our house a Native Youth, who has from our first entering in among them been under divine influence. He obtained the consent of his parent to come and reside here. I felt agreeably surprised at the clear, Scriptural replies which he made to my inquiries. After a few days, his father came to recall him. The lad deeply regretted leaving. He said, "I have no heart to go home: I cannot go back to sin again:" but being reminded of his duty to obey his parent in all things lawful, and that he could serve God at home, he yielded to his father's wishes. I commended him to the Lord. Early on the following morning the lad entered our cottage with a glow of joy beaming from his sable countenance. He informed us, that on returning home, he conversed with his parents respecting their souls, and prayed with them. His mother was affected, and remonstrated with her husband for having taken their child from the "Teacher." He said, in reply, he had only brought him to see her; and added, he could return again: and accordingly, he returned to acquaint us with the result. [Mr. Pearce.

The Station at Morley continues gradually to gain influence in the country; and most of the petty Chiefs who live in the neighbourhood regularly attend Divine Worship on the Sabbath Day, and, in many instances, bring their principal men with them: and although we cannot speak of any extraordinary outpouring of the Spirit among the congregation, yet, by their regular attendance on the preaching of the Word of God, they are acquiring knowledge on the important subject of their relation to God and eternity. The congregations are so large, that we generally have to hold two Services at the same time—one in the Chapel and the other out of doors. In very few instances have we had to expel any from our Society; and of those who have died we have had full assurance of their dying in the Lord.

On the Sabbath, our congregations at Buntingville are large and attentive, both at the Station, and in the neighbouring parts, where we regularly itinerate. Our Chapel is now considerably too small; for many cannot gain admittance. Some of our hearers come five and six miles on the Sabbath to hear the word of Life; and their earnest inquiries to understand what they hear give pleasing evidence that our labours are not in vain. Our people are steadily advancing in grace and in the knowledge of Jesus Christ our Lord, and are adorning the doctrine of their profession.

[District Report.

The following are some particulars of the providential manner in which Mr. Archbell has been preserved during the insurrection of the Boors at Port Natal. Having taken refuge on board the "Mazeppa," he observes—

When King, with the despatch, left us, we were on board the "Mazeppa," and feared little from the Dutch; but in three hours afterward, the Point, with all the stores, fell into their hands. During the conflict, the balls whistled about our heads, and some few scarcely missed them; but, thank God! we have all been mercifully preserved. The Dutch then turned their attention to the vessels; and demanded that the English, who had taken refuge in them, should be sent ashore. I went, and had a few words with Pretorius; who, in the presence of the people, said, "We don't want Mr. Archbell; he may go back to the vessel: we want the others." After some time, Cato, Armstrong, Benningfield, Douglas, and Perkins, went, and were immediately conveyed to the Congella camp. They then employed some days in pillaging the vessels and the store. Every thing was taken out of the "Mazeppa," except my goods, which Breda said he had orders not to touch. They had, however, got my waggons, oxen, horses, stores that were sent from the Cape by the "Mary," and part of our apparel which had been left in the waggons on the beach, which we had not been able to get on board the night before.

Finding that they could in this way have no hold of me, they resolved to take me prisoner, and take my goods out of the ship. They first applied for my writing-desk and papers, which they took away. Two days afterward, Breda came on board, to employ me to take a flag of truce to the British camp. I went, of course, and received the thanks of the Dutch.

On the 10th of June, the day on which they had again determined to take me to Peter Mauritberg and seize my property, we slipped our cable and got out, under a tremendous fire of small arms and a four-pounder. So well was the thing managed, that not one of us was so much as scratched. We then went to Delagoa

Bay in forty-eight hours, went ashore, dined with the Governor, took in wood and water, and went back again. We made Natal on the 27th of June, and had the satisfaction of finding the "Southampton," of fifty-two guns, and the "Couch," there.

#### BECHUNAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Bassoutos; and *Ratabani* and *Mirametsu* among Corannas: Richard Giddy: James Allison, *As.*; 2 *Cat.*—*Plaatberg* among Newlanders and Bassoutos, and *Lishuani*, among Bassoutos: James Cameron: 1 *Cat.*

MAN-TATEE COUNTRY—*Imparani*, *Moteng*, *Sevumelo*: Francis Taylor: 1 *Cat.*—*Umpukani*: 1 *Cat.*—*Colesberg*: George Bingham—*Buffalo's Vloij*: W. Shepstone—Members, 463—Scholars, 540—P. 73; and see, at pp. 327—329, a View of the Mission, and several particulars relating to the Language, and Opportunities of extending the Mission.

The marauding expeditions of Sikonyela, the Chief of the Mantatees, have, to a considerable extent, dispersed the Natives at some of the Stations; and several converts have, in consequence, been deprived of instructions and pastoral care, while others have had to suffer persecution from their countrymen. These troubles, however, have served to evince the strength of the religious principles of the Native Members; several of whom, it is known, continue to meet together for Christian Worship in their places of retreat, while others have gladly endured the loss of all things, rather than allow their friends to lead them back to Heathenism.

Arrangements have been made to meet the somewhat altered state of things which has arisen in the eastern part of the district, in consequence

of the war; and the Missionaries are cheered in their work by many indications of good. In the course of the year, the Natives at *Plaatberg* have built a substantial brick Chapel, capable of accommodating 500 persons, without any expense to the Society at home: a second commodious Chapel has been erected at *Lishuani*, chiefly by local exertions; and a third at *Colesberg*, at an expense of 420*l.* sterling.

The Schools continue to exert a beneficial influence; and in a few instances where the "Watson Institution" has furnished well-qualified Teachers, they are becoming very efficient. The press is also busily employed: some thousands of copies of portions of the Scripture, Catechisms, and School Books have been printed in the *Sirolong*, *Sisuto*, and *Koranna* Dialects, and also School Books in the Dutch Language.

Many important openings are reported in this part of Africa. Among other considerable Tribes, the *Baraputai* still continue to send to the Bechuana Stations, requesting that Missionaries may visit them. [Report.]

There are five individuals who act in the capacity of Local Preachers, four *Bastaards* or *Newlanders*, and one *Mosouto*. These visit all the Bassouto villages around the Station every Sabbath, for the purpose of calling sinners to repentance; and their resolution and perseverance, amid discouragements of various kinds, give good reason to hope that ultimate success will crown their efforts.

One event is especially worthy of notice, viz. the admission by Baptism into the Christian Church of nine adult Bassoutos; all giving evidence of having been turned from darkness to light. Their teachableness and readiness to comply with the precepts of the Gospel, though so much at variance with all their former habits and practices, afford a satisfactory proof that the change which they have experienced is of divine operation. [District Report.]

#### FRENCH PROTESTANT MISSIONS.

On the 27th of June, the Missionaries Messrs. Christian Schrupf and Maitin, and their Wives, accompanied by Mr. Joseph Ludorf, a Printer, left Paris for London; and embarked on the 4th of July, at Gravesend, for Algoa Bay.

#### HOTTENTOTS.

*Wagenmaker Valley*: 30 miles NE of Cape Town—1830—Isaac Bisseux—P. 74.

#### BASSOUTO-BECHUANAS.

*Bethulia*: 54 miles SE of Philippolis: inhab. 2900; chiefly *Batlapis*, and the rest Bassoutos—1833—J. P. Pellissier—Communicants, 23—Contributions, 15*l.* 12*s.* 6*d.*—P. 74.

Feb. 1843.

During the year, 8 persons have been baptized: 13 Inquirers are under instruction.

One of our candidates for the Lord's Supper has just left us, to have his desires realized in heaven. His death was sudden. In a few days after his being taken ill he closed his eyes on all things below. His last moments were instructive: all those who visited him on his death-bed found his words to be full of peace and joy. He frequently expressed a great desire to go and meet his Saviour, and to unite with the multitude of the blessed around the throne of the Lamb. The anticipations of heaven helped him patiently to bear his pains.

He was a poor blind man. Nine years after he had lost his sight, and was not yet resigned

*French Protestant Missions*—  
to his sorrowful condition, the Gospel conveyed to him spiritual sight. Though a novice in the faith, he did not fail to shew Christians the path of duty, by an exemplary attention to the services of Religion. Neither unfavourable weather nor distance kept him from the House of God. The accounts which he gave of the discourses there delivered shewed with what attention he listened to the Word of Truth. He was content with his lot: and when engaged in his occupation of tanning, in which he surpassed his companions who were possessed of all their faculties, he would lift his heart to God in singing psalms. [*Mr. Pollastor.*]

The people around this Station have been very much distressed by the want of rain, and have been very much scattered in search of fodder for the cattle, many of which died through famine.

The Griqua Chief at Philippolis excited so much ill-will toward the Missionary, that he was compelled to appeal to the Lieut. Governor of the Colony, who interfered, and insisted on the Chief's discontinuing his acts of disturbance, and his attempts to encroach on the boundary of the Missions. After this, the Tambookies robbed the Mission Settlement of 100 head of cattle.

Mr. Lauga paid a visit to this Station, and says—

We have not been without encouragement here, notwithstanding the ill-conduct of some toward the Missionaries.

*Beersheba*, on the Caledon River: 60 miles SW of Platberg—1835—Samuel Rolland: *Mæder, As.*; Miss Delatte, *Teacher*—Scholars, 400—Contributions, 4*l.* 13*s.*—Pp. 74, 75.

This Station has been severely visited by the typhus fever. At Whitsuntide, 66 Candidates and 18 Infants were baptized: 17 Catechumens have been admitted to the Lord's Supper: 12 Men and 5 Women, from Morija, on the following Sunday partook of the Lord's Supper at Beersheba.

A youth in the School, who has shewn great mechanical skill, has been selected by Mr. Rolland to assist him in printing. He seems to be a youth of great talents.

The Bechuanas have a great taste for music; but are slow at arithmetic. The following notice is given by Mr. Rolland of three members:—

KANAJNA, an old white-bearded warrior tattooed on his breast and arms, told me that he was the proudest of the Bassoutos, and considered himself the most valiant of his Tribe.

While others were famished, he always, with lance and buckler, sought food, and found it. He is now a soldier of Jesus Christ, teachable, and finds peace in the Redeemer.

ZEBEDEE MAÏKECHO, an orphan, preserved from the destructive wars of the Bassoutos; lives happily in the hope of the day of Christ.

LIPAFANG is a Christian, whose conversion is as decided as it was difficult and remarkable.

*Kousberg*, about 18 miles from Beersheba—P. 75.

*Morija*: 162 miles E of Caledon: among Bassoutos: 272 dwellings, with 816 inhabitants—1833—Thomas Arbousset: Constant Gosselin, *As.*—Communicants, 49—Adults baptized, 6—Scholars, 77—Pp. 75, 76.

There have been 3 persons admitted as Candidates for Baptism: the desire for instruction is general among the Bassoutos: 4 women have come 36 miles to learn to read, of whom 2 learnt to read in a month. Several of the neighbouring villages have been visited, and the Gospel proclaimed to them. On Christmas Day, 800 persons assembled to hear the Word of God, and 500 on the following Sunday.

In our Survey for 1842 we gave some interesting particulars of Molapo: Mr. Arbousset has supplied some further particulars. He says—

Molapo is the younger son of Mosheab, and one of the Chiefs of Morija. When, in 1833, his father, the king of the Bassoutos, brought part of his people to Old Mokharane, where three Missionaries had just settled, he said to his sons Letsié and Molapo, "I do not know what words these men are come to tell us; but listen to them attentively, since they assure us that they are good words; after which you can teach them to your father." This singular order of a Heathen Chief was literally followed, and by young Molapo in particular. His father commended him much for his application: and, to manifest his confidence in him, on several occasions entrusted to him political negotiations which required equal tact and firmness: these were conducted with commendable wisdom. He evinced much courage, when only 17 years old, in an expedition which his elder brother undertook in 1836 to repel a threatened invasion by the Caffres. The enemy having been discovered, attacked, and defeated, returned to the charge. The Bassoutos, dismayed, drew back: Letsié proposed a retreat; but his brother, with his battalion of 200 or 300 men, fell on the enemy. With his own hand he killed a Caffre, threw the assailants into disorder, and retired, having obtained a complete victory. The booty was generously shared among the whole of the Bassouto soldiers engaged in this

expedition. This success at so early an age, and the commendations bestowed on him, increased his pride. Nevertheless, on his return to Morija he continued to listen attentively to the Word of Life; and soon after proved to his Tribe that a Mossouto could learn to read—a problem which, till then, his countrymen deemed it impossible to solve. The Truth, however, had not yet taught the Mossouto Prince to conquer himself. He was very far from knowing himself, and from concealing his growing ambition: the Gospel alone could teach him these salutary lessons.

In 1839, his first wife, Mamoussa, embraced Christianity (see p. 67 of our Volume for 1841), and taught Molapo to value the Bible.

As Mamoussa advanced in piety, her zeal for Molapo's conversion redoubled. She delighted to speak to him of the Saviour—of His love for us—of His merits—of the joy experienced in communion with Him—and of the glorious promises which He has made us. She prayed frequently and fervently for him, and shewed him increasing attentions. She never suffered him to retire to rest without reading a chapter to him, and offering her prayers to the Throne of Grace. She put him on his guard against irreligious discourse, and allowed none in her house. Commonly, she entreated him to accompany her to the Mission House, that they might, together, learn how much the Saviour loved us. Their mutual intercourse was as delicate as it was serious; and it gave rise to several remarkable incidents.

One day they repaired together to their Minister's house, when the husband thus expressed himself: "Sir, I feel my heart bound to Mamoussa. My father gave her to me, to be the companion of my life. I know her to be a person without spot, and of such sweetness of character that she never hurt a child. The Gospel has taken from her none of her virtues: it has added others not less estimable. I now love Mamoussa more than ever: I also love the God whom she adores: I pray to Him after her example, and with her; but I am all indecision, all coldness before Him. She exhorts me, and I listen to her, but without strength to follow her advice. Now, what shall I do? Can I offer upon the altar of believers a heifer, which my heart perhaps will hereafter wish to catch again?"

On hearing this, Mamoussa said, "Ah! why thus persist in the broad way which leads to destruction? How much better would it be for us both to serve the Saviour, that when He shall judge the world we may not be one on His right hand and the other on the left, but be always together and with Him! Since He gave Himself a sacrifice for us, it does not become us poor sinners to speak of the sacrifices we have

to make. To sweep the house of the heart, after all, is what is required in these sacrifices." Molapo replied, "I am not without numerous sins: among others, I have just spoken of a heifer. Well, I will confess this wrong also. After receiving from my father's hand such a companion as you are, I ought not to have taken a second; but I did it in my ignorance, before the arrival of the Messengers of Jehovah. Mamoussa is more in the right than I am. A thousand sins war against me.

Molapo soon after this resolved to renounce the world, and serve Jesus Christ alone; and sent his second wife back to her mother, laden with presents.

*Thaba Bossiu*—1837—Eugene Casalis, H. M. Dyke: Adults baptized, 5—Candidates, 2—Pp. 76, 77.

I went, by appointment, to Beersheba, to help Mr. Rolland to print a few pages of Bechuana. I was glad at finding the progress made by the Gospel at that Station. While Messrs. Casalis and Arbouset were gone to the Missionary Conference, the conducting of the Religious Services devolved on me; and I was pleased to find among the congregation several who had been open enemies to the Gospel. Many came to converse with me about their conversion.

At a village, as we approached, we heard the noise of a feast, and of children dancing. On our reaching them they ceased, assembled around, and laughed at us. The Chief, Chosane, received us with kindness, and ordered the people to be called together; but, to my surprise, before the people were collected the Chief fled to the mountains, lest our words should find, in spite of himself, access to his heart. When the worship had been some time commenced, the Natives rose all at once, and laughed aloud, expressing their contempt: and quickly leaving the assembly, bade the children resume their sports: more than a hundred, however, did not attend the less carefully to the words of eternal life.

The locusts have destroyed all the verdure which the drought had spared. [Mr. Dyke.

#### LIGHOYAS.

*Mekuathing*: four or five days' journey to the NW of Morija—1837—Francis Daumas: — Hagenback—Baptisms: Adults, 4; Children, 10—Pp. 77, 78.

Umpukani is in a state of great alarm, and is deserted by nearly all its inhabitants, through fear of a Chief, Sekonyela, noted for his cruelty. Three persons were at once accused of sorcery for their having become Christians, and he condemned them to death. When led to execution, they refused to be bound, as they said they did not fear death, and so should not attempt to escape. This calmness astonished the execu-

*French Protestant Missions—*

tioner, and made him hesitate to inflict the fatal blow: on which, the cruel Chief himself struck his dagger into the bosoms of these unoffending Christians.

After the attack on Umpukani, the inhabitants of the neighbouring Wesleyan Stations, and some of our Natives, went to attack the Sekonyela: this has made them more unfriendly to the Missionaries, and our Station has become a refuge for many.

The copious rains have benefitted vegetation, but have been the occasion of much fever.

The people are attentive, and anxious to learn to read and write. [Mr. Daumas.

In a Letter of later date, Mr. Daumas writes—

The Station continues in a very critical condition: war has continued to carry desolation through our neighbourhood. The Missionaries are, by some, accused of being the cause of the sickness and wars.

Upon my visiting, on a Sunday, some Barolongs, in the hope of prevailing on them to attend the House of God, I found many of them sewing skins together for cloaks. Several promised to come, and kept their promise: others said, in reply to my setting before them the duty and advantages of keeping a day of rest, "Why, then, do you hold this conversation on the day of rest? Do you not violate it yourself? Do not talk to us to-day of these things, but come to-morrow." [Mr. Lauga.

The Missionaries found the Bechuanas given up to infidelity and materialism. Their labours, however, have not been without success, though the converts have had to endure much persecution.

## BECHUANAS.

*Motito*: 9 miles SW of Old Lattakoo—1832—Prosper Lemue: John Lauga; 2 *Nat. Teachers*—Communicants, 3—Candidates for Baptism, 20—Scholars, 40—P. 78.

We have among us some who find pleasure in the society of those who fear God; and though their progress is slow, we doubt not that one day they will arrive at the full knowledge of the Truth. Many of those who attend the Religious Services of the Sunday come from far, and are regularly in their places.

Our School goes on as usual. There are not wanting among the scholars those who bear good fruit.

One principal impediment to the progress of the Gospel among the Batlapis is the indifference manifested by the Chief and his Counsellors, and their glorying in not being called "Believers."

The husband of one of our members was so

enraged at his wife's embracing the Gospel, that he waited with a knife to slay her as she was retiring from the Chapel on the occasion of her having received the Lord's Supper: she ran, however, into a friend's house, and found refuge till her husband's anger was appeased.

Soon after this occurrence, a messenger came from Lattakoo, saying that the house of one of our members had been burnt, and all his property, except his gun, consumed. This had been done by a pretended rain-maker, who had claimed a reward for his having, as he pretended, made rain. Our member had told him that "God only could have done that;" at which the rain-maker, being vexed, went and consulted a petty Chief, who advised him to take vengeance with "knife and fire." The rain-maker was brought to trial, convicted, and delivered into the hand of our member; who, notwithstanding the savage character of his original habits, not only pardoned him, but took him to his house to teach him the better way.

A young man, being required by his Chief to abandon his belief in Christ, said, "God has put His spirit in my heart: I cannot drive it out."—"When will He go out?" replied the Chief, in anger. "When my soul flies up to Him;" said the young man.—On this, the Chief thought it hopeless to make him change his resolution. [Mr. Lemue.

Mr. Lemue has visited some of the neighbouring villages, and has prevailed on several of the inhabitants to spend the Sabbath at the Station. He mentions, that on the 12th of October a meteoric body of great splendour passed near Motito, and, on its fall, twice violently exploded.

A Native Teacher of the name of Saul, in the absence of Mr. Lemue, preaching to the people on Easter Day, addressed them thus:—

Although our Teacher has left us, I hope we are not without a guide. He has left us the Word of God, which teaches us that Jesus Christ has died and is risen again for us, as on this day. Though, with our bodily eyes, we do not see God, God sees us. He knows us—He loves us—He loved us when he put it into the heart of his Missionary to come and instruct us: it is He who said to him, "Go to this people, and teach them what thou hast learnt—let the love of souls influence thee." This same love has induced him to go and preach to those who are far from us: he has not gone to buy or to sell, but to teach the Word of God to people who have hearts of stone. Our Missionaries are interpreters between God and us: they served us as ears when we did not hear the Scriptures: they interpreted the will of God to us, as, when I go with other Bechuanas to the

Corannas or Griquas, I interpret to them what they say, if they do not understand their language. Some of you will say, "Fly from the Word of God and death." They may fly from the Word of God; but to what country will they go, to fly from death? Where are our fathers? Where are the dens which death will not enter? Some persecute those who wish to serve God: Jesus Christ has said, "If they have persecuted me, they will also persecute you." You have not yet been persecuted so much as Jesus was: do not be discouraged. Some say, "The Word of God makes us poor;" but is every one rich who has not received the Gospel? Riches pass away like a cloud of locusts which fly over our heads. Has not God given all of us trees, and grass, and fields? and does He not send the rain to make things grow? It is God who gives men the knowledge which they have. Do not White Men excel us? Look at our clumsy knife, clumsy axes, clumsy gun, and look at those of the Whites. Do not close your heart to the Word of God: it will do you good in this world and the next. It is He who will go with us to our graves; and will say to the lions, Give back; to the eagles, Give back those whom you have devoured; to the earth, Give back those who have been committed to you, like as God raised, as on this day, our Lord Jesus from the tomb.

It is proposed to visit, every two months, a village of Barolongs, about four days' journey from Motito.

*Mamusu*: 200 dwellings; inhabitants, Bechuannas and Corannas. Mr. Pfrimmer arrived at this Station on the 13th of April 1841; but saw reason, from the unfavourable nature of the soil, to choose another, Station 100 miles distant. Mr. Lauga paid a visit to this place, and found the people very attentive to his words.

*Friedau*, 100 miles from Mamusi, and about 180 miles E of Motito: J. A. Pfrimmer, — Bouchard.

Mr. Lemue visited this Station on the 18th of August 1841, for a few days; and Mr. Lauga also spent a short time there, and gives a very favourable account of the suitability of the place for a Missionary Station.

While Mr. Pfrimmer was searching for a place more suitable for a Station than that of Mamusi, he experienced several providential deliverances.

At sunset on Sunday a lion was heard, and during the evening he approached nearer and nearer, roaring, to the great terror of the oxen, incessantly, as he perambulated the encampment. Between 10 and 11 o'clock he attempted to seize one of our oxen, but thrice failed. So long we succeeded in keeping the oxen toge-

ther; but on the lion's making a fourth attack, they were scattered, and we were apprehensive that he had seized one of them; till the morning light enabled us to discover that our number was entire.

On the following day, after travelling till evening without finding water, we sent a man with a cup and small caak to seek for some, who did not return to us. The day after, when we met with him, he said, "I was taking a path which promised to lead me to a village, and was followed by a lion, which continued for some time roaring after me. I kept striking my cup against the caak, at which he feared to approach me: I ran, and after awhile he turned away." [Mr. Pfrimmer.

In continuing their search of the country, the Missionary Party was exposed to further dangers from lions.

We went out, to renew our search for a suitable Station. After crossing an extensive desert, on the evening of the fourth day we encamped by the side of a wood, near a ravine almost dry. We had scarcely laid down to sleep, when we heard the roaring of a lion. His roaring was so terrible, that it excessively frightened our oxen. At once, all were up, the guns were charged, fires lighted, and the oxen guarded as well as possible. The lion, taking advantage of the darkness of the night, went round the encampment; and having put the oxen into confusion by his roaring, pounced on one of them, struggled with it, and killed it. We levelled our guns, and he ran off. At intervals, he returned to take portions of his victim. In the morning, we found the carcass about thirty paces from our waggon: it was one of my best oxen, and the marks of the lion's claws shewed that he had valiantly defended himself. The other cattle crossed the plain to the place where we had lately passed a Sunday. The following evening we were obliged to remain in the same dangerous place, as we had not recovered our oxen till it was too late to proceed. The oxen were collected round the waggon, and the fires were scarcely lighted, when our enemy re-approached, roaring with redoubled ferocity at having been disturbed the night before. His roaring dispersed them; and five minutes afterward the groanings of one of them told us that he had succeeded, notwithstanding our precautions. During the night, he was continually passing our fire with pieces of his victim. He had not completed his work when the day dawned. At sunrise we commenced our pursuit of the destroyer. At our approach, the animal sprang from one side to the other of the ravine, but in vain, and perished by the third shot. It proved, however, to be a female, and the skin was given to the Chief.

*French Protestant Missions—*

In the afternoon, we arrived at a long narrow valley; in the midst of which ran a clear stream, which we found to have its rise in a copious spring, situated at the bottom of the valley near an extensive plain. We at once resolved on making this our new Station, and I have called it Friedan. The Barologs formerly dwelt here.

Mosheah's brother communicated to Mr. Lauga the following anecdote:—

Abraham Kok, formerly Chief of Philippolis, who, in his disputes with a Chief named Adam, had lost all his property, wandered in the wilderness, attended by a party of unsettled freebooters. He resolved to pillage the Corannas at the Hart River; and arrived there on a Sunday, when Mosheah was nearly alone. Abraham avowed that he had come to take his cattle. "This will not be very difficult," said Mosheah, "and so take them; but remember,

Mr. Cassalis has prepared a Grammar of the Sichuana Language; and has brought to the knowledge of Europeans many of the proverbial sayings of the Natives of South Africa. Dr. Philip and Mr. Read, of the London Missionary Society, visited several of the Stations of the French Protestant Missionary Society, and have borne a pleasing testimony to the efficiency of their operations. Mr. Read says—

Nothing could surpass the pleasure we experienced in visiting the French Stations, where Churches have been established among the Bassoutos; and the people, old and young, display the greatest eagerness to be able to read the Scriptures.

## AMERICAN BOARD OF MISSIONS.

*Umlazi*, near Port Natal:—Newton Adams, M.D. Mr. and Mrs. Champion still remain in America: Rev. Daniel Lindley, at the request of the Dutch Settlers, has become their Pastor. This arrangement has received the sanction of the Board. The Rev. Aldin Grout has removed to a New Station—Pp. 79, 80.

The congregation at Umlazi on the Sabbath numbers about 500; and there is a Sabbath School of 200. The political state of the country is not settled; and doubts have arisen as to the propriety of continuing the Mission, especially as there are English Missionary Societies ready to occupy the ground should the Board retire from it. In that case, our labours will not be lost. [Board.

Near the end of my stay in the Colony, I was invited to address a Meeting of the Salem Bible Society in Albany District. I had my lodging by the Secretary of the Society; and was put to sleep in an upper chamber, used as a depository for Dutch Bibles and Testaments. The next day, it was entirely convenient to hint in my speech that some of these Books might do good, if distributed among the Emigrants at Natal. The hint was well received; and I immediately obtained a donation of 70 Bibles and 100 Testaments. In this way, my School, even

that there is a God in Heaven who witnesses what you do, and will call you to account. The name of God was not unknown to Abraham Kok, for he had been taught by the Missionaries. This completely disarmed him. "No," replied he; "I will not take your cattle. Had I known your sentiments, I would not have come to you." Mosheah gave him and his companions food.

Mr. Pfrimmer and Mr. Lemue express their anxiety that Mosika, a Station lately relinquished by the Church Missionary Society (see p. 70 of our Volume for 1841), should be adopted by their Society at Paris, as it appears to them singularly eligible.

*Summary.*

Stations, 8 — Communicants, 230 — Baptized: Infants, 250: Adults, 230 — Inquirers, 160—Children in the Schools, 1000.

before I expected to have one, was supplied with reading-books.

Mrs. Lindley has daily assisted me in my School. She has also had a class to which she taught English at her own house. Once a week she has had a Mothers' Meeting, which has been well attended. My wife has regularly, once a week, visited every family in the encampment, for the purpose of leaving with each a Tract. The Tracts were always well received, and generally read. She has also had an Evening School six Evenings in the week, for Black Children, a good many of whom are in the employment of the Emigrants.

The past year has, on the whole, been the best one which my wife and I have had in Africa. We have had agreeable, uninterrupted employment, and the hope that we were not living in vain. We are satisfied that our labour among the Emigrants has promoted the interests of our Mission more effectually than we could have promoted them by labour bestowed directly upon the Aborigines. Dr. Adams has rendered the emigrants important professional services, and with happy results.

[Mr. Lindley.

We have this year printed another small book for the Schools, containing 56 pages, 16mo., 500 copies; and I am about printing a



revised and enlarged edition of the first book. Books are needed for the Schools much faster than I am able to prepare and print them.

The influence of this Station extends along the coast as far as the Umzimkulu River, and to some distance interior, over a population of 10,000. In questioning some who live at a distance, and who had never heard the Word of God from the lips of a Missionary, I found that they had a knowledge of the fundamental truths of Christianity; as, the existence of a God—the immortality of the soul—the sinfulness and depravity of man—the atonement made by Jesus Christ—and the possibility, by repentance and faith, of being reconciled to God and saved through him.

We feel that the good hand of God has been with us during the year, and that we have much reason for gratitude and praise.

Taking the whole of this field into view, I do not know of any, where there is more to encourage a Missionary, or where labour and money, judiciously appropriated, promise greater or speedier results.

This Station is situated in the midst of a population of 6000 Natives, not including those living with the Boors. Another Station might be located on this side of the Umzimkulu River, and within 50 miles of this place, so as to be in the centre of a population nearly as great; and there would still be a population of several thousands, a little interior, unsupplied. In the Zoolah Country we know of nothing, except the want of men and money, to hinder extending operations as far as the unwholesome region around Delagoa Bay. We may now consider the native population of this country as permanent and safe under the protection of the English Government. [Dr. Adams.

*Inkanyesi*, among the Zoolahs—Aldin Grout.

During the unsettled state of affairs which attended the war between the Dutch Emigrants and Dingaans, which resulted in his overthrow and the transfer of his power to Umpani, Mr. Grout remained at Umlazi. About the beginning of the year 1841, after the difficulties between the Emigrants and the Zoolahs were adjusted, Mr. Grout was invited to commence a Station in the Zoolah Country, near the residence of Umpani. On the 19th of April, Mr. Grout writes, that the Volks Raad, the popular Legislative Assembly of the Dutch Settlers, had expressed their confidence in the Missionaries, and their approbation of their residing and labouring in the Zoolah Country.

I started with my family for the Zoolah Country. After a prosperous journey of a little

more than three weeks, including one week's detention at the Umtugela River, I arrived at Umlambonguene, Umpani's Capital. I was received by Umpani with a cordial smile and shake of the hand. He appeared open, frank, and social; inquiring, almost the first thing, if I was hungry, and what I would eat.

As before, he told me I might settle in that part of his country I should choose; but adding, that if I should stop by him he did not know what I could do, as there was no game there to shoot. After all that I had said to him, he yet regarded me as a hunter. [Mr. Grout.

As the population at Umpani's Capital was unstable, and not most favourably situated for coming under the influence of the Gospel, Mr. Grout proceeded to Inkanyezi. Of this place he writes—

It is desirable to have a Station in the Zoolah Country this side of Umpani's; and this appears to me decidedly the most advantageous which I have seen or heard of. Thirty-seven villages are near enough to be collected for Worship on the Sabbath. The country is one which the Natives like to occupy.

I call my station Inkanyezi; which means "Star," in the Zoolah Language. May the Sun of Righteousness soon rise upon them!

Here I am, single handed, about a hundred miles from a fellow-labourer, and the same distance from anybody that I can call civilised, in the midst of a nation which will not throw the least obstacle in the way of Teachers. Send me help, as much and as soon as you can! Were it not for the grum tones of the hippopotami, the occasional roarings of lions, and the gloomy howlings and laughings of hyænas, some or all of which are heard every night, I should be said to live here without fear. We are all well and happy, though living in a native hut.

As to the treatment I have received from the Zoolahs, I have nothing to complain of, but much to be grateful for. From the king downward, the people stand in perfect fear of the White People.

The people who have attended on my preaching have averaged in number, as I judge, about 300; and I have no doubt, if I had had a horse, and could have visited them at their places during the week, I might have induced as many more to attend. They have apparently given me a serious and candid hearing.

I thought that a bright boy would learn to read and write his language in two months; and accordingly engaged two Natives, who had just begun to learn, to come and stop with me two months, that the experiment might be tried; and though one of the months has not yet expired, the boys have nearly completed what I expected of them in the two. They have learned the alphabet; and can not only read

*American Board of Missions—*

the longest words in the language, in written characters, but when a word is pronounced, and they are called upon to tell what letter must come first, second, &c. in writing it, they tell readily; and they have in the mean time learned to write all the characters. All they need now, in order both to read and write their own language with facility, is, practice under a Teacher.

Mr. Grout, after further acquaintance with the people, confirms the account which he gave three years ago respecting their moral habits. He says—

We have no system of idolatry to battle down. What labour must be performed among most Heathen to dry up the sources of intemperance! But I do not know of an instance where an appetite has been formed for brandy. I can say, without fear of contradiction, that the Zoolahs have not their equal for purity in any nation on the globe, Pagan or Christian, with the exception of polygamy. For four months most of my goods have lain under a simple shelter from the rain, without a door or window, night and day, and many such things as they value most have been handled over as they chose, and I have not missed a single article.

I will allude to an occurrence or two, which I think indicate a diffusion of the knowledge we communicate, and I hope it may be over-

ruled for good. Generally in this country there is a scarcity of rain, and thus far this summer it has been unusually scarce. The people asked me if I could not procure it. I frankly told them that God only could give rain. Then they came in large numbers on the Sabbath, and requested that I would pray to God for rain, which I did; and, in mercy, rain came before night. About two weeks since, Umpandi sent his servant to me with a cow, saying that his country was very dry; and having heard that I had procured rain for the people here, he requested that I would get rain for the whole country. By way of apology for sending but one cow, he said that it was all that he had at hand; but that he had sent for more, and that they would be forthcoming. Last week Umpandi sent a principal Chief, living about ten miles distant, saying that he had yet seen but little rain, and wished to know if I could get more. I had a long and serious talk with the Induna or Chief, and he listened to my instructions with as much apparent seriousness and attention as any man I ever talked with. On the night and day following we had a good supply of rain; for which he has sent me his thanks, as the people around me have often done. After all that I can say to the contrary, they will have it that I am the author of the rains. On a rainy Sabbath I put on my large loose coat, and some of the people asked if the rain did not come from my black coat.

## GOSPEL-PROPAGATION SOCIETY.

*Wynberg and Rondebosh—John Fry.*

There are four Schools at Wynberg; namely, an Infant School, a Government Free School, a School of Industry for Girls, and a Sunday School. The Infant School was erected in 1838-9, at an expense of 400*l.*; of which 300*l.* was raised by a sale of a portion of the land granted by Government for the site: the remainder was raised by private subscription.

The attendance varies, and has at some periods reached nearly 100; the average is from 70 to 80: a Public Examination is held yearly, before the Christmas Holidays. In 1836, "a School of Industry for Girls" was opened, under the patronage of Lady D'Urban, under whose management, assisted by a Committee of Ladies, the School has prospered exceedingly: it now contains about 30 scholars. This School is already bringing forth good fruits. The Government Free School has just been opened. The Sunday School has been esta-

blished some years, by Mrs. Hare, who, assisted by her friends, leaves nothing in the management of this School to be desired. In 1835, a branch of the Cape-of-Good-Hope Friendly Society was established: it now contains about 30 members. A Friend-in-Need Society, a most excellent charity, well worthy of being imitated, was established in 1840. One Institution more is much wanted: it is, the establishment of a Lending Library. I venture to hope that the Society will be able to place within my reach a Lending Library, to be kept in the vestry of the Church. [Mr. Fry.

*Fort Beaufort—S. Booth.*

The Rev. S. Booth continues to officiate at Fort Beaufort; but he has not yet been able to commence building a Church there; nor have the Society succeeded in their efforts to obtain for him such stipend from the British or Colonial Treasury as may enable him to continue his services in that neglected Station. [Report.

## BAPTIST MISSIONARY SOCIETY.

*Grahamstown—George Aveline—An Out-Station at Karega: 1 Nat. As.*

The Schools, Native and European, seem in a flourishing condition, with upward of 100

children. The number of members is about 150. The Station at Karega is vigorously sustained, and there is a strong desire for an additional Missionary. Should the plan of Christian

nization be carried out, no field would present a finer opening than Grahamstown. [Report.

My flock are now exerting themselves to raise my salary, independently of Missionary Collections and Contributions; with the intention that, hereafter, these, whatever they may amount to, may be sacredly remitted home for the use of the Society. I have always felt pleasure in the fact, that, since I left England, I have never drawn sixpence from the Society's funds; and I have now the animating hope of annually contributing

to their increase. Our New Chapel will cost nearly 2000*l.*, all of which is raised here: we get nearly 40*l.* for our Sunday School.

On Monday Evening last we held a Preparatory Jubilee Meeting, at which more than 326*l.* was subscribed. Some more subscriptions will, I am persuaded, come in; and it is our intention to have Jubilee Sermons preached, and a Public Meeting, at the season which you propose, when Congregational Collections will be made.

[Mr. Aveline.

## African Islands.

### MADAGASCAR.

*B F Bible Soc.*—Our Readers will find, in a subsequent paragraph, a wish expressed by the persecuted Christians for a supply of Bibles: in reference to this request, the Committee remark—

A supply of the Malagassy Scriptures is already in the Mauritius: the Society has also a large stock on hand, prepared on the eve of the late persecutions, at which time it was difficult to meet, with sufficient promptness, the demands as they arose. When shall these fair prospects be renewed, and blighted Christian hope once more blossom on the idolatrous and cruel plains of Madagascar?

See p. 78 of our Volume for 1838.

*Religious-Tract Soc.*—Persecution continues to render the circulation of Tracts impracticable—P. 81.

Madagascar is still closed against the further introduction of the Truth: the Scriptures, and other publications already distributed, particularly "The Pilgrim's Progress," are now the only comfort of the survivors. [Report.

*London Miss. Soc.*—See, at p. 81, notices relative to the Mission; and, at p. 120, a statement of the little hope which remained of rescuing the converts.

The aggravated sufferings of the persecuted Christians of Madagascar demand the tenderest sympathy and most fervent intercessions. Proscribed by the cruel Sovereign and her tyrannical Government, the dens and caves of the earth are their places of refuge; and for the preservation of life they wander in the wilderness, afflicted, persecuted, tormented. From these dreary retreats they pour forth to the Christians of Britain the depth and bitterness of their sorrows, mingled with expressions of confidence in God.

But amid these fiery trials they are sustained by the gracious presence and faithful promises of the Saviour: not one of the number accounted believers has proved traitor, and denied Christ; but, on the contrary, some have embraced the

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faith for which the martyrs died: so that amid banishment, bonds, imprisonment, and death, the number of the faithful has increased.

Vigorous and enterprising measures have been adopted for the relief and rescue of the afflicted refugees, but they have been hitherto unsuccessful. [Report.

The following is an abstract of a Letter from the Refugees:—

This is what we have to communicate to you, beloved Father!—the affliction which has occurred to us, and of which you have heard, greatly increases. Executions, ordeals, and miseries, increase throughout the country, so that 3000 persons have lately taken the tangena, in Vonizongo, by order of the Sovereign and officers; and at other places it has been the same.

You exhort us to take courage, and not to be cast down. We accept your exhortation, and we all take confidence and rejoice. You further ask us if there is any thing we want; adding, that we should write and tell you. Now there is one point on which we are most afflicted—our want of Bibles: we can conceal them, though there are many enemies. Those we possess are quite worn out. Many thanks to you!

And with regard to the means of our support, it may be said we have, and we have not. All our property was taken from us formerly, before we were reduced to slavery; and we are not yet free, but remain in service. However, this is the word of the Lord: "Consider the ravens, they sow not, they reap not, yet God feedeth them:" and just so, beloved friend, the Lord has pity on us. We have been in great affliction and danger, but God has mercifully preserved us hitherto.

The Rev. David Johns has recently visited some of the populous districts of Madagascar, to which the power of the infatuated and cruel Queen does not extend: in reporting his proceedings, he says—

While in Ambongo, we had several of the

M

*London Missionary Society—*

subjects of Ratafikandro, the King of the country, and of a neighbouring Chief, Raboky, learning to read and write: several could spell, and no doubt, when some shall have learnt the tarasasy\*, many more will be induced to follow their example. Raboky said, repeatedly, he would send us as many children as we could teach: and he sent three of his granddaughters to us, who made, before I left, good progress. We had numerous religious conversations with the people; and some of them occasionally united with us in family worship.

We made every inquiry in Ambongo about the persecuted Christians who were supposed to have fled there, but we could not find that one of them had ever come to that part of the Island. Had any of the Hovas† appeared in Ambongo previous to our going there, they would either have been put to death or sold as slaves to the Arabs: the people seem to detest the Hovas; but if the Christians were to go there now, I believe they would not only be protected, but treated kindly, for our sakes. Communications can easily be opened now with the Christians in Imerina; and I am in hope that this will be effected by Andriamilaina, before my return.

From what I could learn, I have no doubt we could easily establish Schools on the western side of the Island, all along from Ambongo down to Cape St. Mary; so that a more extensive field of Missionary Labour is now open in Madagascar than has ever been before. It is true the experiment has not as yet been made anywhere in the south of Madagascar, excepting Ambongo.

On the 4th of August, Mr. Baker, writing from Mauritius, makes the following painful communication:—

Again the blood of martyrs has been made to flow in Madagascar. The district of Vonizongo is now stained with the blood of two devoted disciples belonging to the little flock which had long time taken shelter in the hospitable province of the Chief Obadia; though, of course, the murderous orders were issued, as formerly, from Antananarivo.

Obadia had heard that some King or Kings of Ambongo would receive the Christians; but no messenger having arrived from that part, and he not knowing whether one or all were favourably disposed, determined to send two trusty Christians to ascertain what prospect of escape existed, and to make themselves acquainted with the road. He selected for the purpose Ratsitahina and Rabearahaba, and sent them, accompanied by the wife of Rabeara-

haba and a little slave girl; probably intending by this to lull suspicion, in case of their being observed by the Queen's people passing over the boundaries of the Sakalava Country, where a guard is stationed to apprehend all persons attempting to pass into the enemy's country.

They crossed the frontier in safety; and arrived at the house of a friend, to whom they shewed their copies of the Scriptures. He immediately assured them that a neighbouring King, called Ilavantsikindahy, was desirous to hear and know the Word of God; and "Come," said he, "let us all go together and see him."

Having written to Obadia, and to Ralajiao, another Vonizongo Christian, to inform them of the arrangement, they proceeded on their journey; leaving, at the house of their friend, the woman and little girl to await their return.

During their absence, the woman and her young companion became alarmed, and fled toward the territory of the Queen—their native land. They reached the boundary, but, in repassing, they were apprehended by the land-watchman: being closely questioned, the woman disclosed all she knew respecting the plans of Obadia and Ralajiao, and the visit of the two men to Ilavantsikindahy.

The two men returned from their visit; and finding that the woman had fled, instantly set off in pursuit of her, fearing she would be caught and inform against them. They fell into the hands of the land-watchman, who was, no doubt, looking out for them: they were taken to the village as prisoners, and then sent to Antananarivo for judgment.

There they were subjected to similar tortures and questioning, to urge them to impeach others, as the former martyrs had to undergo; such as, "Who sent you on this errand, and what was your design?" "We went," said they, "of our own free will, not being constrained by any one; and our design was, to try and soften, by instruction in the Word of God, the hearts of those robbers beyond the border country who steal our cattle, and commit violence against our country (Vonizongo). That was why we took these books." Again they were asked, "Who are that great number of people who were to follow you? and did you not intend to take up arms against the Queen?" They replied, "As to our designs, we do not deny that we prayed, or followed the practices of the praying people: we did so, as the books found upon us testify; but as to taking up arms against Ranaivalona, we never did intend THAT. We demand the water\*, to try if any thought of bearing arms against the Queen was ever entertained by us."

They were condemned to death, and ordered to be executed in their own country; one on the

\* A generic term for reading, writing, paper, books, &c.

† The Native Christians belong to the tribe of this name.

\* Tangena ordeal.

Sunday, and the other on the Monday, the 19th and 20th of June last, in the market-place. To a messenger of the Christians, who took them food during the interval, they whispered an affectionate farewell to all the Christians; saying, "Let them not fear that we shall disclose their names: we shall do them no harm; but say, FAREWELL. If we do not meet again here on earth, we shall meet in the future life." With unflinching fortitude they kept this noble promise; and seem to have been even cheerful in death. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as a warning to the people.

We subjoin some Letters from Native Christians in Madagascar, relating to the preceding calamitous facts:—

*Antananarivo, July 8, 1842*—May you live and be blessed of God, O beloved friend! And how are you? for we are in the enjoyment of health, through the blessing of God; and we now inquire after your welfare in a Letter. I tell you that our trials are greater now than ever, because the number of the persecuted Christians is increasing daily. The officers of the Queen are searching for them everywhere, to put them to death. We do not know what to do, as the road for escape in all directions is almost impassable, and our hiding-places are nearly all known to our enemies, so that the persecuted Christians are at present truly afflicted. If you can fix upon any plan, or find any way for us to escape, write to us immediately, in answer to this Letter. And may you live and be blessed of God, O beloved friend!

*Antananarivo, July 16*—May you live and be blessed of God, O beloved friend! How are you and your family? I am in the enjoyment of health, through the blessing of God; and am alive to inquire after your welfare in a Letter. And I tell you, my dear friend, that the present trials of the Christians are very heavy to be borne by flesh and blood; but they are even light to be borne by the mind and soul that lean on the Lord.

I tell you that two of our number have been accused and condemned (as the others had been before,) to perpetual slavery. Four brothers have been recently accused and pursued. Obadiah and Ralajao they could not find, as their friends succeeded in concealing them; but Rabearabaha and Rataitahina were caught and put to death, in Vonizongo, on Sunday and Monday markets, and their heads were cut off and fixed on poles. The persecutions are carried on with such vigilance at present as to make concealment extremely difficult. Leaning on God's mercy is our only hope of existence here.

I told you, in a former Letter, that the Queen ordered the "tangena" to be given me, but by

the blessing of God I got over it. Join me, O my beloved friend! to bless the Lord, who hath blessed, and preserved me alive. Five of our friends are hiding themselves with me, and I shall take particular care of them; but the others go from place to place, to seek for something to support nature.

I assure you that I shall pay the strictest attention to what you have told me; and shall do all that lies in my power, by the help of God, to commiserate our distressed and persecuted friends, even after every farthing that you have placed in my hands is spent. May you live and be blessed of God! saith your friend.

*Antananarivo, July 21, 1842*—May you live and be blessed of God! And how are you and your family? I tell you, O my beloved friend! that our troubles are still increasing: a Letter arrived yesterday to inform us that the robbers discovered two of our sisters in the deserts—Rafaravy and Razafitsaronna, and took them away from their concealment.

These five robbers went up to the village in the night, after all the people were gone to sleep, and found two women in one house. They tied their hands and feet, and carried away their clothes and every thing they found in the house. They returned to the house to seek for tobacco; and, in searching for it, they discovered our two sisters concealing themselves in the rice-cellar, and carried them off. As to the little money you have placed in my hands, I shall pay the strictest attention to distribute it among the most needy and distressed Christians. Remember me to all friends; and may you live long, and be blessed of God, O beloved friend!

*Gospel-Propag. Soc.*—The attention of the Society has been called to Madagascar as a sphere of Missionary Labour. Rev. A. Denny, Chaplain at Mauritius, writes—

For some years it was my intention, when the proper time should arrive, to bring to the notice of the Society the Island of Madagascar, as offering a most extensive field for Missionary Enterprise and Zeal, and the prospect of a rich harvest to be gathered to the Church.

The length of Madagascar is about 900 miles, with an average breadth of 350 miles. Its western shores are distant from the coast of Africa about 500 miles; and its eastern side about the same from the Mauritius. The population of this vast Island is said to be between 4,000,000 and 5,000,000; but there are no data for even an approximation.

The religion professed by the Malagassy appears to be the simplest form of idolatry. There is no richly-endowed priesthood; no sacred books to appeal to, in proof of the

*Gospel-Propagation Society*—antiquity and truth of their religion. They refer to the customs of their ancestors, and the traditions of the kingdom; but these seem to hang very lightly upon them: and I should be disposed to say, the Christian Teacher will rather have to combat ignorance and vice, than the errors of a false religion.

The Society does not appear to have taken any measures, as yet, for the commencement of a Mission.

#### MAURITIUS.

*B F Bible Soc.*—The Rev. L. Banks, of the Mauritius, has remitted the sum of 13*l.* 13*s.* from friends of the Society in that island, and received a grant of 84 English Bibles—P. 81.

*Christian-Knowledge Soc.*—Three of the four Schools, toward which the Society granted 500*l.*, are now full of children, and in a flourishing state. The fourth School will be soon opened—P. 81.

Under the circumstances of this colony, it is perhaps impossible to overrate the importance of early Christian Instruction: 600 children of both sexes received such instruction in the Schools in the course of the year 1841. Rev. A. Denny has taken the superintendence of the Schools. [Report.

The pay of the Teachers is derived in part from the Annual Parliamentary Grant for Education in the Colonies, and partly from the funds of the Incorporated Society; books and school requisites being supplied by the Mauritius Committee of the Society for Promoting Christian Knowledge. To defray the remaining portion expected from the Colony, recourse has been had to small monthly payments by the children; admitting orphans gratuitously, and those whose slender means require such a favour. [Mr. Denny.

*Gospel-Propag. Soc.*—The Rev. A. Denny has supplied the following particulars:—

We have now a Church in Port Louis, with its Normal School: an ordinance has passed the Council to erect another in the rich and populous district of the Rivière du Rempart, where we have a School House which may be used as a Chapel, and is frequented by 100 children. We have a fair prospect to have a third Church in Plaines Wilhems, where there is a School, and within six miles of the Belle-Isle School, Rivière Noire; which is, in fact, a very handsome Chapel, and easily admitting of Clerical supervision and occasional Services from Plaines Wilhems; thus opening means of religious improvement for three districts, Moka, Plaines Wilhems, and Rivière Noire. A Church cannot long be withheld from us in the town of

Mahebourg, where we have a School and 130 children. If this can be accomplished, it will give us four Churches on a line passing through the most populous parts of the Colony. This Colony seems to me to be sadly underrated. It possesses a fine population, not short of 120,000 souls, an excellent climate, and very great resources, independent of its geographical position as a military and maritime dependency, of no common value to England.

In the Mauritius Committee's Report it is said—

The state of spiritual destitution in which the Seychelles Islands were left, seemed to call in a more especial manner for the sympathy of the Society. A Clergyman in their employment visited these islands in 1831, and, in the few days he remained there, baptized between 400 and 500 persons. The same person was appointed Resident Minister; but circumstances soon after obliged him to relinquish this field of labour.

When the great measure of emancipating slaves was carried, the Society, as soon as the increased demand upon its funds in consequence of this event would permit, decided upon the erection of School Houses: first, 1000*l.* was granted for four buildings, and the following year 900*l.* for three additional, at the same time providing for the part payment of the Teachers. A third sum of 300*l.* was subsequently given, to aid in the erection of a Normal School, in Port Louis; while the Society for Promoting Christian Knowledge gave the sum of 500*l.* to assist in the erection of four of them, and 200*l.* for the Normal School, making, in all, the sum of 2900*l.* By the Governor and private persons, sites were granted to the Society. A house on the Pas Géométriques was purchased, to serve as a School House for the present, at an expense to the Society of 100*l.*; an equal sum being raised by subscription for repairs and school furniture. It was opened in 1838, and continues to be the acknowledged means of much good to that populous neighbourhood.

The cost of these buildings has been 3469*l.* 12*s.* 6*d.*: furnishing, and other incidental expenses, 306*l.* 5*s.* 10*d.* The sums granted by the two Societies, deducting loss on exchange, 2518*l.* 6*s.* 6*d.*: subscriptions and donations, 680*l.* 10*s.*: leaving a balance due, on account of these buildings, of 577*l.* 1*s.* 10*d.*

There still remains, of the 2900*l.* originally granted, unexpended, 150*l.* for Grande Baie, and 250*l.* for a contemplated building in Plaines Wilhems.

The friends and supporters of these establishments have enabled the Incorporated Society to provide permanent means for educating religiously and morally one-seventh of the

juvenile population of the humbler classes in the Colony.

P. 82.

*Religious-Tract Soc.*—The Rev. L. Banks, second Civil Chaplain at Port Louis, Mauritius, has received the books forwarded to him, and writes—

They are exactly the description of books wished; as my object is, to get some good and useful publications into circulation among our young people of the better class.

P. 81.

*London Miss. Soc.—Port Louis:* David Johns, J. Le Brun (in part): Edward Baker, *Printer*; 4 *Nat. As.* Mrs. Johns and her companions arrived at Port Louis in January, 1842—Pp. 81, 82, 311.

The Christian Refugees, Joseph, James, David, and Mary, are all extremely desirous for usefulness among their countrymen; and, as no immediate prospect exists of their being able to gain access to Madagascar, they will remain for the present at Mauritius, and act there, under the superintendence of Mr. Johns, as Native Teachers. Mrs. Johns contemplates the formation of Schools for the wives and children of the Malagassy in this Island, whose numbers are constantly increasing. Mr. Johns, during his residence in Port Louis, waiting for an opening to return to his former field of labour, will chiefly devote his efforts to the Malagassy and other Coloured Labourers.

The Schools in Mauritius have, for a long time past, received constant attention from Rev. J. Le Brun; for whose valuable services, so far as they are strictly Missionary, the Directors have judged it right to afford him some remuneration.

In addition to his labours in the printing establishment, Mr. Baker has frequently preached in English and Malagassy during the year.

[*Report.*]

I left Nosibe, on board a small schooner bound with a cargo of rice to Mauritius. The captain said it was his intention to touch at Nosimitia or Minow Island, which lies a little north of Nosibe. We arrived there the following day; and proceeded to the village of the King, who received us very kindly. He is a very intelligent man; and has improved a little in civilization, having submitted to Radama, and lived with the Hovas twelve or fourteen years: he and several of his men learned to read and write a little from the Hovas. We spent two days with him. I told the chieftain of my visit to Ambongo; and after some conversation he asked, "Why should you pass by us, and go to Ambongo to teach the people the taratasy, and leave my people to live in ignorance? I am sure (said he) you will receive no more kindness from the people there than

you would from us. If you will come and live among us, we shall build you a House of Prayer, and a School Room, and a dwelling-house for yourself, &c.; and I shall learn the taratasy myself, and give every encouragement to my people to do so. I have seen the value of the taratasy while I lived with the Hovas, and am anxious that my people should know it." I replied, that we were as willing to teach him and his people the taratasy as any other tribe in Madagascar; but that I understood he had submitted to the French, and placed himself under their protection. This he firmly denied, and said that he would never place himself under the French. "Leave that with me," said he, "and come here to teach us, and I shall see that the French shall not in any way interfere with you."

I promised to return in six months, and, if possible, to take one who would be able to teach them the taratasy. With this he seemed exceedingly glad. He has now from 2000 to 3000 persons with him; and many thousands of his people are on the mainland, where they form the most powerful enemies which the Hovas have to encounter in the north of Madagascar.

We sailed from this beautiful Island, but in two or three days the captain found that his water was falling short. He put us all on an allowance (one small bottle of water for each man per day); and as the wind and current continued against us for a month, we made scarcely any advance. I cannot describe our sufferings during the whole of this month, owing entirely to the obstinacy of the captain.

After wandering about Cape Ambro\* for more than a month, we at last came opposite the British Sound; and being now almost destitute of water and provisions, we put in at this excellent port. In the middle of the night, eighteen men took the boat, and escaped from the ship. The captain directed his anger toward me, as if I had some hand in their escape. I was in misery on board this vessel; and things were growing worse and worse, so that I was induced to abandon her and get to Vohimarina by land. I went on shore; and proceeded to the military station, where the Governor resides, about fifteen miles from the British Sound, on the way to Vohimarina. I was received very kindly by the Governor, and stopped with him two days; and all his officers and soldiers behaved very kindly to me. I engaged twelve maronitas† here to take me to Vohimarina, where I arrived in eight days. All the country, from the British Sound to Vohimarina, is delightful. There is no part of Madagascar equal to it, and it is free from the fever.

The Governor of Vohimarina also behaved

\* The most northerly point of Madagascar.

† Answering to Palankeen-bearers in India.

*London Missionary Society—*

very kindly to me: he sent me a present of a turkey, two geese, two ducks, several fowls, and two sacks of rice, saying that it was the Queen that sent them. I found a vessel sailing for Mauritius the day after my arrival there, and reached Port Louis in twelve days.

It is my intention to visit the same places in June or July. I shall take with me Joseph and David; and shall leave one at Nosimitio, and the other somewhere in the south of Madagascar. I must, if possible, find out the brother of Rafaravavy, who has united with the Sakalavas. Another officer from the capital, with 300 or 400 men, has joined him. An army of 4000 men were sent in search of them, and all have joined the rebels; so that no less than 4000 or 5000 Hova Soldiers have joined the Sakalava during the last year, besides forty officers of high rank. There is a fine field of labour among these people, and I am sure they would give us a hearty welcome. Rafaravavy wishes to go there; but before taking her, we must find this party out. [Mr. Johns.

I have visited some of the Malagassy, and find them all evidently pleased to see me; and when I talk to them, or invite them to hear the preaching, they freely assent. Rafaravavy visits them in their houses, frequently reads and talks to them, and prays with them: yet she is discouraged, because, when closely pressed, they seemed to shrink from the subject.

Last Sabbath there were about 20 communicants, besides the refugees and ourselves. Many of the Malagassy attended the Services in the Chapel. Mr. Le Brun, who regularly officiates, also preaches every Tuesday Evening in the Malagassy School Room, chiefly to the Creole Children of Malagassy Parents.

Rafaravavy is very anxious to go to Madagascar with Mr. Johns. She pleads, and argues, and weeps; and we scarce know what to do with her.

Mr. Johns said to her, "I rejoice to see your desire to go; but I could not take you, and leave you by yourself, unprotected, and exposed to suffering: I will do all I can to find your husband, brother, or nephew. It is said they have all revolted, and are somewhere between Ambongo and St. Augustine; and, if I can find where they are, you shall go to them." "Oh," she said, weeping, "do not keep me back on that account: do not hinder me from going because I am a woman: let me be a messenger, to tell Madagascar about the Son of God. There are many Teachers here; and if there is but one person on the coast of Madagascar, crying, 'Come over and help us,' let me go." I think the illness of Mr. Johns, and his wish to go again, have strongly impressed her mind. She told me yesterday, that to see his love to Madagascar made her very reluctant to remain at Port Louis; and she adduces many passages of Scripture as arguments to gain our consent.

Last night we had a Meeting in a Malagassy house, and it would have delighted our friends in England to see us. Besides Mr. Le Brun, Mr. Johns and the refugees, more than 40 Malagassy, and their grown-up children, were present. Mr. Le Brun addressed them, giving a short outline of the Creation, Fall of Man, Redemption by Christ, &c. A prayer was offered, and we sang a hymn in French. Then Mr. Johns addressed them in Malagassy, and we closed by singing a Malagassy Hymn.

[Mrs. Johns.

*Mico Charity*—No Report has been issued since our last Survey—P. 81.

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## Inland Seas.

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

IN our remarks introductory to this portion of our Survey for the last year, we laid before our readers a statement, published by authority, of proceedings relative to the establishment in Jerusalem of a Bishopric of the United Church of England and Ireland. The arrival of Bishop Alexander at Jerusalem was mentioned at p. 224. At p. 365, it was stated that Her Majesty had declared her intention of founding an Episcopal See at Gibraltar: and, at p. 391, a notice was given of the Consecration of the Rev. George Tomlinson to that See. The Bishop of Gibraltar's Jurisdiction extends over the Clergy of the Established Church and Congregations in Malta, and in the Islands and on the shores of the Mediterranean Sea. This we may expect, by God's Blessing, to assist the progress of the Gospel in these Seas. The Bishop embarked on the 20th of October—P. 519.



## A GENERAL VIEW OF THE STATE OF RELIGION IN THE LEVANT.

The American Board of Missions, in reviewing the circumstances and prospects of Religion in the Countries bordering on the Levant, calls the attention of Statesmen, as well as other Christians, to important facts, and observes:—

Mr. Hamlin represents the work of grace as going forward at Nicomedia, but says that the Papiets are taking advantage of this interest in the Armenian Church, and are gaining proselytes. The fact seems to be, that the dark, inquiring, dissatisfied mind, if not met by the Minister of Truth, is there in danger of falling into the cold, iron embrace of Popery. The Papal Missions throughout the Levant are experiencing a renovation; and the present number of their adherents enables them to come into contact with numerous points in the native mind. It is to be feared that they are not always scrupulous as to the means employed to excite the jealousies of the people against Protestant Missionaries. An attempt was made by them, during the present year, to procure the banishment of our Missionary Brethren from Syria. It is a fact that should not escape the watchful attention of all PROTESTANT NATIONS having representations in Turkey, that nearly all the dragomans of Foreign Ministers near the Turkish Court, since the Greek Revolution, have been Roman Catholics. Protection by their own Governments is all that Missionaries ask—the same which is due to merchants and travellers—protection to all Missionaries, whether Protestant or Papiet. This is their due.

## BIBLE, TRACT, AND EDUCATION SOCIETIES.

## BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—The issues from the Society's Dépôt at *Malta* amount to 3319 volumes; and there have been forwarded 300 Bibles and 500 Psalms in Hebrew, 150 Bibles and 200 Testaments in German, 300 Psalms in Arabic, 200 Arabic and Coptic Gospels, 2000 Testaments and 1000 Psalms in Modern Greek, and 356 English Bibles—to *Athens* there have been forwarded 1500 Old Testaments, 1000 Pentateuchs, 1000 Psalms, 1000 Job, Proverbs, and Ecclesiastes, all in Modern Greek; and 50 Hebrew Bibles. The volumes issued in the year amount to 9867—at *Smyrna*, the issues amount to 5627 volumes—for *Abyssinia*, a grant has been made, to the Church Missionary Society, of 350 Bibles and 100 Testaments in Amharic; 500 Testaments, 100 Psalms, and 300 Epistles, in Ethiopic—for *Persia*, a grant of 500*l.* has been made to the Church of Scotland, toward an edition of 2000 copies of the Rev. Mr. Glen's Translation of the Old Testament into Persian—P. 85.

RECEPTION—Rev. H. D. Leeves, the Society's Agent at Athens, writes—

Our young Agent, Mr. Berios, has made an extended tour through the Peloponnesus, and to the Islands Pivos, Hydra, and Ipezia, which lasted above three months; during which time he put into circulation above 3000 volumes. He visited Napoli, and the provinces of Tripo-

liza, Cavitena, Gustouni, Calabrita, and Patras; and penetrated into mountain districts of the interior of the Peloponnesus, which he had never before visited. The Scriptures were distributed by him in about thirty-six different cities, towns, and villages; and in general he found no reason to be dissatisfied with his reception.

A French Gentleman in the interior of the Negropont, engaged in a mercantile undertaking, to whom I had entrusted some copies of the Scriptures, writes: "You will learn, not without satisfaction, that I have exhausted the books you had entrusted to me for distribution. Many poor families have found their happiness in reading the Bible. Every day I receive their sincere thanks, but it is to you they are due."

Mr. Assaad Y. Kayat, writing from Beyrout, says:—

I assure you that I heard many in Syria express the most hearty thanks for those who have printed the Arabic Bible. I had the pleasure of explaining to them the work of your Society; and I am sure you have the prayers of those who love the work of God. I feel deeply grateful for the readiness of your Committee in granting me the books I sent for. Your books are cheerfully received at our new-established Schools: in my own School, I teach the Arab Boys first in the Psalter, afterward in the New, and lastly in the Old Testament. A few days ago, I received a Letter from the Reis el Belmand, at Damascus, a Priest of our Church, requesting me to send him an Arabic Bible for his own use.

*British and Foreign Bible Society—*

TRANSLATIONS and EDITIONS — Mr. Leeves has been diligently occupied in the revision of the Judæo-Spanish and Modern-Greek New Testament. A revision of the entire Bible in Modern Greek is also employing much of his attention.

The printing of the New Testament in Ancient Greek, alluded to at p. 86 of our last Volume, is proceeding at the Cambridge University Press.

Mr. Barker has, by permission of the Committee, removed his residence to Mitylene. In an account which he gives of a calamitous fire which broke out at Smyrna, he says:—

A third, and some say nearly half, of the city of Smyrna was a few days ago destroyed by fire; and thousands and thousands of families find themselves at once without homes, and very many are reduced to the greatest misery possible. The principal sufferers are Turks, Jews, and Greeks. All the bazaars, with the exception of a few, are no more; and the whole loss is calculated to amount to upward of 100,000,000 of Turkish Piastres. While the flames were raging, and when it was feared that the whole city would be reduced to ashes, subscriptions were opened by the Europeans and others to procure bread for the relief of thousands of helpless, starving creatures, scattered here and there in the gardens and open spaces near the town, away from the fire, and huddled together with the miserable trappings which they were able to save from their burning houses.

*CHRISTIAN KNOWLEDGE SOCIETY.*

*Athens*—A Letter has been received from Edward Masson, Esq., in which, speaking of the Society's having undertaken to print the Holy Scriptures and other works for the use of the Greek Church, it is said:—

Your undertaking has been sanctioned and extolled by a solemn and unanimous act of the Synod (of Greece), and will be heartily encouraged by the King.

*Druses*—At p. 63 of our Volume for 1842, it was stated that 500*l.* had been granted for the purpose of promoting Christian Knowledge among the Druses. From the last Report we learn, that,

In consequence of the disturbed state of Syria, it has been found necessary to delay the execution of this Mission. But it is hoped that the time is not far distant when steps may be taken for its accomplishment.

*Koordistan*—Mr. Rassam, Her Majesty's Consul at Mosul, has addressed the Secretary of the Society respecting the

Nestorians. We subjoin an abstract of the Letter:—

When I was at Constantinople, the Nestorian Patriarch sent me a Letter expressing a great desire to know what had been done for them in regard to Education; but this Letter fell into the hands of a Popish Bishop, who is now at Bagdad. I will certainly try to obtain it from him.

Only two days ago, I received a Letter from the Archbishop of the Nestorians, sent by a priest, in which he wishes to know whether they may expect any help from the English Church. Some offers have already been made them by Rome, but till now they have remained firm in their principles: how long this may be the case is not easy to say, especially if any assistance is offered in order to protect them from the Koords, who oppress them very much, they being subject to them.

Have you been able to accomplish any thing for the good of this people? I hope you have; for it is sad indeed to see the distracted state of the Chaldæan and Syrian Church here in Mosul; nothing but constant dissensions among them. Several have left the Churches, on account of the abuses that are daily creeping in. Much, very much, might now be done; and I sincerely hope that some person will be sent out to them.

The Standing Committee recommended the sum of 500*l.* to be placed at the disposal of the Archbishop of Canterbury and the Bishop of London, for the purpose of promoting the objects of the Society in Chaldæa and Koordistan: and a grant of 500*l.* was accordingly made at the following meeting.

P. 86.

*PRAYER-BOOK AND HOMILY SOCIETY.*

*Constantinople*—The following testimony to the usefulness of the Foreign Operations of the Society has been received from the Rev. Samuel Forman, late of Constantinople:—

I have pleasure in giving attestation to the good effected, in those parts where I have laboured as Missionary for some years past, by your Society, in printing the Prayer Book in different languages. Through your Society I was supplied with a small stock of our Form of Common Prayer in several tongues. By this means I was enabled to perform Divine Service in the German and Italian Languages, regularly on the Lord's Day; by which our mode of worship was held up to the view of many a Native Christian, Armenian, Greek, and Roman Catholic. I speak of Constantinople, for it was there I laboured of late. I held Divine Service, in the German Language, to Swiss, Prussian, Austrian and Russian Protestants;

who, on returning to their native countries, will be enabled to testify to the beauty, spirituality, and soundness of our Prayer Book. In the Prussian and Russian Embassies, I have administered the Sacraments of Baptism and the Lord's Supper, and performed the offices of Burial and Marriage for the Protestants residing at Constantinople, in German, Italian, and French, from the books furnished by your Society. By all, I think I may say, it was liked; and by the Prussian Ambassador (Count Königsmark) and his lady, in particular, was it admired. I believe there is still a great want of your books throughout the whole of the Levant: they are sought after in quarters where one would least expect it. I have been applied to by American Congregational Missionaries for more than I could supply. They felt the need of Offices of Marriage, of Burial of the Dead, and of Baptism—altered, of course, in some degree. Situated in the midst of Churches which think so much of form, they felt it necessary to have some formulary; and they could find none equal, in spirituality or soundness of doctrine, to our own.

*Palatine*—The following Letters have been received from the Bishop of the United Church of England and Ireland at Jerusalem:—

I beg to present my best thanks to the Committee for their grant of Hebrew Homilies. I should be glad if your Committee would allow a few copies of the Church-Consecration Service to be added to the Hebrew Homilies; as I may, God willing, ere long, have to consecrate the first Protestant Church on Mount Zion.

In his Second Letter, the Bishop writes—

I beg to say, that there is at present no opportunity whatever of circulating Christian Books or Tracts among the Druses; as any attempt to do so at this moment would effectually close the door against any future Christian Efforts among them. In this changeable country, there is no saying what opportunities may offer in a short time. Arabic is the only language spoken and understood by the Druses. I could not advise any books of a religious nature to be sent now for circulation among that race. We are now beginning to feel somewhat settled. There is much here deeply to interest, and much to try us; but the work to be done is great and glorious, and has the sure word of promise for its foundation.

#### RELIGIOUS-TRACT SOCIETY.

At *Malta*, during the year, several works have been completed;—Keith's "Evidence of Prophecy;" "The Companion to the Bible;" and Dr. Barth's "Church History," in Arabic. In aid of  
Feb. 1843.

these publications, the Committee have paid 100*l.* in addition to a former grant of 100*l.* for Dr. Keith's Work. A considerable supply of English Books has been sent out on sale; and about 6000 Tracts, in various languages, for general circulation, particularly among sailors. Lord Bexley has given 25*l.* in aid of publishing and gratuitously distributing the Arabic Edition of the "Evidence of Prophecy."

The benefits of the Malta Press are not confined to this Station: year by year, works printed here are obtaining a greater circulation in the Mediterranean Countries—P. 87.

To *Corfu*, 4825 Tracts have been sent; the small demand for English Works has been supplied; Tracts are distributed in the citadel, and are extensively read; and two conversions appear to be the result. The following fact is mentioned in the Report:—

Constantine, connected with one of the Schools, says: "He loves the Saviour; the very name of Christ is now dear to his heart; he could die now in hope that his sins are forgiven through Jesus Christ; the Bible is now his favourite book, though formerly it was entirely devoid of interest." A year ago, Apostolos gave him Baxter's "Saints' Rest," when he read scarcely a page of it; but now he could read it all night long. "The Pilgrim's Progress" he had read the past week, during the hours of leisure from school, and found it a wonderful book. It exactly described his own experience. He is sure that there is a great difference between his present and his former views and feelings.

To *Athens*, 2750 Tracts have been sent.

For *Syria*, 1600 Tracts have been granted to the Rev. J. A. Hildner. A great number of Tracts and Books have been distributed among the Greeks. The Press appears now to be firmly established, and may be freely employed. The Tract, "The Sinner's Friend," is now being translated into Modern Greek, and will soon be published. The author has given 12*l.* in aid of this new form of publication.

For *Syria*, a supply of Tracts, in various languages, has been voted to a friend proceeding thither. The Rev. S. Gobat on his visit to the Druses took with him, on leaving Malta, a supply of the "Evidence of Prophecy," in Arabic.

For *Turkey*, a mercantile correspondent at Alexandria has received a grant of Dr. Keith's work, in Arabic, for distribution in Turkey; and a friend, proceeding to Constantinople, a grant of 3*l.* in books,

*Religious-Tract Society*—  
and 5125 Tracts, in different languages.  
Many of the Malta Works reach Turkey.

#### EDUCATION SOCIETIES.

##### IONIAN ISLANDS.

From the Rev. I. Lowndes, of Corfu, the following account of the state of Education in these Islands has been received:—

I have had access to the latest authentic documents, and the following is a statement of the whole relative to Public Instruction here.

	Establish- ments	Scholars
University in Corfu .....	1	32
Seminary for the Priesthood ....	1	28
College ditto .....	1	34
Secondary Schools in the various Islands .....	8	463
Lancasterian Schools, ditto.....	128	4352
Female Schools, ditto.....	11	671
Total.....	150	5580

During the last year a material change has taken place in the general plan of Public Instruction. The higher branches have suffered some retrenchments, but the lower and secondary are to be encouraged and extended. The Professorships of Law and Theology are still continued here.

Our Lord High Commissioner, the Rt. Hon. J. A. Stewart Mackenzie, and his Lady, are both much interested in the cause of Education, and make the advancement of it an object of earnest solicitude. In addition to the Public Schools already noticed, we have 4 Sunday Schools, and have lately established 2 Infant Schools.

*B F School Soc.*—A grant of Slates and Lessons has been made to the Schools; and a further supply, paid for by the Government, is now in course of distribution. We learn from the Report, that—

To Mrs. Dickson, formerly of Cephalonia, who is now conducting a Girls' School in Corfu, the Committee have granted a fresh stock of School Material, to replace the Books and Lessons which were destroyed in a popular commotion, excited by misapprehensions, on the part of the populace, as to the proceedings of some of the American Missionaries.

P. 87.

##### GREECE AND TURKEY.

Mr. Georgius Constantine, who was educated by the B F School Society, has

given, the statement which follows, respecting the Schools in Athens and the Morea:—

Our Lancasterian Schools are annually increasing. At the end of 1840, there were 251 Primary Schools, (of which 30 were for girls), attended by 23,000 children, some supported by Government and some by the Communes. There are also, in the small villages, Schools on the old system, attended by about 7000 children. Since that time many more Teachers have gone to the country; and I hope to know soon what was the number at the end of 1841. The above I have copied from the Registers of the Government. The Institutions in Athens are flourishing. In the University there are about 200 Students and regular hearers. Those are called hearers who attend the Lectures without subjecting themselves to the regulations. Theology is taught in it, Medicine, Law, Literature, and Philosophy. In the Gymnasium there are 800 boys and young men. Greek, Latin, French, English, and German, are here taught; also, Mathematics and Elementary Sciences. The Normal School contains 60 young men, of whom 40 are beneficiaries; the Government Model School, 165; the Towns' Lancasterian Schools, one of which is private, 300; there are small Private Schools containing 150; the High School of the Phil-Education Society has 45 Girls; its Lancasterian Girls' School 140, and its Infants, 15—the last two I organized myself—Mr. Hill's establishment about 600; making in all 2475.

P. 87.

We find, from the Report of the B F School Society, that—

The Girls' School in Patras now contains 450 children; and another Girls' School, established for children above the poor, is succeeding beyond the most sanguine expectations of its projectors.

*Eastern-Female Educ. Soc.*—It was stated, at p. 411 of our last Volume, that Miss Holland had removed to Mitylene. We have not yet heard of her School being commenced.

##### EGYPT.

*Eastern-Female Educ. Soc.*—Mrs. Lieder left Southampton for Alexandria on the 30th August, and reached that place about the middle of September—P. 88, 403, 410, 431, 480.

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

### AMERICAN BOARD OF MISSIONS.

#### CONSTANTINOPLE.

1831—William Goodell, Harrison G. O.

Dwight, Wm. G. Schauffer, Cyrus Hamlin: 5 *Nat. As.* Rev. George W. Wood,

recently of the Singapore Mission, embarked with Mrs. Wood, at Boston, on the 8th of March; and arrived at Smyrna on the 28th of April—Pp. 88, 89, 311, 556.

Mr. Hamlin, who has charge of the Mission Seminary, designed principally for the Armenians, being obliged to remove from the house previously occupied in Pera, hired temporary lodgings in an old palace in Arnaout Keni, a village on the Bosphorus, six miles above Constantinople, being the only accommodations which he could then obtain. Mr. Hamlin remarks:—

As the house was already occupied by five families, living entirely separate from each other, it may seem that our accommodations must be limited. So far from this, however, our hall or antechamber was 66 feet long by 35 wide, and about 18 or 20 feet high, with enormous windows. Our parlour, but little smaller, with 29 windows, opening on the Bosphorus. Our other rooms, three in number, are larger; and our kitchen is of solid masonry, with space sufficient for all the cooking operations of half the Mission Families in the Mediterranean. This house was built by a Greek Prince, the Prince of Wallachia, about twenty or thirty years ago; but in the Greek Revolution he became an object of suspicion to the Turkish Government, and was, by its order, assassinated, and his property confiscated. The house came into the possession of an Armenian Banker, who is now dead, and has left the establishment to his widow. It contains, in all, about 40 rooms, some of which were evidently finished by European workmen, and at great expense. Its situation makes it unsuitable for a School, or we might probably obtain it for a reasonable sum.

Mr. Hamlin removed with his School to Bebek, a village on the Bosphorus, about a mile above Arnaout Keni. Of the Papal College there, he states—

There is a Papal College here with fine accommodations, seven Professors, and, until recently, about 40 students. The number of students has lately diminished, on account of the strenuous efforts made to proselyte them to Papacy. Two Papal Bishops or Priests occasionally visit the College in great pomp, mounted on splendid horses, with footmen running behind them. I suppose them to be the spiritual guides of the College.

Mr. Hamlin says of an Armenian Banker, who had joined the Greek Church, and who was dangerously ill and deeply anxious in the view of approaching death—

He has fitted up a chamber as a sort of chapel, where an elegant picture of the Virgin

Mary is placed, and a light kept burning before it day and night. The room is adorned with the pictures of Saints and Martyrs, to whom he now looks for aid. His physician was recommending to him a village for a change of residence. But he objected to it, because there was no Greek Church there: he would remove to no place where he could not be near a church. Yet this same man, when accused of having used injurious articles of food, swore most solemnly, by the Holy Ghost, that he had not tasted of them; though, when his wife testified against him, he confessed that, in two or three instances, he had been guilty. He seemed not to have the slightest consciousness of having done any thing contrary to good morals. This may be taken as an example of the ideas generally entertained by this people of the connection of religion with truth and holiness. To be religious, is to honour the Virgin and the Saints, to make the sign of the Cross and bow down before them, to entreat them as intercessors, and to keep the so-called Fasts of the Church. Doing this, and remaining a member of the holy Apostolic Church, are sufficient to secure a man's salvation. Profaneness, perjury, and injustice, a single confession will quickly wipe away. Breaking the Fasts, neglecting Confession and Absolution, and other external rites, are the damnable sins, which can hardly find forgiveness, either in this world or in the world to come. The religion of the Oriental Churches has no spiritual power to purify the heart: it does not teach repentance, faith, or love, in reality, though they may be found inculcated on the pages of the Church Service. What is here called fasting, is a worthless ceremony: it is simply laying aside the use of animal food, fish excepted. These pseudo-fasts pamper the appetite, lead to the invention of expensive luxuries, and increase the use of wine: but the worst effect is the cultivation of spiritual pride, to such a degree as to furnish a cloak for the basest sins.

Attempts have been made to close Mr. Hamlin's School: he says—

I have heard to-day that a deputation from the village, consisting of the Armenian Priest, two Greek Priests, the Kiahya or head man of the village, and others, waited on the Armenian Patriarch, to express their deep regret that such a man as I should be allowed a residence in their village. They accused me of eating meat, eggs, butter, milk, &c., both in Lent and on Wednesday and Friday, and of teaching my scholars that it is no more wicked to eat butter than oil, or meat than bread, or eggs than olives. They affirmed, also, that neither I nor my scholars made the sign of the Cross, and that we paid no honours to the Holy Virgin, nor to the Saints. As these things

*American Board of Missions—*

convicted me of being a notorious infidel, they felt authorised to add that I taught the works of Voltaire in my School—a report which has been industriously circulated before.

This morning I dismissed all my scholars, save the two from Nicomedia; as I had understood that all the parents were to be called to the Patriarchate immediately, and strictly charged to take away their sons. The cause of the movement is this:—a party in the Armenian Nation is labouring to displace the Patriarch, and put in a man of their own. They accuse the Patriarch of being indifferent to the interests of the Church, and of officially countenancing the introduction of Protestantism. The existence of our little Seminary is alleged as a sufficient proof of this.

Another circumstance comes in at this juncture, which gives the affair a serious aspect. Owing to a quarrel between the bankers and the artisans, a firmân is said to have just now been issued, requiring all the people to be obedient and submissive to the Heads of the nation, and to make no application to Government except through them. By dismissing the School immediately, the calling up of the parents would be prevented. They might then in a few weeks send back their children; and before any thing could be done, the firmân would be out of date. Accordingly, I explained to the scholars these circumstances, and told them they must return to their homes.

Three weeks afterward, Mr. Hamlin adds—

All my scholars have returned, save three; for whom the enemies of the School have provided favourable situations, in order to keep them away from us.

Our little Seminary thrives best when its enemies are most determined to destroy it. It is but a short time since I dismissed my scholars: but I have now nine boarding scholars, three others impatiently waiting to come, three day scholars (two Jewish and one Armenian), and a class in astronomy once a week in a village three or four miles distant.

The Missionaries, in two General Letters, say—

Those influences which the Spirit of the Lord had begun to shed on us last year have been graciously continued, and in some instances increased, up to the present time. And though some spots remain too much like the mountains of Gilboa, on which was neither dew nor rain, yet on the whole the past has been, more than any previous one, a year of the right hand of the Most High—an acceptable year of the Lord. The minds of some have been wonderfully wrought on by the Holy Spirit; hearts have become softened by grace; and souls dead in sin have been quickened.

There has been no year, since we came to this country, in which the attention of so many individuals has been arrested as during the past year. We may truly say, *The Lord hath done great things for us, whereof we are glad.* The influence of this revival is felt extensively; it reaches far beyond the capital, creating a desire for books and opening doors of usefulness, sometimes so unexpectedly that we are not prepared to enter them.

**NATIVE AGENCY**—We enter most cordially into the views of the Committee on the subject of a Native Agency. Our Native Helpers at some of the Stations are becoming very efficient: this is true not only of those expressly employed for the purpose, but, in a greater or less degree, of all our Native Brethren. They are living branches, which abide in the vine and bring forth fruit. They are men of faith and prayer; and each one is the centre of a little circle, which feels the influence of the new life which he is living among them, and of the efforts which he makes for their salvation.

**EXTENSION OF THE MISSION**—All the reasons urged last year for extending our Missionary Operations in Turkey remain in their full force. Though we do not now urge the immediate occupation of the fields then designated, yet must they be kept constantly in view, and we must be prepared at any time to enter them. The field is a great one; it is immensely important; and God is shewing his readiness to help us wonderfully in cultivating it.

**PUBLICATIONS**—The sale of our publications continues slowly but steadily to increase; and this, although the character of our books during the last year has been more than ever religious.

**SEMINARY**—When we commenced the Seminary, nearly two years since, its very existence was for a long time doubtful. The people of the village where it was established united their strength to procure its expulsion; and, through the instigation of the Armenian Priest, one scholar, a poor orphan boy, was abstracted from the School by force, in open day. Many of the bankers, vartabeds, and bishops, and particularly all who were interested in the Armenian College at Scutari, together with the vakeel and the colleague of the Patriarch, made repeated efforts to destroy the Institution; requiring parents to withdraw their sons, and threatening the disobedient with condign punishment. Once or twice the storms of war, on our little Seminary, were so threatening, that we closed it for a time, and appeased the wrath by a temporary submission. And at the close of the year we rejoiced, not that we had opened new Schools, but that, through divine aid, we had been able to keep the one already opened in existence.

But at the present time, the entire aspect of affairs is changed. The Scutari College, the origin of much hostility to our Seminary, is closed. One of its Professors, who was at the head of the College, is our Translator, and another is our Assistant Teacher. The Patriarch's colleague is removed from office, and from the city; and the Vakeel, once so active an enemy, has apparently become our friend, and sends his private secretary to our School. Being removed from office, and having become the preacher of a large and wealthy church, he has still further shewed his confidence, by requesting one of us to aid him in his weekly preparations for the pulpit. The inhabitants of the village also have universally become friendly. One, who was exceedingly mad against us, sends his son to the Seminary: and the priest has recently confessed, that through ignorance and groundless suspicion he was an enemy; but being convinced that he was in error, and that the Seminary is designed for the good of the people, he wishes us to admit his own son!

**APPEAL FOR A COMMON SCHOOL**—Owing to the state of the Patriarchal Treasury, the College at Scutari, and nearly all the common Schools, are now closed: they have hitherto been supported entirely from this treasury. Thus this community of 200,000 souls is now destitute of even the imperfect means of education which it has hitherto had.

The Jesuits, ever on the alert, and always prepared to take advantage of every peculiar crisis, are extending their Schools, and have recently made an attempt to open one in the midst of a large community of Armenians in the city proper; and though baffled for the present, they will doubtless succeed, either at that or some other point.

You will easily perceive what will be the inevitable result of this state of things. A large portion of the Armenian Youth will grow up in greater ignorance than ever; or, resorting to the Schools of the Jesuits, will become Roman Catholics, and carry over their friends and families with them. The desire for education is so far extended, that the course which the most intelligent and enterprising will pursue is not doubtful. We would ask, Shall we extend our operations so far as to establish a common Day School for these Armenian Youths? The necessity and importance of such a step are too evident to require further argument. We can meet the Jesuits here only by the use of their own favourite weapon—the education of youth.

This School would also be a preparatory department to our Seminary. We are compelled to take students entirely untried, both as to habits and scholarship; but from such a School we could make a selection of the most pro-

misg, and transfer them to the Seminary: the unprepared students would be required to take a preparatory course in the Day School.

Our plan is, to hire a large hall in Galata; secure the services of a good Teacher; and make nearly or quite all the studies purely Armenian. With our own books, and those printed at Venice and Vienna, we can teach reading, writing, arithmetic, grammar, geography, geometry, natural philosophy, and natural history. One of our number would exercise a general superintendence, and give lectures and religious instructions.

The probable expense would be about 105*l.* for the first year, and perhaps 83*l.* in years to come.

From the Report, we learn that—

A Priest from Nicomedia is doing the work of an Evangelist at Constantinople, going from house to house. The influence of good books is felt there, and at Adrianople, Nicomedia, Adabazaar, and other places.

#### GREECE.

*Athens* — 1831 — Jonas King, D.D., Nathan Benjamin—Pp. 90, 91.

Of all the branches of the Oriental Church, the Greek appears to be the most difficult to engraft with Evangelical Faith. This may be owing to the character of the Greek mind: and it may be that the Greek Church comes nearer than others to the Church of Rome. The Greek Church pronounces anathemas on all Protestants without exception; and those Protestant Missionaries will labour most usefully in it who, with most of the meekness, gentleness, and love of Christ, are most single in their endeavours to fix attention on the fundamental principles of the Gospel.

Some of the best Greek Minds have imbibed the spirit of free religious inquiry, and come out with great boldness through the press; and, notwithstanding many adverse appearances, it may be doubted whether it will be possible to build up a religious despotism in that kingdom. The people are perhaps in greater danger from infidelity. [Report.]

I have just returned from Mr. Ralli, the Minister of Justice, on whom I called on Monday, and who promised to give an order for the New Testament to be put in the prison, for the use of the prisoners. As about ten days had elapsed without the order being given—whereas he promised to give it that day or the next—I thought it best to remind him of it; and to say, that the order of the Synod, on the strength of which the New Testament had been prohibited from the prisoners, did not relate at all to the New Testament, but only to the Translation of the Old Testament from the Hebrew. On calling, I made this remark; but he said the Synod had excluded the Translation from the Courts of Justice (that is, in swearing

*American Board of Missions*—witnesses), and such like public institutions, and he could not have it put in the prison. I said, "Mr. Kokkones, the Director of the Public Schools, puts the Geneva Translation into all the Schools." He replied, "Perhaps he does; but I cannot receive it."—But, continued he, "benefitted by your remarks, I have ordered religious books to be put in the prison, the Catechism of Plato, &c., and a Priest to go every Sunday to teach the prisoners; so you have your reward."—"What reward," said I, "so long as the Gospel is excluded?"—"The Synod," said he, "whose authority is respected in Greece, has so ordered."—I replied, "We shall all soon appear before a higher tribunal, before Jesus Christ, to give an account; and about a year has passed, during which, criminals condemned to death, and to years of imprisonment, have been deprived of the Gospel! The Synod," I said, "had not prohibited, in their order, the reading of the New Testament in Modern Greek, but the Patriarch of Constantinople only had done this." But my reasonings produced no good effect, and I had to come away disappointed. [Dr. King.

In consequence of the interference of the Greek Government in relation to Religious Instruction, Mr. Leyburn's School at Areopolis has been given up. The intercourse with the Government on the subject was mainly conducted by Mr. King, on account of his residing at Athens, where the Government Offices are situated; who says—

I called on Mr. Mavrocordatos, the Minister of the Interior, and conversed with him about the Catechism. A Circular was some time since sent out by the Government, ordering Catechisms to be taught in the Hellenic Schools; and the Governor of Mani informed Mr. Leyburn of this order. Mr. Leyburn, however, did not feel that he could conscientiously teach it, as it contains articles which do not accord with what we believe; for instance, the Worship of Pictures; and the Seven Mysteries, which the Greek Church teaches.

Dr. King had several interviews with the Authorities who have the regulation of Educational Proceedings; but he was not successful in making any satisfactory arrangement. He writes—

The Government consents that the Catechism should not be introduced into the School; and it will take care to send, as soon as possible, to Areopolis, a Catechist, who shall teach the Sacred Catechism in one of the Churches near the School; but it demands of Mr. Leyburn, that from this time forth no religious instruction shall be given in the Schools—even the Gospel may not be expounded; but that

all religious instruction, whether the Catechism or exposition of the Gospel, shall be by the Catechist;—that if Mr. Leyburn wishes the Gospel to be expounded in the Schools, he must allow this exposition to be made only by the Catechist; and this, to avoid expositions contrary to the dogmas of the Eastern Church.

Amid Dr. King's many disappointments, he has been cheered by an instance of God's blessing on his circulation of religious books:—

A young Greek, from the Gymnasium here, about seventeen years of age, has just left me. He came with a copy of "Alleine's Alarm" in Modern Greek, which I gave him some time since. At the time I gave it, I had a long and very serious conversation with him about his soul, and he seemed very solemn. I begged him to read the book with particular attention. This morning he seemed very serious, and said to me something like the following: "I have read this book several times, and it has made an impression on me which no other book ever did." Saying this, he seemed affected almost to tears; and afterward remarked that he felt his need of faith in Christ, as the only means of salvation—that he had determined to leave all for Christ, and follow Christ, though with the opposition of his nearest friends, even of his father—that he felt himself exposed to temptations at every step, and begged me to pray for him. I proposed to pray with him, which he said he wished, but did not dare ask me to do. I offered a prayer with particular reference to his case. I then conversed some time with him; and again he begged me to remember him in my prayers. [Dr. King's Journal.

The Mission has printed nearly 2,880,000 pages during the year. The printing is done at Athens. Dr. King continues his Exegetical Class. What Greece needs above all things, is an educated pious priesthood, which shall preach the Gospel in the Churches from Sabbath to Sabbath. This is beginning to be felt, and a few promising men have commenced preaching. [Report.

#### ASIA MINOR.

*Smyrna*—1833—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep: 5 *Nat. As.* Mrs. Van Lennep departed this life in September 1841. Mr. Homan Hallock was, at the date of our last communications, still in America—Pp. 91, 92.

Mr. Riggs, writing in February last, gives a Report of the Mission for the year, of which we give an abstract:—

**PREACHING**—Preaching in the Dutch Chapel, in English, was conducted during the greater part of the year by Mr. Temple, who also supplied, during about four months of the summer



and autumn, the place of the British Chaplain, in the English Chapel every Lord's Day, and during a portion of the time visiting the hospital also, attending funerals, &c. The Service in the Dutch Chapel is this winter conducted alternately by us all, including Mr. Calhoun. The number of hearers for several weeks past has been not far from 70.

Mr. Riggs has preached in Greek during about two-thirds of the year, at his own house, to from 10 to 20 persons. He has also this winter a Bible Class, consisting of six or seven young men, who manifest an interest in the study of the Scriptures. It was at their request that this exercise was commenced. No one of them evinces any serious concern for salvation, if we except a young man whom we have recently employed as a Greek Translator. The others are from the neighbourhood of Larissa in Thessaly, and are here for purposes of trade or study.

Mr. Adger resumed, on the 21st of November, his Armenian Service; which has been attended by from four to ten individuals, chiefly lads from the Armenian Academy, or from the printing offices or bindery.

**SCHOOLS**—The Greek Girls' School, under Mrs. Temple's care, numbers more than 60 pupils, and the average daily attendance is more than 50. Mrs. Temple spends from three to four hours in it daily. The pupils are required to attend the Sabbath School as much as any of the week-day exercises. They learn some verses of Scripture every day; and the whole week's lesson is the subject of review and instruction on the Sabbath. No open opposition has been made to this School during the year. The two boarding pupils under Mrs. Riggs's care have made good progress, both in Greek and English.

**PERIODICALS**—The time of three of our number is chiefly devoted to editorial work. Mr. Temple has the care of the Greek Monthly Magazine, aided by Mr. Petrocokino, to whose taste, talent, and zeal, its popularity and usefulness are in a great measure to be attributed. We believe that no periodical in Modern Greek is more read or more highly esteemed: and, as the work does so much to pay for itself, we have felt the more willing to make it rather miscellaneous in its character, interspersing, however, more or less religious matter in every Number. And we hope to be able to increase the quantity more and more.

The Armenian Magazine, edited by Mr. Adger, has been made a more religious work, and in this respect is sustained by the taste of the Armenian reading community. Its circulation is gradually increasing.

**TRANSLATIONS AND PRINTING**—Mr. Van Lennep has devoted his chief attention to the study of the Greek and Turkish Languages. He has spent the greater part of the past year

in Broosa, Constantinople, and Adrianople: his principal object was the study of Turkish. Broosa is particularly favourable for this object. Mr. Schneider's acquaintance and intercourse with the people being extensive, Mr. Van Lennep enjoyed abundant opportunities of hearing and speaking the language, as well as of becoming acquainted with the habits, character, and feelings of the people. He was much interested in the progress of light and truth, in the cases of several Teachers in the Armenian School, whose evangelical principles and exemplary conduct are exerting a happy influence on the youth under their instruction. Mr. Adger visited Constantinople for the final revision of the latter half of the Armenian New Testament: an interruption of that work occurred by his severe illness there: it pleased our Heavenly Father, however, to raise him up from that sickness, and he has been gaining strength ever since.

Our Translators in the Armenian department are three; the two elder give pleasing evidence of piety and a genuine interest in the work of the Lord. They are valuable men. We look with lively interest to Mr. Hamlin's School as a nursery of such and even better-qualified helpers.

The printing of the Armeno-Turkish Old Testament is almost finished, the last chapter of Malachi being already in type. We shall doubtless commence the printing of the New Testament in the same language before many months. The printing executed at the Press of the Mission, for the year 1841, amounted to 10,418,000, equal to 10,848,704 pages duodecimo.

**EXCURSIONS**—Before leaving Broosa, Mr. Van Lennep made excursions in the vicinity: on one to Nice, and the neighbourhood, he found the people eager to obtain our books.

The Brethren present at the Mission Meeting in Constantinople advised Mr. Van Lennep to visit Adrianople. Here he met with a very kind reception from the English Consul, and found other individuals favourable to Missionary Operations. His visit to this place, and to the neighbouring fair of Oozoonjoa, at which 2000 copies of the Bulgarian Testament were sold, led him to the impression that there is a promising field for Missionary Effort among the Bulgarians; and were it not for the pecuniary embarrassments of the Board, we should strongly recommend the establishment of a Branch Mission there.

A singular coincidence is mentioned by Mr. Adger:—

The regular Constantinople steamer does not come this week. Just when we needed a steamer to carry up our proofs of the Old Testament to Constantinople, a steamer running weekly was established; and all the time we were printing, it was regular, with hardly an

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exception. Last week we concluded the work. This week the boat has leave from God to go elsewhere.

We had a visit the other day from a girl formerly employed by us for our children. I asked if she still read daily her Testament. She acknowledged that she had of late neglected it too much; and then went on to tell me, that in her village there is a very poor and infirm man, who can do no work, but is "a very good scholar." He comes daily to her house to borrow her Testament; in which he reads a long time, and then goes home. Thus the Gospel is preached to the poor beyond where the Missionary's personal presence is able to reach. I feel happy in thinking that we taught that poor girl to read. *[Mr. Adger's Journal.]*

*Areopolis*: chief town of the Province of Laconia: 25 or 30 miles from Cape Matapan—1837—George W. Leyburn: 3 *Nat. As.* Mr. Houston is on a visit to America—Pp. 92, 93; and see, at pp. 394, 395, an Obituary Notice of Mrs. Houston.

The Station at Areopolis, in Mani, continues to prosper. The Maniotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves. *[Report.]*

The High School at this Station had about 30 pupils, and the Lancasterian 100. Since, however, the Board made the above Report, our Readers will have learnt, from the notice given at p. 392 of our last, and at p. 94 of our present Volume, that Mr. Leyburn has been compelled, under very trying circumstances, to relinquish the Station.

*Broosa*: at the western base of Olympos: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Henry A. Homes. Mrs. Powers was removed by death on the 15th of February—Pp. 93, 94, 392.

When the Committee began to think it time for the Preachers of the Gospel stationed at Broosa to retire from that city on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the presence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every Sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this Station in Greco-Turkish has been done chiefly in Athens; and amounted, during the year, to 524,000 pages. *[Report.]*

We subjoin some of the particulars to which the Board, in the above extract, refers. They are taken from Mr. Schneider's Journal:—

For several months past, cheering intelligence had been received from Adabazar, a town nine hours distant from Nicomedia, of religious inquiry and feeling among the Armenians of that place. It was thought very desirable that one of our number should visit the place. Accordingly, I left my house on the 26th of October, accompanied by a pious young Armenian from Constantinople, who was well acquainted with the state of feeling and circumstances. We arrived on the fourth day, though the distance may be travelled in three days with good horses.

The country through which we passed, like most parts of Asia Minor, is beautiful, and possessed naturally of a rich soil, but with few inhabitants. The majority of these are Mussulmans, except in the region of Adabazar, where Armenian villages are rather numerous.

Adabazar is in a fertile plain, near the banks of the Sakaria (often called Sangaria) river, and is almost wholly imbedded in rich foliage of mulberry and other fruit-trees. The appearance of the city is not inviting: its population is about 12,000; of whom 7000 are Mussulmans, 4000 Armenians, and 1000 Greeks. The Armenians have three Churches and one School; the Greeks, one or two Churches; and the Turks, several Mosques.

On our arrival, I took a room in a khan, a kind of public-house. Here the inquirers could call on me more freely than in a private house. Most of them came to me in the evening: they seemed to be greatly rejoiced: they manifested as much pleasure as though they had met with an old and much-esteemed friend.

In all my interviews with them, our conversation was religious—passages of Scripture which they presented for explanation, cases of conscience, &c.

Having mentioned the inquiries and conversations which followed on several topics, Mr. Schneider proceeds:—

Beside a few of these "Brethren," as they call themselves, I had a call from an Armenian of great intelligence and activity of mind. He is much looked up to by others, and, in matters relating to their Church, has great influence: he had hitherto opposed this new sect, as he called it. Topics of a religious nature were soon introduced, and we talked till nearly eleven o'clock. The Worship of Images, the Intercession of Saints, &c. &c., were discussed: the language of Scripture was stated in a friendly manner; and he acknowledged that his Church had departed from the simplicity of the Gospel. After leaving my room, my companion and he conversed still further on the same subjects, till a very late hour. During the remainder of our stay, he frequently took this young man to his shop and his house

to examine the word of God. On the Sabbath Morning they spent a long time together, reading the lively oracles. Our visit seems to have effected a complete revolution in his views. He seemed inclined to fall in with, rather than oppose these men any more. The "Brethren" seeing the change in him, exclaimed, "This is the work of God! We have always been saying, 'If this man would only let us alone;' and, lo! he now comes to unite with us!" He proposed to have the preaching on the Sabbath at his own house (though this was not done); and took me from my lodgings to the house where the brethren were collected and back again, publicly. If he continues friendly, and unites with them heartily, he will prove an immense help to them.

Their whole number they stated to be between 20 and 30; one of whom is a priest. It is not to be supposed that these are all truly pious; but that some of them are, there seems to be no doubt. Several of them pleased me much, by their humble, meek, and conscientious appearance. On the Sabbath, they meet together for reading the Scriptures, and prayer, in companies of four or five, or in larger numbers, as the case may be: usually they pass a much larger portion of time than an hour in reading and conversing together on the words of eternal life, closing the exercise by devotion. Nothing interested and impressed my mind more than their interest in the Scriptures. They seem to take the word of God as the man of their counsel—as their only guide. They wish to know what the Bible says; and to its mandates they seem to yield themselves up, with an honest simplicity.

Already have these men met with much opposition; but it has spread inquiry, and increased their number. They were called up and admonished. Even the Vartabed, the highest ecclesiastic in the place, ordered his people not to pass to them the ordinary compliments. When they first began to meet together on the Sabbath, the people inquired, "Who are you? What are you doing? Have you become infidel? What new invention of yours is this? Do you pretend to be wiser than our fathers, who handed down to us our religion?" &c. Their defence was: "We are only reading the Word of God, and endeavouring to walk according to that. Is this wrong? Does it occasion any harm to you or our nation?" This led to discussion and inquiry, and an increase of their number.

The spirit of inquiry has already spread, both from Adabazar and from Nicomedia. In a village near, there is one inquirer, the teacher of the school. In Armaah, three hours distant from Adabazar, where the Armenians have a monastery, there are a Teacher and a Vartabed, much enlightened. In three other villages in

that vicinity there are also a few inquirers. They became interested in the following way, as one of the brethren from Nicomedia stated:—When a number of their nation had become enlightened and interested in the Truth, they began to desire that the same work might commence in other places. They therefore selected one of their number, to send him to the neighbouring villages to call the attention of the people to the Bible. They put forth considerable effort to give him some secular employment, that he might be able to procure his daily bread while labouring to do good. This measure would also prevent suspicions and prejudices. Thus furnished, he entered on his commission. In the first village of 800 Armenian houses his efforts resulted in interesting four or five persons. After remaining there some time, he proceeded to another village of 200 houses, where he was instrumental in awakening a spirit of inquiry in the breasts of two individuals. Thence he departed to a small village of 100 houses, in which one man—and he the priest—had his attention arrested. Having passed through these three villages, considerable stir began to be made, and it was thought prudent for him to return. This was a Missionary Tour, projected and carried out by these brethren.

We hope that the same state of religious interest will gradually extend to other Armenian villages in that vicinity. We must not at all be surprised to hear that in such and such a village some few have begun to read the New Testament and to see the errors of their people.

The origin of this work may be traced to the influence of the Station at Constantinople. One or two individuals from Adabazar, in visiting the capital, became acquainted with inquirers in the city, and attended the instructions of the Missionaries. Their minds became interested; and having been awakened by books received from the Missionaries and by conversation, they gradually succeeded in interesting others.

The Missionaries are desirous of placing a Native Armenian at Adabazar, but they dare not incur the expense which would thereby be incurred. We present our Readers a few more extracts from Mr. Schneider's Journal:—

Aug. 26.—In Yeni-koy, an Armenian village several hours distant east of Broosa, they have two priests. These, for the past six months, have been much at variance with each other; so that the matter was taken up by their principal men. The keys of the church were taken from them, and they were told that they must no longer consider themselves the priests of that place: for if they could not live in peace with each other, they were altogether

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unsuitable persons to administer the Sacrament and other Holy Ordinances of the Church. The effect upon the priests was, their entire reconciliation; and on their earnest and importunate entreaty to be re-admitted to the church, the keys were returned to them, and they entered again on the performance of their priestly duties.

*Aug. 28*—Two Frenchmen, Papists, recently came to Broosa to establish a school, in which languages and the sciences were to be taught. They are not priests; but they are supposed to be connected with some papal associations for the dissemination of Popery; and though they appear as private individuals, they are actually Popish Missionaries. After making efforts for a few days to collect pupils, they abandoned the plan, not finding sufficient encouragement. There is a desire among the youth of this city, and it extends even to Mussulman Youth to some extent, to learn French, Italian, and English. We have now eight or ten pupils taking lessons in English from us. Such a school might be successfully attempted by our Station. Its beginning would be small; but a great number of the youth of this city would be brought under a Christian influence. But if we could open such a school to-morrow, with the fairest prospect of success, we are so limited in our expenses that we cannot attempt it. How mournful, to let such opportunities pass by unimproved, simply because there are no pecuniary means! And if we are not allowed to seize upon the present favourable opening, the Papists may come in after all and occupy it: for the Frenchmen intimated, at their departure, that some other individuals might come in their place.

*Sept. 25*—In the beginning of this month there is annually held a great fair in Balikkissar, nearly three days south-west of Broosa. Merchants and tradesmen from all parts of Asia Minor, Turkey, Syria, and formerly from Persia and other places, collect there. The fair continues about fifteen days. To this place we sent a trustworthy Native with two boxes of books for sale: though he was unable to dispose of all, he was able to sell a considerable number. The Greco-Turkish and Armeno-Turkish were most in demand. The Turks of the place manifested a considerable interest in the Pentateuch and Psalms. We had only a few copies of this volume in the Turkish Language to send. These few were soon sold at a very good price, and a strong desire expressed for more. The whole number sold was 247.

*Sept. 27*—Had a call for more books from Nooradjeh, an Armenian village. This is the second time our books have gone to that place; and as there are several other Armenian villages in that vicinity, the opening may widen.

Persons coming from that place to the market of Broosa with silk, carry home with them these books.

*Sept. 28*—Last evening I was informed of several interviews had recently with a Priest. The New Testament, which he reads much, seems to be a source of great entertainment to him. He has a deep sense of the responsibility of his sacerdotal office; and endeavours, in various ways, to discharge this responsibility. In his intercourse with the people, he hesitates not, according to his ability, to converse with them on spiritual subjects, and to urge their importance on them. This has become so much of a habit with him, that many persons begin to dislike him, and to avoid his company.

*Dec. 31*—It being now a favourable season of the year for visiting the people, I give particular attention to this duty. During these long winter evenings, they are accustomed to call on each other: most families either make or receive visits almost every evening. Thus it happens that I usually meet others beside the inmates of the house; and there is a good opportunity afforded for familiar, colloquial preaching. Almost universally there is an opportunity for presenting, in a very friendly manner, the great truths of the Gospel. They always give respectful attention, and sometimes are peculiarly interested. I am often struck with the apparent force with which the Truth seems to commend itself to their consciences. They listen with a mixture of surprise and pleasure, as though they were listening to these truths for the first time. This is especially true of the Armenians.

*Feb. 23, 1842*—One pious young Armenian informed me that one of his nation, now lying on a bed of sickness, had urged him to come and see him, and spend his evenings by his side. His solicitation was of the most pressing kind, unwilling to take any denial. His object was to hear religious conversation, and instruction on spiritual things. The young man complied, and has spent several evenings with him.

He also inquired if he could not send him some good Armeno-Turkish book, that might be read to him when he himself was not there. I gave the Third Volume of the Old Testament in Armeno-Turkish, comprising Job, Psalms, and Solomon's writings, to read to him; this being the only book we have, in this language, adapted to one in his circumstances. He calls this young man, though known to be under our influence and instruction by all his nation: and interesting is the reflection, that there is such a young man among them—one in whom they have confidence and whom they universally esteem—who is so well adapted, by nature and by grace, to give his countrymen correct instruction in the things pertaining to their salvation. He is, in fact, to all intents and

purposes, a Native Helper to our Station, though not formally so recognised; and is a most useful man. His influence and usefulness are becoming more and more perceptible and important.

*Trebisond*: on the south-east shore of the Black Sea: inhabitants, 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston: 1 *Nat. As.*—Pp. 94, 95; and see, at pp. 210, 211, Obituary Notices of Native Converts.

Mr. Johnston still labours without an associate: there are some encouraging indications of the presence of the Holy Spirit. [Board.

In our last Survey, it was mentioned that the Bishop who shewed himself favourable to the Missionaries had been replaced by one of an opposite character. The scene is again changed, by the opposer of the Mission being removed. Having mentioned this fact, and that opposition was gradually diminishing, while the openings for Missionary Labour were becoming more favourable, Mr. Johnston proceeds—

It is now more than a year since I commenced holding regular meetings in my own house, for preaching the Gospel. More than 30 persons have attended; and about 20 come frequently, and regard my house as their church, though my average congregation does not exceed 12. They come in and go out without any attempt at concealment; and the fact of their coming has become notorious, and has excited much talk; yet neither Bishop nor Priest has raised his voice publicly against it. The truth of the Gospel seems to be making a slow but very regular and sure progress. At the commencement of this Station, the people here were generally prejudiced against us with the belief that we were Infidels, and they always associated us with Voltaire: but now, most acknowledge that we are a sect of Christians: and what is of more importance, the impression is gaining ground, that we are the true Preachers of the Gospel. If all restraint were taken away, I have no doubt we should soon witness a large increase to our Congregations. The Teacher of the Armenian School has become so far enlightened as to see that the Truth is with us; and though he cannot come to our Meetings while he holds his present place, he comes to us frequently in private. This is most encouraging; as the Teacher's influence is very great. There is an Armenian Priest engaged in teaching a small school of 17 pupils in a village several hours eastward of the city, from whose labours I also hope for good results.

*Erzeroom*: the principal city of ancient Armenia, nearly south from the eastern

extremity of the Black Sea, and south-east from Trebisond: inhab. 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Wm. C. Jackson, Josiah Peabody: 1 *Nat. As.*—Pp. 94, 95.

The city is six miles in circumference, and compactly built. The people have much of the rough mountain character. Ignorance and superstition have strong hold on the minds of men. Intemperance is exceedingly prevalent, and the kindred vices. As the last year drew near its close, the mind of the Missionary was evidently drawn to the contemplation of more promising portions of the field. But in the first month of the present year, he began to entertain more hope of seeing a door of usefulness opened among the inhabitants of Erzeroom. [Report.

#### ISLANDS.

*Cyprus*: the Station is at *Larnica*—Daniel Ladd. Rev. James L. Thompson has returned to America; he arrived at Boston on the 2d of December—Pp. 96, 97, 175.

#### SYRIA AND PALESTINE.

*Beyrout*—1823: suspended, 1828; renewed, 1830—Eli Smith, Wm. M. Thompson, Nathaniel A. Keyes, Leander Thompson, George C. Hurter, *Printer*: Miss Betsey Tilden; 2 *Nat. As.*—Pp. 97—99.

In our last Survey, we mentioned that the Missionaries had proposed several places as highly desirable for Missionary Stations. The disturbed state of the country, in part, but more especially want of funds, has hindered the adoption of them.

The Missionaries, in their last Report, say—

The unsettled state of the country has been a source of much anxiety. The important events of 1840, which we fondly hoped would be followed by the happiest results, proved to be preliminary to a state of things even more embarrassing. For a considerable time, civil war has occasioned much alarm, and thrown a dark cloud over our brightest prospects. Many thousands of the already-wretched people have been plundered, and driven from their burning villages. Another cause of anxiety has been, a storm of persecution, which, for severity, is without a parallel in the history of our Mission. We cannot readily imagine what additional plots could have been devised to drive us from the country: but we were led to confide more implicitly in God, and we have not confided in vain. The timely interference of Heaven saved us from our worst apprehensions, and permitted us, unmolested, to remain at our post.

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The last cause of our anxiety is one which has been common to all the Missions under the direction of the American Board. We were perplexed and crippled in our operations almost to the extreme of endurance, before the facts communicated by the Treasurer of the Board, at their late Annual Meeting in September last, reached us. Imagine then our feelings, on learning that the debt was little less than 12,000*l.*, and rapidly increasing! Such a state of things, we confess, seems fraught with un-mixed evil.

But while there has been much to try us, there has also been much for which we are unfeignedly thankful. The re-commencement of the operations of our Press, under the directions of Mr. Hurter—the safe return of Mr. Smith, at a time when his counsel and assistance were peculiarly needed—are regarded by us as signal favours. In respect to our native friends, too, while some have deserted us, and many have occasioned us solicitude, others have been raised up in whom we feel a peculiar interest. While our trials have been many, and some of them unexpected, our cup of blessing has been full.

**EDUCATION**—There are now 31 Youths connected with the Seminary. Seventeen of these are boarders, and fourteen are day-scholars. Eight of the boarders have been received during the year. Nine of the day-scholars are regular members of the Seminary, and five are on trial. None are received as members till their parents or guardians solemnly express their willingness that they remain till they complete the proposed course of study. Such candidates are put on trial, till we become satisfied concerning their character and capacity.

The School (Seminary) is divided into four classes, all of which have daily exercises in reading, spelling, and defining in the English Language; and the three lower classes translate from English into Arabic.

Most of the scholars have made commendable progress in their studies, considering the interruptions to which they have been liable by the plague, which raged in Beyrout several weeks in the spring.

A prominent place has ever been given to religious instruction. The Sabbath School has been sustained throughout the year.

In Beyrout, two Schools have been in operation during the whole year; and a third was commenced in October. The scholars in the first of these are about 40; in the second, 35; and in the third, about 30. In the mountains, one has been in operation during the year, with a suspension of about a month in the summer, which contained about 35 scholars, with an average attendance of about 25. In July and August, three others were set in operation; the whole number of scholars in which

was about 98—average number about 80. The School in Tripoli reports about 35 scholars. In December, our Female School was re-opened at Beyrout, which numbers about 25 girls. Against our Schools, especially in the mountains, has been directed a large share of the opposition which we have been obliged to encounter. The Emir Beahir, instigated by the Maronite Patriarch, sent an order to the governors of villages to have them suppressed. The plan adopted to evade this order is characteristic of the country. The Emir's command was published, but the parents were privately directed not to obey it.

**DISTRIBUTION OF BOOKS**—A very large portion has been Scriptures. We have laboured to scatter abroad the unadulterated seed of the word of God. Its influence is so manifest, as to alarm the watchful defenders of superstitious rites and unscriptural observances. A Bishop of our neighbourhood said to a member of his Church, "It is high time, my dear friend, to be alarmed for the integrity of our Church and the perpetuity of our Institutions." "Why?" said his friend. "Because the people have all got the Bible in their houses."—"Well; but our Church does not forbid her children to have the word of God." "No; but then the people are all reading and studying the Bible: it is not laid by in their trunks, or used only as a school-book."—"Very well; so much the better: the Bible would do them no good, if the people never read it." "Ah! but this is becoming the common topic of conversation: you cannot enter a house, but you find the occupants either reading it, or conversing about it. The people are beginning to form their own notions of religion, without respect to our word, or the opinions of the holy fathers. If we allow this audacity, all the people will become Protestants. We must devise some remedy for this evil."

We fear the jealous apprehension of the good Bishop has greatly overrated the danger, as he has exaggerated the dreadful mischief about to result from reading the Scriptures.

**PREACHING**—Our English Service at the American Consulate has been more numerously attended than during any previous year of the Mission. The Arabic Service has met with various interruptions during the year. We may safely say, that the past has been a year of unparalleled distress and distraction of mind, both to the Mission and to the poor people of this country.

**PRINTING**—We have printed a Tract, extracted from the 26th, 27th, and 28th Chapters of Matthew, entitled, "The Passion of Christ," for which there is a special donation from the Tract Society; an Arabic Grammar and a small English Spelling-book, at the expense of the Board; and the Acts of the Apostles and a part of Proverbs, for the Bible Society;

embracing, in the aggregate, 12,300 copies, and 646,800 pages.

You will perceive that we have printed two small works at the expense of the Board. More than this we have not the means of doing; nor shall we have, until the Society is in circumstances to enlarge our appropriations.

The Missionaries have opened some Schools among the Druses, respecting which they write:—

Last summer, we contemplated a distinct system of operations for the Druses; to consist of a High School for the sons of their Nobility, and common Schools for the People. This was earnestly urged by the Druses themselves, and cordially seconded by many of the English Officers then here. Three common Schools were commenced, under Mr. W. M. Thomson's direction, in the neighbourhood of Ain Anub; and Messrs. Wolcott, Van Dyck, and Smith established themselves at the capital, Deir el Kamar, with a view of opening the High School. It was soon commenced, under Mr. Wolcott's particular care; and ten or a dozen young Sheikhs were enrolled as scholars. They made good progress in their studies: prayers were offered twice a day, and religious instruction given, with the apparent approbation of the parents.

On the part of the Druses, our School became known throughout the sect, and the conviction of the sincerity of our design to do them good was confirmed; while the fact that it was countenanced by the highest Sheikhs secured their confidence. Probably, even in the palmy days of chivalry, the feudal principle was never stronger in any people than it is at this moment among the Druses. Their complete deference to their Sheikhs is wonderful; and we are more and more convinced, that without the friendship of their Nobility we should have little influence among them.

But the Patriarch of the Maronites could not look with indifference on this. Circumstances had given him paramount authority throughout the mountain. He ordered them to abstain from all intercourse with us, on pain of excommunication; and wrote also to the Sheikhs of the place, and to the Prince of the mountain, to induce them to expel us.

Yet, though in the midst of the most fanatical part of the Maronites, the School was continued, under the countenance of the Sheikhs, till September. We then became convinced that it could not be kept up through the winter, without our being the occasion of bringing the Sheikhs into hostile collision with their Christian subjects. Upon that, circumstances of a domestic nature decided us to return to Beyrout at once.

Our common Schools among the Druses were also attacked; and in one or two cases, orders were given by the Emir for their suppression:

but in no case did the Druse Nobles allow them to be suspended, and they were continued until a war broke out. On the part of the Druses, it was a war of desperation; and on that of the Maronites, it was intended to be one of extermination. The result was entirely in favour of the Druses: they were left in undisputed possession of their part of the mountains: the Patriarch's power was completely humbled, while all parties loaded him with the blame of having caused the whole Revolution.

Since the cessation of hostilities, the Druses have renewed their acquaintance with us with more friendly appearances even than before. All the Schools which were in operation previous to the war, in number four, have been resumed; and we have petitions on hand for four or five more. We expect that such applications will be multiplied. We have no apprehension that the Maronite Patriarch, or Princes, will very soon acquire again sufficient power to interfere with our Schools among the Druses.

The Missionaries, in concluding their Report, remark—

In review of the whole, we feel that God has wonderfully delivered us from the machinations of our enemies, and palsied the arm which had arrested the progress of Truth. Never was our Mission threatened with so formidable an opposition as at the beginning of the year. Its very existence was endangered. All hope, but in God, was cut off. We cried to Him, and he heard us. The year now leaves us with a wider door than was ever before opened to us: never were our acquaintances so widely extended. We are in correspondence with nearly all the leading Druse Sheikhs, and have abundant evidence that they put confidence in us. Schools they seem determined to have, and they look to us to establish them. Their right to them they have now won by their swords. Beyond the Druse region to the south, a new field seems opening before us among the Metawileh: one of their leading Sheikhs, who has put himself in correspondence with us, is earnestly soliciting Schools.

Our principal labours may, after all, be expended neither on Druses nor upon Metawileh. Among these two sects are large bodies of Christians: already a delegation has been sent from one of the largest Maronite Villages, with a most urgent request for a School; saying, they had no further fears of the Patriarch, and a School they were determined to have. But their request was not granted, for the want of means on our part.

After stating many particulars of the disturbed condition of the country, Mr. Smith observes:—

In the mean time, our Missionary operations at Beyrout go on with regularity and their usual quiet. Our Seminary is full, so that

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to-day we have been obliged to reject several applications for the want of funds and accommodation. Our Press is in operation, for the Bible and Tract Societies; but for ourselves we have not the means of printing any thing, not even Parley's Geography, which is very much needed in the Schools. Our Native Congregation is increasing in numbers and interest. We are hindered, only by want of funds, from enlarging our operations in every department. But what we need most of all, is the Spirit of God, to quicken our own hearts and convert the people.

By the last communications we are informed that it was in contemplation to establish a Mission on Lebanon.

*Jerusalem—1834—George B. Whiting : 1 Nat. As.* The Rev. Charles S. Sherman and Mrs. Sherman arrived in New York on the 28th of October, there being no hope of Mr. Sherman's recovering his health in Syria—P. 99.

**PREACHING**—The little Native Congregation was dispersed during our absence in March and April; but it was gathered again in May, and continued to assemble regularly and to increase till about the middle of June, when the Service was again suspended, by the temporary removal of Mr. Whiting and family to Bethlehem—a removal rendered necessary, by the oppressive heat, and their unhealthy residence in the city. A larger Congregation was soon gathered at Bethlehem, and a regular Service kept up till the beginning of October. To most of the Bethlehemites, preaching was a new thing. The residence of a Protestant Missionary and his family in the village could not fail to excite attention in such a place as Bethlehem. Who were these strangers? Whence came they? Have they any religious faith, and what is it? Do they believe in Christ? in the Virgin Mary? What are their forms of Worship? Have they the sacrifice of the Mass? Why have they come to this country? What will they give us, if we join their Church? These, and similar questions, were often discussed; and many, it would seem, obtained satisfactory information respecting them. To the inmates of the three great Convents, the residence of the Missionary in the village, and his preaching the awful doctrines of Luther and the Reformation, were by no means agreeable. Still less so was it to find their people avowing and defending these doctrines. The Bethlehemites have some independence and energy of character. They are not easily controlled, either by the Ecclesiastical or Civil Power. They are very sociable; and their hospitality and kindness to strangers they carry to an extreme. After the return of Mr. Whiting to Jerusalem in October, the Arabic Service here

was resumed. The attendance of Natives has been about twelve.

**EDUCATION**—The School in Bethlehem (the only one which we have been able to sustain through the year) was suspended for several months in the summer, owing partly to the prevalence of the plague. Strong efforts have repeatedly been made by the Monks to break it up; and at one time the Teacher grew negligent, and the Pupils were scattered. In October, we made a new effort to revive the languishing School, and were partly successful. Since that time, the number of Scholars has averaged 20 or more, and the Teacher has been more diligent. He has encountered no little reproach on account of his Protestantism and his continuing in our employment. But reproach and opposition seem not to move him.

Early in the summer, an effort was made to re-establish the School in Jerusalem, which had been suspended since the death of our former Teacher. In accordance with the earnest solicitations of the people, we employed a Teacher, who opened a School in his own house in the midst of the Christian quarter. In the course of two or three weeks he collected nearly 30 pupils, and was devoting himself to the work of teaching them with commendable zeal and flattering prospects; but the jealousy of the Greek Ecclesiastics was soon awakened, and a determined effort made to break up the School. They prevailed on the Teacher to separate from us, and remove his School to a room in one of their Convents; where he continued to teach as before, but looked to them for his support. To satisfy the parents as well as the Teacher, the Bishops promised that both this School and the other one which they patronise should henceforth be, as ours had always been, Free Schools. Thus we were relieved of the expense and care of the School, at a time when, from the state of our funds, we could with difficulty have supported it. The Teacher and the Pupils begged to retain the New Testaments and Psalms, with which we had furnished them.

The people rejoiced to see the Monks beginning to care for the education of their children: and knowing that it was through our influence the School was established, they loaded us with blessings.

We have in our two families five Native Girls, whose ages are now seven, nine, eleven, twelve, and fourteen years. Frequent applications are made to us by people in Jerusalem, Bethlehem, and other places, to receive their girls into our families and educate them.

**DISTRIBUTION OF BOOKS**—Book-distribution has been more limited than usual. There were but few pilgrims here during the winter, owing to the disturbed state of the country in the preceding summer and autumn. Very few Greek



and Armenian books were disposed of during the last pilgrim season. But since the present winter commenced, Armenian and Greek Pilgrims have arrived in considerable numbers. The books are condemned as heretical, by all convents; and the Armenians now oppose them for another reason. They have a printing establishment of their own in operation, and they sell their books at a high price.

VISITS TO THE PEOPLE—A Missionary in such a country as this cannot do good on as large a scale as can be done by a benevolent man in America. But although the Missionary cannot at once reach a multitude of minds by the pulpit or the press, or by schools and colleges all over the land, he may daily come into contact with some of the people, and impart instruction: most of his preaching must be done in a private, conversational way. He must keep open doors; be willing, at all hours, to receive visitors; and patiently bear the interruptions which they occasion, whatever studies or other employments he may have in hand. He must be a lover of hospitality; and,

(The Survey will be continued in the Number for March.)

by persevering kindness and affability, convince the people that he is truly their friend, and desirous to do them good. No inconsiderable portion of our time is consumed in this sort of miscellaneous intercourse with the people.

*Deir-el-Kamer*: among the Druses—1841—Samuel Wolcott; C. V. A. Van Dyck, M.D., *Physician*—P. 99.

Some account of the proceedings at this Station was given at p. 101 of our present Number.

*Aleppo*—1841—E. R. Beadle.

Aleppo is subject to frequent earthquakes, scarcely a year passing without a greater or less number of shocks being felt. In 1841, there were five between the 1st of May and close of December. [Mr. Beadle.

Mr. Beadle remarks, that the principal means of disseminating Christian Knowledge there, are the distribution of Books and Schools, a few of which might probably be conducted without opposition. [Board.

## BIOGRAPHY.

### MEMOIR OF CHARLOTTE BELL,

A MONITOR IN THE CHURCH MISSIONARY SOCIETY'S SCHOOL AT FREETOWN, SIERRA LEONE,  
WHO DIED AUGUST 2, 1842.

THOUGH the promises of special blessing on early religious training are many, yet Christian Parents and Teachers frequently have occasion to mourn bitterly over the apparent failure of their efforts and prayers. Nevertheless, *all the promises of God in Christ Jesus are Yea, and in Him Amen, unto the glory of God.* Every instance of the fulfilment of these promises is calculated to confirm faith, to animate hope, and to awaken gratitude. Such an instance is furnished in the narrative of Charlotte Bell, an African Girl brought up by Christian Parents, and educated in the Society's Schools.

The account is thus given by the Rev. E. Jones, in his Report for the Quarter ending Sept. 25, 1842:—

One of my youthful hearers has, during the Quarter, departed this life. Her end was so peaceful, and her hope of Heaven so well grounded, that I must mention her name, to the praise and glory of God's grace.

Charlotte Bell was the daughter of Christian Parents, who had removed from Regent to Freetown. She was about fifteen years of age, and was a Monitor in our School. Previous to her illness, she

manifested no religious feeling whatever, but was considered to be a girl of a light and trifling character. Indeed, so much was this the case, that I strongly remonstrated with one of our Native Assistants, to whom she was engaged, and who was deeply attached to her, on the impropriety of his so nearly connecting himself with a person apparently devoid of all personal religion. He assented to the force of my remarks; but seemed to say that the subject had not been presented to him before in that light, and that he had gone too far to retract, having made a direct promise of marriage. The marriage never took

place; but, to her everlasting salvation, she was *married to another, even unto Christ.*

Young and healthy, with life's fair prospects opening to her view, she was to be another instance of the uncertainty of all human hopes and expectations. Consumption laid its hand upon her, and soon her form wasted and her strength departed. At first, she discontinued going to School, as yet unsuspecting of danger; then she became unable to leave the house; and at last was obliged to keep her bed. It was then that the Lord brought all her sins to her remembrance, and she saw and felt her pressing need of a Saviour. I was one day, in April last, passing her father's house, when he told me that his daughter was very anxious to see me. I went in, and found her almost reduced to a skeleton. "Thank you, my dear Minister!" she said, holding out her bony fingers, "thank you for coming! I have long wanted to see you." I expressed my sympathy at seeing her so reduced; hoped that her sickness might be sanctified to her; and spoke of the great privilege which she had enjoyed in being taught to read the Word of God. Here she thus interrupted me: "Yes, I thank the Church Missionary Society, I thank the Missionaries, for teaching me good. Don't you remember one Thursday Evening you preached about the Parable of the Sower? I was a wicked girl that time; but I could not forget what you told the people." She then gave me a very fair account of the sermon to which she referred, and which I had preached nearly a year previous. "Oh yes," she said, "*it is good for me that I have been afflicted. I have learned to know God: I have learned to love Jesus.*" Here she gave me to understand, that, while lying upon her sick-bed, the Lord had opened her eyes to see her sinful state, and her heart to understand the Scriptures; and that, in particular, the Parable of the Sower had been blessed to her soul. Indeed, I was particularly struck with her knowledge of the Scriptures; and all who visited her wondered at the intimate acquaintance with the Divine Word which, by her facility of quotation, she evinced.

Her case affords striking encouragement to all the friends of Scriptural Education to persist in making the Bible a chief school-book; for the divine seed, though scattered upon an unkindly soil—thoughtless hearts and vacant minds—may yet

take root, springing up we know not how, and bringing forth fruit unto perfection. In the present instance, the meek sufferer frequently and loudly expressed her thanks to the Church Missionaries for having taught her to read the Bible, and for the comfort which it afforded her in sickness. During my repeated visits, I never once saw her but with the Bible in her hands. At her own earnest desire, and after I had fully explained to her its nature, I administered the Lord's Supper, in the presence of her parents, to her and the young man to whom she had been affianced. She lingered on for about a month longer, till the morning of the 2d of August, when she ceased to feel sin or sorrow, or earthly pang.—*Cast thy bread upon the waters: for thou shalt find it after many days.*

Various additional particulars, of much interest, are recorded in the Journal of Mr. J. Beal, who is stationed in Freetown as a Catechist.

Aug. 2, 1842—A person came to inform me that Charlotte Bell was dead, her happy spirit having rather unexpectedly left its earthly tenement of clay, to take possession of a mansion in the skies. When I first knew her, about four years ago, she was as thoughtless a girl as any in my School, rather of a lively disposition, and fond of dress; one whom I should have supposed to be farthest from the Kingdom of God. *But God, who is rich in mercy,* gave her pious parents, and placed her first in my own family, and, when we removed, in Mr. Peyton's: in both she evinced the same thoughtless disposition. From the first, when a kind of ague and fever and cough troubled her, it appeared to be impressed upon her mind that she should not recover; and therefore, by God's grace, she prepared for the worst. Many times I have heard her say, when asked if she would like to get better, "I am in the Lord's hand; and though I should like to serve Him if it were His will to spare me, I would wish to leave myself in His hands." Being a Monitor in my School, the children used to call daily to see her; when she would ask them to read some chapter from the Bible, generally making her own choice. By this time she had become a decidedly changed character: all her trifling ways were gone; and her supreme delight was in reading the Scriptures, serious conversation, and prayer. I cannot forget her heartfelt expressions of gratitude that ever

she had been taught in our Schools. With much energy she would often thank God and the Church Missionary Society that she had been taught how she might be saved from her sins. The members of our Church, also, used to talk and pray with her for hours together: yet her spiritual appetite was so great, that she never complained; but would often tell me that they were all very kind, and did her good. Indeed, for the last few weeks, although weak and in much pain, she never uttered a murmur, but was very thankful for every little kindness shewn. By her heavenly conversation she made a deep and, I hope, a lasting impression on all around her. The last time I saw her, a few days before she died, I remained for more than an hour, conversing, reading, and praying, which was most profitable to my own soul. She assured me, that, though weak in body, she was *strong in the Lord*, and only waited the joyful summons—that she had nothing more to do with this world—that the sting of death was taken away, and Jesus was all in all. I said, “You appear to be more feeble.” “Oh yes,” she replied; “I shall be gone one of these days.”—“You feel your heart and flesh failing;”—here she joined with emphasis, “*But God is the strength of my heart, and my portion for ever.*”

After her decease, I called upon her parents, who related many interesting circumstances of her last days. After I had seen her the last time, and read part of the “*Young Cottager*,” she related the whole to her mother with much pleasure, and said I had brought her a companion; but that God had blessed her more than

little Jane, because her father and mother taught her to love God, and never laughed at her, or tried to keep her from being religious, as Jane’s parents did; and that made her feel very happy and thankful. The day before she died, she called her mother, and said, “When I am gone, you must not be sorry: nobody must cry. I am going to a good place. I don’t want you to put on mourning: you must all have white; because, where I am going, all are dressed in white. I am going to a happy place.” The following morning, before break of day, she told her mother to open a window, and then a second, and to call her father to pray, which he did. She then wished him to lie down again; but she was very restless, and her cough troubled her much; which made her mother say, “What is the matter, my child?” She replied, “Nothing, mother; lie down.” She did; but soon after there appeared the symptoms of death, too plain to be concealed from her affectionate parent, who again got up; when Charlotte said that now she was going, and desired them to pray again; after which she repeated aloud that hymn—

How did my heart rejoice to hear  
My friends devoutly say,  
In Zion let us all appear,  
And keep the solemn day! &c.

She was then silent; and, after a few moments, ceased to breathe. The next day she was committed to the grave, “in sure and certain hope of a joyful resurrection to eternal life,” amid a vast multitude of relatives, young companions, and school-fellows, lamenting her loss.

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## Proceedings and Intelligence.

### United Kingdom.

#### CHURCH MISSIONARY SOCIETY.

THE Committee having directed their attention to the openings in China, have published their

#### *Views relative to a Mission in China.*

The remarkable result of the late War with China has naturally drawn the attention of British Christians to the obligation of availing themselves of these great political movements for imparting the Gospel of our Salvation to the vast population of that country. A population amounting to one third of the inhabitants  
Feb. 1843.

of the globe, and from which the light of Divine Revelation has been hitherto almost wholly excluded, is well calculated to awaken the sympathies and call forth the exertions of those who are in the full participation of the blessings of Protestant Christianity, in order to dispense to these unnumbered millions the *unsearchable riches of Christ*. Pressing applications have, in consequence, been addressed to the Committee, immediately to take measures for extending the operations of the Society to China. The force of the considerations which have been urged upon them, the Committee strongly feel. They call to mind, too, that China was one of the earliest

spheres of Missionary Labour contemplated by the Committee, after the formation of the Society. During his visit to this country, in 1824, the late Dr. Morrison, whose life was devoted to the propagation of the Gospel in China, obtained an interview with the Committee, expressly for the purpose of inducing them to commence Missionary Operations in that quarter. In 1836, the Committee sent out Mr. E. B. Squire, who had formerly been resident in India, to obtain information, learn the language, and take such preliminary steps as he might find practicable. Mrs. Squire's health obliged him to quit the ground in 1840; but the Committee have never lost sight of the object. But, notwithstanding these circumstances, the Committee are constrained to pause before they enter on a Mission to China.

1. The first consideration which presents itself, is the weight of debt under which the Society still lies. The obligation to free the Society from debt the Committee regard as primary and paramount. Through the favour and blessing of God, and the zeal and liberality of the members of the Society, its financial position is indeed much improved. The Committee can now indulge the hope that a considerable portion of that debt, which weighed so heavily upon them at the commencement of its present financial year, will be discharged by the close of it—on the 31st of March next. Still, it is plain that a considerable debt will remain unliquidated. Till this debt is discharged, the Committee hold themselves morally bound to enter on no new undertaking, much less one of such indefinite extent as a Mission to China would be. The sense of this obligation constrained the Committee to impose serious restrictions on the operations of the Society in the current year. Their reasons for this procedure, though the measure was an exceeding painful one, have, they believe, fully approved themselves to the judgment of their friends. The Committee feel bound to pursue the same course, till the Society shall be entirely relieved from debt.

2. Another consideration, which powerfully influences the Committee, is the obligation to make provision for sustaining Missions which have been already commenced, and which are being prosecuted under encouraging circumstances. This, through the blessing of God, is the case with all the Society's Missions, in a

greater or a less degree. The claims of some of these Missions for progressive enlargement—as those in India including Ceylon, and Western Africa—are peculiarly strong.

The Committee, however, would not press this consideration unduly. They do not mean to say, by thus adverting to the claims of the Society's existing Missions, that no new one is to be formed till their wants are adequately satisfied. Such a principle would go far to close the door altogether, not only against China, but against every country not already occupied by the Missionaries of the Society. But the Committee appeal to their friends, whether especial regard be not due to the claims of Missions already commenced? and whether a very clear case of providential obligation ought not to be established, to warrant their entering upon such an undertaking as a Mission to China.

3. It may also be observed, that the Treaty of Peace concluded with China is at present too little known to enable the Committee to decide with any certainty as to the facilities which, in point of fact, it may afford for the introduction of Missionary operations into that country. The presumption, indeed, is, that the Treaty will eventually open the way to the entrance of Christian Missionaries. But authentic information, on the real state of the case, is one element for deciding on the practicability of a present movement toward China.

4. It is further to be remarked, that it would be unwise to enter upon a Mission to China on a small scale. The vastness of the population, and the peculiar difficulties arising out of its language and dialects, forbid this. Whenever a Mission shall be undertaken by the Society to that country, as the Committee trust it eventually will, a considerable body of Missionaries—and those, men of special qualifications—will be demanded for the undertaking; and the expenditure to be incurred will, in consequence, be large.

A separate Fund has been suggested, in order to meet the case. But long experience has convinced the Committee that special funds, unless for a limited and temporary object—as that for the *Fourah-Bay Institution Buildings*; or for one of a very peculiar kind, as that for *Disabled Missionaries*, &c.—endanger the General Fund, and, by consequence, the steady progress of objects to which the Society is already pledged.

While, however, the postponement of a Mission to China is, for the present, forced upon the Committee, they earnestly look forward to the period when the financial position of the Society shall be such as to warrant their entering upon it with the vigour and largeness of effort which the case demands. They have already (on the 20th of December) placed on record the following Resolution—

—That the Committee are deeply impressed with the importance of the encouraging prospect of openings for Missionary Labours in China, presented by the late political arrangements with that country; and that, though the financial difficulties in which the Society is still involved preclude the Committee from entering on any undertaking in that quarter at present, their attention will be earnestly directed to the object; and they will be prepared to resume the operations of the Society in China at the earliest period that the means for doing so shall be placed at their disposal.

To these views the Committee adhere. Most gladly and thankfully will they redeem the pledge thus given, so soon as the way shall be fairly opened before them, and the means for availing themselves of the opening be providentially placed at their disposal. In the mean time, they commend this deeply-interesting subject to the favour and blessing of Almighty God, and the prayers and zeal of the members of our Church. The obligation to impart the *Gospel of the Grace of God* is clear and peremptory. It was imposed by the great *High Priest of our profession*, when He said, GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. It is imposed by the relations of peace and amity now solemnly established between the two countries. It is recognised by our Senators. It applies, with peculiar force, to our own Church—placed, as she is, at the head of Protestant Christianity—honoured by the State—bountifully endowed—possessed, in her members, of untold wealth—and capable of exerting a vast yet legitimate influence in *furthurance of the Gospel*. It presses, with all its force, on the heart and conscience of all who *love the Lord Jesus Christ in sincerity*. With means like these, and under such obligations, how easily and speedily may the Church Missionary Society be set free from its pecuniary difficulties, and supplied with means to extend its operations to China with vigour, at the earliest practicable moment, and that in consistency with prior

engagements! Of us, as a Church and Nation, it may be emphatically said, FREELY YE HAVE RECEIVED. Let the return of love and service be answerable;—For His sake, WHO LOVED US, AND GAVE HIMSELF FOR US!

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## Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

### *Increased Impediments to the Distribution of the Scriptures.*

COLONEL Tronchin, writing from Geneva on the 13th of December 1842, regrets the diminution in the number of Bibles which have of late been distributed by the Colporteurs, and observes:—

During the year ending April last, we have had fifty-four Colporteurs in our service, who have sold no more than 7536 copies. You will easily gather from this, that the opposition on the part of the Romish Clergy becomes greater every day; and that in certain localities, whither, some five or six years ago, our Society was in the habit of sending its Agents, the Priests of Rome have taken measures to close the doors against a humble messenger. Furious addresses from the pulpit, calumnies, assaults and persecutions, as well as hindrances and ill-treatment on the part of the Civil Authorities, have been directed against them—nothing has been left untried.

It is afterward added by Colonel Tronchin, in reference to

#### *A slighted Testament,*

—Nevertheless, it is evident that the Lord condescends to bless the labours of our Colporteurs; and, during the eleven years which I have been connected with them, I have often been filled with astonishment, when contemplating the means adopted by Him for defeating the wiles of the enemy, and for frequently causing a single copy of the Sacred Volume—thrown perhaps, at first, disdainfully into a corner of the house—to prove eventually the occasion of the conversion of several souls. Let me here mention one instance, which is, probably, not singular in its kind:—

At a town in the Department de l'Aîne, a draper in a small way bought a Testament of one of our Colporteurs. He did not, however, read it; and the volume was thrown aside in a corner, where it remained, covered with the dust of con

tempt. His sister-in-law, whose husband was a mercer residing in a small town in the neighbourhood, came one day to pay him a visit, and, as it would seem, accidentally lighted upon the book—"From whence did you get this?" asked she. "I bought it some time ago, of one of the Protestant Hawkers, who, for these several years past, have from time to time come to our place. It is the Testament, containing the Gospel. Very likely some Protestant Book, I suppose, which I am not very anxious to read."—"In that case, you will perhaps give it to me, and I will take it home and try to amuse myself with it." She received it accordingly. Some weeks afterward, the female here alluded to was deeply affected by reading the Word of God; and, without having had recourse to any Minister, found her mind enlightened by attending to it. Her husband and son were also converted by means of the same Testament. She began, in a short time, to read the Sacred Volume to her neighbours; and in the little shop of the mercer, it may be said, was laid the foundation of a religious awakening in the Department of l'Aine; for there at present several souls, hungering and thirsting after the righteousness of Jesus Christ, meet together for spiritual edification. To crown the whole, the draper who had formerly held the Sacred Volume in contempt, being recently on a visit to his sister-in-law, has also, as it would seem, been led to acknowledge Jesus as his Saviour.

### Western Africa.

CHURCH MISSIONARY SOCIETY.  
MISSION TO TUMBO.

*Journey of Mr. W. C. Thomson.*

ON the 13th Nov. 1841, a Meeting was held at Freetown, Sierra Leone, of Merchants and others interested in the commercial prosperity of the Colony, for the purpose of extending the intercourse between Sierra Leone and the Foulah Country. At this Meeting, W. Ferguson, Esq., the Lieutenant-Governor, presided. A grant of 200*l.* in aid of the expenses of the undertaking was made from the Colonial Funds: the remainder was raised by subscriptions in the Colony. Mr. William Cooper Thomson, connected

with the Society's Mission as a Linguist and Translator, was requested to conduct the Mission to Tumbo. With this request the Local Committee of Missionaries immediately complied. Mr. Thomson departed on this arduous undertaking at the latter end of December. After encountering many difficulties and vexatious delays, Mr. Thomson succeeded in reaching Tumbo. From Darah, near Tumbo, he wrote to the Rev. J. Warburton on the 18th June; and from his Letter we make the following Extracts:—

#### *Opportunities of Usefulness on the Journey.*

The Lord has marvellously guarded and supported me amid many and sore temptations from within and from without. For this restraining and strengthening grace I believe I am much indebted to the promised prayers of yourself and other Christian Friends in the Colony; nor have you been forgotten by me, either in my secret approaches to the Throne of Grace or in our daily Family Prayers and Lord's-Day Services, all of which I rejoice to say I have hitherto been enabled to keep up with as much punctuality as in the Colony. Whether travelling or halting in towns, we have only on two occasions, during six months, failed to have Family Prayers twice a-day. The Lord's Day has been, in every respect, as strictly observed as at home. How ill soever I may have been, I have always given my companions an exhortation in the morning, and catechized them upon the same subject in the evening. I rejoice that there is a marked improvement, not only in their Christian Knowledge, but, which is of much greater moment, in their Christian Conduct; a lively interest in religious duties, and a correctness of deportment, being exhibited by all but three; and even of these I have not to complain of any thing beyond occasional inattention to instruction. Though at first self-willed and distressingly careless, I am thankful to say that these young men have so far become softened, and that, for the last two months, I have not had occasion to reprove one of them. As my mule died in Melachoorie, I had to perform the journey on foot as far as the territories of the Imaum, over by far the worst road I have ever travelled; so that we have been partners in toil as well as in hunger

and sickness, both of which we have suffered till now.

*Grant of the Use of Important Roads to Her Majesty.*

I desire here to record my gratitude to God for the abundant success with which he has deigned to crown my humble labours. I thank God, and take courage for the future. After having honourably surmounted every obstacle which the malignant jealousy of the Mandingo Princes could throw in my way, I have not only succeeded in securing the personal friendship of all the Native Princes through whose territories I have passed, but, what was supposed to be obtainable only by a subsequent Mission, have procured ample, perpetual, and unconditional grants of the whole line of road from the sea to the territories of the Imaum; and have little doubt of being able to extend the line through the Kingdom of Foutah. These grants are secured in title-deeds drawn up by myself in the Arabic Language; all the Priests to whom the task was assigned having in despair abandoned the attempt, but not till they had spoiled much of the Queen's paper. I have thus been enabled to accomplish this most difficult task, in a manner creditable to myself and most satisfactory to the Native Princes, by whose Priests the documents are readily understood, though they find original composition beyond their ability. An English Document, on the contrary, would be only so much waste paper in their hands, as, indeed, some of the Timanee Chiefs complain. I have also been enabled to correspond with the Imaum and the King of Tambukah at great length, in that language, on matters affecting the safety of our lives and property. For all this gracious aid I desire to return humble and hearty thanks to God, who has never left me, in any critical emergency, to be the reproach of fools. I may add, that these attempts at Arabic composition have been the subject of warm commendation by some who are competent judges, which is also matter of encouragement.

*Openings for Missionary Labours.*

In every town at which we have halted for any length of time, I have invariably inculcated on Chiefs and people the vast advantages, spiritual and temporal, which they would derive from the residence among them of Christian Teachers. And as an encouragement to future travellers in these countries, especially Missionaries, I am happy to state, that not only did our

various Religious Services call forth no expressions of disapprobation, but, on the contrary, invariably obtained the respectful commendation of all who witnessed them, whether they understood them or not. Any who were present, and there were frequently many, generally came up to me at the conclusion, to shake my hand; and almost always said, in addition to their thanks, "Yes, prayer is good: all people ought to pray." Even the Foulahs—whom I expected, from reports, to find so bigotted—are by far the most hearty in their commendations.

I have the pleasure to add, that the decent and friendly deportment of my people is a living illustration of the excellence of the Christian Religion, and has by many been voluntarily acknowledged to me as such.

These are certainly matters of encouragement. With respect to the reception of religious instruction, I have much pleasure in stating, that, even in that stronghold of Mahomedanism, Melachoorie, Missionaries would be most gladly welcomed; but, so far as I can state from personal inquiry, I question much whether any aid of a pecuniary or other nature could be obtained. They too much resemble the people of Port Lokkoh in this respect. But that they would be well received, I have the positive assurance of the two persons of greatest power and influence there—Namina Modu Yansani, or Kelle-tiggy, as he is commonly called, and Lamina Yansani, his nephew.

The King, or Governor, has, in our secret conferences, frequently expressed the satisfaction which he should feel in seeing English Schools established in his town. He has repeatedly attended our Religious Services, and has always given the most strict and devout attention to what was said; as I had indeed expected, from the respectful manner in which I had always heard him speak of our Lord, though his ideas of Him must be derived almost solely from the Korán. The subject was John iii. 16. on one occasion, and he seemed much impressed with the force of the phrase *so loved the world*, and the proof of the greatness of God's love there given; but I much fear it was only a transitory impression, like many produced on the minds of those who have been educated in the faith of the Gospel.

Debla Kambah, king of Tallah, would gladly receive Teachers, and, I am certain, would avail himself of their services.

He is a most amiable man, and of great natural ability. He may be said to thirst after knowledge, and highly values the little which I have been enabled to communicate to him. He is, besides, a man of most extensive influence in all the neighbouring countries, and the personal friend of the Imaum of Foutah Jallo. I cannot, however, hold out any hope of aid beyond the erection of houses for the Teachers and School-houses. The maintenance of the children might perhaps be no great difficulty; although the great objection—that they are put to school in working hours—would hold good here, as in the Timmanee Country; but the clothing of the children, and the supplying them with books, will, I fear, have to be left, as in Port Lokkoh, to the benevolence of the friends of the Society. Books might be easily procured; as, if I mistake not, the Society has still on hand a considerable number that belonged to the late Susoo Mission; and the Susoo Language is that of the large district occupied by the Soolima, Tambakah, Tamiso, and Tallah petty States beyond Collantine, and of the Benna, Morriyah, Scombooyah, Kanneyah, Kansaug, and Yangfoo Kingdoms or Principalities, lying between the sea on the west and Foutah and the Collantine on the east. Here an immense field of labour may be said to be already prepared for the entry of Labourers. The narrowest part of this large area is as wide as the district between Sierra Leone and Foutah, by way of Port Lokkoh, and its length is said to be fifteen days' journey. This would make the superficial extent about ten or twelve times that of the Timmanee Country. With regard to sending their children to Sierra Leone to be educated, many of the Chiefs would most gladly do so; as this is quite in accordance with their custom of sending their children to even dark countries to be raised, as they term it. On asking Debila Kambah, king of Tallah, whether the Kings and great Chiefs would approve of the plan of sending their own children to the Colony, he at once replied, and with eagerness, "They would; as there the children would see English fashion, while here they can only learn book." The two plans would therefore work best combined, as the Colony-bred boys and girls would improve their country-people who had been educated at home more than can now be easily estimated. They would be models for the West. As to Foutah, I cannot as yet

speak with any confidence. The Imaum—who frequently visits me when I am confined to the house, and has uniformly shewn me the frank and affectionate attention of an old and intimate friend—has expressed to me the satisfaction which he himself would feel were English Schools established in the country, especially in Tumbo; and as the Governor requests, every protection would be afforded. But this is a matter of too much importance for him alone to decide: it must come before the great Conference of Chiefs, which he has summoned. He is favourable, also, to the sending of children to the Colony for education; but this also must come before the Conference. I have much pleasure in saying that he seemed truly gratified with your present of the Arabic Bible. He read the inscription which I had written on one of the blank leaves—as to write it, as some do, on one of the half-printed pages, defaces the book—and expressed himself much pleased with it; promising to give the Sacred Book an attentive perusal, as he had already read parts of it. I remarked that more was necessary: he must give it a prayerful and humble and reverential perusal, supplicating the blessed illumination of the Holy Spirit on its pages. He said, "True: Gabriel is the spirit of God, and gave Mahomed the Korán." I said that Gabriel was a high messenger of God to man, and delivered to men the communications of the Divine will. I added, that by giving it the perusal he had promised, the volume itself would inform him as to the dignity and office of the Holy Spirit, who is the Comforter and Divine Instructor promised by the Son of God to His Disciples, when He was about to leave the world. I am happy to say, that, on two subsequent occasions, I found opportunity to explain at great length the grand doctrines of the Gospel; and had we been supplied with light, I should have pointed out to him, for subsequent perusal, the passages which I quoted from memory: but he is scarcely ever disengaged, except in the evenings, and then for only a short time. On Lord's Day I am disposed to devote a considerable portion of the day to him; and, please God, shall begin on Lord's Day next.

Of the freedom of the Foulahs from gross bigotry I can speak with confidence. Whatever may be their private opinion, they always behave with the greatest decorum when they happen to come upon



us at Prayers, or when engaged in our Lord's-Day Services; and have never yet betrayed the least hostility or want of candour toward me in any religious discussions which we have had, though I have on all occasions endeavoured to place in the clearest light the Gospel method of Salvation through our Lord Jesus Christ. What I regret is, a vain desire on their part to identify the Christian Religion with their own. While I am here, I mean, through God's assistance, to employ a part of every day, especially the Lord's Day, in endeavouring to open their eyes to the vain confidence which they repose in the intercession of Mahomed, and to lead them, if possible, to the Great Mediator Himself. I shall carefully avoid all rudeness, or want of respect for their feelings; which are too often shocked by the bigoted and blundering assaults of perhaps well-meaning, but certainly very ignorant and ill-qualified adversaries, who think to correct them by merely abusing and railing at Mahomed. This conduct exasperates them, and makes them despise the person guilty of it, but never, in any instance, convinces them. They often complain of this ill-advised and absurd mode of dealing with them—not reasoning with them, but railing at them and their unbelief. Not that *the offence of the Cross* has ceased, or ever will cease; but there is no cause for making it, by a blind zeal, greater than it really is. While therefore, on the one hand, I carefully avoid every thing that may needlessly hurt their feelings or shock their prejudices, I study, under continual dependence on the divine aid of the Holy Spirit, to state clearly and affectionately, but fearlessly, to Prince and people, *the Truth* as it is in *Jesus*, without daring to sacrifice to a false charity one iota of Evangelical Truth.

In conclusion, I would earnestly request the sympathy and prayers of my Brethren under the manifold trials and temptations with which I have to contend.

Tumbo, with which it is hoped facilities for a permanent intercourse are secured, is about 400 miles north-east from Sierra Leone; and appears, from the Maps, to be situated near the sources of one of the branches of the Niger.

In a subsequent Letter, also dated from Darah, July 23d, Mr. Thomson thus writes:—

It is with much pain I inform you that I am detained here by circumstances over which I have no controul. The chief hindrance is, that the Imaum feels it impossible to assemble the great Chiefs till the planting of their farms is finished; as, from the fearful visitation of locusts for four years successively devouring more than nine-tenths of the crops each year, the people, and especially the Chiefs, who are almost totally impoverished, will listen to nothing which would for one day withdraw them from their occupation. They now work all night, when the moon favours them. Another hindrance is, that the presents which the Imaum had intended for the Governor are so far from being ready, that some are not even begun. There is another still, which, though less dwelt upon, is of much importance; namely, that the Imaum had sent, on my arrival, an invitation to all gold-strangers to assemble at Tumbo, to be by him formally put under my protection, to be conducted to the Colony. About 500 are now at the chief mart for gold, Bourie; but will not be down, the Imaum's messenger says, for a month. This will completely frustrate my intention of starting for the Colony next week.

I regret the detention, for many and weighty reasons. What I desire to feel most is, the suspension of my proper labours for such a length of time; but, as in former cases, I trust the Lord has wise ends in it, and will turn it to good account. I have for some time past, since my recovery, been employing myself in collecting words for a Foulah and Mandingo Vocabulary; and trust, through the Divine aid, to render the Society some important service in this way.

Mr. Thomson's views were subsequently extended to Sego; and he applied to the Governor for permission to attempt a journey thither. This permission the Governor granted. The movement is one of much interest, and, if it should please God to prosper the attempt, may lead to very important consequences, by opening a way to Timbuctoo, that great mart of the commerce of Central Africa; as Sego is on the Niger, about half way between Tumbo and that place. Sego is the capital of the King of Bambarra, and was computed by Mungo

Park to contain about 30,000 inhabitants. The river at that point is described by him to be as broad as the Thames at Westminster. Mungo Park remarks: "The view of this extensive city—the numerous canoes upon the river—the crowded population—and the cultivated state of the surrounding country, formed altogether a prospect of civilization and magnificence which I little expected to find in the bosom of Africa." We doubt not that the prayers of our Readers will be called forth on Mr. Thomson's behalf; and that, through the Divine Blessing, his journey may open a door of entrance to the *glorious Gospel of the Blessed God* into the hitherto inaccessible interior of Africa.

### African Islands.

LONDON MISSIONARY SOCIETY.

MAURITIUS.

*Letters from Refugees.*

AT p. 311 of our last, and p. 85 of our present Volume we noticed the safe arrival at Mauritius of Mrs. Johns, and her four companions, Joseph, James, David, and Mary; who, having escaped the fury of the Queen of Madagascar, came and spent some time in England. We now give our Readers two Letters, lately received from two of them, addressed to the Rev. J. J. Freeman, of Walthamstow:

May you live long and be happy! I thank you sincerely for the kindnesses you have shewn us: father or mother could not have done more. May God be with you; and may He direct your designs concerning Madagascar!

When we came to this place we did not meet Mr. Johns, for he was still in Madagascar, suffering under great sickness, the news of which made us very sorry; but in about ten days afterward he came, though in a little time he was again taken very ill. Oh, how great was our sorrow then! for he is to us here in the place of a father and a mother; and I hope God will prolong his days that he may work again in Madagascar, for the people are miserable. Oh! how many of them are

running to the everlasting death for lack of the Gospel of Jesus Christ!

Mr. Johns is better now; and this makes us very glad, and calls forth our praise to God. He purposes going again to Madagascar, where he left Adrianliana. I assure you, Dear Sir, that I wish very much to go to the coast of Madagascar to teach, for my heart is there; and to finish my days in serving God according to my ability.

Alas, how many are in the Valley of the Shadow of Death, who do not hear any thing of the Saviour! I have been asking Mr. Johns to allow me to go with him to Madagascar; but he said, "You are a woman, and therefore you had better stay, for I cannot take you unless I have a place for you." But were I to go with him, I am sure he would be able to find a king that would consent to have me placed there; for I know that many of the coast people of Madagascar are fond of him.

This is the condition of the Malagasy in Mauritius. Those that are settled in the country, I chiefly talk with concerning the word of God: there are many also who come to me, whom I teach reading and spelling. Several Betsimisarakas come with them, and I ask God's help that I may do my best in visiting and teaching until the arrival of Mr. Johns: for the next time he goes away, he will, God willing, take me with him; and, in that case, praise shall follow and prayer shall be offered. To warfare we are bound by our Captain; and I must not turn back, but go on in the strength of the Lord Jesus Christ. And though I should be the only Hova on the coast of Madagascar, I am content if I do but get a place to go to. Still, it would be much more delightful to have a companion. As for the enemy and disease, the Lord will protect us; for there is nothing that can hinder Jehovah to save, whether with many or few.

Dear Sir, present my thanks to the Directors, your companions, and the congregated Society. It is really pleasing what you do to Madagascar; for it is not little, but much, and cannot be counted. May God be with you! Adieu to you all, saith

MARY RAFARAVAVY.

May I ask you, My dear Sir, to present my salutations and respects to the Directors and the Christians in England, who do not change, but increase in their love to us and our country; especially your

congregation at Walthamstow, who made us like one family in Christ.

Our passage in the "Thomas Snook" was very comfortable indeed! The captain and the mate were very kind to us: and because what you gave them was sufficient and plentiful, they did their utmost to please us; our food being so abundant and so good, that it was almost like a feast every day. The sailors also paid us great respect, and behaved very well to us the whole way. We were allowed to keep up Meetings, as we used to do in Madagascar, every Tuesday Evening: every Thursday we held a Bible Class with Mrs. Johns. The Captain and Carpenter joined us in our Family Prayers very often; and on Sunday, when it was fair weather, the sailors, &c., joined us in Divine Service on the deck. That was the way we passed our time at sea.

Great was our joy on the return of Mr. Johns from Madagascar; and we were full of praise to our God, who brought him to meet us in health. We were glad not only because we saw his countenance, but also because of the protection of God over him whithersoever he went. The cause of his leaving the Mauritius was to look for the persecuted Christians, and for a place for us, according to his agreement, and our desire from the beginning: for we had told him, "Be it where it may, if there is but a place for us, we will go there, to teach those of our country." But when he went there, he did not see the Christians whom he sought for, nor did he hear any good report. The Government, though changeable, still continues to increase more and more in tyranny and slavery; and all the people endure great miseries and torments, and the door is still shut.

But the Lord be praised! for behold he hath opened a door in Nosimitsio; for the King of that place asks for Teachers, and has sent a Letter to the Governor of Mauritius by Mr. Johns. When I heard of that, I was exceedingly glad, because they are people of the same language as I am. I think that God, in His mercy, has answered my prayers: for I have been for a long time wishing and promising myself to do what lies in my power to teach and spread the Gospel and extend the kingdom of Christ all my days; and now, as there is a vineyard opened by the Lord, and only labourers are wanting, I offer myself to work in that vineyard; and although I know that I shall have to

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encounter much tribulation in this battle of faith, yet, as a true soldier, I must needs do what the one who has chosen me wishes. And as I told you, when I bade you my last farewell at Walthamstow, "There is nothing that can make my mind so easy and my life so pleasant, as to be engaged in the service of Christ and in preaching the Gospel of the Grace of God." This I do now, and also wish to do much more, that my sojourn on earth may be one of rejoicing to me.

I am in hopes that you will think of me and my companions in your prayers, as I do of you and your family.

May the Lord bless you! Adieu to your wife and children, O dear father in the Gospel, saith

JOSEPH RASOAMAKA.

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## Eastern Africa.

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### CHURCH MISSIONARY SOCIETY.

DURING the year 1841, the Rev. J. L. Krapf was enabled to prosecute his labours in Ankobar, in superintending the School which he has established and in translating the Scriptures into the Galla Language.

On the 16th of November 1841, a Treaty of Friendship and Commerce was concluded between His Excellency Capt. Harris, on the part of the Queen of Great Britain, and the King of Shoa. As one article of this Treaty provides for the security of person and property of British Subjects, and freedom of movement without molestation in and beyond the Shoan dominions, there is reason to hope, that, by the blessing of God, the external condition of the Mission has been placed on a more firm foundation.

#### *Journey of Mr. Krapf to Arkeeko.*

The Committee had suggested to Mr. Krapf the desirableness of his proceeding to the coast, in order to assist Messrs. Mühleisen and Müller in their efforts to reach Ankobar. The circumstances of the Mission, however, prevented him from acting on that suggestion until the beginning of last year; when, having made provision for the carrying on of the School during his absence, he

resolved to go to the help of his Brethren, supposing them to be still in Aden.

*His proposed Route.*

In selecting the route by which to prosecute this journey, he judged it advisable not to proceed by the shortest road to Tadjurra, through the Adel Country, but by Gondar and Massowah, for the following reasons:—

1. I wish to become acquainted with the new Abuna, in order to know what we may expect from him regarding our future Missionary labours. 2. I wish to inquire how far the friendly sentiments which Oobieh is reported to entertain toward the English, and myself in particular, are correct. 3. The Committee will be anxious to hear how far Tigrè may be accessible, in order to a renewal of our Missionary labours there. 4. As I have now a large number of copies of the Amharic Scriptures, I think it necessary to distribute a part of them in such Abyssinian Provinces as have not hitherto been visited by a Missionary. 5. Particular attention shall be paid to the verbal proclamation of the Gospel, which is so important a part of Missionary work in Abyssinia. 6. Considering that I can do nothing at all of this kind through the Adel Country, I should prefer the route through Gondar the more, as this interesting journey promises to afford some recompence for the time which will elapse before my return to my Missionary work at Ankobar.

Accordingly, on the 10th of March, Mr. Krapf started on this journey, which afterward proved to be a very difficult and eventful undertaking. Many parts of Abyssinia through which he travelled had probably never been visited by Europeans before. His Journal, during this period, is exceedingly full and interesting. In addition to what more immediately bears upon his Missionary Labours, it contains much valuable geographical and historical information. As it is much too long to be inserted at length in this Publication, it has been considered advisable to publish it, together with some of his former Journals, as well as those of

his colleague, the Rev. C. W. Isenberg, in a separate book. This volume will form a history of the Society's Labours in the South of Abyssinia. We insert, however, a few passages, which illustrate the state of the people, and the difficulties and dangers to which Mr. Krapf was exposed.

*Departure from Ankobar—Good feeling manifested by the people toward Mr. Krapf.*

March 10, 1842.—Having last night prepared the members of my establishment for my approaching departure, by addressing them from the words of our Saviour in John xiv.—and having recommended in fervent prayer, myself, my work, and all my future proceedings, to the almighty care of the God of Israel—I set out from Ankobar about four o'clock in the morning, before many people could assemble to trouble me with vain lamentations, and superstitious prophecies as to the issue of my long journey. But although I endeavoured to leave the capital before the people should be up and hear of my departure, yet a considerable body of men pursued me as far as the Chacka Mountain, the fatiguing ascent of which prevented them from making any further attempt to overtake me. They returned to Ankobar with great lamentations; and set the whole town in motion with their weeping, as I afterward understood from people who took the trouble to follow me to Angollala.

I should have remained to receive the evidence of the public and general feelings of esteem which the inhabitants of Ankobar seemed to express toward me, had I not been aware, from other occasions of a similar nature, of the impossibility of speaking a word of edification to the excited multitudes; and had I not been afraid of jealousy rising in the minds of the influential people of Ankobar, who had never before seen a stranger so much honoured by their countrymen. Besides, I was well aware of the boisterous manner in which beggars of all kinds would have annoyed and molested me, qualifying my grateful feelings in the remembrance of a place, from which I humbly hope and believe that the seed of everlasting life will be carried to the remote and dark regions of Central Africa.

*Farewell Votiv to the King.*

Although Mr. Krapf had obtained

the King's permission to leave the country, he thought it prudent again to take leave of His Majesty; and with this view he proceeded in the first instance to Angollala, which place he reached on the same day.

March 11, 1842—Early this morning my Baldaraba [Introducer] made his appearance, requesting my immediate attendance at the palace. I found his Majesty talking with his officers in the court-yard. As soon as he observed me, he ordered me to draw near; and took me to the eminence from whence he usually gives judgment, and frequently, also, an audience. Having inquired after my health, he repeated several times, "You should not leave me, my father, as I shall have no adviser when you are away." I answered, that the reasons which induced me to leave his country for a short time were very urgent, and partly intended for his own benefit.—"Well, then," he said, "I will not prevent you from going; but I wish you to reflect on every thing that you want for your journey, and communicate to me your wants; because I wish you to make your journey as agreeable and short as possible."

On the following day Mr. Krapf had another interview with the King; on which occasion he remarks—

He asked about my wants for the journey. I only requested a good strong mule, and a man to introduce me to the Governors as far as his influence extended on the road to Gondar. Both requests were immediately granted: whereupon he begged me for a blessing, which I gave him; praying that God the Almighty King of kings would so dispose his heart, that he might seek, before all, the welfare of his own soul and the souls of his subjects; and then, that He would incline him to attempt such temporal improvements as might become subservient to the eternal happiness of his people. When I had ended, his Majesty said, "Amen! May God reward you!" I then walked away, and he set off for his expedition.

*Account of the Mahomedan Wollo Gallas.*

The Wollo Gallas are very bigoted and fanatic Mahomedans; but the Gallas in the south of Shoa are Pagans, and a better set of people. The Mahomedan religion has added a great deal to the depravity of the Wollo Gallas; their corruptness being great enough when they

were still Pagans. A principal trait of their character is outward friendliness and civility, with which they cover their inward artfulness. They themselves confess that a Wollo Galla is to be compared with a hyæna. Another trait of their character is, perfidiousness and rapacity. A Wollo Galla will seldom keep his word, and will be always most desirous of getting your property. Their connexion with Gondar, and Northern Abyssinia in general, has made them acquainted with many things unknown to the Southern Gallas; but the acquaintance of a savage with any valuable article will almost always lead him to possess himself of that article by any means. The Wollo Gallas, longing particularly for property, will seldom kill a stranger; while the Southern Gallas, being less desirous of property, would kill you, if you had not been made the Mogasa or favourite of a Chieftain.

*Hypocritical Professions of Friendship from Adara Bille—His treacherous and cowardly treatment of Mr. Krapf.*

This description was fully borne out by the treatment which Mr. Krapf received at their hands. He was at first hospitably entertained by Adara Bille, the powerful and warlike Chief of the Lagga Ghora Tribe; and he left his village, Gatira, under the impression that he had formed a sincere and lasting friendship with him. He then crossed the River Bashilo, and proceeded nearly to the frontier of Begemedir, on his way to Gondar; but the disturbances consequent upon the rebellion of a Governor against Ras Ali rendered it necessary that he should relinquish his intention of proceeding to Gondar. It was with sorrowful feelings, and after encountering many formidable dangers, that he retraced his steps; and it was with thankfulness, that, on the 29th, he again reached the residence of Adara Bille, under whose protection he thought himself secure.

We arrived at Gatira, the capital of Adara Bille, at 3 o'clock. I immediately sent my compliments, and explained the reasons of my speedy and unexpected return.

He sent word, that I had done exceedingly well in returning to him, and that God had delivered me from being plun-

dered and murdered on the road to Gondar. At the same time, he sent some refreshments, and promised to give all that I wanted, as he wished to make me very comfortable. Can you fancy this to have been the language of a man who himself was going to plunder or to kill me in his own house? After an hour's rest, I was called to see him; and when I appeared, he used the same expressions as before, and appeared to be extremely sorry for my disappointment in the prosecution of my journey. How could I suppose that Adara Bille, whose house I considered as my own—who always pretended to be the most sincere friend of Sahela Selassieh—who assumed the greatest friendliness—who sent every moment to inquire after my wants—and who, in one word, treated me with the utmost attention—how could I suppose that this man was the very worst man whom I had ever seen in my life?

My people, as well as myself, hoped that we should in a few days be within the boundaries of Shoa; but our Almighty Guide had intended to lead us by an opposite road, and to try me with indescribable privations, hardships, dangers, and difficulties.

On one pretence or another, Adara Bille detained Mr. Krapf for some days, when he wished to proceed on his return.

*April 2, 1842*—The day on which the dark clouds of our critical situation were to be discharged, approached. The work of darkness, the diabolical hypocrisy of Adara Bille, was about to be disclosed. I had begun to read, for my edification, the book called "Communications from the Kingdom of God," published in Germany by Prof. Shubert. The interesting narratives contained in it gave me much comfort and encouragement. Having finished the reading, I changed my clothes, as I found the old ones very inconvenient, and partly worn out. At that time I did not know that without this change my long journey afterward would have been still more painful and precarious.

I then decided to escape during the approaching night. I packed up separately those things which were of value, and which were not too heavy, viz. the money, most of the clothes, instruments, important papers, &c.; while I left the ammunition-box, having taken as many cartridges as I thought would be sufficient

on the road. I also left most of the books, which I knew he would not touch. I intended to leave the house silently at midnight, so that I might be able to reach the frontier of Shoa about day-break.

But Adara Bille hastened to anticipate my plan by the execution of his artful scheme. He called me about 3 o'clock p.m., and said that the Governor of Dair did not object to my return to Shoa, if circumstances had prevented me from proceeding to Gondar; and that he had instantly despatched a messenger, informing the King of my embarrassment on the road, and my return to Shoa. Adara Bille communicated this news to me with such cheerfulness and confidence, that he made me hesitate regarding the execution of my plan for the coming night. He said, "Be rejoiced, because you will go to-morrow: you will leave me for ever." I thought it prudent to delay my escape till the next night, in case he should not fulfil his promise of sending me off in the morning. Besides, I had a sick servant, who could not go with us this night. I asked Adara Bille, in a positive manner, whether I should be off to-morrow; and he swore, by the life of Sahela Selassieh, that I should. I then walked off, quite satisfied. He immediately sent a servant with a fresh supply of provisions, which, he said, would serve me on my road to Shoa. One hour had scarcely elapsed before he sent again, saying, that if I wanted any thing more I need only point it out, and it should immediately be presented to me.

As I wished to depart early the next morning, I went to bed about 8 o'clock in the evening, and ordered my servants to do the same. Already slumbering, I was awakened by a servant of Adara Bille; who invited me to call upon him, as he wished to take a final leave of me, as he would probably be in bed or busy when I should start in the morning. This invitation, being given so late, puzzled me a little, and I intended to refuse; but thinking that this would be the last annoyance which Adara would give me, I got up, intending to settle the business as quickly as possible. At the same time, all the servants were invited, except one, who was to watch the baggage. We consulted whether we should take our arms with us or not; but we decided that Adara's house was so close, that our appearance in arms would be improper, particularly as it was the last time we

should see the Chieftain. We therefore went without our arms.

When Adara Bille saw me entering the room, he made a bow, and said that I had given him infinite pleasure in accepting his invitation. The only reason, he said, why he had called me so late, was, because he should probably be busy tomorrow, and unable to take a personal leave of me; and because he was desirous once more of my conversation, which had always delighted him. He then asked whether he could see with my spectacles; and when I told him that most probably he could not, as his eyes were not weakened like mine, he begged me to allow him to try. He attempted; but of course could not see any thing. He then said, "You have told me this before," and restored the spectacles. Then he wanted to try my boots; but in this also he was disappointed, though I had told him that every boot must be made according to the size of the individual. Then he asked, whether, in my country, Christians eat with Mahomedans. I replied, that there were no Mahomedans in my country; but that, supposing there were, we should not hesitate to eat with them, as no food which enters the mouth can make a man unclean, but that which comes forth from the heart, viz. plunder, abuse, fornication, murder, &c. He continued asking, and our conversation was prolonged. I at last got tired, and expressed my desire to wish him good night and good bye. But he, hearing this, said, "Do not go yet, my father; I have not yet been delighted enough: you must eat and drink more, as you have scarcely taken any thing since you entered my room." After a few minutes, I repeated my desire to go home, and then got up; when he, seeing my intention to leave him, went into a small cabinet behind the bedstead on which he was sitting. As soon as he had entered, his servants fell upon me and my people, as if a signal had been given for the purpose. The man who had seized my arm said, "You are a prisoner: give surety that you will not escape." My servants, as well as myself, were astonished at this strange proceeding.

At first, I took the whole scene for an expedient of Adara Bille to prove my intrepidity and courage; but I soon found that the Wollo Chieftain made no sport with me or my people. They took me out of Adara's room, into a small house

which had been already arranged for my prison. They first allowed me, however, to see the small cottage in which my servants were confined. I was then separated from them, and conducted to my private jail. There I was ordered to give up all my clothes, and the contents of my pockets. As I hesitated to do this, my guards declared that they were ordered by Adara Bille to put me to death, if I did not instantly give up all that I had with me. At the same time they snatched from me my Abyssinian cloak. I appealed in vain to the justice and friendship of Adara Bille. "Give up the treasure which you have with you," was the continual clamour of the plundering soldiers. "You must die immediately, if you conceal the least of your property." I remembered the proceedings of the raging multitude toward my Saviour, before Pontius Pilate: His example was the only treasure which strengthened me in this dreadful moment, when even my life was at stake. I endeavoured several times to remind them of death, and the judgment hereafter; but they had neither eyes nor minds for this application. "Give up your money," was their cry. A short time afterward, one of my boxes, which they could not open, was brought in, and I was ordered to open it. I patiently performed this unpleasant business; when the box was taken to Adara Bille, who examined its contents, and afterwards sent it back, with the order that I should shut it up again. From that moment I never saw the box, nor any other part of my property.

As it was very cold, and the little fire was not of much use, I ventured to ask for my Abyssinian cloak. A soldier acquainted Adara Bille with my request, and the cloak was restored. I could not ascertain any thing of my poor servants that night; the slaves who were in the room did not venture to communicate with me. The only consolation which they gave me was, that I should not be murdered, and that my people would not be sold as slaves, as I had expected. As it was already very late, and being tired and tormented with anxiety, I lay down on the ground; but sleep fled from my eyes. My mind was engaged in sighing after the support of Him who knows the afflictions of His servants and children. I begged Him to prepare me for a happy entrance into the kingdom of heaven, if this should be my last night on earth.

The room was full of watchmen, others

were posted around the outside of the house, while others watched the fence and walls; Adara Bille probably being afraid of my escape. A soldier lay over my legs, another close to my head, and one on either side: these lay upon the ends of my cloak. Believing that I had fallen asleep, as I made no movement, the soldiers began to talk in the Galla Language, which they probably thought I could not understand. Some of them disapproved of Adara Bille's behaviour, which would compromise him in the whole country; while others said, that he had done right in plundering the White Man. Others thought that I should be killed, lest Sahela Selaasieh and Ras Ali should hear of what Adara Bille had done; but others advised that I should be sent to the road of Tehooladere and Yechoo, when I should either die of fatigue on the road, or be killed by the Raia Gallaa. You may suppose that this conversation was not very pleasant to me; but I inwardly said to my Heavenly Father, Men are all liars; not my will nor theirs shall be done, but only Thine.

*April 3, 1842*—I arose this morning with the feelings of a prisoner. But I considered myself a *prisoner of the Lord*, whose cause I was sent to promote in Abyssinia; and resolved, however He should dispose of my life, to submit with resignation, as neither life nor property belonged to me, but only to Him. I asked for one of my servants to be admitted to my prison, in order that I might have the company of one who could understand me in my afflicted situation. Dimtza-Roophael, who was one of my eldest scholars at Ankobar, was consequently allowed to converse with me, and to serve me. Through him I learned that my servants had passed a very restless night, having been deprived of nearly all their clothes; and that they had been put into a small cottage which did not protect them from the severe coldness of the night. The boy who was with the baggage when it was plundered by the soldiers informed Dimtza-Roophael that the soldiers came into the room with lights, took away every thing they found, and brought them before Adara Bille, who examined and counted the different articles and then sent them to his store-house. They then took the boy and put him into the cottage where the other servants were, narrowly watched by Adara's servants.

*April 5*—About nine o'clock a ser-

vant of Adara Bille appeared, with an order that we should leave the house, and follow the six soldiers, who were to conduct us beyond the territory of Adara Bille. He did not tell us which way we should be conducted; and I could not venture to ask, as Adara Bille might have become angry. Silent, and defenceless, we followed the soldiers, who went before us with spears, shields, and swords. Almost the whole population of Gatira was assembled: most of them wept; others wished us a happy journey; none praised their Chief; and many expected that a punishment from Heaven would be inflicted upon the country, in consequence of the injustice shewn toward strangers.

As well as I could ascertain from the position of the sun, my compass having been taken by the robber, we marched NNE. It was now evident that Adara Bille intended to send us to the road of Tehooladere. I was quite indifferent regarding the way, as I could not lose any thing more; and indeed I could only profit from being conducted to a road hitherto untrod by Europeans. I was so strengthened and consoled in my mind by the word given to Abraham, Gen. xii. 1, that I could dismiss all my apprehensions of the unknown road, of its dangers and hardships. I went on with a mind as cheerful and comforted as if no serious matter had happened. How truly says the Apostle John, that *faith is the victory that overcometh the world*. But this faith must be a work of God in our hearts.

*De'iverance of Mr. Krapf from Adara Bille.*

It appeared that the soldiers had been directed to deliver their prisoners to Ali Gongool, an inferior Governor belonging to the Tribe Tehooladere, who would most probably have put them to death. Provisionally, however, a merchant coming from Totola met them; and seeing a White Man in such a pitiable condition, advised Mr. Krapf to appeal to Amade, the Chief of the country. By this means, Mr. Krapf and his companions were set at liberty.

*Visit to a Convent on an Island in the Lake Haik—Account of the Monks, &c.*

He next proceeded, in the most destitute condition, to a Convent on an island in the Lake Haik: with the



Alaca of this Convent he was previously well acquainted, and received a kind welcome.

He then travelled through a great part of the country, depending upon the charity of the inhabitants for his daily subsistence; and on the 2d of

May arrived at Arkeeko, "with indescribable feelings of joy, thankfulness, and adoration" to his Heavenly Father, who had enabled him to overcome so many hardships, and protected him in so many dangers.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Wesleyan Miss. Soc.* — The Rev. Benjamin Watkins and Mrs. Watkins, and the Rev. George Chapman, embarked for Cape Coast on the 21st of November.—The Rev. W. A. Quick and Mrs. Quick, and the Rev. Richard Amos, embarked for Sierra Leone, on the 9th of December.—Mr. James Lynn, Schoolmaster for St. Mary's, embarked for his destination on the 17th of December.—The Rev. Richard Hornabrook and his family embarked for Bermuda on the 2d of January.—The Rev. Joseph Roberts and his family embarked for Madras on the 12th of January.

*London Miss. Soc.* — A Public Meeting was held at Exeter Hall, on Tuesday Evening the 17th of January, to adopt measures for strengthening and extending the Society's Chinese Missions. An hour prior to the time appointed for its commencement, the large room was crowded. The Chair was taken by W. T. Blair, Esq., of Bath. Coll. 152l. 6s. 10d. A series of Resolutions was adopted, which we insert:—

— That this Meeting most cordially unites with the Directors in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly-enlarged facilities, secured by the Treaty of Peace, for the introduction into that vast Empire of the multiplied and invaluable blessings of Christianity.

— That this Meeting, ascribing all the glory to Him to whom alone it is due, reviews the various preparatory Labours of the London Missionary Society in behalf of China, through a period of nearly forty years, with sincere satisfaction; and devoutly rejoices that the Society is now blessed with a goodly band of faithful Missionaries, who, by diligent and persevering study, are prepared to make known to the Chinese, in their own tongue, the wonderful works of God.

— That this Meeting deliberately and heartily approves of the measures adopted by the Directors, for the removal of the Anglo-Chinese College from Malacca to Hongkong, and for transferring the Labours of the Missionary Brethren hitherto prosecuted in European Settlements far distant from China to the Island now ceded to Great Britain, and to such of the Chinese Cities opened for commerce by the treaty of peace as may appear most eligible for Missionary Efforts; and that this Meeting, deeply sensible of the inadequacy of the present amount of Agency, warmly approves and commends the resolution of the Directors to increase the number of Labourers already in the field.

— That this Meeting, fully aware that the measures necessary for strengthening and extending the Society's Chinese Missions must involve a considerable addition to its present expenditure—an expenditure to which its resources for several successive years have proved unequal—recognises the necessity of special efforts to meet the solemn claims of Providence on behalf of China, and hereby presents its

assurance to the Directors of cheerful co-operation in their endeavours to meet the urgency of the occasion and the magnitude of the enterprise; and, deeply conscious that the best-concerted plans and the most strenuous exertions are powerless without the accompanying grace of the Holy Spirit, this Meeting desires to combine with labour and zeal for the salvation of China the spirit of humble dependence and earnest prayer.

The sum of 3006l. 9s. 10d., including the Collection at the Meeting, has been raised by special contributions.

Mrs. Leasel and her family, after experiencing a most merciful and extraordinary deliverance from shipwreck, off the coast of Cornwall, during that fearful and destructive storm which occurred in the course of last month, arrived in safety in Liverpool.

*Colonial Church Society* — The Society is urging on its friends in the Colonies the importance of establishing Normal Schools for training Native Teachers; whereby they anticipate great advantage, as well as a great saving of expense. They have especially in view the training of Female Teachers, who might, at a small cost, take the charge of 20 or 30 children. The expensive plan of sending Educated Teachers from England would thus be superseded, and education might be more widely diffused. This plan is the more important, as it is not easy, in the Colonies, to collect a large number of children in one school, their dwellings being so far apart.

*Home and Colonial Inf.-School Soc.*—The usual Half-yearly Meeting of the Teachers trained at this Institution took place on Wednesday the 4th of January, at which more than 150 were present. A great variety of questions were discussed with interest and animation. This Society now train their Teachers to take children from 2 to 7 or 8; and the class in the Model School, denominated, from their age, "Juveniles," is beginning to excite attention. A Native of Calcutta, brought over by a Missionary, is in this class. There are always from 40 to 50 Teachers in training, yet the Committee are quite unable to meet the demands made on them.

*Church Pastoral Aid Soc.*—The Society aids 243 Incumbents, who have an aggregate of 1,832,552 souls under their care: the average number to each Incumbent is 7500; their average income is 161l. Of these Incumbents, 129 have no Parsonage Houses. The grants are made for 242 Clergymen and 32 Lay-Assistants, at a charge, when all the appointments shall be made by the incumbents, of 21,110l. After the Ordinations to be held during the present and ensuing months, the

Society will be paying at the rate of above 19,000*l.* per annum for grants.

## WESTERN AFRICA.

*Wesleyan Miss. Soc.*—With deep concern we announce the early removal of the Rev. Thomas Rowland. His last illness commenced on his journey to Coomassie, and resulted from two or three hours' exposure to damp on the banks of a river difficult to cross in consequence of the rains. He several times so partially recovered as to awaken hopes of his entire restoration; but a fatal relapse occurred, and he entered into Rest on the 10th of July. His remains were interred in a part of the ground which is to form the site of the new Mission Premises in Coomassie (p. 14).

*American Board*—Mr. and Mrs. Walker and Mr. Griawold, who sailed from Boston on the 6th of December, have arrived and joined the Mission at Cape Palmas. They have also passed through their first and second attacks of the country fever, having it very lightly; and were recovering, with a fair prospect of enjoying good health (p. 19).

## CHINA.

*American Board*—Under date of February 15th, Mr. Bridgman (p. 416 of our last Volume) writes from Macao, that Mr. Abeel embarked about ten days before for Amoy, accompanied by Mr. Boone of the American Episcopal Mission, and taking a small quantity of Books and Tracts with a view of learning what openings for Missionary Labour there might be in that vicinity. Mr. Williams has gone on a short visit to Hongkong, for a similar purpose. At this last-named place the French Catholics had secured land for a House, Chapel, and College.

*American Presbyt. Board*—The Letters of Mr. Lowrie mention his arrival at Macao, (p. 392 of our last Volume.) He found Mr. and Mrs. M'Bryde at Macao, where they had arrived some months previous, having left Singapore on account of their health: they proceeded to Amoy, reaching that city on the 9th of June, partly for health, but chiefly to make inquiries about that place as a Missionary Station. They had previously visited Hongkong, and made similar inquiries there; and Mr. Lowrie was to leave on the 19th of June, for Singapore. From the accounts sent home, the Committee have become satisfied that it will be expedient to have the chief seat of the Mission at some place immediately on the borders of China—perhaps at Hongkong or Amoy, if not at Chusan.

## INDIA WITHIN THE GANGES.

*Bishop of Calcutta*—The Bishop of Calcutta arrived at Madras on the 23d of December, on his Visitation, as Metropolitan.

*Church Miss. Soc.*—The Rev. J. Innes, in a Letter dated Calcutta, Dec. 17, 1842, informs us that the Rev. W. J. Deerr (p. 459 of our last Volume) had sailed that day for England, in consequence of ill health. The Rev. T. Sandys (p. 458 of our last Volume) purposed leaving for England early in the following month, with a view to the re-establishment of his health—Rev. J. J. H. Elouis (p. 431 of our last Volume) and Mrs. Elouis arrived at Madras on the 20th of December. Mrs. Elouis

had suffered in health on the voyage; but was much better after her arrival—By despatches dated Dec. 30, 1842, we learn that the Rev. J. S. S. Robertson (p. 542 of our last Volume) was about to leave for England, on account of the failure of his health.

*Wesleyan Miss. Soc.*—The Rev. Edward J. Hardey and Daniel Sanderson (p. 369 of our last Volume) arrived in Madras on the 17th of July—The Rev. Thomas Cryer and Mrs. Cryer arrived in Madras early in October last, (p. 436 of our last Volume.)

*Church-of-Scotland Missions*—From the last communications we learn that Dr. Wilson's declining strength renders it necessary for him to retire from India for a time. It was his intention to leave on the 2d of January.

## CEYLON.

*American Board*—Rev. Messrs. Meigs (p. 239 of our last Volume), Whittlesey, Wyman, and Smith, and Rev. Mr. Heyer of the German Lutheran Church, arrived at Colombo, Ceylon, on the 15th of March, having sailed from Boston on the 14th of October. The company were soon to take passage for Jaffna.

## AUSTRALASIA.

*Wesleyan Miss. Soc.*—The Rev. David Cargill has arrived at Hobart Town, on the way to Polynesia. Mrs. Cargill gave birth to a son about a fortnight before their arrival. The whole family was in health, and expecting to proceed shortly to the Friendly Islands in the Missionary Ship, "Triton." (p. 369 of our last Volume.)

## WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. Messrs. Walton and Moss (p. 557), and their families, arrived in Jamaica on the 15th of November.

## UNITED STATES.

*American Board*—On the 22d of May, Mrs. Benham (p. 153 of our last Volume), widow of the late Rev. N. S. Benham, of Bankok, arrived at Sag Harbour, Long Island, United States—On the same day, Rev. William H. Steele embarked at Boston, bound to Batavia; from which place Mr. Steele will proceed to join the Mission on the Island of Borneo—Rev. Henry R. Hoisington (p. 239 of our last Volume) and Wife, of Batticoatta, arrived at New York on the 3d of June. Protracted ill-health has for two or three years greatly interrupted, and at last compelled Mr. Hoisington to suspend his Missionary Labours—the Rev. Sendol B. Munger (p. 234 of our last Volume), lately occupying the Jalna Station connected with the Mission to the Mahrattas, arrived, with Mrs. Munger, in the United States on the 9th of June: Mrs. Munger's ill state of health rendered her return necessary (p. 234 of our last Volume)—The Rev. Peter Parker, M.D., with his Wife, embarked at Boston for Canton, on the 13th of June. After remaining in the United States a year and a half, Dr. Parker returns to resume his labours among the Chinese—Mr. Castle embarked on the 2d of November, to return to Honolulu, accompanied by Mrs. Castle.

*Amer. Presbyt. Board*—The health of Mrs. Canfield (p. 23) having become seriously impaired, it was considered advisable that she should return to this country. We are thankful to mention her safe arrival at Philadelphia.

# Missionary Register.

MARCH, 1843.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p.103 of the Number for February.)

### Inland Seas

(Continued.)

AMERICAN BOARD OF MISSIONS,  
(Continued.)

#### PERSIA.

##### *Mission to the Nestorians.*

*Ooroomiah*—1833—Albert L. Holladay, James L. Merrick, Wm. Jones, Wm. R. Stocking, Austin H. Wright, M.D.: Edward Breath, Printer; 8 *Nat. As.*—Pp. 121, 123: see at p. 272, a notice of Mr. Justin Perkins's return to the United States, accompanied by Bishop Mar Yohanna; and, at pp. 308—310, an Address given by Mar Yohanna at Grace Church, Boston.

The following Extracts are taken from Mr. Stocking's Journal:—

Accompanied by Mar Yoozoph, I started for Tiggerwer, a mountainous district adjoining Koordistan, and about twenty-five miles west of Ooroomiah. The Mission for a considerable time has sustained three schools there; but hitherto no one of our number had ventured into that district, on account of the predatory Koords inhabiting it. An attempt was made in one instance, but the depth of snow on the mountains rendered it impracticable.

Hakkai, the first village at which we stopped, and where we have a school, is situated on the declivity of a lofty ridge of mountains, the boundary line between Persia and Independent Koordistan. We were informed that the School was in the Church of St. Mary, which, like the other buildings, was made of mud and stone, half buried in the ground. Here we found 18 scholars, sitting on the ground, covered with a little coarse hay, without any fire. They appeared to be cheerfully engaged in reading the Psalms, and other School Cards furnished by the Mission. They all evinced far more improvement than I was prepared to expect: nearly all of them read their lessons with ease and propriety. The Teachers, both of whom were Priests, were very

March, 1843.

glad to see us, and expressed the hope that we should come and see them again.

From this place we proceeded to Ballulan, a village of several hundred Nestorians. The school here is taught by the Priest of the village, and contains 12 scholars, all of whom had made good proficiency. The household, with which we spent the night, consisted of 42 persons; only five of whom were not connected with the family.

From Ballulan we passed to Umbie, a few miles distant, and near the foot of the mountain. Our road was very difficult; having to walk ourselves, and our horses sinking into the snow at every few steps. We found 15 scholars reading, in a house occupied in common by a family and cattle. They had made considerable progress, and appeared worthy of the limited support which they receive. In Tiggerwer are eight Nestorian Villages, containing perhaps 1000 or 1200 inhabitants.

Attended by Mar Yoozoph, I went to the villages of Karajalee, Yengejah, Eupergan, and Ada, to examine the schools, and comply with a request made by some of the ecclesiastics, that we would come and preach to them on the Sabbath, as we were doing in some of the other villages. We reached Karajalee a little before sunset. Being the time of their evening prayers, we entered their church, where we found 100 persons, including both sexes: the devotions were conducted in a language which but few of them perfectly understand. We attended their Morning Prayers; at the close of which the Bishop informed the people, that if they would meet again, they should soon hear for themselves the doctrines which these men teach. They came together, and filled the church. The meeting having been opened by the Bishop, he called on me to speak to the people. This I

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*American Board of Missions—*

did, holding up to their view in one hand a manuscript copy of the New Testament belonging to the church and said to be eight hundred years old, and in the other a small Pocket Testament in the English Language, and observed to them that the contents of that ancient book were all written in the small Testament. They then listened with fixed attention, while I addressed them from the seventh of Matthew. The ecclesiastics expressed much gratification that we had come to their village. From this place we passed on about a mile, to Yengejah, a small village, where we met 50 or 60 in the church. From that place we went to Eupergan. In this village a nephew of the Bishop had recently been ordained Priest, and had collected a school of 38 scholars. The people soon assembled, to the number of 700, in the church-yard. Here the audience listened, with their usual interest, for about an hour. We then proceeded to Ada, where the church was filled with attentive hearers.

—At Ardesbai. I was much interested while with Mar Gabriel, Mar Yoosuph, and several Priests, that no wine was brought forward, as is usually done. I ascribed it to my presence; as they are in the habit of drinking daily. Wine-drinking is one of the greatest curses among the Nestorians. They are all, with few exceptions, a nation of excessive wine-drinkers. Many of them readily acknowledge the evils of intemperance; but have not the resolution to abstain from it themselves, or to discourage it in others.

—Sabbath. On my way to Geog Tapa for preaching, I gave Priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the Missionaries. He replied, that there was much, both in practice and in doctrine, in their Church calculated to hinder the Gospel of Christ. "At the last Thursday-Evening Meeting," he remarked, "you preached on Justification by Faith, and attached no real merit to works in procuring pardon and salvation. From that time," said he "we have had many warm discussions on the views which you presented. Some said, you were aiming a blow at our Malpans (Teachers); for they have taught, that prayers for the dead are efficacious; that almsgiving and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were proved by the Scriptures, and that they were sufficient. On my declaring this, the Bishops and the others became angry, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They threatened to write to the Patriarch to have me excommunicated." The Priest remarked further, that he had withstood their views, quoting the Bible in favour of the Truth. He then observed, that

they had not begun to understand the Bible till about two years since;—that very much in their books was decidedly against it.

When we arrived at the church, we found a number of mothers with their infant children waiting to have them baptized. The Sacrament of the Lord's Supper had previously been administered to a large congregation, which had mostly dispersed. I was conducted to an inner apartment, where a Priest and Deacon were preparing to administer the Ordinance. Both were clothed with white loose gowns, or frocks bespangled with crosses. The Priest had upon his head a kind of turban used for the occasion, made of a silk shawl, and extending down upon his shoulders. When we entered, they were consecrating the water. A large copper vessel containing it had previously been set apart by prayer; and now they were depositing in it a small quantity of oil. Soon after, the children were brought; and, being first anointed with oil, were nearly immersed in the water, the Name of the Trinity being repeated by the Priest.

Of the openings for preaching among the Nestorians, the following paragraph, taken from a general Letter of the Missionaries at Ooroomiah, will give the reader some just idea:—

Were there any among the ecclesiastics whom we could trust with the exposition of the Word of God to their people, they must have an example set them. Preaching is a new work to them, and a new thing in their churches; and opportunities for using this means, ordained of God for the salvation of those that believe, are abundant. We know not where a limit could be found, had we ability to supply all the openings. As it is, we have been compelled to refuse many applications from villages as promising as any in which we now hold Services. And this is not all: preaching is the great work of the Minister everywhere; and undoubtedly it will be the chief instrumentality used of God in bringing back this ancient Church to the principles and practice of the Gospel.

The Board state:—

The Missionaries, at the close of the year 1841, had under their care one Seminary for young men, with 46 pupils; one Boarding School for girls, with 18 pupils; and 23 Schools, with 430 male and 40 female pupils; making an aggregate of 534 pupils. All the Schoolmasters are Nestorian Priests. The Theological Class embraces nine pupils.

The number of pupils in the Seminary had, in May last, increased to 57.

There are nearly twenty additional villages where schools are desired, and where they might at once be opened, if we had the means of sustaining them. In several of these villages schools have been taught during the past winter, and

repeated applications have been made that we would take them under our fostering care. But we have been obliged to defer their hopes, from the want of the means to support them.

[*Mr. Stocking.*

We ought not to look for much stirring incident among the peaceful people of Ooroomiah. The Missionaries feel the absence of their elder Brother, Mr. Perkins, who is with us; but they expect his return, with that of Mar Yohanna, who is also with us, early in the next year. The opportunities for preaching are more numerous than the present members of the Mission have strength to meet, notwithstanding the ordination of Mr. Stocking. The fact, that the Nestorians cheerfully permitted his Ordination to take place in one of their churches, and manifested so much interest in it, shews how little sectarian or ecclesiastical jealousy prevails among the Priesthood or the people. Of this fact we have also very pleasing evidence in the Bishop of that Church, now in this country. The Mission has seven places for stated preaching.

The Press has issued about 510,400 pages in the modern Syriac or Nestorian Language. The Committee have engaged a new and smaller fount of Syriac type, to be cut by Mr. Hallock, under the superintendence of Mr. Perkins.

[*Board.*

*Mission to the Independent Nestorians.*

Mosul — 1841 — Abel K. Hinsdale, Thomas Laurie: Anabel Grant, M.D. Physician. Mr. and Mrs. Laurie embarked at Boston for this Station on the 29th of July. Mr. Azariah Smith, M.D., is on his way to the Mission—Pp. 123, 557.

Dr. Grant went by the way of Trebizond, Erzerroom, and Van, and passed through the country of the Mountain Nestorians before visiting Mosul. In November, Dr. Grant and Mr. Hinsdale made a short tour among the Yezidee and Nestorian Villages lying nearest to Mosul.

These Brethren unite in calling for an increase of their number. The Rev. Thomas Laurie embarked, expecting to go by way of Samsoun and Tokat, and the Committee hope they reached Mosul in the autumn.

[*Report.*

In concluding the account of their tour among the Yezidee and Nestorian Villages, the Missionaries say—

On the morning of the 4th we rose at an early hour, and arrived at Mosul, three hours distant, a little after sunrise, grateful for the preserving mercies which had been extended to us in the midst of dangers, and more than ever impressed with the importance of this part of our field. Beside the influence which we may hope to exert on the large and various population of the city, we have evidence enough to satisfy us of the urgent importance of fortifying the remaining Nestorians in this region with the truths of the Gospel without delay. And

we are encouraged to believe that much may be done to reclaim those who have embraced the Romish Faith, particularly in their more distant mountain villages, in which many thousands of them may be reached by short tours from this Station, together with other thousands resident in the city and nearer villages of the plain. The importance of attempting something for the Yezidees and the unconverted remnant of Israel, to say nothing of other classes, is sufficiently evinced.

We would, in conclusion, urge on you to send us help without delay, men of piety and zeal, who can brook self-denial and hardship, and grapple with the wily and perverted minds which have been trained to every species of error and delusion.

Dr. Grant informs us, that hostilities between the Turks, Nestorians, and the Koords have seriously affected the Independence of the Nestorians. He says—

I have this day learned from the Pasha of Mosul, from whose camp I have just returned, that all my fears regarding the subjugation of the Mountain Nestorians have been realized. If so, they are no longer Independent Nestorians, as they have hitherto been. The Pasha says, that a united Turkish and Koordish army from Van, Jesireh, and Hakary, has subdued the Independent Nestorians and burned the house of their Patriarch! That whole region, he says, has been the scene of war and commotion; but the Nestorians, he repeated with seeming exultation, are now conquered. He gives few particulars by which I can infer the amount of bloodshed among the poor Nestorians: I cannot learn whether the conquest of their country is yet complete.

From a Letter dated Mosul, May 30, 1842, it appears that Dr. Grant was preparing to visit the Mountain Nestorians from the Persian side and by way of Ooroomiah. The Papists, supported by the new French Consul, seem to be concentrating their forces at Mosul.

The hostilities still continue with little prospect of their immediate termination. But as the warfare is now chiefly between the Turks and Koords, there remains a prospect of quiet among the Nestorian Tribes, and the hope that we may enter their mountains from the Persian frontier. Should this hope be realised, we may secure a most desirable object in sowing the good seed among the Nestorians and anticipating the enemies of the Truth, who stand ready to penetrate the Nestorian country the moment existing obstacles are removed, supported by a new French Consul at this place. [*Dr. Grant.*

On the 12th of September, Dr. Grant writes from Asheta, in Tyary, a western district of the Koordish Mountains, and says—

*American Board of Missions—*

I have been now nearly two months a solitary pilgrim among these wild mountains; for, contrary to my expectations, I am destined for the fourth time to traverse these difficult fastnesses alone. Mr. Stocking being obliged to return after reaching Salmas, in consequence of severe illness, I have found an agreeable companion in Mar Yousoph, one of the Bishops who accompanied me from Ooroomiah, but who now lies by my side, groaning with a fever which has just seized him. I have traversed the mountains in almost every direction; and formed a more extensive acquaintance with the people and the most influential of the surrounding Koords, with whom I have been brought in the most friendly connection during the fifteen or twenty days which I have spent with the Chief of the Hakary Tribes, Nooroolah Beg, the powerful Chief whose confidence and friendship I so providentially gained nearly three years ago. To his continued friendship I am indebted for my safety, under God, during my present visit. He has treated me with the greatest kindness in the camp and in his own castle; always seating me by his side when we ate. He has given his official written approbation to our residence in his country. He now claims jurisdiction over the whole of the Nestorian Tribes.

The Patriarch, unable to maintain either his authority or his independence, has taken refuge with one of the two Maleks of Tyary, where I visited him. We descended together to this place, Asheta, where I have made arrangements for one of our Mission Stations, in connection with another at Lezan, the point at which I entered the mountains on my first visit. Partial arrangements have also been made for Stations in Tehoma and Jelu, as soon as men can be found to occupy them.

With the Patriarch I spent two weeks, receiving every mark of his personal regard and renewed assurances of a disposition to favour our plans. We shall certainly sustain no small guilt, if we neglect to enter this open door; for wide open it is, in a most important sense, notwithstanding the commotions around us.

By former communications, you will be led to believe that wars and rumours of wars are still the order of the day. In this quarter, however, affairs are assuming a somewhat unexpected aspect. The proposed expedition of the Hakary

Koords against Amadiéh has proved an entire failure.

As the way becomes open, the Mountain Nestorians will become more exposed to the proelyting efforts of Papal Emissaries, of whom two or three made an unsuccessful attempt to enter the country, from the Turkish frontier, while I was entering from the Persian. We need, at the least, six new Labourers for this field, at the present moment: nor can six do half the work which is required. For the present, I have engaged a native house, which I am fitting up for my winter-quarters; but our main dependence must be upon houses of our own construction. I have made arrangements for Schools in Tyary, Jelu, and Tehoma, which we are just commencing. There is a great want of qualified Teachers; and one or more schools of a higher order, for training Teachers, will be imperiously requisite and will claim our early attention. Were Associates now in readiness, I might at this time safely introduce them.

Through great fatigues, privations, and exposures, the Lord has watched over me, and given me strength equal to my day.

Mr. Hinesdale was waiting at Mosul, a town on the south-western bank of the Tigris, opposite the site of the ancient Nineveh, for the arrival of other Missionaries. On the 16th of September, 1842, he writes—

Amadiéh has at length surrendered to the Turks; and I confidently anticipate the route to the country of the Independent Nestorians will soon be safe, if it is not even now. If practicable, I hope to meet Dr. Grant in the mountains and spend a few weeks there before the setting in of winter. At all events, there is every reason to believe that the country will be accessible before a single Mission Family will be ready to enter and settle there.

*Mission to the Mahomedans.*

*Tebrix*—We remarked, in our last Survey, that the Board had determined to relinquish this Station; and Mr. Merrick has in consequence joined, as already stated, the Mission at Ooroomiah—Pp. 123, 124.

Mr. Merrick will probably continue to give some part of his attention to the Mahomedans. [Report.

At pp. 124, 125, of our last Volume, we laid before our Readers the sentiments of the Missionaries on the prospects which were then opening before them. They have, in consistency with those opinions, pointed out several places very eligible and important for Missionary Stations:—

We respectfully request the Committee to take into serious consideration the recommendation of the Smyrna Station, to send two Missionaries and a Single Lady to *Bucharest*.

We would also propose *Adrianople* to the consideration of the Committee. The language spoken there is chiefly Turkish. There are many Jews and Greeks, and about 5000 Armenians. A good house can be had for ten pounds per annum. From a list of towns, we select several, as presenting especial claim on our Society. The first is *Fas*, about seventy hours south-east from

Erzeroom, and five-days' caravan or two-days'-post journey from Joulamerk. This city has 2000 Armenian houses; and there are, Dr. Grant thinks, about 8000 more in the vicinity. This forms a population of about 50,000 souls. Grain and provisions generally are cheap. A good garden and house is often sold for 150*l*. Dr. Grant strongly recommends this post as a good connecting link between our Mission and that to the Mountain Nestorians, which he deems it important to secure. In his opinion, the climate is better than that of Ooroomiah; though he does not think it perfectly healthy. He thinks there would be no more danger at Van, from the Koords, than at Ooroomiah. It is under the Pasha of Erzeroom. Mr. Dwight has a Letter written to Mr. Haas, a German Missionary, by the former Bishop of Van, requesting him to procure the settlement of some Protestant Missionaries there. Next comes *Bilis*, east of south from Erzeroom, and distant fifty-four hours from that place, and thirty from Van. It contains, according to Mr. Jackson and others, 1000 Armenian houses, and has also in its vicinity many Armenian villages. It is said to be one of the most pleasant cities in Armenia. Then there is *Erzengan*, thirty-two hours south of west from Erzeroom. It contains 700 Armenian houses, and about 1000 more in villages near. This is a fertile region; and several of its productions go to supply the markets of Erzeroom. On the Euphrates, too, below Erzengan, are those large Armenian Villages mentioned by Mr. Homes; as, Eghin, Arabkir, Malatia, &c.; some containing more than 1000 Armenian houses each.

To these places we may add *Karahissar*, sixty hours west of Erzeroom, and forty-five or fifty hours south of Trebizond, with 500 Armenian houses; and near it *Tanzara*, a town of 800 Armenian families; also *Tocat*, a hundred hours west of Erzeroom, with 2000 Armenian houses. These four towns last named must be occupied as soon as possible, at least by Native Helpers of suitable character.

To these important posts we could add Tarsas, Marasch, and some others in Asia Minor and Armenia: and while we look at them, let us reflect how God has prospered every effort among the Armenians up to this time! For the future, we may safely reason from the past.

In urging on the Board the importance of increasing the pecuniary allowance for the Seminary, Mr. Hamlin says—

1. Let it be remembered, that scholars are now wishing to come from Trebizond, Broosa, Nicomedia, Adar Bazaar, and from Constantinople; in all which places God has recently poured out his Spirit, and brought souls to a saving knowledge of Christ and His Cross: and yet I continue to reject them all, and must do so till the Committee authorise me to do otherwise. 2. I beg you to consider the number of inhabitants for whom this Seminary is designed. 3. The great number of Native Helpers now wanted in the Turkey Mission requires that the Seminary be well supported. There is a pressing demand for twenty or thirty well-educated and pious men in this field. To supply this number, we ought to have a Seminary of at least fifty scholars.

I have said, this is the only Evangelical Seminary designed expressly for the Armenians. But it is not the only Seminary. The Pope has three well endowed colleges—one at Vienna, another at Venice, and a third at Milan—expressly and exclusively for the Armenians, beside the colleges and other schools located in different parts of the empire, as Constantinople, Smyrna, and Beyrout, into which Armenians are received with others. The buildings belonging to these Institutions are large, magnificent, stone or brick structures, which must have cost immense sums. The Professors are numerous, and well supported. That branch of the College of St. Benois which is located at Bebek has five Teachers and thirty-five or forty students. How many the other and higher branch has at Galata, I am not informed. In the department of Education, the operations of the American Board, compared with those of the Pope, cannot appear very formidable to his Holiness.

I may safely hazard the assertion, that the Papists are spending more money in their efforts to proselyte the nominal Christians of the East, particularly the Armenians, than all the Americans who act through the Board are spending in all parts of the world. If any one question this, let him examine the vast amount of real estate vested in colleges, schools, convents—large, numerous, and costly churches—and in all the paraphernalia of their pompous worship; also the contributions and legacies from the people already proselyted; and, in addition to this, the large sums annually received from Europe. Let him consider also the number of their Priesthood, scattered over all the land, and forming an unbroken chain from the Papal Throne to the Koordish Mountains. And this is not an idle Priesthood: they are successful as well as numerous. Their proselytes are rapidly increasing; and while they are doing much among other Denominations, their principal efforts are directed to the Armenians. The Pope well understands the importance of this people in the religious affairs of the East.

*American Board of Missions—*

There is another consideration of much weight. If the Papacy triumph in the East, that triumph will be felt throughout the world: it would inevitably seal over the Nominal Christians of Asiatic Turkey, Moldavia, Wallachia, Bulgaria, and Hungary, to the spiritual domination of the Pope.

Whatever is to be done for the Armenians, then, must be done quickly. Their young men have an ardent desire to receive European Education; and if we reject them, they will go to the Papal schools, the doors of which are never shut by limited resources. One young man, who sometime since wished to enter our Seminary at Bebek, is now in the Jesuits' College at Bebek; and others will either follow his example, or live and die in ignorance.

But, notwithstanding these formidable aspects of Popery, you have every possible encouragement to go forward in your educational plans. The peculiar intellectual and moral character of the Armenian Youth calls on you to increase your efforts in their behalf. They have a wonderful degree of moral stamina and manliness of character. The Seminary is established in the midst of a people on whom God is pouring out his Spirit. The fathers and other relatives of some of the scholars we believe to be the sincere followers of Christ. The school is an object of their constant prayers.

In this city there are some scores who have been brought to a knowledge of the Truth; the greater part of them heads of families, not in our employment, often meeting with us and mingling their voices with ours in prayer and supplication for their nation and the world. God has graciously appeared at other places; and the people are waking up, not merely to an intellectual, but to a new and spiritual life. Be assured there is a universal movement upon the Armenian mind, which betokens great revolutions in their moral and religious history. Shall we be compelled to abandon this field to the Papists, when God is so signally blessing our feeble labours?

## AMERICAN EPISCOPAL MISSIONARY SOCIETY.

## CONSTANTINOPLE AND MARDIN.

1839—Horatio Southgate. Dr. Robertson arrived in America on the 10th of September — Expenses, 405*l.* 12*s.* 6*d.*— Pp. 125, 126, 557.

In our last Survey it was stated, that the Rev. Dr. Robertson had visited Egypt for health. After returning to Constantinople, he again engaged in the duties of the Mission until April, the period fixed for his departure for America. With the consent of the Committee, the cares of a large family have led him to withdraw from the Missionary Field.

The Syrian Church, it is estimated, comprises a population of about 65,000, of whom two-thirds reside in the vicinity of Mosul and Mardin. The continued efforts of the Romanists, strengthened by an important political influence, is gaining for that Church a number of professed converts, amounting to more than 7000.

The party thus seceding has gained the sanctioned use of many of the ancient Syrian Churches; and, in some instances, half of the church has been set apart by public authority; a wall being built, dividing it in the middle. This has led the Syrians to a strong effort to recover their ancient rights.

The Metropolitan of Mosul, a delegate from the Patriarch, has been resident for more than two years at Constantinople, and for months under the roof of your Missionary; there prosecuting the great object in view—securing interposition in behalf of the suffering Church. In this labour, Mr. Southgate has rendered im-

portant aid, addressing communications to various persons of influence in England, &c.

It is believed that by these means the interest felt in England in the Eastern Churches, especially the Syrian and Nestorian, has been much increased; and strong hopes are entertained of the happiest results. His proposition to introduce the Scriptures in Arabic into Mesopotamia, thus rendering them accessible to the people, has been most favourably received; and several hundred copies have been ordered from Malta for distribution by the Patriarch and his Clergy, especially in the vicinity of Mosul. Instruction only is needed to make the Word of God fully accessible to the Members of that Church. To forward this, books of elementary and religious instruction have been also ordered by Mr. Southgate. He has already proposed to the Metropolitan the establishing of a Seminary in Mosul for young men desiring a higher education; and the proposition has been most favourably received.

That an important movement may be made in behalf of the Eastern Churches and the design of the Mission fully carried out, efficient aid must be early rendered, or the benefits reasonably to be expected from past efforts will be lost. The American Episcopal Church stands forth, in a great measure, pledged to the work; and there is evidence that in England such a pledge will be recognised. Mr. Southgate remarks—"Our Mother Church of England looks to us to take this for our share of what is to be done in those lands. She will labour with us side by side, but will not take the whole burden upon her shoulders. She will go to the Chal-



deans; we to the Syrians. I have now before me Letters which shew that she is further advanced than we; and probably before this reaches you, her Messengers will be on their way. Shall we lag behind; or shall we do our part?"

It is proper for the Committee to state their views in regard to these efforts. Without relinquishing, for a moment, the right to establish schools and instruct and enlighten the people, wherever such schools can be introduced, your Committee were aware, from the first, that the project was accompanied with no little delicacy, and required much steadfastness of purpose. Few, comparatively, could be expected to enter at once into the importance of addressing the work to the Authorities of the Christian communities for whose good it was designed.

During the past year the Missionaries have obtained interviews with the Patriarch and Bishops of the Greek Church. In these interviews, the character and doctrine of the American Episcopal Church have been set forth, and the object of the Mission represented as wholly free from political motives and resulting solely from Christian good-will. Received at first with extreme caution, the simplicity of the object gradually gained for your Missionaries the evident confidence of the Patriarch, and not a few of the Bishops of the Greek Church. It was mutually understood, that the Missionaries should be freely admitted to subsequent and friendly interviews. "We are thus," say they, "introduced to the Patriarch, and remain on friendly terms with him. He assented most cordially to this view of the matter, and expressed his entire willingness to continue our intercourse." And subsequently, after leaving Constantinople, Dr. Robertson observes—"The day I left, I had my last interview with the Greek Patriarch, Brother Southgate being present: it was very cordial on his part. He begged me to write to him from the United States; and sent his respects and love to our Bishops. We are on the ground which we have from the first sought. We are prepared to pursue our conferences, until, with God's blessing, the good which we desire shall come to pass. What we shall propose, and what undertake, must, I think, be brought out by the nature of our interviews and the ordering of Providence. The people," so far as your Missionaries can learn, "regard this step with great pleasure and interest everywhere, and view it as an honour, coming as it does from so enlightened a Church. The work is commenced; and the time to come is in the hands of God." [Report.

Mr. Southgate, in summing up the proceedings of the Mission, reports—

1. The confidence of the Syrian Church has been gained in a manner and to a degree unknown, probably, since the earliest ages of the Church. Prejudices have been removed, mis-

apprehensions corrected, and the Churches of England and America introduced for the first time in their real character; chiefly by means of the Arabic Translation of the Prayer-Book. 2. A foundation has been laid for carrying on the work of renovating the Syrian Church, such as has never before been laid among these Churches. It is not the time for boasting, just as we are putting on our harness; but it may be safely said, that no Mission ever began on so strong a foundation as has been laid in the present instance. 3. Not only has not the character of our Church been compromised, or concession made to error, in order to gain these advantages, but there has probably never been in any Mission so free and full a discussion of differences. Nor have I, especially of late, since confidence has been more established, refrained from stating clearly the defects and practical errors of the Syrian Church. 4. As one result of the system, I have been permitted to supply many hundreds of books for the use of the Syrian Schools, and to distribute some hundreds of copies of the Bible, or parts of it. 5. Great progress has been made in recovering the Syrian Churches which have been seized by the Papists. A firmân has been issued, for the restoration of all in the diocese of Damascus, or about one half of the whole number. The recovering of the Churches will place the nation in that state of energy and hope which is so needful for its improvement.

At p. 125 of our last Volume, mention was made of a journey taken by Mr. Southgate to Mardin and Mosul: we now lay before our Readers some information respecting the Syrian Church which his tour enabled him to collect:—

EDUCATION—I learned that there were two Schools among the Syrians in Mosul, containing about 150 scholars. A Deacon, at the Patriarch's request, was teacher of one; the other was under a Priest. The only learning taught was Ancient Syriac, Arabic, and Penmanship, and these in a very imperfect way. Boys are taught to read Arabic, their vernacular tongue. Syriac is their ancient national language; but it is learned in Mosul as a dead language is among us, or, I should say, still more imperfectly; for the boys are taught to read it without understanding the meaning. The object of the instruction is, to enable them to join in the Services of the Church, which are in Ancient Syriac. It is on many accounts unadvisable to attempt to introduce a modern version of the Liturgy; but it is an object of great importance to revive the knowledge of the ancient national tongue, which all ardently desire; and this revival would impart new life to the Syrian Church, by the aid of the Good Spirit. Their Liturgy is nearly or quite as pure as our own:

*American Episcopal Missionary Society*—in some particulars relating to worship, it is more primitive than ours. What an invaluable blessing! Where would the Syrian Church now be, without its Liturgy? When the light of their incomparable Liturgies shall once more dawn on them through the knowledge of the ancient tongue, their religion will arise in beauty and loveliness: they will have no tedious way to retrace through intricate mazes of error: they will not break into schisms, because they have a common standard which they all love: they will find themselves surrounded by holy doctrines and forms of religion—of the religion of the Bible and of the early Church. I consider the revival of the Ancient Syriac Tongue as a great work to be done in the Syrian Church. It should be made, in part at least, the vehicle of instruction; for I would not exclude Arabic, which, as it is the language of the country, should not be neglected. The Syrian Youth should be taught to read, understand, and converse in Syriac. The books of instruction should be prepared, at least in part, in that language. It should be made the language of home, as well as of the Church: the Syrians themselves would rejoice at its restoration. The Girls are in utter ignorance.

There is needed a Seminary of a high order, for training Teachers. The nation is poor—worn down by oppression: they need friends and benefactors. Their ancient theology lies scattered in books, many of which are rarely to be found: they need the aid of the press, to preserve these treasures, and for the multiplication of books in the various departments of learning.

When the present Patriarch returned from Constantinople in 1838, he visited most of the towns and villages of his people, as far south as Aleppo, and established everywhere schools for Children and appointed Teachers. These schools still continue: the best are those of Mosul. In other places they are hardly worthy of the name of schools. Nothing useful is taught in them, excepting to read Syriac, without understanding it; and this can hardly be reckoned a useful acquisition. This is the best instruction which the nation can afford after a special effort made by the Patriarch in person. The reason of the failure is, they have NO QUALIFIED TEACHERS—NO BOOKS OF INSTRUCTION—NO MEANS TO SUPPORT SCHOOLS; nor can they of themselves prepare Teachers or provide books. The mass of the children, the girls especially, are brought up in almost utter ignorance; and this state of things has prevailed for centuries, under the galling oppression of Mohamedanism. The restoring power must be the great work of educating the nation; and that plan will be most comprehensive and feasible which shall aim primarily at supplying MEANS, BOOKS, AND TEACHERS.

**DOCTRINES**—In matters of Faith, the Syrian Church differs from our own in two points—with regard to the nature of Christ, and the procession of the Holy Ghost. First, the Syrians, though Monophysites, do not deny the doctrine of TWO natures in Christ: they assert it most distinctly and fully. Secondly, they do NOT affirm that these two natures are so united as to be mingled and confused: they reject every expression which implies such a union. They believe, precisely as we, that there are in Christ two natures; that he is God and man—"God, of the substance of the Father begotten before the world; and Man, of the substance of his mother born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." They hold to "two whole and perfect natures joined together in one PERSON." The difference is in the use of a single word: but oftentimes different words are used without any difference of meaning; and it may be so in the present instance. I would not speak over confidently on such a subject; but after conversing repeatedly and long with the Patriarch, with the Bishop of Mosul, the Bishop of Mardin, and others of the Clergy, I could not discover the minutest difference between their meaning of the word "Nature" and our meaning of the word "Person." Again; the Syrians differ from us in respect to the procession of the Holy Ghost. We acknowledge our belief "in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son." In the Creed, as it is used by all the Eastern Christians, the words, AND THE SON, are not to be found. In the Syrian Church, the whole Creed, with this exception, is the same as ours. They acknowledge that the Holy Ghost proceeds from the Son, as a Messenger; that HE is the Comforter SENT by Christ.

The Syrian Formulary of faith is the Nicene Creed, which is the same with them and with us, excepting the three words which I have just noticed. What we call the Apostles' Creed is not known among them. They have no Articles of Religion. They hold the necessity of faith in Christ and of good works, rejecting the pernicious doctrine of works of supererogation. They have the same Canon of Scripture with ourselves: they deny the doctrine of Purgatory, and seem never to have heard of Transubstantiation. They administer the Eucharist in both kinds, and have never been corrupted by "the deceits of Masses." They allow marriage to Priests and Deacons, but not to Bishops. A Priest, however, may become a Bishop after the death of his wife. They have no worshipping of images or of pictures; no holy water; no veneration of relics. They retain the ancient usages of unction in Baptism, washing the disciples' feet, and anointing the sick—this last, however, in the sense of the Apostle, with

prayer for the recovery of the sick, and not as extreme unction.

I have uniformly heard them speak of Indulgences with astonishment and horror. They reject the doctrine of the supremacy of the Pope, and regard him simply as the Patriarch of Rome.

It is not their want of common education, nor their civil sufferings, nor their tribulations from the inroads of Popery, nor their deep poverty, nor their highly-intelligent character, nor the symbolical purity of their faith and worship, which I would present as the grand appeal to our sympathies, prayers, and benevolent efforts, in behalf of the Syrians. There is a deeper and more imminent want. There is a want of life, of energy, of holy power, which may remain when all other wants are relieved, and which, if removed, would be as if all wants were supplied.

**SCRIPTURES**—There is, however, something still wanting. The Word of God should go into every house, and be placed in every man's hands. It should be in Arabic as well as Syriac. In Syriac, they have it already; and the good work of distributing it is begun. I have just ordered several hundred copies for the Diocese of Mosul, at the earnest request of their principal Clergy and with the approbation of the Bishop. I have received his judgment of its correctness, as compared with their ancient copies, excepting only typographical errors of little or no importance. It is his own proposition, that one of their learned men should proceed to England to superintend a revised edition of the Bible and of some of their Church Books never yet printed. It will not be forgotten in our plans for the Syrians; and I have little doubt that some of the great Societies of England would be induced to aid in it. I am happy to add, that the Rev. Mr. Schlienz, of the English Church, is engaged in a new Translation, which is made with great care and sent in sheets to these countries for the examination and revision of several learned men, before it is finally struck off.

**PREACHING**—Beyond this, there are other great wants of the Syrian Church. There is the want of faithful and instructive preaching. This ordinance is not lost among the Syrians; but I cannot say exactly to what extent it prevails.

**THE SABBATH**—The Syrians are remarkably strict in the observance of the Sabbath; and this is one of a multitude of resemblances between them and the Jews. There are some of these resemblances which are more strongly marked among the Syrians than among the Nestorians; and yet the Syrians are undoubtedly descendants of the Assyrians, and not of the Jews.

#### GREECE.

*Athens*—1830—John H. Hill: *Miss Marsh*, 1843.

Mulligan, Miss Baldwin, two Misses Walsh, As.; 12 Greek Teachers and Assistants. Mr. Hill arrived in Athens in December 1841. Miss Mulligan sailed for Athens on the 14th of April 1842. Expenses, 1682*l.* 14*s.* 2*d.*—Pp. 127, 128, 272, 392.

The important interests of this extended Mission were, by the blessing of God, happily sustained during the absence of Mr. Hill, under the care of Mrs. Hill.

Miss Mulligan, after remaining in this country during the winter, daily improved in health. She succeeded, during her stay, in procuring funds for the maintenance of an additional number of Beneficiaries; and, by private intercourse, has added much to the interest already felt in Female Education in Greece.

The Committee are happy to assure the Board that the prosperity of the Mission has continued undiminished, and the number under its care is greater than at any former period; upward of 750 having been present at the Christmas Examination. The countenance previously given on a similar occasion, by the presence of the Bishop of Attica, President of the Synod of the Greek Church, who took part in the exercises and pronounced a benediction at the close, has been a most gratifying circumstance in the history of this Mission.

By intelligence received indirectly, your Committee are informed, at the moment of closing this Report, that a popular clamour had been raised against the Mission, from the republication, in Athens, of statements made in America touching the character of the Greeks. Trying as such a circumstance must have been to the Mission, assurance is given by those on the spot, competent to judge, that the consequences could be only momentary. No Pupils had been withdrawn. [Report.]

#### CRETE.

*Canea*—1837—George Benton: Miss M. E. Spencer; 2 Greek Teachers—Expenses, 361*l.* 17*s.* 6*d.*—Pp. 128, 129.

In the year 1841 Crete was disturbed by an insurrection, which at one time threatened to be very serious; but through the interposition of the English and French commanders of vessels stationed there, the insurgents have left the Island; and as the people generally were averse to the attempt, they have returned to their homes.

Our Annual Examination of the School has, for this year, been prevented. From the commencement of the troubles in February, till the Easter holidays, the middle of April, the school dwindled down to half-a-dozen girls and about twenty boys. After the holidays, the panic was so great that none could be induced to come;

*American Episcopal Missionary Society—* and, indeed, almost all had left the Island. I have still, however, my two girls, who are making very good progress.

We commenced school the last week in September; and have now about 50 in attendance in the Girls' department, and about 70 in the Boys'. These numbers seem small, when compared with those we formerly had; but when we consider the restrictions put on those that return, and the fear which many still entertain of the Turks, we cannot wonder. [*Mrs. Benton.*]

Miss Watson, having retired to Athens during the suspension of the Schools, has engaged herself as a Teacher in Greece, unconnected with the Missions of this Church; and her connection with the Committee has accordingly ceased.

[*Report.*]

AMERICAN BAPTIST MISSIONARY SOCIETY.

CORFU: 25,000 inhab.—R. F. Buel: H. E. Dickson, *Schoolmistress*. Mrs. H. E. Dickson arrived on the 18th of April, and Mr. and Mrs. Buel on the 18th of June 1841. Mr. Love's ill state of health has made it necessary for him to return to America. Mrs. Dickson, it is also feared, will be obliged by ill health to be absent from Corfu during the hot season. Mr. and Mrs. Buel are resident at Malta. The Corfu Station will probably be without American Labourers, till others can be sent.—Pp. 129, 130, 174; and see, at p. 392, a notice of an assault made on Mr. Buel.

PATRAS—Apostolos, *Nat. As.*—P. 129. JOANNINA, capital of Albania, 20,000 or 30,000 inhab.; at present, an Out-Station to Corfu.

Mrs. Dickson has supplied an account of the assault made on Mr. Buel, of which we give an abstract:—

Mr. Buel has been accustomed, occasionally in his walks, to distribute Tracts, which have always been well received; and last Friday morning he expected the same results. But Friday was a great feast-day among the Greeks—the greatest feast-day in the year—one of three days which are specially devoted to wine and wickedness, in honour of their great Saint, Spyridion. Not sufficiently aware of these circumstances, nor of the determined hostility of the Priests, our Brother went in the morning to the Post-office and on his way distributed a few Tracts. These were received with apparent good-will. Afterward, he went to Saint Spyridion's Church, intending to witness the ceremonies and see the saint exposed for worship. Finding the church crammed and the doors thronged, he turned to come home; but seeing young men and boys in the vicinity of the

A Note was addressed some time since to the Missionary, signed by a large number of the heads of families of the town of Canea, expressing the following sentiments:—

The Undersigned, being present at the examination of the children of our city, and witnessing the good and rapid improvement and proficiency of the pupils of the School, as well in the Lancasterian branches of Instruction as in the Mathematical and Intellectual, which they have made during the short time this Institution has been established, we feel it our duty to offer our sincere thanks to the respected Director of this school, Mr. Benton, for his careful and unremitting attention, as well as to the other respected members who co-operate with him in this divine work.

church, after asking if they could read, gave them a few little books. They received them willingly, and began to read. Encouraged by these appearances, Mr. Buel came home and took a few more little books to give to any one whom he might meet. But as soon as he came within view of the church, he saw several persons making toward him with a threatening aspect. They talked loudly in Italian: he told them in Greek, that he did not understand what they said. One of them was pushed against him, and another gave him a severe blow on the shoulder. He immediately made all speed home, first walking fast, then running; the crowd following him. They surrounded the house, so that it was impossible to get out and in without danger. Mr. Love and one of the Greek Converts were present when Mr. Buel returned. Mr. Buel and myself were just finishing our forenoon work, and dismissing the school, when they burst open the door, and rushed up stairs. Mr. Buel's servant met them, and diverted their attention from where Mr. Buel was, by telling them that this part belonged to Mr. Buel, viz. the school-rooms below. They immediately broke open the doors, smashed the windows, and seized the books—all went into the street. Our Sunday-School Library shared the same fate, and the books were torn into thousands and thousands of pieces. These acts were accompanied with shouts and yells of victory. Just at this awful moment, a friend entered. With upraised hands he said, "What is this? I thought you were all murdered. Write a note to the Governor, and I will run with it." Mr. Buel wrote. Our friend disappeared in a moment. We entered into an inner room, and knelt, or rather fell upon our knees, and cried unto our Heavenly Father. While we were upon our knees, help came. The door was opened, and Major Frazer declared, by his presence, that we were safe. Soon after, Mr.

Buel was conducted to the citadel under a strong military guard, amid the shouts of an enraged populace, who stoned him as he went along. Colonel Campbell, son of General Campbell who protected our Missionaries in Burmah, rode on horseback before Mr. Buel: he received several stones; some of the guard too were cut and wounded. After Mr. Buel was safely lodged in the citadel, a carriage was sent for Mrs. Buel and myself. We were assailed with stones, but none entered the carriage. A room in the citadel was appointed for us.

I returned the same evening to Mr. Love's house, and found them much affected at what had taken place; and at the time of Evening Worship, when we bent before the Throne of our Heavenly Father, we had a new subject for petition and entreaty. There were appearances of so much excitement, violence, and revenge, that we thought it extremely probable that Br. Buel could not soon again appear in the streets of Corfu. The Ten Commandments, printed in a neat manner, and a few Scripture Stories, forming another small book, were the innocent cause of all this distress. On Saturday noon Mr. Buel was requested by the Governor to make out a statement of the affair. The Governor's Lady requested the same from me, for her own use.

Major Frazer asked Mr. Buel if he had any objection to go to Athens, as it was not thought safe for him to remain longer here. Mr. Buel replied, that he was perfectly willing to meet the wishes of the Government, and go to Athens. They went in the Governor's yacht to Patras, to wait there till the steamer takes them to Athens. The Government here have written to the British Consul at Patras, to afford all necessary protection and assistance during their stay there. This awful affair was not ended without bloodshed and murder, to teach us an humbling and affecting lesson what human nature is without restraint and instigated by revenge.

The Committee give the following view of the Mission:—

The general aspect of the Mission was highly encouraging till the outbreak at Corfu. During the summer, the labours among the Greeks at Corfu, and Potamo, an adjoining village, were attended with much interest. One young man, a school-teacher from Ioannina, gave evidence of conversion to God, and will, probably, become an Evangelist to his countrymen.

Soon after the arrival of Mr. Buel, an English Sabbath Service was instituted, attended by from 40 to 50 persons; and the number gradually increased. A Sabbath-School, containing from 50 to 80 scholars, was also in a flourishing condition. Several works were nearly prepared for the press.

The Female School, conducted by Mrs. Dickson, with the aid of Mrs. Buel, was begun in May, and soon numbered about 40 pupils. It was customary to open it with prayer and reading the Scriptures; and numerous other opportunities were taken to impart moral and religious instruction. A class of the larger Greek Girls was taught daily by Mr. Love, in the New Testament. The Scholars were English, Greeks, and Jews, and were on terms of perfect equality.

At Patras, Apostolos has been indefatigable in his labours, holding Public Worship on the Sabbath and whenever persons are present—distributing Scriptures and Tracts—and visiting from house to house. Seven Greeks have associated together on Gospel principles, and manifest much interest in the recent establishment of a Prayer Meeting and in the acquisition of religious knowledge. The Civil Authorities of Patras have requested Apostolos to supply the public Schools with Scriptures and Tracts.

The steady and satisfactory advance of the Mission at Corfu and Patras, with other circumstances, encouraged Messrs. Love and Buel to submit to the Commission for Public Instruction in the Ionian Islands proposals for the gratuitous supply of Scriptures and School-Books (or Tract Publications) to the Schools of the Republic. These proposals were cordially acceded to on the part of the Lord High Commissioner, who also engaged to recommend their acceptance to the Commission for Public Instruction.

Near the close of 1841, the attention of the Mission was specially directed to Ioannina, the capital of Albania, as an eligible location for one or more Missionaries. Albania has a population of 700,000 or 800,000, of whom about 300,000 are Greeks. Ioannina contains from 20,000 to 30,000 souls, and has never had a Missionary. It is distant from Corfu only one and a half day's journey. The people of Albania can generally read; and the proposed Station will present superior facilities for Bible and Tract distribution in Epirus, Thessaly, and Macedonia, and in the still more northern and western districts of European Turkey. A Missionary will be sent to this Station at the earliest opportunity.

The importance of occupying Athens as a Fourth Station is almost equally urgent; that city being most favourable for the operations of the press.

Speaking of the Inquirers at Patras, Mr. Love remarks:—

Of the inquirers at Patras, two of them, at least, have passed from death unto life; and, under ordinary circumstances, might soon, perhaps, be baptized. But they are the *first-fruits* in Greece; and, as such, will doubtless

*Church Missionary Society*—suffer much persecution for the Truth. They need the whole armour of the Christian to

enable them to stand in this evil day; and for this they yet need much patient teaching.

CHURCH MISSIONARY SOCIETY.

MALTA—1815—Samuel Gobat: Peter Brenner, *As.*; Fares Shidiac, *Nat. Translator*; John Matthew Weiss, *Printer*. Mr. Schlienzy has been compelled by ill health to come to England: he arrived here on the 12th March 1842—Pp. 130, 174; see, at p. 311, a notice of the death of Mrs. Weiss; and, at pp. 284, 285, many particulars of the Mission.

The operations of the Press have been continued during the past year on a reduced scale; and the Committee have now entered into arrangements for parting with the Press and Printing-establishment at Malta, so that their operations in that island will be soon terminated.

[*Report.*]

GREECE—*Syra*—1827—Fred. A. Hildner: Sanderski, *Teacher*; 5 *Nat. Schoolmasters*, 5 *Nat. Schoolmistresses*. Mr. and Mrs. Hildner arrived in *Syra* on the 22d of February 1842—Pp. 130, 224; and see, at pp. 285—288, 457, 458, details respecting the Schools and character of the people. In the Schools there are 371 boys, and 287 girls.

ASIA MINOR—*Smyrna*—John Theoph. Walters. Mr. Walters has been desired to take up his abode at *Smyrna*; and to travel in such parts of Turkey as might be most accessible, with a view of ascertaining what openings exist for the distribution of the Scriptures—Pp. 130, 131.

EGYPT—*Cairo*—1826—John R. T. Lieder: Harriet Lewis, *As.*; 5 *Nat. As.*; 3 *Nat. Fem. As.*—Scholars: boys, 62; girls, 131; youths and adults, 24: total, 217. Mr. Lieder was admitted to Priests' Orders on the 27th of March 1842; and he embarked with Mrs. Lieder on the 30th of August, and arrived at Alexandria in the

The financial embarrassments of the Society have compelled the Committee to contract their operations in the Mediterranean Missions, and to contemplate still further reductions.

For twenty-seven years the Missionaries of this Society have prosecuted with diligence and perseverance the objects originally proposed in undertaking these Missions. Those objects were thus stated in the Instructions of the Committee delivered to the earliest Missionaries in this field of labour:—First, the acquiring of information respecting the state of Religion and Society among the Tribes and Nations bordering on the shores of the Mediterranean, comprehending Papists Mahomedans, Greeks, Druses, and Heathen. Secondly, the Propagation of Christian Knowledge by the Press, by Missionary Journeys, and by Education.

The first of these objects may now be considered as accomplished; for the journals of Hartley, Jowett, and Gobat, and the constant supply of Missionary Information in the periodical publications of the Society, have contributed, with the works of many other Christian Travellers, to make known the moral and religious state of those interesting countries, and to awaken the sympathies of the Church in their behalf.

In prosecution of the second object, a Press was established at Malta; from which has issued many thousand copies of the Scriptures, and of Religious Tracts, in the languages of the Levant,

middle of September. Mrs. Krusé died on the 19th of February 1842. Mr. Krusé arrived in England on the 13th of December—Pp. 63, 131, 223, 272, 431, 480, 556; and see, at pp. 313—315, a Memoir and Obituary of Mrs. Krusé. Many details are given at pp. 212, 213, 288, 289.

ABYSSINIA—1831—John Lewis Krapf, John Muhlheisen. Messrs. Muller and Muhlheisen left Aden for Jerusalem on the 2d of January 1842. Mr. Muller returned thence to England, and Mr. Muhlheisen was ordained Deacon, by the Bishop at Jerusalem, on the 17th of April, and Priest on the 30th of July. Mr. Isenberg left England on the 13th of May, on his journey to Abyssinia—Pp. 131, 224, 272, 311, 519: see, at pp. 290—292, proceedings of the Missionaries; at pp. 113—119, of our present Volume, an account of Mr. Krapf's perilous journey; and in the subsequent pages of this Number will be found further particulars of Mr. Krapf's labours.

The Rev. C. W. Isenberg, while in this country, has been diligently employed in literary labours for the use of the Shoa Mission. Besides other extended works, he has completed a translation of the Liturgy into Amharic; which has been carried through the press, under his superintendence, at the expense of the Society for Promoting Christian Knowledge.

[*Report.*]

*Summary of the Mediterranean Mission.*

Missionaries, 10; of whom 4 are at home—European Assistants, 3 Male and 1 Female—Printer, 1; Native Assistants, 11 Male and 8 Female—Schools, 9: Scholars, Boys, 433; Girls, 418; Youths and Adults, 24.

as well as translations of useful and moral educational works. The Missionaries have made frequent journeys, and both at home and abroad have embraced every opportunity of holding friendly and Christian conference with the inhabitants upon the great things of Eternal Life. Schools for Scriptural Education have been established in Greece, at Smyrna, and at Cairo; and are still continued at the first and last of these Stations in a state of great efficiency; and the Services of the Church of England have been regularly maintained by our Missionaries.

The Committee are not able to record such evident fruits of these labours as have been apparent in heathen lands: but, according to the concurrent testimony of many witnesses, a great change has taken place and is still going on, in the moral features of society in the Levant: a new energy is beginning to pervade the habits and sentiments of the people; and the elements both of civil and religious reformation are at work. And how far the operations of this Society may have contributed to this result, cannot be known till that day which shall reveal all the small and secret, but often most potent, means by which the Lord is pleased to bring about great events.

This retrospect may afford the Society some consolation, in the contemplated withdrawal of its operations from the Mediterranean; but a still further satisfaction arises from the consideration, that there are now, through the good Providence of God, other and more efficient agencies established, or in the course of establishment, which will prosecute, with superior advantages, the work which this Society has hitherto attempted on a more humble scale. The Committee allude to the establishment of an Anglican Bishopric at Jerusalem, and to the proposed erection of a College under the Bishop's auspices; and to the appointment of a Bishop of Gibraltar—events which form a glorious epoch in the history of Missionary Operations.

The Anglican Bishopric at Jerusalem is connected with another topic, on which the Committee cannot but congratulate the Society. The Church Missionary Society has, from its commencement, cultivated friendly relations with the Protestant Churches of Germany. Its first Missionaries were obtained from thence, before legal facilities existed of procuring Ordination for Missionary Candidates in our own Church; and to the present time it has received an annual supply of Missionary Students from the Missionary Institution of Basle in Switzerland: so that a large proportion of our Missionaries were nurtured, and first called to the Missionary Work, within the bosom of the Lutheran and Reformed Churches abroad. It was therefore with peculiar feelings of joy and satisfaction that the Committee contemplated the union of the Rulers of our own Church with the chief Sovereign of Protestant Germany, in the establishment of an Anglican Bishopric at Jerusalem—the king of Prussia supplying a large portion of the endowment; and the Authorities, both of the Church and State, of England joining to give full effect to that wise, pious, and liberal design. [Report.]

#### JEW'S SOCIETY.

**BUCHAREST**—1841—The Committee have dissolved their connection with Mr. G. W. Pieritz, formerly at this Station—P. 131.

**CONSTANTINOPLE**—1835—In consequence of the death of Mr. Albert Gerstmann, the operations of the Society at this Station have been suspended: Rev. C. Schwartz, however, left London on the 19th of May, to labour among the 60,000 or 80,000 Jews who are said to reside at Constantinople—Pp. 131, 392.

Dr. Bennett, Her Majesty's Chaplain at Constantinople, says respecting Philip, who has been for some time employed by the Society as a Translator, and who has continued to reside in that city—

Philip tells me that he has seven Jews reading with him, and that two are desirous of being immediately baptized. Two other Jews, when they found that there was no Missionary here, were baptized according to the Rites of the Roman-Catholic Church.

**SMYRNA**—John Evangelist (Mr. Cohen)—Markheim—Pp. 132—134.

— My exposition was well attended to-day: the Jews were as attentive as any Gentile Christians could have been. May the Spirit of Grace be poured into their hearts!

— *Lord's Day*—Several Jews called early this morning, and brought the news that five of those who had joined us in prayer yesterday have been excommunicated. A little later, others came and told me that the Jews had assembled for the purpose of planning a persecution against my Jewish friends. I comforted them, and read Psalm ii. and Matt. x. with fifteen of them, and prayed with them. While thus engaged, one of the Deputies, who is convinced of the Truth, called with some other respectable Jews to invite my excommunicated friends to their synagogue, and promised to pay them all the respect due to non-excommunicated persons.

— My excommunicated friends have been well received in the synagogue, and very kindly treated. The Rabbies, finding themselves thus

*Jews' Society*—disobeyed, are trying all in their power against us. It is supposed matters will come before the Governor. More than forty Jews were present to-day, to whom I expounded Isaiah xxix. The Rev. Mr. Calhoun, Agent of the American Bible Society, gave me 2l. for poor converts.

—About 65 Jews were present at Prayer to-day. I explained part of Isaiah vi. We have been obliged to place a man at the door to prevent unbelieving Jews from coming in, as spies, to report our proceedings to the Rabbi. In the afternoon I went to the Jewish quarter, to visit some Jews that are ill.

—*Lord's Day*—The Jews appear to be very much inclined to Christianity: but the morals of most of them here are such, that but little reliance can be placed either on their words or actions. We trust, however, we are sowing the good seed.

—Last night, all the Rabbies assembled, and sent for the Jews who usually attend Prayer at our house. Jacob Jerushalmi was sent for first. The Rabbies asked him to give the names of those who had been at my house the day before. He replied, that he could only inform them that he had been there; and as for the rest, it was their business to find them out.

The Rabbies very angrily said, "And what do you read there?" "The Word of God."—"And why do you not come to us to hear it?" "Because you do not teach us the Scriptures."—"Do you not know that all you hear there is false?" "I am astonished that you should conceal the Truth from us. You are Rabbies, and you must know that it is written in the Law and the Prophets that the Messiah is come: and if Mr. Cohen tells us truth, and you do not, we shall always go to him."—The Rabbies cursed him, and sent him away.

Mr. Van Lennep, the Dutch Consul, received from Mr. Rothschild of Vienna, for the poor Jews at Smyrna, the sum of 20,000 francs. This money has been given to the Deputies of the Poor to be distributed to them by my instrumentality. The Jews are more than ever friendly toward us.

—I was invited last night to attend a meeting of the Deputies, to agree on the best mode of employing Mr. Rothschild's money. We resolved to spend part of it in building, part in clothing the poor, and to distribute a part among the poor sufferers by the late fire. Hundreds of Jews are daily at my house: the Rabbies try to prevent it, but cannot.

—Last night, Rabbi Abraham Cohen called; with whom I had a discussion, in the presence of several enlightened Jews, on the falsehood of the Oral Law and the truth of Christianity, which lasted for several hours. Most of the company got up and kissed my hand. The Rabbi appeared convinced; and promised to consider the subject.

—As the care of building the Jewish Hospital and managing the fund has devolved on me, I was obliged to go there to-day, though I am very unwell. Having returned home, several Israelites called.

—The Governor gave notice to the Jews in the Barracks that they must leave that place within two days, as the Brother-in-law of the Saltân is coming, with 2000 soldiers.—The poor Jews are in great distress, as 280 families of them have found shelter there since the late fire. They will be obliged to remain in the streets in this severe season. I spoke to some friends in their favour, and I trust something will be done for them.

—Though the weather is very damp, fifteen Jews and five Jewesses came to join in prayer. I expounded part of the thirtieth chapter of Isaiah. The Word of the Cross is daily preached to a great number of people.

JERUSALEM—1834—John Nicolayson, F. C. Ewald: A. Levi, Melville Peter Bergheim; J. W. Johns, *Architect*. Mr. and Mrs. Ewald reached Jerusalem on the 4th of February 1842—Pp. 134, 135, 392.

We are going on very satisfactorily. The building of the church is proceeding, no one hindering in any shape whatever, excepting the general natural tardiness of the people; and things are now in such a train, that, if nothing unforeseen occurs, we may reasonably hope, in a year or two, to have a beautiful little Church on Mount Zion.—[*Bp. Alexander, Apr. 16.*]

Since I last wrote to you, I have learnt, from some of the public papers, that there have been strange reports respecting us: among others, it appears that I was stoned while preaching in the open air. But there is not a shadow of truth in it. I never preached in the open air; and hitherto I have experienced nothing but respect and kindness; and I sincerely hope that no credit will be given to such news through any channels, except what may come direct from us. We are going on regularly, pursuing our course of duty; and I must say, we have every thing to encourage us. Our congregations increase so much in number, that every Sunday we quite long for the completion of our church; the building of which, I am happy to say, goes on as fast as possible, under existing circumstances. You will have learnt that on the 17th of March I held my first Ordination. [*The Same: Apr. 29.*]

The Society has published the following short History of their Labours in Palestine:—

The first effort of the London Society in this country was made in the year 1820, by a Swiss Clergyman named Tschudi, who was employed chiefly in distributing the Scriptures to the Jews. Joseph Wolff then made two visits to Jerusalem, and had a good deal of personal intercourse with the Jews. He was enabled to leave



this impression behind him, that Christians were really seeking their conversion, and that without Christ there is no forgiveness. Soon after, Mr. Lewis Way came to the East, with a view of forming a Mission, accompanied by Mr. Lewis, an Irish Clergyman, and by several Converted Jews. He rented a Convent at Antouri, intending to make it a place where Missionaries might prepare themselves; but ill-health forced him to return home. In 1824, Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a Settlement in Jerusalem; but Mr. Lewis returned home that same autumn. On this, Dr. Dalton made an arrangement with two American Missionaries who had arrived, named King and Pliny Fiske, to rent one of the small Convents for their establishment. Pliny Fiske, however, died in November 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It was to aid him that Mr. Nicolayson was sent out to this country in December 1825; but very soon after his arrival, Dr. Dalton died, in January 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beyrout, and studied the language more thoroughly during that winter.

In the summer of 1826, the rebellion broke out; so that Mr. Nicolayson returned to Safet and lived there until June 1827, having much intercourse with the Jews. Considerable impression was made, and the Rabbies grew jealous: they threatened to excommunicate the man who let him his house, and the woman who washed his clothes, so that he was forced to return to Beyrout. Mr. Nicolayson now left the country for four years, and travelled on the Barbary Coast. In 1832 he returned; and came to Beyrout with his family at the time when the Pasha had nearly taken Acre. The country was now quite open; so that he spent the summer at Sidon, and had intercourse with Christians and Jews. He was beginning to build a cottage there, when the jealousy of the Greek Priests threw obstacles in his way. In 1833 Mr. Calman came, and they made a tour together to the Holy Cities. Mr. Calman's sweetness of temper and kindly manner gained upon the Jews exceedingly. At Jerusalem they consulted with Ysa Petros, a Greek Priest, who was very friendly, as to the practicability of renting a house in that city. They visited Tiberias and had many discussions with the Jews, the results of which were often very encouraging; and last of all spent an interesting fortnight at Safet. On returning to Beyrout, they found that two American Missionaries had arrived on their way to Jerusalem to labour among the Native Christians. They all resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family returned to Jerusalem, to the house on Mount Zion where

he now lives, and spent a quiet comfortable winter. In the spring of 1834, Mr. Thompson, another American Missionary, arrived; and about the same time the rebellion broke out. One Sabbath morning they found themselves environed, the soldiers having left the town to the mercy of the Fellahs. An earthquake happened the same day. They were shut up in their dwelling till the Friday, when Ibrahim arrived; but remained in a state of siege for five or six weeks. During ten days they had to live upon rice alone. Then sickness followed. Mrs. Thompson, of the American Mission, died of brain fever, produced by the alarm and other circumstances. Mrs. Nicolayson was ill for three or four weeks, and Mr. Nicolayson fell ill soon after; so that they had to leave for Beyrout, and thus lost that summer. In the spring of 1835, Dr. Dodge and Mr. Whiting, two more American Missionaries, arrived. Mr. Whiting boarded with Mr. Nicolayson in Jerusalem, but Dr. Dodge died in the middle of the same year.

From this time the Jewish Mission may be accounted as established in the Holy City. In 1835, the subject of a Hebrew Church on Mount Zion was started in England; and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July 1837, and laboured alone in Jerusalem for a year. But in July 1838, Mr. Pieritz and Mr. Levi, Converted Jews, but not in Orlers, were sent out to strengthen the Mission here; and in December, Dr. Gerstmann, and his Assistant, Mr. Bergheim, both Converted Jews and both Medical men, arrived. They thus made Jerusalem the centre of the Mission to the Jews in Palestine. Mr. Young, the English Consul, had fixed his quarters here about three months before our arrival. The efforts made have been blessed to the conversion of some Jews in Jerusalem, though it is still the day of small things. A Jew named Simeon was awakened at Bucharest, by reading a New Testament and some Tracts, which he received from a Jew who did not understand them. He was convinced; but had many difficulties, which he could not get over. A Converted Jew came and preached at Bucharest and advised Simeon to go to the Missionaries at Constantinople. He went, but could not find them out. He proceeded to Smyrna; where he met with another inquiring Jew, named Eliezer. Mr. Nicolayson was in Smyrna at the time, on his way to Jerusalem. When Simeon heard that a Missionary from the Holy City was there, he immediately came to him and opened up his mind. Mr. Nicolayson brought him, as a servant, to Jerusalem. During Mr. Nicolayson's absence, in 1836-37, Simeon was under the care of Mr. Calman. His wife for a long time refused to follow him from Wallachia, and bitterly opposed his change; but being induced to come to Jerusalem, and being regularly instructed by

*Jews' Society—*

Mr. Pieritz, and also affected by an illness, she gave good evidence of having undergone a saving change; and now she speaks like a Missionary to her countrywomen. The whole family, consisting of Simeon, his wife, a boy, and girl, were baptized in Jerusalem. Another case was that of Chaii or Hyman Paul, an amiable young Jew, an acquaintance of Simeon's, who became intelligently convinced of the Truth. He was baptized last Pentecost, and, at his own desire, sent to England. The first Native Jew awakened at Jerusalem was Rabbi Joseph, in September 1838. He was a learned young man; and so bitterly was his change opposed by the Jews, that they were obliged to send him away to Constantinople before he was baptized. Three Rabbies have very lately become inquirers after the Truth, and seem determined to profess Christianity openly. We afterward received a fuller account of these two last cases from Mr. Pieritz. These are all the known fruits of the Mission, in the way of conversion.

When Rabbi Joseph was awakened, a HEREM, or ban of excommunication, was pronounced in the synagogue against the Missionaries and all who should have dealings with them. But when Dr. Gerstmann, the Medical man, came in December, the Jews immediately began to break through it. Another curse was pronounced, but in vain. No one regarded it, and Rabbi Israel refused to pronounce it; saying, that he would not be the cause of hindering his poor sick brethren from coming to be healed. This interesting fact shews the immense value of the Medical Missionary.

The more general fruits of the establishment of the Mission have been these:—

1. The distinction between true and false Christianity has been clearly opened before the eyes of the Jews.
2. The study of the Old Testament has been forced upon them, so that they cannot avoid it.
3. The Word of God has become more and more the ground of controversy. The authority of the Talmud is not now appealed to; the only dispute about it being, whether it is to be referred to at all, or what is its real value.

The support of inquirers and converts is one of the chief difficulties which meet a Missionary here. The institution of a printing-press, to afford them both manual and mental labour, has been proposed. An hospital for the sick has also been proposed. A Missionary here meets with many trials which he did not anticipate. He must have great patience; and must make up his mind to suffer delays and disappointments, which are more trying than the temporal privations, which are really small. A Missionary coming out must not expect full work at once: he must be willing to stand by and wait. Often we may say, *His strength is, to sit still.* The Christian Missionary enjoys perfect liberty to carry on his operations under the Egyptian

Government; more so, indeed, than under the British Government at Malta or in India. No one inquires what you are about.

Provisions are easily got, but the expense of living is rising continually. The price of food is now double what it once was, and some things are four times as high as when Mr. Nicolayson first came: this arises from there being more money in the country. If boarding could be obtained in Jerusalem, then an individual might easily live on less than 100*l.* a-year. But this is not to be had; so that a Missionary must keep a house and servants, and lay up stores for the season. This is the only way of managing here, and this would require at least 100*l.* per annum.

The Committee report, that, up to the 31st of May, 30,000 cubic feet of masonry had been laid underground, since the laying of the foundation-stone of the Church at Jerusalem on the 28th of February. The Bishop has visited Bethlehem; and has met with a very kind reception from the Greek Bishop and the Armenian Patriarch. The health of the Bishop and his family has suffered considerably; and nearly all the members of the Mission have been visited by fever or other illness, not excepting the Medical attendants. The Bishop's residence is said to be very unhealthy. He and his family have been obliged to seek change of air. On the 1st of October the Bishop writes:—

I am thankful to be able to inform you, that I am, through mercy, quite well again. The change of air at Gifna, and at the Convent, has been very beneficial to us all.

On the 30th of October the Bishop held his third Confirmation; when Mr. Tartakover, a Hebrew Convert, and Mr. Whitmarsh, were admitted to Deacons' Orders. The hopes of the Mission have been disappointed in the case of three Rabbies, who had made a profession of their belief in the Messiah, and were seeking baptism. They were prevailed on by their friends to return to them. There is reason to think that their affections have, for a time only, overcome their convictions.

It appears that there is a work of conviction in progress among the Rabbies here, chiefly the young, which I trust no opposition of men will be able to put down, and which will be greatly advanced by the return of these three to a public profession by baptism here; so that we now feel that we are bound to thank God, and may take courage in the prospect. We are told that a majority of the younger Rabbies here have given up all faith in the Talmud. It is therefore of the utmost importance that the claims of the Old-Testament Scriptures, and the concurrent claims of Chris-

tianity, should be brought to bear at once on such, lest they sink into the same wretched system of mere Deism, or absolute Infidelity, which is so prevalent among many in Germany and France.

[*Mr. Nicolayson.*]

It may readily be supposed that disease, in every form of bodily suffering, is a frequent visitant in these unwholesome dwellings. The principal ones which have fallen under my notice are, rheumatism, ague, typhus fever, obstructions and enlargement of the abdominal viscera, dropsy, ulcerated legs, leprosy, acute and chronic affections of the eye, especially cataract, which is very common. Under the unfavourable circumstances in which the patients are placed, the treatment of these complaints must necessarily be attended with serious difficulties, which baffle every means of relief. To this cause I attribute the frequent relapses after convalescence, which I have already met with in my short experience, and which the most ordinary care might have prevented. I never take leave of a convalescent patient without fear, lest some act of imprudence may destroy the result of days or weeks of medical treatment.

The knowledge of these circumstances justifies me in venturing to make a strong recommendation to the Committee to lose no time in carrying into effect their plan of establishing an Hospital in Jerusalem, in connection with the Mission. However small the scale on which it shall be commenced, such an Institution would be the means of incalculable benefit.

[*Dr. Macgowan.*]

In a Circular Letter by Bishop Alexander, it is said—

We have positive information of many Jews here who are secretly convinced of the truth of Christianity, and are only kept from making a public profession by political and domestic circumstances.

The Medical Department has been very useful; and is likely to prove a great blessing, not only in the alleviation of human suffering, but

#### LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes—P. 136.

Mr. Lowndes has maintained his varied operations, and has substantial reason to indulge a hope that they have shared the Divine Blessing. His English preaching, especially, seems to have been productive of good; though at one part of the year his labours in this department suffered disadvantage by the changing of the troops; for his congregations have hitherto consisted, for the most part, of the Military quartered from time to time at Corfu. Mr. Lowndes is still precluded, by circumstances beyond his controul, from preaching in the Greek Language.

Mr. Lowndes has accepted an invitation to March, 1843.

in practically proving to the Jews the love of Christians toward them.

Mr. Nicolayson writes—

There is a secret commotion toward Christianity among numbers of Jews; and I trust we are not far distant from seeing greater things in this place. More I am not at liberty to mention at present. There has been a great influx of Jews lately. Forty-six arrived not long since from the Austrian Dominions. Since the conclusion of the Festivals I have had many visits from Jews.

By a Letter from Dr. Macgowan we learn:—

Mr. Johns has just left Jerusalem on a journey to Beyrout and Mount Lebanon for the purpose of selecting a cedar-tree; for which permission has been obtained of the Government, through the kind exertions of the Consul-General, Colonel Rose, and which is destined to be employed in the construction of our new Church in Jerusalem.

Recent advices from Jerusalem say that the building of the Church has been stopped, by order of the then Pasha. The Bishop, in consequence, proceeded to Beyrout to consult with Her Majesty's Consul-General on this untoward event, and also communicated with His Prussian Majesty's Consul-General, but has since returned to Jerusalem. Most urgent representations were immediately made to Constantinople, and we trust that this interruption will soon be put an end to. In the mean time, the construction of the other buildings is to be proceeded with. Izzet Pasha, who issued the order, has since been recalled; and his successor, Reshid Pasha, who was Charge d'Affaires at Paris, has since arrived at Beyrout.

TUNIS—1833—N. Davis, *As.* The Committee have not been able, as yet, to appoint a successor to Rev. F. C. Ewald, who left this Station in consequence of repeated attacks of ophthalmia—P. 135.

bold Service once a week in the Palace of the Lord High Commissioner. The Service consists of singing and prayer, in addition to the reading and exposition of the Word of God.

The distribution of books has been continued, though not so extensively as in some former years. A demand has arisen for Bibles in the Italian Language, which Mr. Lowndes has been enabled to meet to a considerable degree.

The Female Schools, under the care of Mrs. Lowndes and her daughters, have been sustained on their Scriptural basis with unabated assiduity and interest: the year has been distinguished by the establishment of two Infant Schools, under efficient Teachers. One of these,

*London Missionary Society*—

conducted in the Italian Language, contains forty children: the other, in which the children are taught through the medium of English, contains fourteen, but has a prospect of immediate increase.

[*Report.*

The Governor and his Lady have been to visit the Infant Schools; and so have the President and his Lady, with other influential persons. It is probable that a Meeting will be convened for the purpose of giving more scope to the system, and attracting more attention to the cause of infant education. It is a satisfaction to feel, that in the event of the plan being carried out

to any considerable extent, there are many Young Women, who have been instructed in our Female Schools, able and willing to take charge of the Infant Schools. The Governor, the Right Hon. J. A. Stewart Mackenzie, and his Lady, are most decided and sincere friends of Education: they both regard it as a very prominent object of their solicitude.

[*Mr. Lowndes.*

Mr. Lowndes reports, that the printing of his Hebrew and Greek Lexicon is in a forward state. It will probably contain about 900 pages; 634 of which had been printed when he wrote.

[*Report.*

#### WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—Mr. Hull has returned to England, and will probably proceed to Gibraltar—Pp. 136, 480.

The Society at this Station is subject to great fluctuations, in consequence of the removals which take place among the military, and other similar causes; but the Committee have received the most satisfactory testimonials respecting the zealous and successful exertions of Mr. Hull.

[*Report.*

As it regards our Religious Society, we have to commence "de novo," in consequence of the removal of the 92d and 47th Regiments, and of one Company of the Artillery, which had been stationed here for many years. It is far from pleasant to be subjected to these sweeping losses of the fruits of years of labour; but they are not wholly lost to the Church of God, and many, who found among us the godliness which is profitable unto all things, are now bearing testimony to its excellency in other spheres. I have re-

ceived from some of our friends, in various parts of the world, Letters expressive of their gratitude to God for the Christian Ministry with which your Society furnished them in Malta—Letters, proving that the piety which they obtained here was at once intelligent and devotional, and affording sufficient ground for the cheering hope that, in the Great Day, they will be a crown of rejoicing to those who have been messengers of salvation to their souls. The Services of our Chapel are generally well attended; and I trust the spirit of unity and godly love is on the increase. We are surrounded by an atmosphere highly unfavourable to vital religion: we are therefore labouring to stand fast in one spirit, with one mind, striving together for the faith of the Gospel. May our common Lord pour on us more abundantly that Holy Spirit of promise, by which we shall be more fully established in every good word and work!

[*Mr. Hull.*

#### GOSPEL-PROPAGATION SOCIETY.

The Society has made a grant of 500*l.* for the purpose of sending Missionaries to the Nestorians. The Rev. G. P. Badger,

accompanied by Mr. Fletcher as an Assistant, has been sent, under the direction of the Society, to Chaldea and Koordistan.

#### SYRIAN MEDICAL-AID SOCIETY.

Dr. Kerns and Mrs. Kerns reached Beyrout on the 21st of June 1842. The Society is desirous of furnishing at Beyrout a house for the reception of a few patients. Dr. Kerns writes:—

On each of my two Dispensary-days I have generally 25 or 30 patients, and occasional Cases every other day. A large proportion are of the Druses and Christian Sects of Mount Lebanon. During the last month I have not been very well.

On the 7th of October, the Doctor wrote another Letter, in which he mentions having performed various operations with success, and announces his intention

of sending a Half-yearly Report of particulars. He has had some intercourse with one of the Persian Doctors. On the 7th of November he writes—

My Dispensary department goes on as usual—the number of patients on the increase. I have had some successful cases of cataract, which have brought me a great influx of blind patients, some with scarcely the remains of an eye in their heads. I had two cases of Club-foot. Such operations are performed under great disadvantage; the patients being taken away, so that I see them only once in a week or ten days.

Pp. 136, 137.

The Missionary Society established in Berlin for the Conversion of the Heathen, impressed with the great importance of the Jerusalem Bishopric in its influence on all Missionary Exertions, united with the Berlin Jews' Society in issuing a joint Circular to the Branch Societies, recommending them to commemorate the Anniversary

of the Bishop's entry into Jerusalem on the 21st of January by public Divine Service. Their application for the consent of the Minister of Religion to this proposal led to an Order in Council being issued by His Majesty the King of Prussia, of which the following is a translation:—

*To the Minister of State, His Excellency M. Eichhorn, &c.*

I have heard, with pleasure, of the purpose of the (Berlin) Society for Promoting Christianity among the Jews to keep, in connection with the Society for the Heathen, the Anniversary of the Establishment of the Evangelical-Protestant Church at Jerusalem. This Church-historical and important event raises within me the desire that this Festival should be kept beyond the limits of Missionary Societies; that by it a testimony should be given of the consciousness of the unity of the General Evangelical-Protestant Church. This desire is alive within me; but still more so is my desire that this Festival should not be kept out of respect to me, but that it should be celebrated only there, where the Clergy and their Congregations comprehend the high importance of the Establishment of the Jerusalem Biahopric for the Church of the Reformation, and especially with reference to the future hopes for the East, and also wherever any Christian Interest is felt in the news of the success met with. I charge you with arrangement of the rest.

(Signed)

FREDERIC WILLIAM.

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## China, and India beyond the Ganges.

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IN our Remarks introductory to the Survey (pp. 4, 5), we called the attention of our Readers to the openings for the diffusion of the Gospel which seemed to offer themselves by the terms on which the war with China had been concluded. Since those Remarks were published, the London Missionary, the Prayer-Book and Homily, and the Religious-Tract Societies, have asked the support of the Public in aid of communicating Religious Instruction to China; and at p. 64 it was stated that it was in contemplation to place a Branch of the Church of England at Hong-Kong.

Mr. Bridgman, of the American Board, in March of last year gives the following view of the extent to which China is likely to be opened:—

The work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command; and we have never, so far as I can recollect, made any other representation of the case. We might have urged larger claims more strongly than we did; but considering the loud calls from other fields, and the limited resources of the Board, it seemed best that we should be moderate in asking. The state of affairs, however, has been greatly changed during the last twelve months, and will no doubt undergo a far greater change during the present year. The changes are almost wholly in favour of that Cause which is dearest to our hearts—the Cause of Christ's Kingdom. Three Stations, including many tens-of-thousands of Chinese—not less than 100,000 souls—are now accessible, under British Rule, where we may enjoy all the protection and freedom that any human power can afford.

If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the Protestant Churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that, in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochin-China, will all be accessible.

Protestant Merchants and Papal Missionaries are confidently looking for and expecting, and preparing to occupy, more extended spheres of operation; and there is no reason to question the wisdom of their views and conduct in so doing. These men are prudent and zealous in their operations: they are sending their men and building up their establishments at all the places now opened in China, and especially at Hong-Kong. Six separate sites for building have already been secured on Hong-Kong by the Papal Missionaries; and their buildings are going up rapidly.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

CHINA—Your Committee have very little intelligence to communicate respecting the circulation of the Scriptures in China during the past year. This is to be accounted for from the political posture of affairs: 500 copies of the Chinese Testament, however, were forwarded to Calcutta, for the purpose, it was understood, of being entrusted to benevolent and pious individuals who accompanied the warlike expedition from that country. Your Committee indulge the hope that the populous provinces of China may be open to the Heralds of Truth, and that the Scriptures, already translated and printed in the three principal languages of China—the Chinese, the Mongolian, and the Manchou—will bear their message of mercy through that vast empire.

[*Report.*

SINGAPORE—The Auxiliary Society established at Singapore has used its best efforts to give circulation to the Scriptures in Chinese, Malay, Javanese, Tamul, and other languages: their distributions have amounted in the whole to 3445 volumes, beside 500 copies of the Chinese Testament, procured for Calcutta, as above referred to. To this Society a grant has been made of 200 Dutch Bibles and 200 Dutch Testaments.

The Rev. Mr. Röttger, of Rhio, near Singapore, to whom your Committee voted a sum of 50*l.* toward defraying his expenses in visiting the adjacent Islands of Lingin, Banca, Sumatra, &c., has disposed of 837 volumes in Chinese, Malay, Tamul, and various other languages.

[*Report.*

PENANG—Since the last Annual Meeting, your Committee have distributed 267 Bibles, 803 Testaments, and 1877 Parts or Portions, containing each one or more Books of Scripture. The Scriptures distributed were in fifteen different languages.

It is gratifying to see the readiness, in many instances the eagerness, with which the Chinese receive the Scriptures. The desire evinced by the Malays to receive them may be seen by the number of copies distributed among them: and among the Natives of the Madras Presidency now on the Island there seems a remarkable desire to possess the Word of God. All the Tamul and Telooگو Scriptures distributed have been given to persons who came to the depository requesting them: and it is pleasing to be assured, from various facts, that the people read these Scriptures both alone and amid companies of their own countrymen.

[*Aus. Soc. Report.**RELIGIOUS-TRACT SOCIETY.*

The war has not prevented, to the extent anticipated, the circulation of the Society's Pub-

lications among the Chinese. On the contrary, it has opened new channels for their distribution.

[*Report.*

I have spent nearly eight months at Chusan; and during this time traversed the greater part of the Island, distributing Tracts and communicating the Gospel to its inhabitants. The slightest vestige of Christian Truth, or even an approach to the knowledge of the only True God, were there out of question. The population was, moreover, of a thievish and lying disposition; and under such circumstances the task was by no means easy. Still, the Saviour will advocate His own cause: many thousand Tracts are now in the hands of the Islanders; and I have spoken to them the glorious doctrines of the Gospel.

[*Mr. C. Gustaff.**A Correspondent remarks—*

Probably few Heathen Nations are more accessible for Bible distribution, both on shore and in the harbour, which is generally crowded with junks from all the maritime parts of the empire. Thousands upon thousands of pages have been distributed among them, and boxes filled with Bibles and Tracts have, without molestation, been shipped to places several hundred miles in the interior, and have safely reached their destination. Several of the Chinese Officers have received books for themselves; and even the Priests have applied for "Jesus Christ's Classic," and have been supplied.

On the 5th of July, the city of Tingbae, the metropolis of the Chinese Archipelago, was taken by the British Forces. Here are tens-of-thousands of Chinese on their own native soil accessible to the Christian Missionary, away from all Mandarin and Popiah influence.

Some English Books placed with the Rev. S. W. Williams of Macao have been mostly sold; and a further consignment of 30*l.* has been sent, with a supply of English Tracts for Soldiers and others. Mr. Lay, on returning to China, received a grant of 5650 publications. A Correspondent at Macao, when referring to some Chinese who had become Christians, writes—

They are anxious to engage in distributing the Truths of the Gospel among their countrymen, both by tours for distribution in the interior, and taking supplies on board the Chinese junks, for distant parts. A word of love—a direction to go to the Redeemer, the friend of sinners—an earnest exhortation to apply to him for support—have accompanied these efforts: daily prayer is offered by these Natives, that the work of God may prosper, and that each, in his sphere, may do some service to the Gospel.

Leangafa prosecutes his useful labours, not only in writing, but in distributing

religious works. The Report says—

The friends at Malacca have received the stereotype plates of the Tract by the Rev. S. Dyer, cast in this country. At Penang the sale of English Books has been considerable. The profits have been devoted to the publication of Chinese Tracts.

Rev. Thomas Beighton remarks:—

I should like to see the Second Part of the "Pilgrim's Progress" put into a Malay dress; but this must be for future consideration. I desire to praise God that my eyes see the First Part translated into Malay.

Last year, 32 reams of paper were sent to Mr. Beighton to assist in the publication of this work, which is likely to excite considerable attention. A Tract, in Malay, "On Swearing," has also been published.

I have been unable, for some time past, to obtain any Malay Tracts, either from Malacca or Singapore; so that my supply would be very limited if a few were not printed here. They are much sought after by the people. Tract circulation is an admirable plan for communicating extensively a knowledge of the Gospel. Tracts find their way, and speak where a Teacher is unable to go, and would not be admitted. [Mr. Beighton.

The Tract "Christ and Mahomed compared" has been extensively circulated. After reading it, several persons declared that their religion was false, and that Christianity was true: a few, it is hoped, are earnestly searching after Truth. Some of the influential Mahomedans lodged a complaint to the Governor, and petitioned very strongly that the Government would restrain the circulation of such books. Some have written what they call answers to the Tract, but make no attempt to prove the accusation false. The Mahomedans, by this stir, have made the matter more public than it would have been, and have aided the work contrary to their own wishes. [Report.

Many of the children appear to have made a most encouraging proficiency in the English Language; and the Brethren are very desirous to have an addition to their present School Library of books relating to Natural History and similar works. [Mr. Dyer.

The Singapore Christian-Tract and Book Society has published, in Malay, "A Hymn Book for Public Worship," containing 110 hymns; "Poor Joseph;" "Moses the Pious Negro;" and "Little Henry and his Bearer." These have been partly printed by the Society's last grant. A small Chinese Tract has been issued, and others will shortly be published. About 6000 Tracts and Books have been distributed. The Malay and Chinese Tracts have excited much interest among the readers of them. [Report.

The American Missionaries in Siam have had the stereotype plates of a new Chinese Tract, by Mr. Dyer, granted to them. On the special request of the Missionaries, a selection of books has been sent for the Mission Library. The grants to Burmah and Assam amount to 104*l.* 2*s.* —Pp. 139, 140.

#### AMERICAN BAPTIST BIBLE SOCIETY.

The Society has granted 625*l.* for printing and circulating the Scriptures among the Karens; and 312*l.* 10*s.* for Siamese and Chinese copies of the Scriptures.

#### AMERICAN TRACT SOCIETY.

The Society has made grants to the amount of 416*l.* 13*s.* 4*d.* for Siam, Burmah, Assam, the Karens, and China—Pp. 140, 141.

#### EASTERN-FEMALE EDUCATION SOCIETY.

A Lady has been selected, and will proceed to Singapore the first favourable opportunity. Mr. Dyer, writing to the Committee, says—

I am happy to be able to inform you that there is the most reasonable prospect of having an efficient Girls' School here; and it is quite in accordance with the wishes of Mr. John Stronach, myself, and other friends, that a Lady should be sent out from your Society. We have buildings connected with our dwelling-house, where the Lady and her School could be comfortably accommodated; and she could board in my family, if so disposed.

### STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

#### LONDON MISSIONARY SOCIETY.

Macao—1839—W. Crawford Milne: Wm. Lockhart, M.D., Benjamin Hobson, M.D., *Medical Missionaries*—P. 141.

The Directors have received a Letter from Leangafa, the first-fruit of Missionary Labour at Malacca. He was baptized by the late Dr. Milne, and employed by the late Dr. Morrison as an Evange-

list at Canton. When compelled to flee for his life, he retired to his native village; where he appears not only to have held fast his integrity, but also to have been actively engaged for the salvation of his kindred and countrymen. His Letter is dated Macao. We subjoin an abstract of it:—

*London Missionary Society—*

On my return to China, I found my son in the employment of Imperial Commissioner Lin: he stayed in Lin's Court nearly two years; therefore I could not immediately answer your Letter. I thank you very much for the kindness of sending a good long Letter, which Mr. Bridgman has read to me; and my son has translated it, and now writes this in answer, containing my ideas. I know, indeed, that, by the persecutions which I suffer, God wants to have me understand more of his doctrine. Besides, I have very many sins; and if, on account of my sins, I suffer these calamities, then I ought to repent, and pray that God will pardon them for the sake of Jesus Christ. I find, on reading the Bible, that when the Apostles were persecuted by kings and officers, they generally rejoiced for it: therefore, when in misery, my heart was always happy; and I am glad to suffer for the true doctrine, and wish that I may act as God in the Bible commands me.

When there are convenient opportunities, I always preach to my countrymen. A fortnight ago, a sister-in-law was baptized by me: she is a widow, and lives with my mother-in-law, who is also a widow.

In the village where I formerly resided, nearly all my relations were angry at me: now I have got a house, and live in a village near Canton city. Last spring, when the English soldiers besieged the city, some balls of cannon came down very near my house; yet God always protected those who believed and trusted in Him.

At the time when Lin was here, my son advised him not to be so cruel to foreigners; but he could not hear him; and afterward, when the English Man-of-war had nearly arrived, Dr. Parker asked my son to tell Lin that he would like to be a peacemaker: but when my son told him, he was displeased; for our God said, Blessed are the peacemakers, for they shall be called the children of God. Therefore I like to have my son a peacemaker. I think that God has permitted the devil to raise up this war, to destroy some of these idol-worshippers; yet I pray to God that it may be settled soon.

I have finished correcting the Testament, and I gave a set of my corrections to Mr. Milne; but I am afraid that there must be some errors in it; so I had to look it over several times more.

As to my son, when he was nine years of age, I gave him to study English, Hebrew, &c., with Mr. Bridgman, that he might understand the original Bible; and if our Heavenly Father please to bestow on him the Holy Spirit, to help him to translate the Bible, then my heart will greatly rejoice. Sometimes, when he was home, at his leisure time, he had to compare my corrections with me. The new Governor,

Ki, and the Prefect of Canton, Yu, sent for him several times; but he refused to go to their employment, but rather to study, and be able to translate.

I thank you very much for your comfortable words to me. I know that God will not forget those who love Him and obey His commands; and I know you, and many other Christians in England, love me; but I know that if I can act as God commands, then He will love and protect me always. I always remember you in my prayers, and hope that God will make you all happy in this world, and take your soul up to heaven after your death. My wife, my dear son, and all men who belong to my family, send their regards to you, and to all who are Christian-brothers in England; and may the peace and blessings of our Heavenly Father be with you all and for ever! Amen.

During Dr. Lockhart's stay of 5 months in Tinghae, the capital of Chusan, he gave advice and assistance to 3502 patients. He soon distributed his stock of 6000 volumes. In the meantime, Dr. Hobson was engaged in the hospital of the Medical Missionary Society at Macao, in conjunction with Mr. Diver of the American Board. In six months, medical relief was administered to 600 persons, and a few were admitted as in-patients.

Since the return of Dr. Lockhart to Macao, the charge of the hospital has devolved on him and Dr. Hobson jointly. The patients are liberally supplied with Christian Books, portions of Scripture, and Tracts.

Mr. Milne has devoted a portion of his time to the Chinese Pupils of the "Morrison Education Society," and expresses himself much pleased with the progress which they have made. He has also, at the request of Captain Elliott, conducted the Service at the British Chapel.

Mr. Milne, with a party of Missionary Friends, proceeded to the Island of Hong-Kong to ascertain its eligibility as a centre of operations for the Evangelization of China. The Island is situated near the mouth of the Canton River, about forty miles north-east from Macao, and has a circumference of thirty miles. The population is about 2500. [Report.

*Singapore*: at the southern extremity of the Malay Peninsula: Inhabitants, according to Mr. Malcolm, 30,000—1819—Samuel Dyer, John Stronach, B. P. Keasbury. Mr. and Mrs. Dyer arrived at Singapore early in March 1842—Pp. 141, 142, 431.

Mr. J. Stronach has frequently visited the Chinese shops, for the purpose of conversing with the people on the subject of Christianity. Mr. Stronach's Chinese Teacher was for some time greatly opposed to the Truth—it suited



not the depravity of his heart nor the pride of his intellect. But all things are possible with God: the doctrine of the Cross found its way to the heart of the young Pagan, and he became a believer in Christ. He was publicly admitted to Baptism and the Lord's Supper in January 1841. Already has he approved himself an intelligent and useful assistant to Mr. Stronach, particularly in the composition of Tracts.

Mr. Stronach has also been employed, with the assistance of Abdullah a learned Native, on a revised Translation of the Epistles into the Malay Language.

Some of the Pupils in the Boarding School, under the care of Mr. Keasbury, have manifested deep concern about their souls, and a strong desire to obtain an interest in Christ.

[Report.

Mr. Keasbury reports the number of communicants to be 10. The congregation varies considerably. The pupils improve, but are much impeded by want of books.

*Malacca*—The district extends 40 miles along the coast, and 30 inland: Inhabitants 22,000, about one-fourth of whom consist of Chinese—1815—James Legge, D.D. Mr. Werth and his family arrived in Europe on the 2d of April—Pp. 142, 143, 272.

This Station is now in the sole charge of the Rev. Dr. Legge, who has laboured assiduously to raise it to the highest possible state of efficiency. His efforts have been attended by an encouraging measure of success. Two Schools have been opened for the instruction of Chinese youths in the Canton and Hokien Dialects respectively: each school contains fourteen pupils, who have been received as boarders for a term of three years. Several have made very good progress in English reading and spelling, besides making a commencement in writing and arithmetic.

The attendance on preaching in the Bazaar has been encouraging. Mr. Werth, who had been labouring among the Malay population, has been obliged to return, in consequence of the failure of his health, to his native place on the Continent. [Report.

Amid some trying circumstances, there have been a few things to cheer our spirits. One man has continued zealous in his examination of the Word of God, and in his attention to those things which make for his everlasting peace. About two months ago I admitted him to Baptism: and he has united with us at the Table of the Lord. May he be preserved, by the power of God, through faith unto salvation! He left China about twelve years ago, for the purpose of making money; but being disappointed in all his plans, and soured by the world's rough usage, was about to return home and enter himself in some fraternity of the Buddhist Sect,

when his attention was arrested by the Gospel. At first, he looked on Jesus in the light of a Sage; and I was struck with the manner in which he was driven from this view. Calling on him one morning, I found him reading the closing scene of the Saviour's life. "There is something," said he, "which I cannot understand. Why did such a good man as Christ suffer such hardship and so much punishment from God?" "This would have been strange," I replied, "had Jesus been a mere good man; but all this He endured in our room, as He came into the world to give His life a sacrifice for sin." From that time he seemed to comprehend the doctrine of Redemption.

The College School has continued to succeed as before. It is now in favour with the Chinese; and, were the step desirable, I could easily get a hundred boarders after their next new year.

[Dr. Legge.

*Penang*: an island off the coast of the Malay Peninsula: nearly one-fourth of the inhabitants are Chinese—1829—Thomas Beighton, Alexander Stronach: Reginald J. Grylls, Es. Schools: Malay and Chinese, 5; Scholars 98—Pp. 143, 144.

The Malay Services have been continued by Mr. Beighton, and Christian knowledge appears to increase among the followers of the False Prophet. The prejudices of the Mahomedans against our Religion are still exceedingly strong, but with this there co-exists a spirit of inquiry.

Mr. Beighton has lost by death his Malay Schoolmaster, Thomas John Ince. He had been in the service of Mr. Beighton seventeen years, and gave evidence of being a true disciple of Christ.

The Tamul Service is now maintained through the instrumentality of a Native Christian, named Joseph. The English Service on the Sunday Evening and the monthly administration of the Lord's Supper have been regularly kept up.

The Chinese School, under the superintendence of Mr. A. Stronach, has made satisfactory progress. The boys read the Scriptures in English, and are taught to translate them into their own language—an exercise in which they have acquired considerable facility. Two of the Chinese boys died during the year. "One of these," writes Mr. Stronach, "was about seven years of age. During his illness, his mother often heard him repeating the lessons and passages of Scripture which he had learnt at school, and frequently perceived him engaged in prayer."

The School for Chinese Girls, of which Mrs. Stronach has still the charge, has advanced to a most pleasing state.

Chinese preaching is continued by Mr. Stronach on the Friday Evening. At times, he finds these Services exceedingly encouraging.

*London Missionary Society.*—

Some thousands of Tracts and Books in the Malay, Chinese, Tamil, Telogoo, and other Languages, have been distributed at this Station during the year.

[*Report.*

The country-born portion of the Chinese in this Island repeatedly come under my notice. Too well instructed to entertain the same opinions of idolatry as those held by the native-born Chinese, they are too proud of the name of Chinamen not to join in all the rites which distinguish their nation from others: but, like the better informed among the Romanists, they maintain that the idolatry which they practise is a mere mark of respect to departed excellence; such (they often declare) as they would be most forward to pay to me, after my death or departure from Singapore, if I should be the means of doing them good. The talent which they display in defence of their opinions is by no means contemptible. The god of this world blinds their eyes, and leads them to believe that they can never acquire more information than they already possess of the Judge of all the Earth, and the mode of acceptance in His sight. The more wealthy and influential they become, the less inclined are they to turn their thoughts toward Christianity; and by some of the Headmen among them positive aversion to it is most unblushingly expressed.

Of this case the Court Interpreter, a pupil of Dr. Milne's, affords an illustration. At my last visit, while he avowed his contempt for his countrymen and his conviction that the majority of them were cheats and liars, he said he could not bring himself to contemplate for a moment the propriety of hazarding their displeasure by professing Christianity, though he nevertheless believed it to be the only true religion. If he were to do so, they would, he said, render him no assistance in burying his mother, who is likely to die soon. My arguments to prove the propriety of preparing her, by instruction in Christianity, for entering another world, appeared to be quite thrown away.

My message, though stated in the mildest and most affectionate terms, frequently meets with any thing but a pleasant reception. The subjects on which I am most violently attacked are, the opium-trade, and the Chinese War.

On one occasion, shewing myself perfectly patient and composed in the midst of a storm of

hard words, I was told, for my consolation, that I should certainly, after death, become a Buddha—the highest state of honour and happiness of which the vulgar Chinese can conceive.

If I could endow the profession of Christianity, my success would be abundant. In the presence of a large assemblage, a Teo-Chew man, only the moment before loud in his praise of idolatry, said, without the least appearance of shame, that if I would give him ten dollars a month he would willingly accompany me in my nightly visits to the Bazaar, carry my Tracts for me, and exhort his countrymen, as I did, to forsake idolatry for Christianity. Nor are such sentiments rare.

Had I even a more attractive form of Christianity than Protestantism to present to the Chinese, I should not be without success. Popery has attractions which are by many felt to be irresistible. I meet Teo-Chew Roman Catholics frequently. One man presented himself twice as my opponent in argument. While I was conversing with him, he began to repeat his prayers to the Virgin, and to count his beads. I asked him what good he thought his prayers to the Virgin would bring him. "How could we expect," he said, "to be heard, if we addressed Jesus himself? If it were not for the Virgin, our prayers would never be listened to. Beside, Christ could not even have existed without his mother. Should she not, then, be most fervently worshipped?"

Such is a simple statement of some of the difficulties which I encounter in attempting to lead those, for whose conversion I came hither, to the knowledge of the way of Salvation; and I present it without disguise.

The encouraging circumstances connected with my mission here chiefly consist in the perfect and unrestricted freedom of access which I have to multitudes of native-born Chinese; the opportunities I have of seeing the same persons over and over again, and thus presenting to them, on different occasions, different phases of Divine Truth, as well as observing the effect of former conversations; the kindly feeling, apparently such at least, which displays itself in the countenance and words of many, on every new visit; and the fact, that, in a multitude of cases, the truth spoken, though opposed at first, eventually commends itself to the judgment of the hearers, as the only doctrine capable of defence.

[*Mr. A. Stronach.*

Some of our Missionaries have been spending the vigour of their years in the acquisition of Chinese, and are now able scholars in that most difficult of all languages. Eight of their number will be ready with the first opportunity to make known to the millions of China, *in their own tongue, the wonderful works of God*; while two of this consecrated band will commend to the afflicted multitudes, by the exercise of their medical skill, the tenderness and generosity of Christian love. Our Missionary Brethren in the several Settlements are improving the opportunities afforded them for imparting to the Natives of China, who are found there in great numbers, the knowledge of Salvation by the Gospel. In the Schools there are about 150 children, male

and female, under a course of domestic training and christian education; most of whom are familiar with the truths of Revelation, while some encourage the hope that, by the grace of God, they may become able Evangelists for China.

[Directors.

## AMERICAN BAPTIST MISSIONS.

## CHINA.

*Macao*—1836—J. L. Shuck, I. J. Roberts—Pp. 144, 145.

The Station at Macao has undergone no material change since our last Survey, except in the accession of Mr. Roberts. One Chinese gives evidence of faith in Christ. Mr. Shuck says:—

My labours among the Chinese were never before so interesting. My main business is, publicly, and from house to house, to teach and preach Jesus Christ.

— I fell in with a merchant named Woyune, who has long had extensive dealings with foreigners. He assured me that he had found the worship of idols useless, and had long since entirely abandoned them; and that he desired to know what was Truth. By the apparent sincerity of his remarks, I felt my heart drawn toward the venerable old man. He is now 76 years old, his eye-sight is perfect, his mind vigorous, and his health excellent. In explaining the plan of Redemption, I taught him and all in his house; and, on taking leave of him, presented him with the only Testament in Chinese which I had with me. He seemed really grateful; and accompanied me to the door, expressing his warmest thanks for the book, and for the instruction.

— To-day I addressed nine different Chinese Congregations, varying from 10 to 70 persons; beside the Chinese Services held in my own house.

— Two interesting young men called, and in a respectful manner made inquiries about the New Religion. No event of the kind has before taken place here within my knowledge, inasmuch as they came without any solicitation from me or any one else. They remained more than an hour. Yang Seen Sang read and explained to them the accounts of the birth of the Saviour and many other points: I also laboured with them for some time. They declared their detestation of idols, and the folly of idol worship. They promised to come again on the Sabbath. This being the regular day for my Teacher, Yang Seen Sang, and myself to have private prayer together, we locked the door, read, bowed, and both of us prayed. This is decidedly the most interesting and encouraging case of inquiry I have among the Chinese. Oh! for the Spirit of the Lord God!

[Mr. Shuck's Journal.

## SIAM.

*Bankok*: about 25 miles up the River Meinam: inhab. 500,000—1833—J. T. Jones, W. Dean, J. Goddard: R. D. Da-March, 1843.

venport, Printer; 1 *Chinese As.*—Nat. Communicants, 16—Chinese Pupils, 10—Printing in Siamese, 1,480,000 pages—Tract Distribution, 400 or 500 each Sabbath—Pp. 145, 146; see, at pp. 159, 160, a Biographical Notice of three Chinese; and, at pp. 521, 522, a Memoir of the Rev. C. H. Slafter.

Notwithstanding interruptions from sickness and other causes, the Mission has made progress the past year. At Bankok, Religious Worship has been maintained both in Chinese and Siamese, each attended by 20 to 30 hearers, beside members of the Schools. Six Chinese and one Siamese have been baptized.

[Report.

We have had the pleasure of welcoming one more converted heathen, as we hope, to the bosom of the Church. He was baptized on the first Sabbath of January—is a man in the strength of his age—a blacksmith by trade—lives in the business part of the city, and exhibits many interesting traits of christian character. His case seems very encouraging. He first became acquainted with the Gospel some six or eight years ago: he has since been to China twice. During the past season he has been a constant attendant on our Worship, and exhibits a very tolerable acquaintance with the Gospel. His name is Chek Team.

The Assistant, in company with another member of the Church, was sent a second time to Laconchiree; and, instead of visiting the sugar-mills, they directed their attention chiefly to the permanent inhabitants of the place, the agriculturists and mechanics, of whom they found great numbers. Among these they were welcomed; and their message was received with gladness, especially by three families, who professed to believe in Jesus, and opened their houses for the worship of God.

There are here in Bankok a few inquirers. One case seems very encouraging; a man in middle age, of good education and talents, partially lame. From the first, he has manifested an interest in the Gospel: he now attends our Worship regularly, and I hope good things are in store for him; but none except the Holy Spirit can renew his heart. [Mr. Goddard.

Though the Siamese are still reluctant to adopt those views which are peculiar to Christianity, the ground of controversy is narrowed exceedingly. They say, were they satisfied of a future endless state of rewards and punishments, they could but rejoice in the reception of Christianity, as the only system which provides for the forgiveness of sin. Sinners they acknowledge themselves to be, and readily

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grant that Buddhism provides no means or hopes of pardon.

[*Mr. Jones.*

Go where you will, with very few exceptions, the people crowd around you and beg in the most importunate manner for books. I think persons from a distance are much more in the habit of calling at our premises for Tracts than formerly. Many of these are aged, grave-looking persons; and some of their countenances seem to say, "They desire to know the Truth." An individual called the other day to receive a new supply of books; and I was pleased to hear him give a good account of those which he had read, in a most serious and fluent manner. I thought he was not far from the Kingdom of God. Oh! that the Blessed Spirit would cause the Truth to affect his heart and life! Hundreds of thousands of the leaves of precious Truth have recently been distributed far and near.

[*Mr. Davenport.*

Our Native Chinese-Assistant, Keok Cheng, made a third visit to Leng-kea-choo and Kunsai-se. He was absent eighteen days. He distributed Tracts; and conversed with the people by the way, as well as at each of those places.

[*Mr. Goddard.*

In the account which Keok Cheng gives of his tour, he says:—

On the 4th of March we arrived at Leng-kea-choo. I conversed with the people of the Truth of God, and attended Worship with the families of as many as were willing. I moreover accepted a residence in the family of one who heard this doctrine joyfully; and every evening, when people are at leisure, lighted a lamp and invited the neighbours to come together and listen to the Truth. Chek Hony only with warm heart believed. I abode in his house two nights, and conversed with him on the things of God. On the 17th I returned to Leng-kea-choo; and on the 19th went up to Tai-tit-toon, distributed Tracts, and on the same day returned to Bankok. We daily had Morning and Evening Worship in the boat, with Chek Hwa and the others, and conversed with all who came.

BURMAH—*Maulmein*, with 3 Out-Station: in the British Territory, eastward of Rangoon: the chief Station of the Mission—1827—Andoniram Judson, D.D. J. H. Vinton, E. A. Stevens, H. Howard, T. Simons, S. M. Osgood; J. H. Chandler, *As.*; 10 *Nat. Preachers*; 3 *Nat. As.*—Communicants, 189.—The Schools connected with the Mission are, one Theological School, two Boarding Schools for boys and two for girls, and four Day Schools; attended by 200 or 220 scholars. Thirty-three of the scholars are communicants—P. 146.

The School was closed in August, for want of funds; also one of the Day Schools in Amberst. The Maulmein High School, in charge of Mr. Howard, was kept in operation by the timely aid of the Maulmein Missionary Society, which contributed 400 rupees for its relief. It was temporarily suspended in October, the premises occupied by it having been required for a military encampment. A small Day School was however put into operation, including 8 or 10 boarders. The Eurasian School, taught by Mr. Simons, numbered 70 pupils. The Day School at Amberst, which was closed for want of funds, had, after struggling with many embarrassments, increased to 30 pupils, and promised much usefulness.

The number of pages of Scripture printed is 5,172,000, and of Tracts 636,000. The whole amount of printing at Maulmein, from the beginning, is 67,773,000 pages. The issues from the depository were 1,540,908 pages.

Much time has been devoted by Mr. Vinton, as heretofore, during the winter months or the dry season, to visiting Christian Villages in the Interior. On one occasion he penetrated into Burmah Proper, and was received by the people with interest surpassing that of any former period. Excursions have also been made to Don Yahn, Damatha, Zartaben, &c., by Mr. Stevens, and to numerous villages in the same vicinities, by Mr. Osgood, preaching and distributing Scriptures and Tracts.

[*Report.*

After the lapse of nearly three years, the Lord has again permitted us to witness the public profession of Christ by converts from among the Pgho Karens. In company with Br. Chandler, I went to Dong Yang, where there was one man, between 60 and 70 years of age, living at a village called Pongbai, who was to have been baptized in January, but who was prevented by illness in his family. The candidate was such, in character and standing, as to excite the hope that through him others will be brought to Christ. On leaving his house to be baptized, his wife and a son bade him go as he had determined, and they would by-and-by follow in his steps.

Early the day following we returned to the city, accompanied by the Deacon of the Church; as I expected to make a trip up the Gying, to visit a family of Karens on the Kayin Creek, a branch of that river. Accordingly, on the afternoon of the next day, I left Maulmein again, with Christians only for my boatmen. We spent the first day in preaching and religious conversation; and in the evening, after a season of worship, the aged man and his wife, the heads of the family, drew near and asked for baptism. He says it is now five years since his mind decided in favour of Christianity, although he has not, during the whole of that time, openly acknowledged his convictions. The examination

of his wife was also entirely satisfactory, and I baptized them both in the name of the Father, and of the Son, and of the Holy Ghost. The old man baptized this morning is 69 years of age, and is surrounded by six families of children and grandchildren, some of whom seem just ready to be baptized. [Mr. Stevens.

*Amherst*: among the Peguans, who are said to be 70,000 in number—J. M. Haswell: 3 *Nat. Preachers*, 1 *Nat. Translator*, 1 *Nat. As.*—Communicants, 20—Pp. 146, 147.

I am now engaged in translating the Epistle to the Hebrews, and in the study of Burman during the day; besides which, I preach from five to six times a week and attend to other duties as they present. After the rains are over, I hope to be able to print the Epistles, from Galatians to the end of Hebrews, and, perhaps, may get James and Peter ready also. Last month I baptized a Burman, by the name of Shwa Youk. His wife has left him, on account of his having become a Christian. Our congregation is gradually increasing; and I think that we shall be obliged to build a chapel, separate from the school-house, within a year or two. The prospect here is now more favourable than ever. I would to God that there were some one who would take the responsibility of translating from my hands, so that I might give myself to preaching; or at least some one to consult with, and who could assist in preaching from village to village, so that in case one should die, or fail in health, the other could press forward with the work! I hope the Board will think of this subject, and try to send a good man to enter the Peguan Department; as well as two or three for the Karen Department in the vicinity of Maulmein. [Mr. Haswell.

*Karen*—Stations: the Karens inhabit the mountain regions of the southern and eastern portions of Burmah Proper, and all the parts of the Tenasserim Provinces, as far as the western portions of Siam, and thence northward among the Shans—4 Stations—4 *Nat. Preachers*; 6 *Nat. As.* Communicants, 280—P. 147.

Mr. Abbott made a tour in the month of January, 1841, among the Karens from Burmah Proper, whom he met on the eastern frontier of Arracan, during which he baptized 57 persons. [Board.

The following extracts are taken from Mr. Abbott's Journal of his tour:—

Commending my wife and son to the care of that God whom we serve, I left Sandoway last evening for a visit to the Karens on the eastern frontier of this province. Am indebted to the kindness of Dr. Morton for his schooner for my trip, free of expense. We anchored in the

mouth of a small river, off Goa. Reports are rife in town relative to the excitement near Bassein, arising from the Karens learning to read the "White Book" (a term applied by the Burmese to Christian Books and Tracts), which the Burmese Government consider quite equal to open rebellion.

I find there are Books and Tracts in these regions, which were received from Missionaries at Rangoon. Away in this mountainous wilderness, very many of the people are acquiring a knowledge of the Lord. At Bassein, the officers of Government lately made a search, not only among the Karens, but also among the Burmans; and a large number of books were collected and burned publicly in the streets. Still there are very many dispersed through the country.

As the larger Karen Villages are still further south, I left Goa at day-break and ran down the coast with a good breeze, and anchored at evening at the mouth of a creek.

—Left my vessel at sun-rise, and in a small canoe reached, in three hours, a Karen Village of fifteen families. The people immediately assembled in the house of their Chief, which is prepared for holding Worship. The Gospel was first preached here two years ago—soon after my visit to Bassein. There are Christians in every family. An old Karen Chief, from one of the nearest Karen Villages on the Burman side, informs me that the Karens in that section have been fined a large sum for learning to read the "White Book." His share of the fine amounted to eighty-three rupees. At evening, forty at Worship: seventeen asked for Baptism.

—Baptized ten in the morning. A more than usual solemnity pervaded the congregation.

—Baptized thirteen: all live in this village. All have been Christians more than a year, and have acquired an amount of Christian Knowledge almost incredible.

Eleven Christian Chiefs have been arraigned before the tribunals of their country, imprisoned and fined, for embracing the religion of Jesus, and learning to read the "White Book." These Christians are the magistrates, in petty matters, of their respective villages, under higher Burman officers—and are the patriarchs of their people. Some of them have sixty and eighty families, others only eight or ten, under their jurisdiction. Although they were fined in all 1181 rupees, they deem it a light oppression: as the people of their charge are mostly Christians, the sums were cheerfully raised by voluntary contribution.

—Several of my Assistants arrived from the Burman side; having eluded the grasp of their pursuers, who were sent by the Governor of Bassein to apprehend them. They left their homes in the night and made their way through the jungles of this place, where they expected

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to find me, as I had appointed a meeting here some four months ago.

— Baptized eleven in the morning, from a neighbouring village. In the afternoon, lectured my Assistants, from Titus i. 6—12. At sun-set held a meeting; and nineteen asked for Baptism, who have come in during the day from villages near.

— *Sabbath.* After Morning Service, baptized nineteen. A more solemn company of Karens I never saw together.

— Baptized nine at noon, from the Burman side and distant villages to the south in this province. One of the number is a brother of Bléh Poh. During his examination, I inquired whether he would be able to endure persecution, and, if necessary, suffer death, or whether he would deny his Lord? He hesitated, and rather thought he should not do as Peter did. He raised up his head, the great tears rolling down his sable cheeks, and said, "I think, Teacher, I shall not deny the Lord—if He gives me grace—I can say no more!"

It has fallen to my lot to baptize more than 400 Karens since I have been in the land; but never have I enjoyed so delightful and satisfactory baptismal seasons as during the last few days.

— Baptized fifteen this morning, soon after midnight. After the Assistants and people had left us last evening, I retired to my berth, being fatigued and exhausted.

On the 5th of January, 1842, Mr. Abbott left Sandoway, with a view of visiting them again. He was absent thirty-one days, and baptized 275 persons; most, if not all, of whom were the fruits of the ministry of Native Assistants. In addition to which, four were baptized a few days after his return, being persons who had failed to meet him as they had expected, and had followed him to his home—making in all 279. On one occasion he administered the Lord's Supper to more than 100 communicants.

*Rangoon:* the chief sea-port; 670 miles S E of Calcutta: inhab. 40,000—1813; renewed, 1830—1 *Nat. Preacher*; 4 *Nat. As.*—P. 148.

*Maube:* among the Karens: several Native Preachers and Assistants—P. 148.

*Pantanau:* several Native Assistants.

At these Stations there are 10 or 15 Native Assistants, who labour at several Out-Stations.

Several Assistants were sent by Mr. Abbott to visit the Rangoon Stations the past year, who returned with gratifying reports of the progress of the Gospel among the Karens. Several thousand Tracts have been distributed.

Of the Karens baptized, as reported by Mr. Abbott, five were from Rangoon, and 102 from Bassein and the vicinity. The Karens have suffered much persecution, especially in the neighbourhood of Bassein, but have been of late more free from molestation. The number of Communicants reported in this Mission was 398. [Report.

*Ava:* the ancient capital of the Empire: on the Irrawaddy, about 700 miles from its mouth: inhab. 400,000—1822; suspended, 1829; resumed, 1833—1 *Nat. Preacher*—Communicants, 19—P. 148.

Mr. Kincaid reports, in general, of the Ava Station, with which he has frequent communication, that the "aspect of things is more favourable than heretofore."

*Tavoy,* with 6 Out-Stations: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—Jonathan Wade, Francis Mason, C. Bennett; 10 *Nat. As.*—Communicants, 492—Schools, 11; Scholars not reported—P. 148.

The principal labour at Tavoy, in addition to preaching and school-teaching, has been the revision of the Testament in Sgau Karen by Mr. Mason, and the translation of Corinthians by Mr. Wade. Mr. Mason has also devoted some time to the preparation of the first number of a Religious Newspaper for the Karens, consisting of articles of intelligence in relation to the progress of the Gospel, and Letters on various topics from Karens; with remarks thereon when necessary, correcting their erroneous ideas or practices, or giving them instruction, as the case required. [Report.

There is no people, short of "the isles of the sea," that afford the encouragement to labour which the Karens do;—no nation that, with Christian effort and the blessing of God, would so soon become a Christian Nation.

It is to be feared that the magnitude of the work is not properly appreciated; and that the little success at the commencement has led some to reach the end in imagination, without treading the weary steps that lie between.

[Mr. Mason.

*Mergui,* with 9 Out-Stations: 6 miles from the mouth of the Tenasserim—1829—L. Ingalls, D. L. Brayton: 10 *Nat. As.*—Communicants, 181—Schools, 5; Scholars, 24—Pp. 148, 149.

The Missionaries divide their time between Mergui and the Out-Stations, the dry season being spent in the interior, and along the banks of the Tenasserim. The condition of the Stations generally is prosperous, particularly Kabin and Mazau, which are rapidly increasing in efficiency. The Annual Meeting of

the Association was held in January, at Kabin; on which occasion about 120 participated in the celebration of the Lord's Supper. The Pegu Karen department is growing in interest, though greatly in need of books.

The attention of the Mussulman part of the population, about 500, is gratifying. Less interest is manifested by the Burmans. [*Report.*]

*Ramree*: in Arracan, a district containing 300,000 inhabitants—G. S. Comstock, L. Stilson: 4 *Nat. As.*—Scholars 14—P. 149.

Arracan is situated on the eastern shore of the Bay of Bengal, extending from about the sixteenth to the twentieth degree of north latitude, with an average width of above fifty miles, being wide at the northern extremity, and very narrow at the southern. It is bounded by the province of Chittagong on the north, by the Burman Empire on the east, and by the Bay of Bengal on the south and west. The province is divided into four districts—Sandoway, Ramree, Aeng, and Akyab. Sandoway is on the south; and Aeng is central, bordering on Burmah, between Akyab and Ramree. Our Missionary Stations are at Sandoway, Ramree, and Akyab. [*Board.*]

In our preaching, as also in our books, terms are applied to God, Heaven, &c., which the heathen have been accustomed to apply to Gandama, Nigban, &c.; and they hastily conclude that God and Gandama are the same, with different names; that Heaven is Nigban, and that the religion of Christ varies but little from that of Gandama. They frequently say that Christ can save those who obey Him, and so others: this Gandama can do; therefore the two religions are in effect the same. Where the people gather their ideas from Tracts alone, they are very apt to affix their heathen ideas to words which we use in a Christian sense; and thus fail to perceive the peculiarities and excellencies of Christianity. It is only by much investigation and discussion that these heathen can be made to understand precisely what the religion of Christ is, and why it is specially adapted to their wants. Tracts are useful; and in such places as this, where a Missionary can seldom come, are the principal means that can be employed to spread a knowledge of the Truth among the people. Still, where a preacher can go to explain and enforce the truths contained in the Tracts, they may reasonably be expected to do far more good than they would otherwise do.

The more I go among the people, the stronger is my conviction that a knowledge of the Truth is rapidly spreading over this whole province. This evening I baptized the first convert at Ramree. He is a Mussulman, who has been an attentive bearer of the Gospel ever since we came here; and for a year or two past we have hoped that he was a Christian. Nearly a year

since he applied for baptism. For some time after that he kept away from us entirely, and discontinued prayer and every other Christian duty. Still, his convictions were so decided, that he could not rest out of Christ; and for about three months past he has been regular in attendance on the Means of Grace, and become far more determined on the Lord's side. We did not, therefore, hesitate to grant his request for baptism. As soon as it became known in town that he was to be baptized, the Mussulman population, and indeed half the town, were in great commotion. [*Mr. Comstock.*]

*Akyab*: an Island in the Arracan River: 450 miles SSE. of Serampore: inhabitants, 16,000—Eugenio Kincaid: 2 *Nat. As.*—P. 149.

At Akyab a baptism has occasioned much opposition, which was not wholly allayed at our last dates. Still, there are numerous visitors at the Mission House, especially from the interior and the mountains, whose inhabitants are literally asking for the words of Eternal Life. Mrs. Kincaid's School numbers 24, of whom 10 are girls. A substantial building, 45 feet by 30, with out-buildings and land adjacent, of the value of 700 to 800 rupees, has been presented to this Station by the Commissioner; and serves both for school-house and chapel. [*Report.*]

Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the King was much displeased at the great increase of the number who believe in the "White Book," and of those who are becoming "Paramats." Many were taken up and confined; but when it was ascertained that there were 6000 or 8000 of these two classes, the King put a stop to all further persecution, and inquired into the cause of this defection from Buddhism. By the "White Books" are meant the Christian Scriptures, which, in 1837, were in the hands of people in Ava, Umerapura, and Sagaing. Then there was in Ava a Church of 20 members, and between 50 and 60 inquirers; several of whom were among the first families in that city, who professed to believe the Gospel. Beside this, a large number, in secret, were instructed by the Tracts and Books which they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the "Paramats" is meant, a class of metaphysicians, which arose about 40 years ago in Ava. Ko San, the founder of this sect, together with about 50 of his followers, suffered death for adherence to their principles, by order of the grandfather of the present King. They regard all the sacred books, except one (the A-be-dema), as a compilation of fables and allegories. The "Paramats" read most eagerly the Tracts and Books we distribute; so that a revolution for the better was

*American Baptist Missions*—gradually taking place in their views. About a year since a royal order was issued to extirpate the "White-Book" religion from the empire—so the Brahmins say; and several Burmans from Ava report the same. It was about this time that the Karens, in the country around Bassein, Pantanan, and Rangoon, were visited with such severity.

—Ko Too-a was baptized this evening, in the presence of a large assembly, probably five hundred. For nine years he was a priest: the last three years he passed in the Queen's Monastery, where there are usually 500 monks. In this celebrated monastery he, with about twenty others, were in the habit of using cocoanuts for their pillows: at the slightest turn or motion the head would slip from the cocoa-nut; and this was a signal to resume their studies, at whatever time of night it might be. He is a man of superior understanding, and a first-rate Burman Scholar, and I shall be much disappointed if he does not become a preacher of the everlasting Gospel: he has a depth of feeling, and a tenderness of heart, which seem to point him out for usefulness.

A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened, that they have abandoned the pagodas, idols, and priests.

—Had a long conversation with a Mountain Chief from the hills 150 miles to the north of this. I told him I had come from a distant country expressly to teach the knowledge of God; and if he would receive me kindly, I would go to his native mountains, and teach him and his people; and, in addition to this, I would instruct them in reading and writing.

—I have just received a very interesting paper from the Mountain Chief. He first gives his own name and title, "Chet-za, the Great Mountain Chief;" then follow the names of thirteen Petty Chiefs, who are his neighbours, with the statement that they and their people, for ages, have been without the knowledge of God and his Law—that they have no books, and therefore can neither read nor write—that, in ancient days, God gave their fathers a good book, written on leather; but being careless, a dog carried it away and destroyed it; and thus the Divine displeasure appeared against them—that they are anxious to know the True God, and be taught the true Book; though no one has ever appeared till now, "bringing the good Book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of boys and girls whom they wish to place in school, if I will come to their mountains.

From time immemorial they have had inter-

course with Burmans, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Buddhism. Like the Karens in Tenasserim and in Burmah, they appear to be looking for the "good Book," which will tell them of the True God.

—The Mountain Chief, with eight of his people, has come from his native wilds and called on me to-day. I told him I had received his paper, containing a list of 373 names of boys and girls whom he wished to have educated. He wanted to know if I would visit them when the rains were over. I told him it was my intention to do so. He said he would have bamboos and straw collected for constructing such buildings as I wanted; and he would be at all the expense.

—Opposition is as great as ever; and all our inquirers appear to have come to a stand. More or less of them, however, call every evening; so that we still hope more souls will be brought into the glorious liberty of the Gospel.

Those who had been baptized, and those who were inquirers, were thrust out of the pale of society. I have seen several who have been stabbed, or cut down with an axe, while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were worn out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away. We have more or less visitors at the house daily; but they are mostly people from the country. There are many in the town who keep the books we have given them, and read, although ridiculed and treated as heretics; so we still have hope that God has some people here to be gathered into the fold of Christ.

[*Mr. Kincaid.*]

*Sandoway*: E. L. Abbott: 19 *Nat. As.*; and 2 *Nat. As.* on Cheduba Island.

Mr. Abbott's School of Native Assistants numbered 19, and another school 21: other applicants were rejected for want of funds. A school of 13 is taught, by a Native, at Kyook Phyo. The Mission has been much afflicted with sickness. The last season was unusually unhealthy in India; and one-third of the foreign residents in Arracan died.

[*Report.*]

We have been in Sandoway one year—have experienced much of the goodness of our Heavenly Father. Surrounded by disease and death, we have had very good health. Eight Karens have died on our compound during the year; and the cholera has swept away one-eighth of the inhabitants of the land in three months. "Eastern Golgotha" is a term not inapplied to Arracan.

More than 6000 books have been distributed among the Karen Christians of this province



and Burmah, consisting of the "Evangelists, Tracts, Hymns, Books," &c.; and these "White Books" have cost the disciples around Bassein nearly 1200 rupees. I have seen all the Assistants in Burmah, with one exception; and given them such counsel as the trying circumstances which surround them seem to demand.

One hundred and eighty-four have been baptized. All these are dispersed among a Christian population in this province and in Burmah. At Megezzin, in this province, five days south of Sandoway, is a Church of 44 members. At Bombee, one day farther south still, is another Church of 30 members. At Sandoway there are three baptized; and from Rangoon, five. The remaining 102 reside in 36 small villages in the vicinity of Bassein. They are principally the leading men of their respective villages, who have come over and received baptism on this side the frontier. There are several other villages decidedly Christian; but the exact number I have not satisfactorily ascertained.

Before the persecution, they had Worship on the Sabbath in some convenient place, where all the village assembled. Since the jealousy of the Government has been aroused, they have been obliged to assemble in small companies: sometimes in the night, when their enemies are asleep, they stealthily meet to worship God. The principal officers of Government at Bassein are divided in counsel relative to the Karen Christians. Some are for severe measures; others are inclined to tolerate the "new religion," fearing the Karens will emigrate to this province in a body. [Mr. Abbott.]

#### ASSAM.

*Jypore*: also written *Jaipur*—1839—O. T. Cutter, *Printer*—Pp. 150, 151.

Assam is a province under British authority, lying between Bengal and Thibet, 700 miles in length by 70 in breadth, intersected by the Brahmaputra and several other rivers. Our Mission is established in Upper Assam, supposed to be a healthy region, and one which has recently assumed some importance from the introduction of the tea-plant, which is now being cultivated successfully and to a considerable extent. *Jypore* is three days' journey above *Sibsagore*, on the banks of the *Dihing*.

[Board.]

The ordinary labours of the Mission have been interrupted by sickness. Two interesting cases of conversion are nevertheless reported, and others of serious inquiry. The Schools are as reported in former years.

The amount of printing has been small, owing chiefly to sickness and the absence of Mr. Brown. The Gospel by Matthew, in Assamese, has been printed in an edition of 2000 copies; also 9000 copies of Tracts, including Worcester's Primer in Naga, and two Shyan

Tracts. A large number of Tracts have been distributed. [Report.]

*Nowgong*—1841—Miles Bronson—Pp. 151, 152.

*Nowgong* is in Central Assam, and is the Government Station of a province of the same name.

—To-day, at 3 o'clock P.M., I reached the Zillah Station of *Nowgong*. The last three days we have been tracing the serpentine *Kullung*, enjoying the most delightful scenery; nearly the whole course of the river being studded on either side with beautiful villages, embowered with beautiful trees. It may be said to be one continued village, the whole distance. The population, I am told, extends into the interior, and is very dense. The work of preaching the Gospel in all these villages is arduous.

—Having succeeded in purchasing a bungalow and grounds for the Mission Premises, I shall be able to save nearly all the present cold season for travelling over the country.

—This being the last day of the *Doorgah Poojah*, the crowd, which has been gathering for several days preceding, is very great. It has been got up and carried forward principally by the Bengalee Residents attached to the Court. The noise and parade, for the last three days, have been distressing. Taking a few Tracts, I seated myself near the spot where the largest crowd was gathered, and commenced conversation with a few on the folly of the worship of idols. Soon I had the largest congregation I ever addressed, and spoke, as long as I was able, on the sin of worshipping any except the Maker of all things. My congregation continued to increase until the last, even although it was the time of throwing the idol into the river. [Mr. Bronson.]

*Sibsagore*—1841—Nathan Brown, C. Barker.

There have been distributed between eight and nine hundred Tracts in the Assamese, Bengalee, and Hindostanee Languages: among them were a few Gospels of Matthew, Mark, Luke, and John.

The population of this district has been estimated at 700,000. I believe this to be not far from the truth. These are settled in the southern and western parts of the district; not near to the Brahmaputra, or near to the hills; but in a central position, and about an equal distance from both.

*Jorhath* is nine miles inland, on a small river, and contiguous to this thickly-settled portion of the district, and in my opinion affords the best Missionary Station, in this respect, of any one in the district, if not in Upper Assam. There is no European residing here now. *Sibsagore* has 4000 inhabitants. It is near the tea-plantation, and will doubtless con-

*American Baptist Missions—*

tinue to increase rapidly. It is now, in many respects, more promising than Jorhath. It has the advantage of a physician, and the principal civil and military operations of the district.

Debrugur, on the Brahmaputra, is a delightfully pleasant, and I think a healthful place. It commands a fine view of the snowy moun-

tains. Should Muttack be made a Missionary field, this would be the spot for the Missionary to locate himself. It is only one day's journey, by boat, above the mouth of the Dehing, but is accessible by large boats. Jypore, from the same point, is six days' journey. Muttack is low, and to a great extent uncleared.

[*Mr. Barker's Journal.*]

## AMERICAN BOARD OF MISSIONS.

*Canton*—Elijah C. Bridgman, D.D.—David Abeel, D.D., Peter Parker, M.D., Dyer Ball, M.D.—*Macao*—1830—Samuel Wells Williams, *Printer*—Pp. 152, 153; and see, at pp. 416, 417, a Letter from Dr. Bridgman on the "Prospects in China."

Mr. Williams, writing from Macao on the 28th of April 1842, says—

Mr. Abeel and Mr. Boone have been well received at Amoy: they have obtained a commodious house; and Mr. Boone is expected down shortly to take his family up. They have instituted a Service on the Sabbath, and have distributed many books. The dialect spoken there is much like that which they had already learned. Mr. Milne found himself well received at Chusan; and we do not expect him to return to Macao, if his health keeps good.

The opportunities for the distribution of books, where they can be accompanied with instruction, are rapidly enlarging. I suppose more people than are to be found in the State of New York have been opened to our labours within a year. A dozen persons would find ample scope for their labours at Ningpo now; and it is desirable at least that some books should be given away, even if nothing permanent be done in the way of establishing a Mission there.

The following extracts are taken from Mr. Abeel's Journal:—

Notwithstanding the unfavourable site of the place, Hong-Kong is now making the most rapid improvement. Dwellings, warehouses, roads, bridges, wharfs, and rows of native mat-shops, have appeared, as by magic. All seem inspired with the fullest confidence that it is destined soon to become a most flourishing commercial mart. Several Missionaries are making arrangements to remove hither. The French Roman Catholics, with characteristic energy, have already procured lands, and determined on erecting spacious buildings.

On Thursday the 24th of February we entered one of the passages leading to Amoy, and ran up to the anchorage in a very short time. The entrance from the sea is between islands; ten or twelve of which stretch across irregularly between the northern and southern points of the main land. The water is sufficient for any ships, at any tide. Its rise is 18 or 20 feet. Amoy is situated about six miles

from the entrance. The town of Amoy is almost hid, as you approach it, by the intervention of Kolongsoo, around which the foreign ships are anchored, and which is at present occupied by the English Troops. Here we landed. Our Letter to Major Cowper, and Mr. Boone's acquaintance with Mrs. Cowper, were sufficient guarantees to a favourable reception. Our expectations were fully equalled; and from them and all the officers of the Station we have uniformly received the kindest attention. Major Cowper shewed us a number of houses, from which he allowed us to make a choice. The best of them had been stripped of the doors and windows. We made choice of a house within the sentry-lines, which required the least repairs and is farthest from the most noisy part of the barracks. The house consists of a centre room of tolerable dimensions, with a narrow chamber on each side running to the same depth. There is a small, independent, projecting building on each side of the door as you enter the house, and several rooms for servants in a long narrow structure on one side of the dwelling. This is one of the most common plans of building in China for men of some property.

— Had an interesting conversation this morning with two intelligent men; to one of whom I had given the New Testament before. He had read part of it with understanding: they both appeared to drink in the Truth; but were surprised at what confounds all their countrymen—that God can be worshipped without incense or offerings, or any expenditure of money.

At present, every thing is in disorder. The Municipal Authorities have fled. The trade is in a great measure suspended. Multitudes have left the place. The most daring and rapacious robbers abound. They even steal men and women, and submit them to torture until a sufficient ransom is obtained. The very boats are robbed in the day-time, as they come over to the market on this island to trade. Some check has been put to these intolerable evils by one of the ships of war anchoring between this place and Amoy.

According to Chinese authority, the Island of Amoy is nearly ten miles in length and of irregular breadth. It contains a number of large villages.

— Every day we have applications for Christian books. The market held every morning, a few steps from our door, gathers a number of

people together, and gives the opportunity of speaking at times to advantage. We are often occupied in listening to their complaints, translating their petitions, and preventing impositions. They say our coming has been of great service to them. They tell us such falsehoods at times, that we are tempted to turn a deaf ear to all their complaints.

— This evening we opened our house for Religious Service for the soldiers. One of the sergeants appeared pious, and induced several of his company to attend with him. There is probably not a regiment in which there are not some pious officers and men. This one is principally composed of Irish Catholics; and the proportion of good men is less than ordinary.

At Ningpo, where the Chinese attacked the English, and where five or six hundred were killed, each soldier had about five dollars in his pocket, and a lump of opium. Thus was their courage screwed up by extra stimulants to this daring but fatal attempt.

— To-day, we made our first visit to Amoy. The old impression was revived—"multitudo, multitudo." We passed up nearly half a mile through the junks before landing. We were struck by the encroachment of the houses upon the sea. Economy of room is the predominant feature. We passed through parts of a few streets before reaching the house of our conductor. They appeared like those in Canton; narrow, damp, and lined with shops. On the landing, a crowd began to assemble, which increased until we entered the house. Our friend led us to a shabby-looking establishment, but prepared a sumptuous dinner for us. It was a gratification to meet a number of respectable persons here, who had been attracted by curiosity, and to whom we had the privilege to make known the Unity of the Godhead and the greatness of His love to all nations of men.

— This morning, my fellow-labourer left me for Macao. A passage was offered him; and, as it is just the time that he proposed returning, it was gladly accepted. He hopes soon to return with Mrs. Boone and children, if permitted, to take up his permanent abode here or at Amoy. At the request of Major Cowper, I commenced an English Service for the Protestant Troops. A house has been fitted up for the purpose. This, with two other meetings, one for the Chinese, and the other for the more serious soldiers, keeps me engaged on the Sabbath.

— I have lately had some sad specimens of falsehood and dishonesty. Soon after our arrival, a man made his appearance, who professed to be a near relative and guardian of the owners of the house in which we live. A little boy was presented by him as the joint proprietor with his mother, the father and husband having

been lost at sea. He said that the family were now in very straitened circumstances, having not only lost their house, but about 1400 dollars which had been taken by robbers from under the floor, where they had concealed it. We took pains to inquire into the truth of his story, and were led to believe it. Mr. Boone and myself thought it right to allow a small rent for the house, and accordingly gave the man a few dollars to be repeated monthly. The next month he made his appearance; but our boy, who had always appeared to us peculiarly frank and honest for a heathen, suggested the propriety of inquiring whether the money was ever given to those for whom it was professedly received. He said he knew the parties, and would go himself to the owners of the house. He returned with the information that the man who had received the money, though a relation, had deceived me and defrauded the woman. A lad was then sent by the family, whom our boy and others present recognised, and the money was given to him. A day or two afterward, the cook came privately and whispered to me that our honest boy had actually made the lad give him one-half of the money, for preventing it from falling into improper hands. When the whole truth was developed, it appears that the boy had given this very cook and my teacher a part of the sum to bribe them into silence.

Mr. Williams wrote the Letter from which the following extracts are taken, on the 3d of September, but before the Treaty of Peace was known to have been concluded.

Affairs are, in this part of the empire, quiet as can be wished, so far as trade is concerned. Canton has not been more quiet since December 1838. Trade goes on there with the greatest facility. At Whampoa, the opium trade is conducted without any obstacle. The Chinese Authorities have given up all controul of the river below Whampoa since the destruction of the Bogue Forts, and ships can go up and down as they please. The amount of opium is about the same as three years ago; but the trade is now conducted very differently, is in more hands, and carried on in a more reckless manner. It is, I believe, not so profitable as before. At Macao the drug is smoked, without the least fear, in public shops: at Hong-Kong it is as free as it is at Singapore, but it is not yet farmed out. Since the spasmodic effort of Lin to throw off this incubus, the Government have ceased all efforts and let the people do pretty much as they please; now and then exacting a fee, to shew that their attention was not altogether diverted from the subject. It is working out all the evils that its noxious nature can do.

*American Board of Missions—*

Dr. Cumming is making a very favourable commencement in his practice at Amoy. The people appear to entertain the highest regard for those who have come there to do them good. All were, however, poorly in regard to health; and Mr. Abeel attempted to go to Chusan, but was driven back.

God is doing His strange work here. Would that the Church was ready to help him with her men and her means! He has opened China; and the Pope is availing himself of the opportunities presented. Six Priests arrived last month; and their Stations are to be at new places. The building of their Chapel and School at Hong-Kong is advancing. It will cost, it is said, 26,000, at least 20,000 dollars—more than your Mission to China has cost from the beginning. They have twenty men to our one; but I trust God is with the unit. We have good hopes that one of Mr. Brown's scholars has passed from death unto life.

Mr. Bridgman was at Hong-Kong, getting a house in readiness, preparatory to removing thither from Macao. All the Protestant Missionaries seem to be about to remove from Macao to that place.

*Bankok*—1831—Charles Robinson, Stephen Johnson, Dan. B. Bradley, M.D., Jesse Caswell, Asa Hemenway, Lyman B. Peet: Mary E. Pierce. Mrs. Johnson was removed by death on the 1st of July 1841. Mr. and Mrs. Jones arrived at this Station during the same month. Rev. H. S. G. French departed this life on the 14th of February 1842. Mrs. Benham's state of health has made it necessary for her to return to the United States—Pp. 153—156, 272, 392, 556.

Mr. Hemenway has been occupied in acquiring a knowledge of Siamese. Miss Pierce has under her care a few Siamese Girls, to whom she gives daily instruction. Mr. Peet commenced his Boarding School for Chinese Boys in April 1841. His school had increased to twelve; and the prospect was, that he might have any desirable number. Dr. Bradley has divided his time between Medical Practice and the work of preaching and distributing Tracts and Books. He has also spent a portion of time on a medical book for the King's Physicians, and in efforts to introduce and perpetuate vaccination. In this he has but partially succeeded.

As the religious notions of the Siamese are very intimately connected with their opinions on astronomy and other sciences, some pains have been taken to give them correct knowledge on these subjects, and with some success. Mr. Johnson is also connected with the Chinese Department of the Mission; but the state of

his health greatly interrupts and limits his labours.

The Mission have commenced preparing and printing a Series of Juvenile Tracts. Owing to a deficiency of funds, the operation of the Press was suspended for a number of months. [Board.

The number of octavo pages of Tracts and of portions of Scripture printed the past year is 1,143,000; and from the commencement of the Mission, 4,365,960. Of Siamese Tracts and portions of Scripture there have been distributed the past year, 24,160 copies; and there now remain in the depository 23,595 volumes.

Eternity alone can disclose to us the results of Tract Distribution in Siam. We have abundant evidence that, through the medium of Tracts, some knowledge of Divine Truth has been very widely dispersed among the millions by whom we are surrounded; and that through them the public mind has been in some measure awakened to the Gospel.

Mr. Robinson has translated the Books of Genesis, Daniel, and the Gospel of Matthew. The Gospels of Mark, Luke, and John, the Acts of the Apostles, the Epistle to the Colossians, and the three Epistles of John, had been previously translated. Mr. Robinson has continued the religious exercises at the Floating-house on the Sabbath. The congregation has consisted mainly of individuals in the employ of the Mission; usually, however, from five to fifteen others have been present. Some have evinced a desire to embrace the Truth as it is in Jesus. Mr. Robinson has been in the habit of daily distributing Tracts at his house in the forenoon. At his daily family-worship in Siamese he makes the religious instruction of his household prominent. By vote of the Mission he is now superintending the erection of a Chapel on the Mission Premises.

Mr. Peet daily, morning and evening, assembles his school. In the forenoon, the children read Christian books in Chinese; and in the afternoon, native authors. They are making encouraging progress in their studies. Sacred music in Chinese is an exercise of which they are very fond. Every Sabbath Morning Mr. Peet conducts Public Worship in Chinese: his congregation mainly consists of the school and those in his employ, numbering upward of 20 individuals.

With but few exceptions, Dr. Bradley has pursued his work of preaching at the Tract House every Sabbath and three times during the week, in connection with Tract Distribution. In these labours he is becoming more and more interested. His morning family devotions have usually been attended by those connected with his own family and those employed in the printing-office, to whose spiritual good he daily devotes much attention. During most of the year he has held a Prayer Meeting

on Sabbath Morning with such of the workmen and inmates as were disposed to attend. Usually, from four to eight have been present; a majority of whom have been accustomed to lead in prayer.

For converting the nations to Christ, men of apostolic spirit must go forth into all lands; and by them the Gospel must be preached, and preached orally, before the world can be converted to Christ. Schools, Seminaries, and Tract Distribution, are very important in their place; but they should be regarded as subsidiary to the public and oral preaching of the everlasting Gospel. If Missionaries of the Church depend mainly or principally on any other means for the conversion of the world, they will be disappointed.

The Chinese in Siam are peculiarly encouraging. Their children, comparatively speaking, are highly accessible to Christian influence. There is little reason to doubt but most of the Chinese Schools in this city might be brought under Christian influence and religious instruction, during the week and on the Sabbath, by paying the salaries of their Teachers, in whole or in part, averaging probably about six dollars a month. Could we preach in Chinese with ease and fluency, there is much reason to believe that respectable congregations might, ere long, be collected. The Chinese here are much less enalaved to the Government, to the nobility, and to the established religion of this kingdom, than are the Siamese themselves. The larger portion of the population of this city has generally been supposed to be Chinese; and it is increasing from year to year, by an immense immigration from China. Already the Chinese population in Siam is thought to be 500,000.

The Papists evidently regard the Chinese here as presenting an important and promising field of Missionary Effort, from the fact of their neglecting the Siamese and vigorously prosecuting their labours among the Chinese population. A multitude of this people have already joined them. [*Missionaries.*]

Four Chinese had passed a satisfactory examination, and were to have been baptized; but a fear of persecution deterred them.

I have five interesting Boys employed in folding and stitching Tracts five hours in the day, and three hours in study. A large part of the time for study is spent in committing to memory hymns and portions of Scripture in Siamese. Every morning I hear them recite their lessons, and instruct them in singing. They have all good voices.

— A man called, who was a Priest when I

arrived in Bangkok. While a Priest, he read all our books. He is remarkable for his memory. Some days since I gave him *The Golden Balance*, a comparison of the Christian and Buddhist Religions, published by the Baptist Mission. To-day, after hearing him give a very full and accurate account of that Tract, I requested him to say distinctly, in the presence of my Teacher, which he believed to be the true religion. He replied, "The Christian Religion is true; and the Siamese Religion is false." He evidently has an awakened conscience, but is not ready publicly to renounce his old belief.

— This evening, Sabbath, while engaged in catechizing the inmates of my family, we were interrupted by a visit from a son of the King, with a retinue of about twenty-five servants. He has visited me some three or four times before. He came, as he said, to have me exhibit the pneumatical and magnetic apparatus to some of his servants who had not seen it. I told him, that, as it was the Sabbath, I could not comply with his request; but that, if he was willing, I would spend a short time in explaining to him and his servants the Christian Religion. He assented; and directed his servants to listen. I then preached for about fifteen minutes, declaring the existence of one living, omnipotent, and omnipresent God; the creation and fall of man; the incarnation, sufferings and death, resurrection and ascension of the Lord Jesus Christ, as constituting the only ground of hope for fallen man. At the close, several questions were proposed. One inquired, Whether Jesus would save a person who was already in hell? Another, Whether, if a man should believe in Jesus after having sinned many years, his past sins would be forgiven?

— The Prince, mentioned above, visited me again, and requested a full set of our Tracts for his Father-in-law; who, he said, could not visit me, as he is a man of high rank. His request was of course complied with. [*Mr. Caswell.*]

*Singapore* — Alfred North, *Printer*. Dr. Ball has removed to the Canton Mission—Pp. 156, 157.

Mr. North is still at Singapore, and has charge of the Seminary for Boys. That Institution is interesting in itself; and all that know any thing about it appear to think it ought in some way to be kept in existence. Perhaps some way may be found to keep it in operation, even should the Board retire wholly from this field. The Committee, in pursuing measures for the relinquishment of the Station, endeavour to prevent any unnecessary sacrifice of good already accomplished. [*Board.*]

## AMERICAN PRESBYTERIAN MISSION.

*Bankok*—W. P. Buell—P. 157.

Mr. Buell has been occupied with the study of the Siamese Language, but has been able also to distribute many copies of the Scriptures and Religious Tracts. He has continued to reside in Bankok, which affords an important field of Missionary Labour.

[*Board.*]

The door for disseminating Religious 'Truth among this people is open. They are not only willing, but anxious, to receive Christian Books; and being a reading people, we may expect that in most cases they will be read. When a book is presented, they open it in your presence, and immediately commence reading it. Here, then, God, in his providence, says to the Church, *In the morning sow thy seed, and in the evening withhold not thine hand.*

Those who engage in this work must expect a severe trial of their faith and patience. It is impossible to pass through the land without seeing almost every town, village, and cluster of houses, furnished with a Heathen Temple, whose lofty spires point to heaven, as if in defiance of all its laws. Each Temple abounds with Priests, whose lives are devoted to propagating Atheism under another name. As the Missionary sees the people wholly given to idolatry, his spirit, like Paul's, is stirred in him; and, unable to remove the evil, he is tempted to stagger for a time at the mysterious designs of God: hence the need of faith in his perfect integrity and promises to accomplish all that he hath spoken. There is need of patience too; for this people are slow, inquisitive, and calculating.

The voice of no living Minister is lifted up to break the awful and reigning silence of idolatry—to dissipate the darkness which beclouds the mind—to exhibit the character of the True God—to shew the evils of sin and its consequences—to point to the joys of Heaven, and the miseries of Hell—and then to Christ as the *only Name* by which Heaven can be secured.

Dear Reader, what say you to these solemn truths? Can you come to the relief of this dying people? Can you come soon? Soon either you, or they, or both, may be in the grave—nay, at the bar of God.

[*Mr. Buell.*]

*Singapore*—1837—Thomas L. M'Bryde, Walter M. Lowrie: James C. Hepburn, M.D.; Richard Cole, *Printer*; Elam Appling, Tan Kwang, *Nat. As.* Mr. Lowrie sailed from New York on the 19th of January 1841. Dr. and Mrs. Hepburn reached Singapore in July 1841—Pp. 157, 392; and see p. 50 of our present Volume.

In view of the unsettled state of public affairs

in China, and the probable openings for Missionary efforts at places not heretofore accessible, the Executive Committee authorised their Missionaries at Singapore, conditionally, to change the location of the Chinese Mission, and to occupy some post nearer China Proper. Whether Hong-Kong will be eligible, time must shew.

Dr. Hepburn was appointed to the Siam Mission, but with the discretionary power of remaining at Singapore, if it should be deemed expedient. Mr. Richard Cole has acquired a knowledge of type-founding from the Chinese Matrices: he will be ready, when the remainder of the Matrices are received from Paris, with such facilities for Chinese printing as encourage good expectations as to the usefulness and efficiency of his labours.

The Missionaries at Singapore have been chiefly employed in studying the Chinese and Malay Languages, conducting a Chinese Service through a Native Assistant, and supporting a Boarding School of ten Chinese Boys; a number which could be largely increased if the Mission were furnished with larger pecuniary means. The Missionaries are encouraged with the prospect before them; and the Committee deem it important to continue and strengthen the Station at Singapore, until the way is open for occupying a post in China Proper, or nearer that great field of Missionary Labour. A large Chinese population is also accessible in Siam.

[*Board.*]

We are all getting on pretty well; that is, we are a great deal better than we might be, thanks to the kindness of God! We have, however, sent Brother M'Bryde off, on a little voyage for his health. He started last Saturday with Mr. Abeel, for Borneo, expecting to return in a few weeks. We thought the best thing that could be done was to avail ourselves of the excellent company and skill of our dear Brother Abeel. We trust he will return much benefitted.

I have not had many sick persons to treat. The Chinese are much prejudiced against European Physicians. I sometimes think I should be more useful, at least for the present, if I took the whole charge of the School. I am now studying Malay. I find it rather easy, and am making some progress in it: most of my time is occupied with it. I teach the Boys one hour in the morning: our School is very flourishing, not in number—for we have but nine boys—but in improvement. It requires great labour to teach these boys any thing; but still we are encouraged, as we find it is not altogether in vain.

[*Dr. Hepburn*]

## AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*Macao*—1836—removed from Batavia 1840—J. W. Boone, M.D. Expenses, 467*l.* 10*s.*—Pp. 157, 158; and see, at

p. 50 of our present Volume, some notice of Dr. Boone's movements.

The Rev. Dr. Boone, having acquired the dialect spoken at Amoy and the provinces around it, had been waiting several months for an opportunity of proceeding thence from Macao, which place he left for that purpose in February.

Injudicious as it might be largely to increase the Mission at present, yet the time may not be far distant when the Church, if now wanting in faith, may mourn over the loss of unusual opportunities for good.

Your Committee with much pleasure record the strong testimony given to this Mission by Mr. Vincent Stanton, who had been three years an observer of the people and of Missionary Efforts. In returning to England for a season, Mr. Stanton was for a short time in this country; and, on reaching England, transmitted 1000 dollars toward the support and enlargement of this Mission.

China is now assuming a position of unspeakable interest. Your Committee are credibly informed that the Scriptures, and the Book of Common Prayer, and Religious Tracts, may now be freely circulated among millions—that steps have already been taken by several benevolent Societies for permanent operations at Hong-Kong. The Romanists are already making it their head-quarters. Multitudes of the Chinese are voluntarily opening the way for influences from abroad; and the general apprehension prevails on the spot, that within two years the Tartar Dynasty, which has ruled China with such exclusive sway for two centuries, will be supplanted, and a free intercourse with foreigners be permitted, as in the earlier periods of their history. [Board.]

I have made progress in the Chinese Language, so that I now fancy I can see my way

#### BAPTIST MISSIONARY SOCIETY.

*Akyab*: near the mouth of the Arracan River: this Station has been given up to the American Baptist Missionary Society.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent: one Out-Station—1818—John Johannes, J. C. Fink—Communicants, 13—Pp. 158, 159.

Messrs. Johannes and Fink continue their labours, which are extended to a large portion of the surrounding district. A commodious Place of Worship has been erected, and is well attended. Mr. Johannes preaches in English and Bengalee, both of which are vernacular to him. A great part of his time is given to a School for Roman-Catholic and Bengalee Children, who are taught the elements of secular knowledge, and the doctrines of Christianity.

[Report.]

I have reason to be thankful to the Lord that

pretty clearly. It is greatly to be lamented that we had not some one to assist us in our first efforts. I believe that any one who may come, can, with the assistance which I can now render, learn more in one year than he could in three years, if left alone until he can pick up enough of the colloquial to understand his Chinese Teacher.

I have very little doubt that the English will effect their object; and that three or four of the largest sea-ports will be thrown open to the commerce of the world: and shall the Missionaries be the only ones to stand back? Is this the time, and are these the prospects under which our Committee should draw back, and our young men refuse to come?

The arrogance and presumption of being discouraged in the Missionary Work for want of immediate success has lately been very deeply impressed upon my mind. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such "vile earth and miserable sinners" in his service, rather than be discouraged that we effect so little. That we are permitted to do any thing toward the renovation of a lost world is all of Grace, and claims, and should receive, our most fervent gratitude at all times and under all circumstances.

In reviewing the past year, we have great cause for thankfulness to our Heavenly Father, who has spared our lives, and in some good measure prospered us in our work. I suffer much less than I did at Batavia, and hope that this winter and my proposed visit to Amoy will, with the Divine Blessing, complete my restoration to health. [Dr. Boone.]

I am now able to walk about and go among the Heathen. My labour during the month of May was, as usual, in the town, in the markets, in the chank-bazaar Meeting-house, and in my house, preaching, and distributing Scriptures and Tracts both to Bengalees and Mugs, who were very ready to hear the Word of Life, and very eager to receive Books and Tracts.

During the month of June, I was confined to my room for a fortnight by illness; but as soon as I was able to walk about in the house, I had almost every day Natives coming to my verandah for Books, to whom I addressed the Word of Life and gave Books and Tracts. In distributing the books, I acted according to my established plan; that is, the applicants were made to read first a few lines, and only those who could read were allowed to receive them.

A few young men, Hindoos, also came to me a short time ago. In the course of conversation, I asked them what they had learnt from the Scriptures and Tracts which they had

*Baptist Missionary Society*—received. They, in reply, said, they had read that no man could be saved, but through Jesus Christ, whom God did once send into this world; who is the Son of God; and who had made an atonement for our sins by sacrificing his life and shedding his blood upon the cross; that he had died and had risen again, and ascended to heaven; that he was the Saviour of the world; and that whosoever believed on him would obtain the forgiveness of sins and life everlasting. When I heard these expressions from the lips of Heathens, I felt happy to see that the Scriptures and Tracts which we had given them had been perused, and that they had learnt the fundamental parts of the Christian Doctrine. Let us pray for the out-pouring of the Holy Spirit, the only agent that can convert a poor sinner from the error of his ways.

I asked them whether they believed in the Lord Jesus Christ; but they in reply said, that if they confessed Christ openly, and became Christians, they would not only be exposed to persecution by their neighbours, but that they

would also be deprived of their wives, children, relations, &c., as unclean outcasts. In reply, I told them that they should consider that their souls were of infinite value, and that they should appreciate their salvation and eternal life more than all the comforts of their houses and families, yea more than all the honours and riches of the world; and I added, *What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?*

The Mug Convert gives me and Brother Johannes satisfaction. He labours every day among the Mugs, reading the Scriptures and Tracts, and speaking the Word of Life to them. He also attends at my house every day for two hours, reading the Scriptures; and we both have conference on what we have read, and close it with prayer. By his receiving instruction every day from me, I trust that, by the grace of the Lord, his mind will be drawn more and more toward God, and grow in grace and in the knowledge of our Blessed Redeemer. [Mr. P. 154.]

#### CHURCH MISSIONARY SOCIETY.

The views of the Committee relative to a Mission in China were stated at

P. 105—107 of our present Volume — P. 159.

#### MEDICAL MISSIONARY SOCIETY.

*Macao*—The Missionaries of the American Board give the following account of the labours of Messrs. Hobson and Lockhart:—

The hospital of the Medical Missionary Society, under the care of Doctors Hobson and Lockhart, is the constant resort of the sick and diseased: the names of 2126 patients have been entered on the books of the Institution since the 1st of last July. Christian books,

Sacred Scriptures and Tracts, are always there accessible and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

P. 159; and see, at p. 50 of our present Volume, some notice of proceedings since the cessation of hostilities.

*(The Survey will be continued in the Number for April.)*

## Biography.

### MEMOIR OF SR. FREDERICA WILHELMINA ALBRECHT,

LATE OF THE UNITED-BRETHREN'S LABRADOR MISSION,  
WHO DIED APRIL 23, 1842, IN THE 32D YEAR OF HER AGE.

This brief Memoir, compiled by her husband, Br. Albrecht, presents an affecting picture of the privations and sufferings to which Missionaries in Labrador are exposed in cases of severe illness. Destitute of competent medical aid, and deprived of many of the comforts and alleviations which are to be met with at home, they can do little else than cast themselves on the mercy and faithfulness of the Good Physician, and leave themselves submissively in His hand.

My late dear wife was born September 26, 1810, at Nisacky, where her parents,

Brother and Sister Jung, then resided. Soon after her birth, they were called to



serve the Mission in the Daniah West-Indies, whither she accompanied them, an infant six months old. The preserving care of her Heavenly Guardian was remarkably manifested during this journey. On their arrival at Hamburg, their covered waggon was examined in a very rude manner by the officials, one of whom thrust a pike into all the contents of the waggon, and, among the rest, into the basket containing the child. The parents, engaged at the Custom House, did not immediately observe what was passing; but, on looking round at the waggon, the mother perceived it, and cried out to the man, in alarm—"There's a child in the basket!" Happily, the infant had escaped uninjured, and all further search was put an end to.

In a short paper, written previous to her Confirmation, she says:—

In my fifth year, I was brought back to Europe by a Missionary Couple, and placed in the Institution at Kleinwelke, for the education of children of Missionaries. Here I soon became quite at home, and was very happy. As I grew up and could understand what was said to us in the children's meetings, I enjoyed many blessings from the Lord. On our festival celebrations and prayer-days, I dedicated myself to our Saviour as his property, and besought Him to make me a truly-obedient child and a pleasure to those who had the care of me. A prayer-day during the Passion Season was especially blessed to me: my heart was so deeply impressed with the conviction that my Saviour had died on the cross for my sins also, that I thought that nothing could sever me from Him; but, alas! the happy feeling gradually vanished, and I became more and more indifferent to Him.

June 4th, 1824, I was admitted into the choir of girls. On thus closing the years of my childhood, I reviewed, in the presence of the Lord, the numerous mercies, spiritual and temporal, which he had bestowed upon me, and asked myself what I had rendered to Him in return. Then I was constrained to cry out, with shame and deep compunction—

Lord, I approach Thy mercy-seat,  
And pray Thee to forgive me;  
With contrite heart I Thee entreat,  
Shew pity, and receive me!  
Cast all my sins and trespasses  
Into the ocean of Thy grace,  
And then no more remember!

On the 11th of December 1824, Sr. Albrecht writes—

I had the privilege of being present at the Holy Communion; and the blessing which I received on this occasion has left a deep impression on my heart. Being now about to enter on the preparatory instruction for that Sacred Ordinance, it is my most fervent prayer to our Saviour that I may so improve the opportunity as never to have occasion to look back with regret, and that I may, through His grace, adhere to the covenant into which I am about to enter with Him, till He shall call me to Himself.

Her husband, resuming the narrative, says—

March 1st, 1828, she was received into the Congregation, and shortly afterward entered into the choir of single Sisters. In April 1830, she was engaged as Teacher in the School in which she had so happily passed her childhood. She entered on this office with fear and trembling, under a deep sense of her insufficiency; but, after a nine years' service, she could joyfully thank the Lord for the support and help which He had granted her. She often declared; that this period was the happiest period of her life. She loved and was beloved, and enjoyed good health, till the last two years, when she had occasional attacks of nervous weakness.

In 1839, she received a call to join me in the service of the Labrador Mission. Devoted, as she was, to the Lord's will, the acceptance of a call to Labrador was a matter of considerable self-denial to her, especially as her constitution was but weakly; yet she complied with it in reliance on her Heavenly Guide, whose help she had experienced in time past. We were married on the 21st of April: our hearts were at once united, and we promised each other to keep the prize of our high calling of God in Christ Jesus steadily in view. We set out from Kleinwelke on the 2d of May, accompanied by the good wishes and prayers of many friends. Parting from a place where she had spent nearly the whole of her life and endeared to her by many happy remembrances was heavy, and still heavier was the separation from her dear mother: her heart fainted at the thought that she would see her no more on earth.

We reached Nain on the 21st of August. She now applied herself with great cheerfulness to her new and arduous duties;

and, though she had often to feel that her willingness often outran her strength, she likewise experienced that the Lord can increase strength to them that have no might.

November 18, 1840, she rejoiced in the birth of a son; but her joy was soon changed into mourning, as it pleased the Lord to take our child to Himself after a four-weeks' illness. She was greatly afflicted by this bereavement, and it was some time before she could reconcile herself to the dispensation, and feel that even his chastisements are nought but love. Through the mercy of God, however, her troubled heart was comforted, and peace returned to her bosom.

In September 1841, she began to complain of great internal weakness, accompanied by many alarming symptoms. The disorder baffled all the means which were employed; and a long state of suffering now commenced, in which her faith was put to a severe trial. Her Lord intended to refine her dear-bought soul in the furnace of affliction, and thus prepare it for the heavenly kingdom. In her Diary, she thus expresses herself, on her thirty-first birthday, the last spent in this vale of tears:—"Many tears, both of joy and grief, flowed down my cheeks, as I yesterday evening reviewed the days of the past year. From the beginning to the end, it has been full of afflictive experiences; and, had not Thine hand sustained me, O faithful Saviour! I must have sunk under the pressure. But Thou didst hasten to succour and to strengthen me; so that, at its close, I can utter no voice but that of thanksgiving. Thou hast done to me far better than my deserts: to Thy name be, therefore, praise and glory! I commend myself anew, for the coming year, in which my prospects are but gloomy, to thy further care and guidance. Go Thou before me, Blessed Saviour, on the narrow path; and, through Thy grace, I will follow Thee step for step with childlike resignation; and with a bowed yet joyful heart I commence another year of my pilgrimage. At the same time it is my earnest prayer that Thy views with me may this year be more fully attained. No pain or suffering comes by chance; and my corrupted heart requires the fire of trial to purify it from its dross. May Thy Holy Spirit disclose to me more and more the depths of my own heart! then I shall have sufficient employment with myself. Yea, be not

weary of me, O Lord! I would most gladly be Thy sole property; yet I stand continually in my own light, forgetful that my power and striving can do nothing."

At the commencement of the year 1842 it seemed as if the disorder had taken a favourable turn, and the prospect of being restored to activity filled her heart with joy; as she was often exceedingly distressed to see her Sisters overwhelmed with work, while she was obliged to lie inactive—an addition to their cares and burdens. Frequently would she ejaculate, "Help them, O my Saviour, and have pity on Thy poor child!"

The apparent improvement was, alas! of no long continuance. In the latter half of January she grew evidently worse, and became impressed with the conviction that the Lord would take her to Himself. Her whole soul was now occupied with the joyful prospect of a speedy release from the groaning tabernacle. On my remarking to her, that it seemed as if her illness would be the means of her consummation, and asking what was the ground of her hope, she said—"Believe me, our Saviour is preparing me in stillness: I am greatly blessed: I feel His peace, and rejoice in prospect of my dissolution; but the idea of separation from you pierces me to the heart. Dear Saviour, do Thou Thyself loose this tie! Pray for me, that my sufferings may not be protracted, and that my faith may endure to the end."

Resigned, as she was, to the Lord's will, she gladly gave in to the hope, excited on any abatement of the malady, of being spared to me yet longer. But the Lord had otherwise determined. On the 11th of April she was seized with spasms, and looked forward with composure to her summons home. She took an affecting farewell of the Sisters, thanking them for all the love which they had shewn her; and then asked me, with a feeble voice, whether I thought that our Saviour would now take her to Himself. On my replying in the affirmative, she said—"So do I, and I feel His peace."

The spasms ceased in the evening; but on the 16th they returned with increased violence. We now took a solemn farewell of each other for this life. With many tears, I commended her in prayer to Him who had given her to me, imploring Him to be with her in the last struggle. In the night following she slept several hours,

which she had not done for a length of time, and was better the next day. Thus she continued, with occasional attacks of spasms, till the 22d, when she became so threatening, that I performed the mournful office of imparting to her the last blessing of the Church. The agony which she endured often forced from me the sigh—"Help, Lord! come and release Thy dear-bought sheep!" a petition in which she joined from the depth of her soul. Toward midnight she uttered a joyful exclamation—"My Saviour is coming! I see Him in a beautiful green pasture; He has a white robe in His hand,—yes, it is for me!" Soon after,

she continued—"He is coming nearer; He will take me presently. What bliss!" She now grew gradually weaker; but was for the most part sensible, till 3 o'clock, when she asked—"Is our Saviour there?" adding, directly—"Hush, hush! He comes." Shortly after, she asked if I was present; and on my assuring her that I was, she said, "And where is the Saviour? Ah! He too is here; and now we are all together again." And thus she fell asleep in Jesus.

I have lost in her an affectionate and faithful helpmate; and none but my Saviour, who was her all and all, can comfort me.

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.  
THE CHRISTIAN INSTITUTION.

#### *Its general State.*

SICKNESS prevailed in the Institution for a time during the Summer, and somewhat impeded its progress. Two Students have left, in order to act as Assistant Schoolmasters. The Half-yearly Examination of the Students, who acquitted themselves satisfactorily, took place on the 6th of September, in the presence of the Missionaries. The number of Students at Michaelmas was 27. The Rev. E. Jones thus describes the course of studies in the Institution at the close of that Quarter:—

Our Half-yearly Examination was held before a very full attendance of our Missionary Body, whose presence showed their great interest in the advancement and welfare of the Youths.

In Barth's General History they have advanced as far as the commencement of Roman History; and in the same Author's Church History, to the close of the seventh century. In connexion with these two works, they are made to form abridgments and analyses of the different sections and chapters, and occasionally to re-write portions in their own style.

In Geography, the first class have gone through Europe, in Ewing's excellent Compendium; and the others have  
*March, 1843.*

learned the small Epitome published by the Christian-Knowledge Society.

In Arithmetic, the far greater number have nearly finished Walkinghame.

In Grammar, they have several times gone over Murray's small Abridgment; and the first class are studying his large Abridgment. Here I may remark, that though most of them can parse very well, readily distinguish the different Parts of Speech, and put a verb into any of its moods and tenses, yet, when they have to express their thoughts in writing, they are strangely forgetful of the laws and properties of Grammar. For the purposes of declamation and composition they are formed into three divisions. Every Saturday Morning, one division reads compositions on some given subject, while another repeats from memory a portion of some printed sermon, speech, essay, &c. This exercise has contributed greatly to bring about a better style of reading.

Bible History is regularly pursued; and their acquaintance with this branch of their studies is highly satisfactory.

Most of the Students are Teachers in our Sunday School at Freetown, to which they devote two hours and a half every Lord's Day. I have lately begun the practice of causing each Teacher to prepare a set of written questions on the chapter to be explained to their classes—a practice from which benefit will be derived, as well to the Teachers as the persons taught.

While a due attention to study has been enforced, and, I must add, readily given by the Youths, we have never lost

sight of the importance of personal Religion. Once a week I give a plain and practical exegesis of a connected portion of Scripture. In this way I have gone over the Epistle to the Hebrews; and am now going through that to the Romans. Great interest is apparently taken in these Lectures by the Youths, and opportunity afforded to press home on the conscience the fundamental truths of the Gospel—man's ruin through Adam, and recovery by Christ, with their attendant doctrines.

*Students' Themes.*

We copy a few Extracts from the Themes of the Students:—

By what causes was it that the Kingdom of Judah lasted so much longer than that of Israel?

A. The reason why this kingdom lasted longer than that of Israel was, because of their pious kings; and also the sceptre was not to depart from Judah till Shiloh came.

B. The people of Judah were united more than that of Israel.

The succession to the throne of Judah was more regular, and the character of its sovereigns were more exemplary than that of Israel.

Lastly, The last cause which prolonged the kingdom of Judah more than that of Israel was, because the pure and undefiled Religion was most carefully preserved and cultivated in the Kingdom of Judah; while the vilest idolatry was practised in the Kingdom of Israel. Just after the separation of the Ten Tribes from Rehoboam, and declared Jeroboam their king, the latter, to prevent the returning back of the Ten Tribes to Jerusalem, made two golden calves for the people to worship; which act was against the First and Second Commandments, which forbid all human beings to acknowledge any other God but Him who made heaven and earth.

C. In Rehoboam's reign the Ten Tribes revolted, and they became separated into two distinct kingdoms; namely, Israel and Judah. The many kings reigned over Israel were all wicked kings. Although Jehu destroyed the priests of Baal and their idols, yet he was not free from the guilt of sin which he had received from Jeroboam the son of Nebat. Their wickedness had emulated those of the surrounding nations which God told them to destroy. A kingdom that has lost the knowledge of God cannot be in existence for a long space of time. The nineteen kings reigned over Israel, not one of them good. On this account God delivered them into the hands of their enemies, who carried them captives, and never returned again, to their lands.

*Native Agency.*

The Committee have had repeated occasion to express their solicitude to promote to the utmost of their power the training of Natives as the future Missionaries to their countrymen, in order, under the Divine Blessing, to the extensive propagation of the Gospel in Africa. It is to the Fourah-Bay Institution that they mainly look, in subserviency to that end. The buildings, however, are in so dilapidated a state, that they must be taken down and rebuilt. In doing this, the Committee deem it essential that provision should be made for the reception of at least thirty Students, and residences for two Masters. On the most moderate computation, the sum required for the erection of these buildings will not be less than 2000*l*. In the present state of the Society's finances, the Committee are unable to make provision for this object out of its annual income. They have therefore opened a separate Fund, entitled "The Fourah-Bay Institution Buildings' Fund," which they earnestly recommend to the support of the Members and Friends of the Society. (See pp. 441—443 of our last Volume.)

The subject is of such vital importance to the future welfare of Africa, that the Committee cannot forbear reminding their Friends of the extreme urgency of the case.

*FREETOWN.*

*Congregations.*

During the present vacancy in the Colonial Chaplaincy, the duties of that office have, at the request of the Governor, been discharged by the Missionaries.

The Rev. E. Jones has continued in the Ministerial charge of the Mission Church, with the exception of a short period during which the Rev. N. C. Haastrup laboured at this Station.

*Day School.*

Respecting the Day School, Mr.

J. Beal writes, in his Report for the Quarter ending June 25, 1842—

Our Day School is larger than at any previous period of its existence. Nearly 17. per month has been collected from the children; and, as reported last quarter, many have been refused admittance, because the Church will not conveniently hold more. One of our Monitors, who left School last Christmas, has since shewn signs of piety, and has come forward to join the Church. It is also encouraging to see that many others in the School appear to be seriously disposed.

Mr. Beal also relates, in his Journal—

March 28, 1842—A young man came to me to-day, begging to be admitted into the Day School. He said, "Please, Sir, I hungry for learn book, and Sabbath School no enough for me."—"But how can you live, if you go to School every day?" "O, no mind that, Massa; I done take care for that, and me able for pay School too." I then granted his request, placing him in a class with children about ten years of age; but he was content, and diligently applied to his book.

*Patience in Affliction.*

May 18—I to-day visited many people: one was far advanced in consumption, but perfectly resigned to the will of God. Another was suffering from a very bad ulcer on her leg, which had prevented her moving for some time, and had deprived her of sleep. I said, "Do you think this hard? Do you think God is not kind?" "O no, Massa; God do good for me very well. Jesus good and kind: if He no been good, I no live till to-day. I no trust greegree (charm)—I no trust idol—I no trust in country pot—that no good; but I beg God, and He give me patience. He send through sick, and me willing for bear it." [Mr. J. Beal.]

*Conversation with a Candidate for Baptism.*

Sept. 8—This morning I had a long and interesting conversation with a Candidate for Baptism, and shall briefly notice the information which he gave me with regard to his own life. I will endeavour, as much as possible, to make use of his own words. "I belong to the Mandingo Country. In former time I used to serve Mahomed; but now I am in the Queen's Country, I want to serve God and pray like Christian people."—

"Why cannot you continue to serve Mahomed here?" I asked. "Suppose we go into another country," he said, "our own measure cannot do: we must take that measure which is good for the country we live in."—"But according to this," I replied, "if you become a member of the Church of Christ, you must change again if you afterward go back to your native country." "No," was the reply, "I cannot do that. My heart tells me that the Word I hear in the Bible must be true, and that there is no salvation in any other name but only in the name of Jesus Christ. I have lived fifteen years in this country without any religion at all. Then my heart began to tell me, 'How is it you live at this time? you do not follow your country religion, nor do you follow the English Religion. This no good for you!' So my heart tell me plenty times. And then I began to go to Church and to School to hear the Bible, and I felt directly that the English Religion is better than the country religion: for why? Our religion, which I learned when I was a little boy, wants us to pray by force; but this religion is different. When I hear from the Bible how much Jesus Christ has done in this world, miracles, &c., my heart tells me, 'This religion has better foundation;' and then I can try to pray to God, because He love me so much."

[Rev. N. C. Haastrop.]

RIVER DISTRICT.

*Kissey and Wellington*—The Rev. H. Rhodes, Mr. F. Davies, and Mr. J. Attarra, report favourably respecting the condition of these Stations. The Means of Grace are well attended, and there is an increasing desire among the more enlightened parts of the congregations to understand what they hear.

*Day and Sunday Schools.*

In his Report for the Quarter ending June 25, Mr. Davies thus writes—

I am happy to say that the children of the Day School are going on well. The Monitors evince a greater desire to understand what they learn.

The Sunday School is well attended. I was much pleased, on Lord's-Day Morning last, to find some of our little girls, from six to seven years of age, teaching

their mothers and their neighbours the Alphabet.

And again, in his Report for the Quarter ending September 25—

The children of the Day School are still going on well; and I believe that some of the male Monitors are conscientious boys.

*Resignation under Divine Chastisement.*

May 24, 1842—I to-day visited John Taylor, who still continues a great sufferer; but is very happy. During our conversation, he said, "Me believe it is de love of my Heavenly Father that make me have this hard sick. It beat me too much for so long time. Me read in de Bible that the Lord do all things well; that He make sore, and bind up; that de Lord do shunt, and that no man can go open. I no be able to sleep in de night, me have too much pain; but me look to de Lord Jesus, who do say that He *prepare a place for me*. Me do like to talk about God; for me no be able to read my Bible too much this time, me have too much pain." [Mr. F. Davies.

*Hopeful State of a Dying Communicant.*

June 14—To-day I visited a Female Communicant, who has for a long time been prevented from attending upon the Means of Grace in consequence of a bad leg. She was very low; but quite sensible, and in a heavenly frame of mind. On my asking her if she felt happy, she replied, "Me be happy too much."—I asked her in what she placed her hope. She answered, "In Jesus, me Saviour."—"Do you trust in any thing you have done for salvation?" She replied, "No: what me can go do be sin, and that will lost me. Me trust in the Saviour for pardon my sins, and me believe He go forgive me all."—I said that a conviction of this in the soul made both living and dying to be real happiness. She answered, "O yes, me be very happy in Jesus."—I read to her appropriate portions of God's Word, and prayed with her. On my leaving, she thanked me.

In the evening, I paid her another visit, and found her in a kind of doze. Upon her husband telling her that I had come, she replied, "Me be glad of that!" Again I asked her if she felt happy. She answered, "Yes, Jesus make me happy."—I asked her how she would appear before God. She replied, "In the righteousness of me Saviour."—I opened my Bible, and

read a few verses of the 14th chapter of St. John's Gospel. While I was reading, I saw her lips moving; and before I could finish the last clause of the second verse, she said, aloud, "*He go to prepare a place for me.*" She did the same at the end of the third verse. I prayed with her, and retired, thinking that I should not see her again in this life.

On leaving her, I thought, What a mercy to die a Christian! She will soon be called to leave her present forlorn and abject condition, and appear where she will shine as a trophy of redeeming grace for ever. Such visits as these, with such pleasing results, are like spurs to us, and make us willing to spend and be spent, and to undergo all things, so that we may be accounted worthy to win souls to Christ. [Mr. F. Davies.

*Death of the Native District Visitor,  
Matthew Blakiston.*

An exceedingly painful and melancholy circumstance occurred at Kiskey on the 4th of June. Matthew Blakiston, who had laboured for some time most usefully as a Christian Visitor, committed suicide during a fit of insanity brought on by an inward disease which had for some time been making rapid inroads on his constitution. After detailing the particulars of this awful occurrence, Mr. Davies adds—

I have had many delightful conversations with poor Blakiston when in health, and also during his sickness, and have at all times derived much spiritual good from such conferences. When visiting our sick members, I have found his services indispensable; and I feel persuaded that the Society has lost in him a valuable servant. I firmly believe that his suicide was occasioned by an insane state of mind, arising from a diseased body. None can possibly think otherwise, who were able to appreciate his example and general mode of life. His sun did indeed set in a cloud; but I feel confident that he is now safe and happy.

*Sorrow for past Misconduct.*

April 4, 1842—Two young men called on me this evening, earnestly desiring me to give them a Letter to the Church Missionary Society here, that it might be sent to England to call the Rev. G.W.E. Metzger back to Africa to pray for the people at

Wellington, because they had done wrong against him at the time he was living among them. They further informed me, that they believed it to have been on that account that their Station has not since had a good name. They also said that they believed God was displeased with them for having treated Mr. Metzger in a manner they ought not to have done. I said to them, "If you pray to God for all that you did against him, the Lord will undoubtedly pardon and forgive you all; for it will be useless to send for him from England again to Africa." I told them, "You ought to regard the Servants of God, for they are sent to do you good; for consider, there is a great danger in despising them. God says concerning them, *Touch not mine anointed, and do my prophets no harm*: see 1 Chron. xvi. 22. and Psalm cv. 15. And in Zech. ii. 8, He says, *He that toucheth you toucheth the apple of His eye*. And again, when Saul, who was afterward named Paul, was acting wickedly against the Christians in his days, the Lord said to him, *Saul, Saul, why persecutest thou me?*" I said, therefore, to them, "Let you and all the people at Wellington consider that you ought to love your Teachers whom God has pleased to send to lead you in a good and right way, and not to seek an occasion against any one of them." [Mr. J. Attarra.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

*Thakurpuker*—In September last, the Rev. T. Sandys visited Thakurpuker, an Out-station, south of Calcutta, in order to examine into the general state of the congregation at that place. His visit resulted, as will be seen from the following account, in the Baptism of forty-seven individuals. Mr. Sandys writes—

Sept. 8, 1842—Early in the morning, I left the Mission Premises, on a visit to the Out-station of Thakurpuker; which place I reached about half-past 7 o'clock.

### *Examination of Schools.*

On my arrival, I commenced by examining the boys of the School. This school is usually attended by from fifty to fifty-five youths, principally the children of the agricultural population; but the hurricane which occurred at the

beginning of June produced so much distress, that many of the children have been detained at home, either wholly or partially, since that time. The rains, since the hurricane, have also been so abundant, that many of the younger children have been prevented from attending; and those who do attend have principally to come over and along the sides of the rice-fields, in that primitive kind of boat the doonga—a portion of the trunk of the Tal-tree with the interior taken out. From these circumstances, which have affected all the schools in the district, the attendance of the boys was only thirty-five. The first class, of 7 boys, read Luke xi. and xvii., and a chapter of the Book of Proverbs, which they had read to chapter xxvi. The study of Bengalee Grammar and Geography had been suspended since the hurricane; but I directed that these branches should be resumed as soon as possible. The second class, of 5 boys, read the sixth chapter of St. Luke, and joined the first class in reading the Book of Proverbs, and repeating the First Catechism. The third class repeated lessons from Jetter's Spelling-book.

From the more distant schools, only the first and second classes attended. In Rasunge School are 45 boys. In the first class are 8; of whom only five came: they read Matthew ii. and vi., Proverbs i. and ii., and sixteen pages of the Bengalee Spelling-book; and repeated the whole of the First Catechism. The second class joined the first in the Bengalee Spelling-book and the First Catechism. Geography and Grammar had been suspended in this school also since the hurricane. I directed them to be re-commenced as soon as practicable.

In Ramnugur School are 44 boys. In the first class are 10 boys; but only 5 were able to come so far over the fens. These read Luke ix., and repeated the Bengalee Grammar to p. 23. The second class contains 8 boys; of whom 4 came, who had read the whole of St. John. I heard them read chap. ii.; and then, with the first class, they repeated the First Catechism, and the Lessons in the first sixteen pages of the Spelling-book.

### *Examination & Baptism of the Candidates.*

I had made arrangements for the Native Christians to assemble from the neighbouring villages, with a view to holding Divine Service, and administering to them the Ordinance of the Lord's Supper; as I had

no prospect of being relieved in my Calcutta duties, so as to be able to come down on the Lord's Day. On previous visits I had examined the Candidates for Baptism; but had deferred administering the Ordinance, as they had not given the requisite attention, generally speaking, to learn the duties and doctrines of Christianity. On this occasion, however, I was delightfully taken by surprise. It seems that both the Catechists and Catechumens had for some time past given more than ordinary attention to learn what was requisite; so that when I had heard them all repeat the First Catechism, the Creed, the Lord's Prayer, and the Ten Commandments, and found them desirous and anxious to be admitted into the Christian fold by the Ordinance of Baptism, it occurred to me, *Can any man forbid water, that these should not be baptized?* and I felt it to be my duty to proceed to the administration of the Ordinance. I had the Candidates brought

The following is a List of the Candidates, with the Names which they received in Baptism:—

*Heathen Names.*

Kadir, his wife Bejaree, and a son and daughter.  
Okure, his son and daughter.  
Gonasam, his wife Segoree, and a son.  
Harapolyam, his wife Bersa, and a son and daughter.  
Koochil, his wife Topa, three sons and a daughter.  
Danish, and his wife Koruna.  
Bann, his wife Komol, and a son and daughter.  
Odoito, Bhoirub, Ragob, Giridhor, Dootiga, and Ram Dhon, single men.  
Mutti Ulla, his wife Boddon, and a daughter.  
Ramjee, and his wife Jotton.  
Boidinath, and his daughter.  
Bejaree, a widow, and her three sons.  
Komol, Champa, Bhūtee, & Shree Motti, widows.

The total number of individuals thus admitted into the Christian Fold is 47; of whom 29 were adults, and 18 children. Of the adults, 16 were men, and 13 women; and of the children, 11 were boys, and 7 girls.

*Administration of the Lord's Supper.*

I afterward administered the Ordinance of the Lord's Supper to those individuals who had been previously baptized and confirmed, and whose subsequent conduct had been consistent with their Christian profession. The number was thirty; and as, for the most part, they received this Ordinance for the first time, it was a very delightful and interesting season. I had previously supplied the Catechists with a

up to the Font in families; so that, as Lydia was baptized and her household, and as Paul baptized also the household of Stephanas, these believers in the Lord Jesus were baptized with their households.

Kadir and his wife Bejaree, with their little boy and girl, first came to the Font, reverently answered the questions proposed, and were baptized in the name of the Holy Trinity. Then came Okure—whose father was the first Native baptized by me, Nov. 2, 1830, when lying on his death-bed, at Kola Gachee, near Rasputge—and his two children, his wife having died, without baptism, some time ago. Next came Gonasam, with his wife Sagoree and their son. Gonasam has been a Candidate for several years; and when I once visited him in his own dwelling, I was much pleased with his mild, contented manner, and his industrious habits, as well as his apparent seriousness in learning the way of Salvation.

*Christian Names.*

John, Martha, James, and Anna.  
Luke, Reuben, and Sarah.  
Simeon, Miriam, and Jonah.  
Joseph, Rebecca, Jacob, and Ann.  
  
Daniel, Sarah, Matthew, Mark, Luke, and Maria.  
Daniel and Rhoda.  
Phillip, Rachel, Benjamin, and Priscilla.  
David, John, Matthew, Noah, Peter, and Paul.  
  
Isaac, Rebecca, and Martha.  
Samuel and Sarah.  
John and Hannah.  
Elizabeth, Philemon, Titus, and Thomas.  
Susanna, Martha, Aquila, and Phoebe.

translation into Bengalee of the Bishop's excellent "Address to Young Persons previous to their receiving the Lord's Supper;" and they had read it, at intervals, to the Candidates, and explained it to them. I have thus reason to hope that they were prepared to receive the Sacrament with profit, and that they fed, by faith, upon the Lord Jesus Christ—the bread which came down from heaven, and that giveth life unto the world.

I felt as if it were well worth living twelve years in India to see what I was permitted to see this day; and I bless God for His grace vouchsafed to make the preaching of Christ crucified effectual to the conviction and conversion of the poor deluded Natives.



## Ceylon.

CHURCH MISSIONARY SOCIETY.

THE Rev. H. Powell, in a Letter dated Feb. 4, 1842, writes—

The opinion of the Seminary which I formed at the very first has been uniformly strengthened—that this is a more likely means of doing permanent good, in the present state of things, than any other branch of our scholastic labours. When I came here there were twelve boys in it. Of these, three have gone to Cotta; two have returned to their friends, not having sufficient ability to pursue their studies; and the others remain. Those who remain were admitted a short time before my arrival. I have now fifteen boys in the Seminary: the three mentioned above, and one other, I have sent to Cotta; and I trust he will prove, hereafter, a pious and useful lad. The education of these boys is of course elementary; but I trust that they are well grounded in what they know: and as to a knowledge of Scripture and Sacred Geography, I would compare them with any National-School-boys of the same standing in England. The English Day School connected with the Seminary is also in a favourable condition; and the applications for admission have of late become more numerous than I could entertain.

Of the Out-Schools I must speak, as I have always spoken, discouragingly. The education given in them is exceedingly limited; and the pupils would not gain any proper religious impressions, if the Schools were not continually visited, examined, and taught, by my Native Assistants and myself. And even after all this, what is the effect produced? I look around on all my congregations, and perhaps do not see above a dozen boys who have been educated in our Out-Schools. I have no doubt that some change must soon be made in this department of our labours; and I am very glad that Mr. Trimmell is soon to join me, as his experience will be of the utmost importance. Such a demand, however, now exists for labour, that even little boys of nine or ten years old can get nearly half the pay of a man; and I therefore look for a further reduction in the number of our Schools, though I hope we shall improve in attainments and respectability. I am not aware of the exact number of children

in our Schools at present; but I believe it to be a little under 500.

Of course, in addition to what I have above related, the people have been repeatedly visited, conversations held with the members of our congregations, and various other means used for the attainment of the end which we have in view.

I have thus given you a general sketch of what has been done, and is still in progress, at this Station. That the Lord is working with us, and blessing us, I do not doubt; though I feel, also, that we have still need of much patience and faith. We are again and again disappointed. The most hopeful prospects fade away. Hours of conversation and instruction seem to have been spent in vain. We are sometimes constrained to say, *Who hath believed our report? and to whom is the arm of the Lord revealed?* but still we are assured that the work is the Lord's. He will, sooner or later, make bare His arm, and fulfil all His pleasure. In the name of the Lord, then, we will still go forward; and He shall be our strength and buckler.

## New Zealand.

CHURCH MISSIONARY SOCIETY.

*Arrival of the Bishop of New Zealand at Sydney—Loss of two Sailors—Accident in entering the Harbour.*

THE following account of the voyage of the Bishop and his companions is given in a Letter from the Rev. C. L. Reay, dated Sydney, May 4, 1842:—

We were favoured during the whole voyage with calm weather; and entered Sydney Cove on the 109th day from Plymouth. Our arrival was delayed one day in consequence of the melancholy loss of two men on the 12th of April: we were looking forward to be safe in harbour in the course of the day following. The evening of the 12th was appointed for an act of special thanksgiving to the Lord for His unspeakable goodness; and we were almost ready to assemble, when one of the men was observed to fall from the main-yard. Though the water was beautifully still, we were sailing at the time between seven and eight knots an hour. The ship was brought to, and a boat lowered as speedily as possible; but all traces of the man were lost. *There is but*

*a step between us and death.* The boat returned; but on reaching the ship it fell under her counter, and was consequently swamped, three more being thrown into the water. Of these three, one had observed, as they neared the ship, "Well, mess-mates, here is a warning for us: we know not who shall be next." Within five minutes he had shared his comrade's fate. Who can express the sensations of solemn awe which overwhelmed us? May we never forget what then we witnessed!

The Bishop had prepared a sermon upon Psalm cvii. 30. Its commencement was—"You will easily believe, Brethren, that we have invited you to join us this evening in a solemn act of thanksgiving to Almighty God with no common feelings of Christian joy, or of brotherly kindness one toward another. It might have been ordained by God that our intercourse might have been mingled with sorrow; and it may still be so, for we can never forget that *there is but a step between us and death*; and that the little space which now seems to separate us from the haven where we would be may be the spot chosen by God for some visitation of His heavy hand. We rejoice therefore *with trembling*—with hope subdued by a spirit of reverential submission to His will; prepared either to accept His mercies with thankfulness, or to acquiesce in His judgments."

In addition to the painful occurrences above described, a disaster took place on entering the harbour at Sydney. It is thus mentioned by the Rev. W. C. Dudley, in a Letter dated Sydney, May 7, 1842:—

We arrived in safety off the Sydney Heads on Wednesday evening, April 13th; and, as no pilot came, stood on and off the shore all night, and entered this beautiful harbour on Thursday morning. Unfortunately, the pilot, as he was rounding a corner, struck the ship against some works: she remained upon them for a few moments, and then went away. In consequence of the injuries which she has sustained, the "Tomatin" will to-day be hove down, that the damaged parts may be repaired. These circumstances will, I am afraid, delay us longer than we expected, and put us to additional expense.

We were not idle on board ship. The Bishop most kindly formed several classes; viz. for Greek, Hebrew, New Zealand, &c. We all made considerable progress in the

New-Zealand Language. We have received nothing but kindness from all whom we have met since we came here. Mr. R. Campbell most kindly lent a house, which he is shortly going to inhabit, to the Bishop; and in it Mrs. Dudley, myself, and the Bishop's party, are now dwelling.

*Departure of the Bishop from Sydney, and arrival at Auckland.*

After staying some time at Sydney, the Bishop embarked for his Diocese, and landed at Auckland on the 30th of May. On landing, an Address, numerously signed by the inhabitants of the new Capital, was presented to his Lordship, expressing their gratification at his arrival among them. The Rev. G. A. Kissling, who had arrived at the same place a few days previously, in a ship direct from England, remarks, June 19, 1842—

On the Lord's Day before last the Bishop preached at Auckland, and bore a very high testimony to the faithfulness and success of the Missionaries' labours. All the Brethren who have seen his Lordship express their high gratification that the Lord should have appointed such an able and devoted Servant to preside over His flock in these Islands. The Natives themselves are quite pleased with the idea that there should be a Head, to unite them all in one.

*Arrival of the Bishop at the Bay of Islands—His Progress in the Native Language.*

After remaining about a fortnight in the neighbourhood of the Thames, the Bishop embarked for the Bay of Islands, where he arrived on the evening of the 19th of June.

In a Letter dated Paihia, June 27, 1842, the Rev. H. Williams writes—

As a vessel is about to sail, I must give you a few hasty lines, to express our great joy at the arrival of the Bishop. His Lordship arrived in this place yesterday week, in the evening, without the knowledge of any one, and took up his abode among us. He has inquired very particularly into the state of the Mission; has expressed a most lively interest in every part and every member; and seems very much gratified with every thing. But this is not all. Every one was most particularly astonished at his knowledge of the New-Zealand Language. Immediately

on his landing he commenced conversing with the Natives, to the great amazement of all. On Lord's Day last he took a considerable portion of the Native Service; preaching in the morning, and administering the Lord's Supper to about 200 Natives: in the afternoon he read the Evening Service in a very beautiful manner. The Bishop's Sermon, in English, last Lord's Day, is about to be published, at the request of the Congregation. I shall forward some copies as early as possible.

*Appointment of the Rev. W. Williams as Archdeacon of the East Cape. and the Rev. H. Williams as Commissary of the Bay of Islands.*

In another Letter, dated July 25, Mr. Williams adds—

The Society will be gratified in hearing that my brother has been appointed by the Bishop his Archdeacon for the East Cape, including the Eastern District and the greater part of the Middle District—Tauranga, Rotorua, and Taupo. I have also received an appointment as Commissary of the Bishop for the District of the Bay of Islands. The Bishop's Sermon, preached in this Chapel, has been printed, and is now forwarded to you. His testimony as to the state of the Mission, founded upon information gained from others, and from his own observation in the Thames and in the Bay, will be valuable.

By the Bishop of New Zealand I received a very kind Letter from the Bishop of Australia, expressive of every good wish toward the Mission. It has been highly gratifying to us all.

*Return of the Bishop to Auckland, and his proposed future Proceedings.*

The Rev. W. Williams, who was staying with his brother at Paihia, thus writes, July 27, 1842:—

The arrival of the Bishop of New Zealand has been hailed with much satisfaction by every member of the Mission, and by the public in general. The Bishop stayed for a fortnight in my brother's house at Paihia, and we were enabled to have much communication with him on the affairs of the Mission. It seems to be his Lordship's wish to carry out the views of the Society to the greatest extent; and we trust that new vigour will be given to our movements throughout the whole Island by his presence. His Lordship shews most decidedly that the welfare of

March, 1843.

the Natives, both temporal and spiritual, is near his heart. From the Bay of Islands his Lordship returned to Auckland; and by this time is probably on his way to Port Nicholson, Port Nelson, and Wanganui. From thence he proposes to cross the country, by way of Taupo, to Ahuriri; at which place I hope to meet him in the beginning of November, and to conduct him to Wairoa, Turanga, Waipapu, and Opotiki. He will then proceed to Rotorua and Tauranga, and return to the Thames.

*The Bishop's Testimony to the State of the Mission.*

We extract the following passage, embodying the Bishop's views of the progress of the Gospel in the Mission, from the Sermon to which reference is made in the two Letters of the Rev. H. Williams:—

Christ has blessed the work of His Ministers in a wonderful manner. We see here a whole nation of Pagans converted to the Faith. God has given a *new heart* and a *new spirit* to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian People to the family of God. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But now *the Spirit is poured upon them from on high*; and *the wilderness has become a fruitful field*; and the signs foretold by Isaiah are visible among them—that *judgment dwells in the wilderness*; and *the work of righteousness is peace*; and *the effect of righteousness, quietness and assurance for ever*. And *the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places*. These are the signs of Christ's Kingdom, which you have here before your eyes. You have seen *judgment dwelling in the wilderness*, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British Law, though executed upon one of themselves\*: you see *the people dwell in peaceable habitations*, their forts and towers on the hill-tops forsaken, and their sure and quiet dwellings nestled in low places: you see *the wilderness becoming a fruitful field* under the hands of men who have but lately learned from the Gospel to love the

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arts of peace. *Young men and maidens, old men and children*, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian World, more signal manifestations of the presence of that Spirit, or more living evidences of the Kingdom of Christ?

come from Grand Rapids a distance of thirteen miles. There were also many Heathen Indians.

*March 25*—The Indian Church was held at an early hour, and the people were remarkably attentive. I afterward administered the Sacrament of the Lord's Supper to 65 persons—1 European, 3 Half-breeds, 57 Muscaigo Indians, and 4 Saulteaux. The Service was altogether a most solemn one: the Divine Blessing evidently rested upon us; and the devout and orderly behaviour of the Communicants called forth feelings of the deepest gratitude. [Rev. J. Smithurst.]

## North-West America.

CHURCH MISSIONARY SOCIETY.  
INDIAN SETTLEMENT.

*General Progress—Attendance on Public Worship—Examination of the Schools—Administration of the Lord's Supper.*

*Oct. 28, 1841*—I went over the Settlement with Mr. Cockran and Mr. Gowley, who expressed great satisfaction at the growing improvement which marks the progress of God's work in this place. Mr. Cowley examined several children in the School, and appeared astonished at the ease and fluency with which they spoke and read English. [Mr. J. Roberts.]

*Oct. 3; Lord's Day*—I went to the Indian Sunday School, and found between 150 and 160 pure Indians there, including children. Nearly all the children were born when their parents were in their heathen state; but the conduct of both children and adults was very encouraging. They repeated the Church Catechism and large portions of the Scriptures well. In the afternoon and evening, Mr. Smithurst preached to an attentive congregation of between 300 and 350 Indians, many of whom had Prayer-Books and Hymn-Books, and could give the responses and sing well.

*Feb. 10, 1842*—Mr. Smithurst sent me to officiate in his stead at the School-room. There were present 92 Indians. What pleasure the Indians seem to find in the Means of Grace! They sometimes come together hours before the time, in order to have a seat near the speaker, that they may hear with ease the words of *Eternal Life*. [Mr. J. Roberts.]

*March 6; Lord's Day*—The Indian Church was filled this morning soon after 9 o'clock, so that I did not wait till the regular hour for commencing the Service. I was surprised to see many who had

*July 12*—I visited the Indian houses and farms again to-day. I found several learning the Articles, Collects, Epistles, and Gospels of our Prayer-Book. The desire for Scriptural Knowledge is daily increasing throughout the Red-River Settlement. Applications for Bibles, Prayer-Books, Hymn-Books, and Tracts, are constantly made. [Mr. J. Roberts.]

*Remarkable Anxiety for Instruction—Baptism of an Indian Family.*

*Nov. 9, 1841*—I had a long conversation with a man and his wife who are renouncing Heathenism, and are, with two children, to-morrow to be admitted as members of the Christian Church. I endeavoured to explain to them the nature of that solemn engagement, and set before them the difficulties which they might expect to meet; urging them to seek assistance from above. They have come from York Factory this summer in a small birch-rind canoe, performing a journey of more than 700 miles to seek for religious instruction.

*Nov. 10*—The Service at Church was very well attended this afternoon. After a short address, I received into the fellowship of the Church the family mentioned yesterday. [Rev. J. Smithurst.]

*Application of an Indian for Admission as a Communicant.*

*March 21, 1842*—After the School-room Lecture, I had a long and very interesting conversation with an Indian who wishes for admission to the Lord's Table. He told me he had had a desire for more than a year to give himself up fully to God; but always hesitated, when it came to the point. He could now, however, get no rest, his heart was so troubled. Yesterday, when the importance of the Lord's Supper was set forth, and an invitation given to all who repented of their sins and were resolved to come by faith to the

Lord Jesus, he felt that he could no longer keep back, and was therefore determined to enter anew into covenant with God.

[Rev. J. Smithurst.

*Erection of a new School-house—Advancement in Civilization.*

May 16, 1842 — I have been engaged all day with a number of Indians, who are erecting a new School-house. The old one, having stood ten years, and being very indifferently put up at first, is now in a very dilapidated state. The men now working for me are, I apprehend, scarcely like the same persons as when employed by Mr. Cockran in 1832. All goes on with the same order and regularity as if I had so many English workmen. I am constantly with them, to suggest; and they execute with ease and promptitude. What a wonderful difference Christianity makes! But a few years ago, the men now labouring so steadily were savages, wandering about in the woods.

*Visits to the Saulteaux Settlement—Baptism of a Saulteaux Family.*

Sept. 3, 1841 — To-day I visited the Saulteaux Settlement; and found the Indians all busy with their corn, having very good crops. For this I am truly thankful, as I trust it will be the means of keeping them about us next winter, that they may obtain instruction.

Jan. 19, 1842 — After examining the school, I had a conversation with the family to be baptized to-day at Church. There is certainly much apparent alacrity about them, and they express an anxious desire to give themselves to God through Jesus Christ. I again explained to them the nature of the solemn engagement into which they were about to enter, exhorting them to seek by fervent prayer the assistance of the Holy Ghost, that they may be able to fulfil their vows.

At the close of my discourse I publicly baptized the family, consisting of the father, mother, and four children, and afterward married the man and woman.

May 4 — I went early this morning to the Saulteaux Settlement, to see how they were getting on with their sowing.

All wears a highly promising appearance. More ground has been cleared this spring than on any previous occasion. Several new families are making a beginning; and I have some encouraging hopes respecting this hitherto obstinate tribe.

I had a long conversation with one who is to be baptized on Whitsunday.

[Rev. J. Smithurst.

*Translations into the Indian Language.*

March 10 — I have been engaged most of the day in the study of the Indian Language. I am on the point of completing a Translation of the Evening Service of our Church, and in a few weeks hope to be able to read it. This will be a great benefit to the old people who do not understand English.

March 23 — The Church was very fully attended. After Service, I read over to the Communicants my translation of that part of the Communion Service which is now completed; namely, the Exhortation, the Confession, Absolution, Prayer before the Prayer of Consecration, concluding Prayer, and the Benediction. I have, from the period of my arrival, used the Indian Language on the delivery of the Elements. The Indians told me that they understood it quite well; but I fear they flattered me by saying that my pronunciation was very correct. They seemed greatly pleased at hearing so much of the Service in their own language, and said it would be more profitable to them than before.

[Rev. J. Smithurst.

*Establishment of a School near the Lower Fort.*

Jan. 17 — I to-day visited some houses about midway between the Indian Settlement and Grand Rapids, or seven miles from each place. I found thirty children, old enough to receive instruction, growing up in ignorance and heathenism. I hope to get a School established at this place.

Jan. 24 — I went, according to appointment, to the small Settlement near the Lower Fort, and found the people assembled in order to arrange about establishing a School. The parents appear to be not only willing, but desirous to have their children instructed. They say, however, that it is impossible for them to go either to Grand Rapids or to the Indian Settlement. Being very poor, they are unable to pay a Teacher; but will gladly build a School-room, if the Church Missionary Society can supply a Teacher. I promised, on their part, to do this; and hope to manage without any addition to the expenses of the Mission.

Feb. 10 — On my way to Grand Rapids, I visited the new School near the Lower Fort, and found it going on a swell

as could be expected, there being seven-teen children present. [Rev. J. Smithurst.

*Agricultural Proceedings.*

Aug. 6, 1841 — Notwithstanding the late spring, we commence reaping four days sooner than last year. Some idea of the rapidity of vegetation in this country may be formed, from the fact that the barley reaped to-day was sown on the 15th of May; having, therefore, come to maturity in 83 days, or one day under 12 weeks! Our crops are very fine, for which I pray that God may give us truly thankful hearts.

Sept. 1.—We have now got in, and securely stacked, all our corn. It is perfectly dry, and is estimated at 300 bushels of wheat, and 200 bushels of barley. With this I trust I shall be able to provide for the Schools and for the sick and needy.

Sept. 21 — We have to-day finished taking up potatoes, and have 200 bushels. With our abundant supply of corn, it will enable me to get over the year very well.

Oct. 12— I have been engaged all day with the people at work on the Mission Farm. I have now nearly thirty working for their winter clothing. They have nearly cleared three additional acres this autumn.

April 30, 1842— We are now again engaged in the farm, ploughing and sowing. This kind of employment is certainly of a very secular character for a Clergyman; but without it, in this country, there would soon be a suspension of the spiritual part of his duty, from lack of persons among whom to minister. [Rev. J. Smithurst.

CUMBERLAND STATION.

*Visit of the Rev. J. Smithurst.*

Some particulars of Mr. Smithurst's visit were given at pp. 58—61: he says respecting the

*Examination of the Candidates—Administration of the Sacraments*

At 7 P.M. the adult Candidates for Baptism were all assembled in the School-room for examination; and as Mr. Budd had not previously informed me of the number, I was quite astonished to see so many, and began to fear that they were not sufficiently aware of the nature of that Holy Sacrament. I therefore resolved upon a very searching examination of each individual; but after four hours, I had examined little more than half; and as midnight approached, I concluded with singing and prayer, directing them to assemble again at seven on Lord's-Day morning.

June 26: Lord's Day — The Indians

assembled at the appointed time this morning, and I preached. After Service, I examined the remainder of the Candidates for Baptism, and did not finish till near 11 o'clock. The result of the examinations was highly satisfactory. All professed to be deeply sensible of their lost and ruined condition by nature. Many, in speaking of their past lives and of the miserable delusions under which they have laboured, appeared to be much affected, and expressed themselves in strong terms of regret on account of their sins: to use their own expression, their hearts were so sore that they were ready to break in pieces. They appeared to have a tolerably clear idea of the nature of Salvation by faith in Jesus Christ, and stated their determination to trust entirely in His merits for acceptance with God. They appeared to be fully aware of the necessity for a change of heart; and while they depended for pardon on account of the merits of Christ, they expected such divine assistance to be given them, as would enable them to live in accordance with His directions. For some time past they have cast away all their heathen practices, have been constant in attending Mr. Budd's instructions, and have even had to encounter considerable opposition from their heathen neighbours. I think I am justified in believing them to be sincere.

After an interval of half-an-hour at the close of the examination, I commenced the Morning Service of our Church; and delivered an address on the obligations of the baptismal engagement; which was, properly, a continuation of my sermon at 7 o'clock, in which I had explained the nature of Baptism, and given a history of its divine institution.

At the conclusion of the Morning Service I administered the Sacrament of the Lord's Supper to Mr. Budd, and two others who were formerly Communicants at Red River; and to four of my own crew, who are also Communicants.

At 2 o'clock in the afternoon, all the Candidates for Baptism were assembled in the School-room. The thirty-eight adults, with their twenty-seven infants, were arranged on benches placed at the two sides and one end of the room. Within these the twenty-two school children were arranged, on benches placed in a similar manner, leaving me a passage round the room between the two parties. Prior to commencing the Baptismal Service, I delivered

a short address explanatory of its several parts. I then baptized—first the adults and infants, and lastly the school children. The whole occupied three hours.

I was deeply affected by this solemn Service. The fact of admitting into the Christian Church, at one time, eighty-five converted Heathens was well calculated to call forth feelings of emotion and gratitude. Surely British Christians will pity this little flock, and send them a Pastor. Mr. Budd labours most indefatigably; and is well qualified, both by piety and devotedness, for his post; but an Ordained Clergyman is required, to give energy to the proceedings of the Mission.

At six in the evening we again had Service in the School-room; and I preached from that solemn admonition of Moses to the Israelites, *Take heed that ye forget not the covenant of the Lord your God.*

June 27, 1842—At 7 o'clock this morning I delivered an address in the School-room on the obligations of Marriage. During the forenoon I married thirteen couples.

*Removal of the Heathen Chief's Opposition.*

There was one serious difficulty which Mr. Smithurst had expected to encounter during this visit, and which had occasioned him great anxiety; viz. the opposition of the Chief of the Cree Indians. It pleased God, however, to remove this difficulty, in a way far beyond his expectations.

June 27—In the afternoon I attended a meeting of the Chief and several Indians who still continue heathen. I had been informed by Mr. Budd, in his communications, that the Chief objected to let the Indians have land to cultivate. The Gentlemen of the Hudson's-Bay Company whom I met at the Great Falls also told me that a party of Heathen Indians, headed by the Chief, were very hostile to our proceedings, and that it was to be feared their hostility might lead to serious consequences. The Chief was from home when I arrived last Friday, and did not return till this morning: I therefore took the earliest opportunity of soliciting an interview. On meeting him, he at first appeared rather sullen and reserved. Instead, therefore, of entering immediately upon the business for which we had met, I asked him what success his

people had in hunting last winter, what kind of animals they killed, &c. I then gave a history of our proceedings at Red River, mentioning the number of families we had under instruction, and their improved circumstances. I next touched upon the anxiety of the English People to see the condition of his countrymen bettered, and asked him what he thought the best way of effecting this. He acknowledged the poverty and misery of his people, but was puzzled to know how it could be remedied. I then said, that since he had no plan to lay down, perhaps he would listen to mine, and tell me what he thought of it. Here a long conversation followed, in which I detailed what we professed to do by way of instruction; and shewed how it was calculated to benefit the Indians in this life, and to lead them to happiness in the next. To some things he objected, and to others he assented, saying, "It is true, it is true." I perceived, from his answers at the commencement, that he was very much prejudiced against us; but I also saw that, as I proceeded, his prejudice in some measure subsided. I next ventured to touch upon the subject of the Christian Indians having land to cultivate. I said that I should tell the Indians under our instruction that it was still their duty to respect him as their Chief, and to love their countrymen who still keep to their old customs, praying that the Great Spirit might lead them into the right way. I then told him, that I knew it was the Indian practice for parties to smoke together when they wished to be upon friendly terms; but as I did not smoke, I always, at Red River, when visiting an encampment of Indians, gave them a little tobacco, that they might smoke their pipes, and talk over what I had been saying. In conclusion, I appointed to see the Chief again to-morrow.

June 28—The Indians ought now to be away, hunting deer; but I really think they will not go, as long as I stay. All who came last Saturday are still here, and I fear that by this time they have but little to eat. I preached at 7 A.M.

During the forenoon, the Chief came to the Mission Establishment, and brought me a pipe, which is the symbol of peace. After a short time taken up in examining the pipe, and expressing my great satisfaction at receiving it, the Chief delivered a long speech, the substance of which was as follows:—

"We thank you for coming this long way to visit us. We are satisfied that you wish our countrymen well. We have thought over your speech to us yesterday, and begin to see that what you told us is much true. I think you will get on with my people, if you keep steady and persevere. Many of those who still keep with us talk of joining you. Indeed, I will not say but I may yet come to you. I shall, however, wait a while, and see how things go. I shall make no opposition, and advise the rest to be quiet. You can have what land you want, and shew me where you would wish to have it."

On hearing this, I could scarcely repress the tear of gratitude, which involuntarily started forth when I found how God had brought me through my anticipated difficulty. I told him, that, with respect to their religion, I had no doubt that both he and the others who kept to their old way believed it to be the right one, and, like all men of wisdom, might be expected to follow it till they were convinced it was wrong. He said, "Well, I confess many begin already to suspect that it is wrong, and I have very little doubt that soon you will have a large accession to your numbers. Indeed, I shall not be surprised if those who still stay behind are found to go over to you one by one, till none are left in the old way." This was such a remarkable and unexpected confession, that I at once gave the conversation a religious turn. "The minds of all men," I said, "are either under the influence of the good or bad Spirit. As the good Spirit is acknowledged to be the Creator, He would of course make mankind good at first." To this I knew he would assent. I next explained how men became bad, and proceeded to unfold the plan of Salvation through faith in our Lord Jesus Christ. I then mentioned some of the practical precepts of the Gospel, shewing how they were conducive to the temporal happiness of men; and concluded with a reference to the rewards and punishments of the life to come. He listened with a great deal of attention, and thanked me for having told him so much.

We then went to overlook the land; and marked out sufficient for a Mission

Farm, a Church and Burying-ground, and a Clergyman's house. I then explained how I would advise the land to be appor- tioned to the Indians for farms, and how the houses ought to be built. He agreed to all I said, and went away seemingly satisfied. Thus far has God been with me, and prospered me far beyond my most sanguine expectations.

In the afternoon, one of the Heathen Indians came to offer his children for the school, and spoke of coming to hear him- self. I agreed that three should be ad- mitted. Here is the first confirmation of what the Chief said this morning.

In the evening I preached; and, after the Service, had a long conversation with the Indians on the subject of their farms, and upon several other matters connected with their temporal concerns. One of them thanked me for the advice I had given; saying, however, that temporal things were a secondary consideration with him. His temporal concerns, he said, must be so regulated as to be most conducive to his spiritual welfare; and if either had to be sacrificed, it must be the temporal. I have heard many other pleasing sentiments of a similar character.

The happy results of the labours of Mr. Henry Budd, a Native School- master at the Cumberland Station, and the earnest appeal made for a Clergyman to take charge of the Infant Church in that Station, have made the Committee very anxious to send a Missionary. It would, how- ever, be necessary that the Missio- nary going out should proceed by one of the ships which sail in the first week in June; and as there is at present no Student in the Institu- tion whose services are available for that purpose, if it should please God to put it into the heart of any sound and devoted Clergyman, in full orders, and of strong consti- tution, to offer himself for that inter- esting post, the Committee would most gratefully receive such an ap- plication.



## UNITED KINGDOM.

*London Miss. Soc.*—On the 28th of January, Mrs. Sewell, wife of the Rev. James Sewell, of the Bangalore Mission, arrived from her station, *sid Madras*, on a visit to this country, with a view to the restoration of her health—On Monday, January 30, Mr. and Mrs. Moffat and family, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, and Mr. Gill, together with Miss E. Hone, appointed by the Ladies' Society to South Africa, embarked for Cape Town and sailed the same day. On reaching the Downs, however, they were unable to proceed any further, owing to contrary winds, and suffered detention several days. They sailed finally on Saturday, the 4th of February, with a fair wind. Messrs. Ashton and Inglis have been appointed with a view to the extension of the Gospel in the Bechnana Country; and Mr. Gill, also, after fulfilling a temporary engagement at Cape Town, will probably take up his post in connection with one of the Missions north of the colony.

*Irish Society*—The Committee have supplied us with the following particulars:—

This Society has been in existence 25 years. It has been the means of teaching at least 200,000 persons, chiefly adults, to read the Scriptures in Irish, who in all probability would never have received that instruction through the medium of the English Language; and about 150,000 Copies or Portions of the Scriptures, in Irish, have been distributed among them: a great number of individuals have, in consequence, left the Romish Church, and joined the Church of England and Ireland—there are five distinct Congregations of such persons—and the Committee have the satisfaction to know that hundreds are prepared, by the study of the Scriptures, to adopt the same course.

## WESTERN AFRICA.

*Church Miss. Soc.*—Mrs. Hastrup, Wife of the Rev. N. C. Hastrup, (p. 12) was prematurely confined of a son on the 25th of November last. The child died a few hours afterward: Mrs. Hastrup is doing well.

## INLAND SEAS.

*American Board*—Rev. Thomas Laurie and Mrs. Laurie arrived at Smyrna 7th of September. Having spent three days there, they proceeded to Constantinople: after a week or two spent there, they started for Mosul and were heard of

at Samsoon, where they found a large caravan going to Mosul—(p. 557 of our last Volume).

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. W. J. Deerr (p. 120) and family sailed from Calcutta on the 17th of December last—The Rev. J. S. S. Robertson and Mrs. Robertson sailed from Bombay for England, on the 10th of January last—The Rev. T. Sandys and family sailed on the 16th of January, on a visit home, on account of ill health.

## AUSTRALASIA.

*American Board*—On the 2d of November Mr. and Mrs. Castle embarked at Boston, on board the barque Behring, Captain Snow, for Honolulu. Mr. Castle had previously spent about five years at the Islands, from which he arrived in the United States on the 20th of April last.

## WEST INDIES.

*Church Miss. Soc.*—Despatches from Demerara, dated February 1843, inform us of the safe arrival of Mr. and Mrs. Pollitt at Demerara on the 14th of January. Mr. Pollitt expected to be admitted to Deacon's Orders on the 5th of February, by the Lord Bishop of Guiana (p. 556 of our last Volume).

## UNITED STATES.

*American Board*—Rev. Charles S. Sherman and Mrs. Sherman, from Jerusalem, arrived at New York, on the 28th of October. Protracted ill health, from which there seemed to be no prospect of his recovering if he remained in that country, was the cause of his returning to the United States.

On the 18th of November, the Rev. Philander O. Powers and Mrs. Powers, and the Rev. Azariah Smith, M.D., embarked at Boston for Smyrna. Mr. Powers is expected to resume the labours in which he was engaged at Broosa about five years previous to his return to the United States, eighteen months ago. Mr. Smith is destined to the Independent Nestorians. On the 21st of November, the Rev. John F. Lanneau and Mrs. Lanneau embarked for Gibraltar, expecting to proceed thence by way of Alexandria to Beyrout and Jerusalem. Mr. Lanneau returns to the sphere of labour which he occupied from 1836 to 1841.

## Miscellanies.

## PAIHIA RAE, NEW ZEALAND.

(WITH AN ENGRAVING.)

THE Engraving on the other side represents a part of the inner harbour, Bay of Islands, New Zealand. This Bay forms a large and commodious harbour, which has been for some time much frequented by ships of various nations, chiefly English and American, engaged in the whale-fishery. The trees on the rocks are of the same kind as that famous one at the Reinga. They attain a great size, and in December (the New-Zealand Midsummer) are covered with beautiful scarlet blossoms. Turning the extreme point to the right of the picture, is the River Kauakaua; while beyond the point, to the left, is the River Waikare. The houses just appearing behind the ship at anchor are part of the town of Russell. A native canoe is seen about the centre of the picture.



VIEW FROM PAHIA RAU (Rocky Point or Headland), NEW ZEALAND.

# Missionary Register.

APRIL, 1843.

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

(Continued from p. 158 of the Number for March.)

## India within the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—At Calcutta, under the sanction of the Auxiliary Society, and by the extraordinary exertion of Dr. Hæberlin, the number of copies of the Scriptures, in whole or in part, printed in the course of the year, has been larger than in all the thirty years preceding; to which are to be added many thousands of copies which have been printed by other Societies. There have been 147,700 volumes printed, and 94,500 were in progress at the time of publishing the last Report: toward these, 5000 reams of paper and 500*l.* have been granted by the Parent Society. Also a grant of 6600 Bibles and Testaments in English, Hebrew, and French has been made; and the expense of printing 5000 copies of the Testament in Oordoo has been defrayed by the Society.

The Auxiliary has issued during the year 36,378 volumes; and since the commencement, 359,325 volumes. Of these, 6690 during the year, and 67,300 from its commencement, have been distributed by the Calcutta Association—P. 179.

Whether the growing disposition of the native community generally, but especially of the educated part of it, to obtain and peruse the Scriptures, or increasing openings for distribution among professing Christians, be taken into consideration, there is much cause for thankfulness; and there is every reason and encouragement to press forward to supply the whole reading population with that Book, which has been ordained of God to be a *lamp unto their feet, and a light to their path—to guide their feet into the way of peace.*

In numerous instances the folly of worshipping dumb idols becomes manifest to those who  
*April, 1843.*

obtain merely a secular and literary education: and as the mind of man cannot be at ease without something on which to rest its hopes for eternity, there arises in it a desire to become acquainted with the Christian Scriptures; and exceedingly numerous have been the applications made by such persons for copies of the Bible or Testament, both in the English and the Native Languages; and such applications have, in very numerous instances, been complied with.

[*Report of Auxiliary.*]

I have distributed a great number of Scriptures in my district, and I have almost every day some one coming to me for them. There is such a desire among the Heathen Youths in and near Krishnaghur for reading the Bible, that it is quite astonishing. It is true, the people are very unwilling to pay even the smallest sum for the books which they receive; but this is not to be wondered at.

[*Rev. C. H. Blumhardt.*]

Raju, the wife of one of our converts at Culna, having resisted all the endeavours of her husband for fourteen years to instruct her, was converted during the past year by the instrumentality of her son, who was in the daily habit of reading the Gospel in her hearing: she was baptized in August last, and, I believe, is now rejoicing in God her Saviour. The family were of the Kajesto Caste formerly, and of this Raju used to boast; and such was her hatred to me, that she would never give me an audience. The case is very different now.

[*Rev. A. Alexander.*]

*Bombay*—1813—The Society has forwarded to Bombay 450 reams of paper, and 700 volumes of English and Portuguese Scriptures, in the course of the year; also 200 Hebrew Bibles, and binding materials to the amount of 120*l.*—P. 179.

In Maráthee, an edition of 2000 copies of

2 A

*British and Foreign Bible Society—*

Exodus is now in the press; and one of 1500 copies of Deuteronomy, and 2500 of the Second Book of Samuel; each of these having passed under the examination and correction of the Translation Committee. Of the First and Second Book of Kings, translated by the Rev. A. Graves and presented to the Society, 1000 had been printed, being the extent of copies of any version allowed to be printed till revised and approved by the Translation Committee. Several other books of the Old Testament, of which one edition has been printed under similar circumstances, are now in the hands of the Committee for revision; and an edition of 1000 copies of the Pentateuch, by the Rev. J. B. Dickson, is now in the press. [Report.]

Of Matthew and Mark 10,000 copies have been printed. The revision of John has been finished, and the same number of copies will soon be through the press. The Translation Committee are now engaged in the revision of Luke. Of this Gospel it has been resolved to print 3000 copies of the edition in the 12mo size, for use as a book for reading in Native Schools. The Committee have also resolved to print an edition of 2000 copies of the Gospel of Luke in English and Maráthee, with special view to Native Youth who are acquiring a knowledge of English. Much labour has been bestowed on this revision. [Bombay Report.]

In Gujaráthee and English, in alternate verses, 1000 copies of the Acts have been printed. Arrangements have also been made for printing, in the same language, another edition of the Testament, to consist of 6000 copies of the Gospels and Acts, and 3000 copies of the remaining parts; paper and other materials having been transmitted from the Parent Society for this purpose. [Report.]

Every Saturday my house is frequented by Beni-Israel anxious to obtain the Scriptures. I have given them the few copies which were left with me of the last year. The desire for the Word of Life is very great among them, and they consider that in possessing the Sacred Volume they have an inestimable treasure. How much do I wish that it were in my power to describe the anxiety of these poor people to possess the Scriptures, especially in the Maráthee language. The last supply which I received—150 copies of the First and Second Book of Kings—are almost all distributed, and another supply of the same number will not be sufficient to meet the incessant demand.

[Mr. Sayson.]

In a late tour through the Deccan, extending by Aurungabad as far north as Jaffrabad, thence by Jalna, Paitban, and Rakshushowun, as far south as Bid, and continued by Indapoor to Poonah and Bombay, I circulated, along with Tracts, a large number of portions of Scripture.

During the year, applications for the Scrip-

tures made to me by the Beni-Israel have been numerous. We may say that every Israelite of this class desires to possess a copy of the Old Testament, both in Hebrew and his vernacular language, Maráthee. Their anxiety to possess it in Maráthee is cheering, as it proves that the Israelites seek to understand the meaning of the Word of God, and do not rest satisfied with the sound of the venerable Hebrew Scripture.

On the whole, my experience during the last twelve months has impressed me with a higher idea than ever of the importance of the field opened up in this part of India to the Bible Society, of the good its labours have already done, and the still greater good they may yet accomplish. [Rev. J. M. Mitchell.]

To translate the Scriptures, or to revise translations of them, is a work requiring much labour and research. The language of a people partakes of their moral and intellectual character. However rich and copious it may be for those subjects with which they are acquainted, it must yet be deficient for those with which they are not acquainted: hence the difficulties always experienced when subjects of science are for the first time treated of in any language. For this reason the language of any heathen nation must be an imperfect medium for communicating the truths of Scripture. The more any person becomes acquainted with the language and the character of the people of India, the greater the difficulties will appear in translating the Scriptures. The Translation Committee, impressed with their responsibility and with the difficulties necessarily connected with it, have felt it important to proceed carefully, though this may appear to some to be but slowly.

[Bombay Report.]

Madras—1820—To the Madras Auxiliary 500 reams of paper and 1000*l.* have been granted during the year; and there have been also forwarded 588 Bibles and Testaments, including 268 Irish Bibles and Testaments for the Irish Soldiers in the army. Sales for the year amount to 5000 rupees. There have been printed 47,000 volumes, and 25,072 have been distributed. A grant of English Bibles and Testaments has been forwarded to the Rev. J. M. Lechler, Missionary at Salem—P. 179.

## CHRISTIAN KNOWLEDGE SOCIETY.

Calcutta—The communications received by the Society from the Metropolitan of India relate chiefly to the progress of his Lordship's great design for the establishment of a Cathedral in Calcutta, and have already appeared in our

pages. The Bishop has also transmitted to the Society a copy of Proposals for establishing a "Calcutta Diocesan Additional Clergy Society." He stated that it had been received with favour by all classes of persons, and that it was calculated to become an important instrument for the promotion of Christian Knowledge in India. In the printed "Proposals for forming a Calcutta Diocesan Additional Clergy Society," it is said—

Ninety Clergy are required on our permanent establishment, and 60 in the field of labour: we have only 41 on our establishment, and 29 in the field of labour; nor can we look forward to more than 52 on our list of Chaplains, and 35 in their actual duties when our establishment is complete. Such is our melancholy state of destitution; and such, relatively, it has been nearly ever since the present Bishop has been in the diocese.

An Institution, similar in its object and constitution to the Societies established in this country for the supply of additional Clergy, has been accordingly formed at Calcutta. The Bishop, writing on this subject, says—

One-third of our gross number of Clergy on the list is disabled by sickness, or absent at home. The same, or nearly the same proportion of sick prevails among our Christian Population. The aids, therefore, of Religion are peculiarly needed in India. Above half our Stations, however, are destitute of Chaplains, *i. e.* have no Ministers of Religion to celebrate Divine Worship, to administer Holy Sacraments, to preach the blessed Gospel, to visit the sick and dying, and perform the solemn offices of piety over the remains of the departed.

This little Society is designed to come in as an aid, in addition to the number of regular Chaplains appointed by the Honourable Company. We shall raise up but a very few Ministers, of course; but if we can be the means of supporting four or five at first, this may be the commencement of an indigenous Ministry, and may concur with the endowed benefices of the new Cathedral to fix the blessed Gospel of Christ on a firm foundation in this wonderful country. I submit the plan, therefore, to the consideration of the venerable Society, which is so ably aiding me in my Cathedral. Many, many of its honourable members have resided in India, and may feel inclined to help in a work which their own past experience has shewn them to be so necessary.

The School at St. James's, supported by the Society, numbers 70 or 80 pupils.—Pp. 179, 180.

*Bombay*—The Bishop, referring to an establishment for which the Board had

granted 1000*l.*, and which is situated in the immediate neighbourhood of a very mixed population of Indo-Britons and Portuguese, many of whose connexions are Native Christians, Chinese, &c., writes—

From Mr. Candy's intercourse with the Indo-Britons, he hears of nearly all, and seeks out those who appeared lost. The effect of this is evident, not only in his congregation, but in his other Churches, as the numbers who attend Public Worship have greatly increased. They feel that they are recognised, and are grateful for it.

In our last Survey, the Baptism of three Chinese was mentioned: of these the Bishop remarks—

You have heard of the Chinese who have been baptized. They continue to conduct themselves in a satisfactory manner, and I hope, in the month of November, to confirm them in Bombay.

The Bishop adds—

In my visit to the different Stations of this part of the diocese it is gratifying to find that everywhere there appears to be an increasing interest felt in Religion. The attendance upon Public Worship is good; and those who altogether neglect it have become the exceptions to the general practice of the community. I am grieved to say we have not yet been able to commence a Mission in Goozerat, which for years I have considered a most promising field of labour. May the great Head of the Church speedily raise up Labourers for it!

*Madras*—A grant of 500*l.* has been made toward the establishment of a Missionary Institution at Madras, which is to be placed under the superintendence of the Bishop; and a grant of 100*l.* for a house for an additional Missionary at Tinnevely.

The Schools supported by funds from the Society for the Promotion of Christian Knowledge were, in Vepery Circle, six Boys' Schools and five Girls' Schools; in the Black-Town Circle, three Boys' Schools and two Girls' Schools; and at Palaveram Cantonment, one Boys' School.

Pp. 179, 180.

[*Rev. W. Taylor.*]

#### RELIGIOUS-TRACT SOCIETY.

Grants for a variety of objects have been made, amounting to about 13,975 publications, and at a cost of 53*l.*: and the sum of 450*l.* has been appropriated for the translation of books into the principal languages of India. English Books, value more than 770*l.*, have been sent on sale.—Pp. 180, 181.

In addition to these, the following grants have been made:—

*Surat*: 60 reams of paper—*Bombay*: 354

*Religious-Tract Society*—reams, a grant of 50*l.*, 25,570 English Publications, Books on sale to the value of 50*l.*—*Bangalore*: 48 reams, 9300 Tracts, a Library of the value of 5*l.*, on reduced terms, for the Regimental School—*Nagercoil*: 100 reams, and specimens of new Publications—*Cananore*: 5500 Tracts and Children's Books—*Neyoor*: 72 reams, 10*l.* in Books, the proceeds of which are to be applied to publishing Tracts in the Native Language—*Madras*: 600 reams, 27,400 Tracts, Books on sale value 100*l.*, the proceeds of which are to be applied to the publication of Tracts in the Native Language. The grants to Madras amount to 95*l.*—*Vizagapatam*: 72 reams—*Orissa*: 200 reams.

The Committee, in their Report, remark—

The proceedings of another year have brought additional evidence to the Committee, that the Religious Tract is often found to be an auxiliary to Bible and Missionary Societies.

The progress of the English Language is preparing the way for the extensive diffusion of religious knowledge. "Only teach the Natives of India the language of England," remarks the Rev. John Tucker of Madras, "and there is no obstacle or difficulty which may not be surmounted with regard to teaching the Brahmins, or any other sect, the truths of the Christian Religion in all their fulness." The sales of English Books have greatly increased within a few years. The Treasurer of the Madras Society mentions, that when travelling 370 miles south of Madras, a Heathen came to him, and inquired if he wanted any English Books. He was surprised at the question, and begged to see the stock of the Heathen Colporteur. To his pleasing surprise, he discovered many of them to be the works of the Religious-Tract Society. He found from the itinerant book-seller that a ready sale for such works existed at different Military and Missionary Stations.

#### CALCUTTA TRACT AND BOOK SOCIETY.

The Eleventh Report states, that 519,400 Publications, in the Bengalee, Hindoostanee, Hindoowee, Sanscrit, and English Languages, have been printed in the year. About 53,240 had been received from different sources, making the total received into the depository to be 577,640: the issues were 273,648. The total income was 5855 rupees, and the expenditure 9897 rupees.

The Calcutta Committee have employed Lithography for producing copies of Hindoostanee Tracts. The Mussulmans of India are strongly prejudiced against the printed character, but delight in receiving written Tracts.

#### BENARES AND CHUNAR TRACT SOCIETY.

This Society is now connected with the Calcutta Tract and Book Society. It has been arranged to print editions of the "Holy War," the "Anxious Inquirer," and a new Hymn-Book, in Oordoo, of 4000 each. These are to be printed in London, under the care of Mr. Buyers. It is understood that the Religious-Tract Society in London will bear a large portion of the expense.

#### BOMBAY TRACT AND BOOK SOCIETY.

The circulation of Tracts, in various languages, amounts to 34,541, being upward of 10,000 beyond that of last year.

The receipts of the Society were 1850 rupees, and its payments 1437 rupees. The sales of English Publications had not been to the usual extent.

At Nassuck the Missionaries have printed during the year an edition of 1500 copies of "The History of Joseph," "The History of Daniel," and "The Sinner's Friend." A small Hymn-Book was preparing for the press.

Dr. Wilson and Mr. Mitchell, in an extensive journey in the Mahratta Country and Goozerat, over a distance of 1525 miles, discovered a considerable number of Natives in a remote region who have been led to believe in our holy Faith, without the agency of any European, solely in consequence of their perusal of Religious Tracts and portions of the Scripture, and who are diligently and successfully labouring to propagate their principles in several towns and villages.

At Surat, 52,000 Books and Tracts have been printed, of which 34,000 have been put into circulation.

#### BANGALORE BIBLE, TRACT, AND BOOK SOCIETY.

About 15,928 Religions Tracts and 1895 Books have been issued from the local depository, in addition to a large supply of the Scriptures. The receipts of the Society have been 7171 rupees, and its disbursements 5842 rupees.

Whatever be the motive which leads them to seek for Christian Books, certain it is, that an acquaintance with the leading truths of the Gospel is possessed in places where preaching has seldom been heard; and the knowledge must have been, in a great degree, obtained from the books which have been circulated.

[Missionaries.

#### NAGERCOIL NATIVE TRACT SOCIETY.

Four new Tracts have been published in the general series; and several little

Books have been printed for the Young. The total number of Tracts printed in the year was 65,000, and the distribution about the same number. The income of the Society amounted to 923 rupees.

**MADRAS TRACT AND BOOK SOCIETY.**

The Tracts published and received during the year amount to 354,400; the bound volumes to 2400. The issues were 160,118 Tracts, and 773 Books; making the total since the formation to be 2,089,475 Tracts, and 4518 Bound Volumes.

The receipts for the year were 8861 rupees; the disbursements 7220 rupees. The sales of the Parent Society's Publications amounted to 1404 rupees.

The Madras Committee have determined to publish School-Books on Christian Principles. In aid of this object, a few local friends have contributed 3500 rupees, which has greatly encouraged the Committee. On this subject they remark:—

The principal defect of the School-Books now in use is their heathen character, and no lustration can wash out this universal stain. They are like garments dyed in the wool, whose colour will not change; and must, to a greater extent than has yet been done, even in what are called Christian Schools, be discarded. Nearly all should be dropped, or entirely remodelled, and new books prepared. The Brahmins have succeeded in making all their School-Books, as well as others, teach Brahminism; and the Committee would make theirs teach Christianity. The Brahmins commence all with praise to Ganesa: the Committee would begin and end all with prayer and praise to Christ.

**VIZAGAPATAM TRACT AND BOOK SOCIETY.**

The Secretary states, that since the commencement of their efforts, about 25,000 copies of eight Tracts have been printed and distributed. Several others are in course of preparation.

**ORISSA TRACT SOCIETY.**

About thirty-eight different Books and Tracts have been printed, or new editions of old ones re-issued, to the extent of 336,300 copies. Several of the Tracts have had an extensive circulation; editions of 20,000, and even 40,000, having been sometimes published.

The expense of publishing these works has amounted to 1565*l.* 7*s.* 6*d.* A large proportion of this sum has been borne by the American Tract Society, and the remainder by this Institution.

**AMERICAN BIBLE SOCIETY.**

The Society has paid for printing and distributing the Scriptures in Northern India 2000 dollars, in Madras 1000 dollars, and in Madura 1000 dollars.

**AMERICAN BAPTIST BIBLE SOCIETY.**

A grant of 3500 dollars has been made toward printing the Scriptures in Bengalee, 1500 dollars for Scriptures in Sanscrit, and 1300 dollars for Scriptures in Orissa.

**AMERICAN TRACT SOCIETY.**

Grants of the value of 2000 dollars have been made for Northern India; and for Calcutta, Madras, Madura, the Maharrattas, and Orissa, grants have been made of the value of 2600 dollars—P. 181.

**EASTERN-FEMALE EDUCATION SOCIETY.**

**BENGAL—Mirzapore:** Miss Thomson, who has the charge of the Orphan School containing 30 native girls—*Solo:* Miss Wilson left this Station on account of ill health, and her connection with the Society is dissolved—*Berhampore:* Miss Derry: the Orphan School under her care has 25 girls—Pp. 182, 411.

This week two of our dear girls expressed a desire to be baptized. The one, named Harriet, is a girl who followed Mrs. Stubbins from a considerable distance, when on a Missionary tour, soon after Mr. Stubbins came to Berhampore. She is an interesting girl, about twelve years old. The other girl, named Eliza, came to Mrs. Stubbins about two years ago, and was reduced to a mere skeleton in consequence of ill treatment. For some time her habits of pilfering seemed inveterate; but now, for more than a year, she has left off these evil habits, and has been distinguished for quickness and diligence in her studies, and a peculiar aptitude for acquiring Scriptural Knowledge. She gives the following simple account:—"Last year I began to think about my soul, but then I only knew a little: since I have obtained more knowledge, my anxiety has increased." She said, hearing of the Saviour's sufferings on account of sin, had, she hoped, led her to see the evil of sin. She now loved the Saviour, and desired to be baptized, as He had commanded. [Miss Derry.]

The following is the translation of a Letter sent to Mrs. Stubbins when staying at Ghopalpore, by Ralle, a girl twelve years old, and a member of the Church:—

To you, my dear Mother, this note in love I write. Through the Lord's mercy all here are well, and we pray that this Church, which Christ has purchased with His own precious blood, may

*Eastern-Female Education Society—*

be greatly increased, and that many, when He appears, may be added to it; indeed, that all might turn from sin. If we all steadfastly believe in Jesus Christ, we shall, after death, enter into eternal bliss, there to wear an immortal crown; but if we believe not in Him, how great will be our sorrows! Alas! why should we go to hell; what would it profit us? As, therefore, we fear to approach a devouring fire, so may we fear to walk in the ways of sin. We are doing the work you gave us. Gardy Ma (the Superintendent) and the other Christians unite with us in loving salutations. This chit I, Ralle, have written.

**BOMBAY**—Miss Puddicombe, Mrs. Willing, Miss Burton. Mrs. Willing and Miss Burton arrived in Bombay on the 30th of July—Pp. 182, 411.

Mrs. Willing, after remaining here a week, proceeded to her charge at Byculla.

It was settled in the Committee, which met soon after Miss Burton's arrival, that she should at once commence the study of the Gujaráthee Language, and endeavour to make her way among the Parsees. The education of their females has been a theme lately discussed here in the Newspapers; and there is reason to suppose that they are not quite so insensible as formerly to the subject. One rich Native has declared his intention to procure, if possible, an English Governess for his children; and another has actually sent a daughter to the Neigherry Hills to school. Lady Arthur has kindly consented to become Patroness to our Association; and we hope that the Governor will be prevailed on to give Miss Burton her first introduction to the Parsees, being well aware that they lay great stress on high rank and persons in power, &c. It was considered best that Miss Burton should not, for a while, become the inmate of a Missionary Family, lest, in case of failure, we might attribute it to the strong prejudice supposed to exist among the Parsees to Missionaries in general. If calling her an English Governess would have any weight, we could easily consent to her bearing that title.

The Mahratta Schools, under Mrs. White, continue to give us great satisfaction. The Church Missionary Society have made over to our Association certain Female Schools, which, from want of funds, they were about to give

up. Thus, all the Female Schools in connection with the Church of England are now under our care; and the sympathies of all its members who take an interest in this branch of Missionary labour are concentrated in our operations.

[Mrs. Piggott.

**MADRAS**—Miss Austen; pupils 25—*Ootacamund*: Miss Hale; pupils 12—*Vizagapatam*: Miss Machell—*Bangalore*: Miss Macklin—*Tinnevely*: Miss Hobbs—Pp. 182, 411.

Mrs. Crisp commenced her Orphan School in April, and has six promising girls in it: they are not quite orphans, but are given up by their friends for a certain number of years. From the time of their admission they have not been home on any occasion: their friends were told that they might come here and see the children as often as they pleased. This they frequently do, and express great pleasure at seeing them look so well and happy. The ages of the children are from five to eleven. They are making satisfactory progress in reading, writing, and working; but to mark their increasing knowledge of the Scriptures, and the readiness with which they receive their truths, is truly pleasing. A Native-Christian Woman, who was herself brought up in an Orphan School, and for some years had the charge of one at Belgaum, has the care of them by day and night and proves a valuable assistant. She has a good knowledge of the Scriptures, and takes great pains to instil into the minds of the children the great truths of Christianity. There are ten day scholars also, most of whom are regular in their attendance.

The Infant School has suffered much from measles, small-pox, and whooping-cough, for some months past, as well as from the interference of the Roman-Catholic Priest, who exerts great influence over many of the parents. The average attendance is from thirty-five to forty. There are some pleasing circumstances connected with the elder boys, who are able to read the Testament in their native tongue as well as in English. They take it home and read it to their parents. [Miss Macklin.

**MYSORE FREE SCHOOL.**

No information has reached us during the last year respecting this School—Pp. 182, 183.

**STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.****GOSPEL-PROPAGATION SOCIETY.****CALCUTTA.**

**BISHOP'S COLLEGE**—1820—G. U. Withers, *Principal*; A. Wm. Street, W. K. Coles, *Professors*; Arthur Wm. Wallis:

Wm. Ridsdale, *Superint. of College Press*—P. 183.

The number of students under education is greater than at any former period.



The Bishop has made arrangements for founding a Fellowship in the College, from a fund placed at his disposal by the Rev. John Natt, late Rector of St. Sepulchre's, London. In reference to this Fellowship the following notifications and regulations have been made:—

I. The Rev. John Natt, B.D., Vicar of St. Sepulchre's, in the city of London, and late Fellow of St. John's College, Oxford, England, having presented to the Right Rev. the Lord Bishop of Calcutta the sum of 600*l.*, for the purpose of promoting the advancement of the Gospel of Christ in India, his Lordship was pleased to vest the same in Government Securities for the purpose of founding a Native Fellowship, to bear the name of THE NATT FOUNDATION; and that the Trustees of the same should be, the Bishop and Archdeacon of Calcutta, and the Principal and Professor of Bishop's College for the time being.

II. This appropriation having been approved of by the Founder, he has since augmented the Fellowship by two donations of 200*l.* each, making the whole endowment 1000*l.* sterling; conveying at the same time to the Right Rev. the Visitor of the College his wish that the first nomination take place, if possible, at once.

III. The Trustees aforesaid do consequently hereby nominate to the same Gopalchunder Mitre, native student on the Begum Sumroo's Fund, to have and to hold during good conduct, or until he voluntarily resign the same.

The emoluments and duties connected with this Fellowship, as agreed upon by the College Council, and sanctioned by the Right Rev. the Visitor, in communication with the Founder, are as follows:—

The enjoyment of the proceeds of the Government Securities to the amount of 1000*l.* aforesaid; the said proceeds being about 50 rupees per mensem.

1. In free commons at the College Table.

2. In permission to occupy a student's apartments in the College, as long as the nominee remain unmarried.

3. In a title to Holy Orders, which his Fellowship shall be held to confer (the Bishop having hereto expressed his approbation) under condition of the candidate being subject to the usual examination, as, in similar cases, in the Universities of Oxford and Cambridge.

The duties attached to this Fellowship are—

1. Assisting the College Syndicate in revising and editing Versions of the Holy Scriptures, of the Book of Common Prayer, and Theological Works, in the Native Tongues, original and translated.

2. In rendering assistance in the superintendence of Oriental studies of the Students of Bishop's College, if at any time required so to do by the College Council.

3. In direct Missionary Labour in the immediate vicinity of the College; to which he shall always devote a large portion of his time, and shall account this division of his duties as indispensably important; the Founder having expressed an especial wish to this effect.

4. It has also been agreed by the College Council, under his Lordship's sanction, that the Fellowship aforesaid shall be known and commonly called by the title of THE NATT SYNDIC FELLOWSHIP.

In furtherance of the object of this donation, the Society have resolved to invest in Government Securities in India the sum which they appropriated two years ago to the foundation of Native Canonries in connection with the Cathedral now building at Calcutta; and have accordingly transmitted to the Bishop the proceeds of the sale of 5000*l.* three per cent stock, the gift of her late Highness the Begum Sumroo, and requested his Lordship to apply it toward the endowment of his Cathedral. From the Bishop's Letter referring to this arrangement, the following are extracts:—

I have had the honour of receiving from the Venerable Society the grant of 46,630.7 Company's rupees, to be invested in the new five per cent stock of the Indian Government, for the maintenance of Native Missionaries in connection with the Cathedral at Calcutta.

For this noble grant I beg the Society to accept the thanks of the whole of India, for the feelings of the Cathedral Committee and my own are nothing; it is Christianity itself which will derive the benefit from a donation which will go far to establish it in the sight of the Heathens and Mahomedans of this wonderful empire.

A sketch of the Regulations to be adopted in the Chapter of the Cathedral has already been made; and will receive continual improvements, till it is in a state to be submitted to the advice and correction of his Grace the Archbishop of Canterbury and the Venerable Society.

The Endowment Fund is augmented by this gift at once to 149,630.7 rupees: and if, as I hope, I can devote half of the 50,000 rupees granted for building and endowment by the Society for Promoting Christian Knowledge to the same fund, it will stand at about 17,463*l.* sterling; but we may say, with probable donations and accumulating interest for a few years, 25,000*l.*

This sum will yield an income sufficient for a commencement of Cathedral Establishments. If the senior Canon have 400 rupees a month, and three others 200 each (about 480*l.* and 240*l.* a year), we shall have four Missionary Canons, who, with the Bishop, the Archdeacon (whom I hope to see created a Dean), the two

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Cathedral Chaplains promised by the Honourable Company, and the British Chaplain, will form a Chapter of nine persons; to whom I propose to add, as an Honorary Canon, the Principal of Bishop's College, giving him, however, the power of voting. Thus, ten will constitute our Cathedral body, to begin with.

The appointments to the four Canons it is proposed to vest in the Chapter, allowing the absent members to vote by proxy, and giving the Bishop a casting vote and a vote on elections. One of the Canons to be the Bursar; and another, Librarian. The Chapter to frame its own Bye-laws and Regulations under the Bishop's approbation—for at present we have no Ecclesiastical Lawyers.

The Library I hope to make the most splendid and extensive in India. I will give 6000 or 7000 volumes, as a commencement.

When more endowment money comes in, it is proposed to increase the number of Canons to six, and raise the income of the senior to 500 rupees, and of the second to 400 rupees monthly; leaving the remaining four at 200 rupees. Thus, 1700 rupees a month, out of the 2500, will be expended. The remainder, 800 rupees, may be divided into a "Building and Repairing Fund," 400 rupees, and a "Church-Endowment Fund," 400 rupees; for why should not the Chapter endow Missionary Churches in connection with the Cathedral, of which the Cathedral may have the patronage?

The Building and Repairing Fund will go, after needful repairs, to the erection of a Chapter-House leaning on the south wall of the Cathedral, externally; and then a residence for the Dean; and ultimately for the Canons, perhaps.

With respect to the spiritual duties of the Cathedral Clergy, they must be regulated, as I suppose, by the Bishop, till Her Majesty the Queen is pleased to constitute the Clergy into a Chapter, with the usual powers and privileges of such corporations.

The first duties of the Dean and Canons will be to establish a Christian Mission around the Cathedral, and to employ every part of the sacred building and its precincts for Catechetical Classes, Lectures on Evidences, Divinity Studies, Examination of Native Schools, and conferences with learned Inquirers.

Their domestic duties, so to speak, will, in the mean time, be, to aid the Cathedral Chaplains in daily prayers, as at home; in Pastoral visits to the sick; in Catechetical labours, &c. The Cathedral is to be always open for the private devotion of the Faithful.

I enter into these particulars, that the Venerable Society may see that there is a reasonable prospect of their munificence being well employed; and that the language of gratitude

for this gift is the dictate of a full and calm estimate of the magnitude of its possible consequences: for I look on every brick laid in this Cathedral as a pledge of the perpetuity and incorporation of Christian Missions in British India. For what are our fugitive series of Chaplains, of whom scarcely an individual settles ultimately in this country? and what our disjointed and feeble bands of holy Missionaries supported by voluntary Societies at home? We want, beside these, Christianity to be fixed in the soil—a body of permanent Missionary Clergy, with adequate maintenance, independently of distant and fluctuating bodies of subscribers. We want an indigenous Clergy—we want the Native Converts to be instructed by a Native Priesthood—we want something that may bring India to help herself, and render her gradually capable, without European Agency, to guide the awakened East, distant as that time may be.

All the Institutions of our Reformed Protestant Church, as settled three centuries since by our Cranmer, Jewel, Hooker, and their noble compeers, are eminently adapted to languid, prostrate India. Our Liturgy, our Offices, our Articles, our Homilies, our Episcopal polity, our Catechetical form of instructions, our Confirmations, our Sacraments; the dignity of our Clergy, their learning, their piety, their zeal; the connection of our Church with the State, which it blesses and sanctifies; the whole visible form and aspect of our Religion—all give just that aid to the Native Convert which he needs. It is impossible, therefore, to appreciate the importance of the new Cathedral.

I must ever remember, that on the blessing and grace of God in Christ Jesus all hope of permanent spiritual good must repose. The danger of resting in the means of Religion—the danger of a secular spirit—the peril of *having a form of godliness, whilst denying the power thereof*—the hazard of Christian Institutions declining from their high purposes, and being abused to indolence and merely literary pursuits—I must ever bear in mind. I trust it is with some sense of these dangers that I proceed every step. The Venerable Society, and the generous Christian Public at home and in India, may be assured that it is upon the grace of the Lord Christ and the power of His Spirit that I desire to trust. Nor have I a wish beyond that of being an humble instrument, during my administration of this diocese, of advancing the glory of the Divine Author of our Religion in our pure and apostolical branch of His Holy Church.

*Howrah:* James Bowyer: 3 *Nat. As.* Number baptized, 46; Catechumens, 9; Schools, 2; Pupils, 55—*Boishkotty*, an Out-Station; 2 *Nat. As.* Number baptized, 31; Catechumens, 2—P. 183.

Service is held in the Chapels of Howrah and Boishkotty. The Chapel at Howrah is now on a road which is a general thoroughfare for the agricultural population when carrying their produce to market. Ever since the Chapel was opened, on the 1st of January, several have stopped and listened. The Christian Readers, Timoo and Mudhoosadden, are sent with the Testament and Tracts from hut to hut. I also visit each Christian Family, pray with them, catechize them, and explain the Scriptures to them.

But my chief efforts have hitherto been directed to the villages around Boishkotty. Bally is the point of starting, from which a number of villages on the banks of Khâl are easily approached. At the mouth are Bally and Uttarparah, with a population, it is said, of 7000 or 8000 people. [Mr. Bouyer.

*Tallygunge*: Daniel Jones: W. O. B. Smith, *Cat.*—Communicants, 130; Baptized, 437; Catechumens, 704; Scholars, 28—Pp. 183, 184.

Under the Divine Blessing, the work is proceeding steadily. The Christians, with some exceptions, give satisfaction by their walk and behaviour. The attendance at the Churches on Sundays has much improved; the progress of the people in the truth of the Gospel is pleasing; and I may say that in some a growth in grace is apparent.

Services are regularly conducted in the Churches attached to this Mission, and the Lord's Supper administered on the first Sunday of every month at the principal Chapel, Jangera. The average attendance on Sundays is 300; and the number of Communicants is about 80. Since the last Report, three adults and four children have been admitted into the Church. I have several candidates ready for Baptism, who have been in a state of probation for three and four years, and to whom I intend, if it please God, to administer the rite on Whit-Sunday.

But, with much to be thankful for, we have many things to afflict and try us. This has proved a year of extraordinary distress to the Christians. Owing to the severe rains during the growing seasons, there has been a complete failure in the paddy crops, which has reduced the people to extreme poverty; and as an aggravation of their distress, a mortality among their cattle lately broke out with great virulence, carrying off numbers daily; so that they are deprived of the means of ploughing their fields.

Sickness has been very prevalent among us this year, and deaths of rather more frequent occurrence than in other years. Many have fallen victims to the cholera. Small-pox also made its appearance; but I am happy to say no cases among the Christians terminated fatally,

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which may be attributable in a great measure to our having introduced vaccination among them.

Weekly visits to the Christians are, as usual, paid by me and my co-adjutor, Mr. Smith, who, in the discharge of his duties as Catechist, continues to give me every satisfaction. There are forty villages under my superintendance, three of which are at the distance of twenty-four miles from the Mission House. [Mr. Jones.

*Barripore*: 16 miles South of Calcutta; inhab. 6000—1829—C. E. Driberg, H. Moore: H. White, *Cat.* 24 Nat. As.—Baptized 473; Catechumens, 535; Inquirers, not under regular instruction, about 200 or 250—P. 184.

From many details supplied by Mr. Driberg we select the following:—

The duties of this extensive Mission seem to be multiplying. Every now and then, some new field for useful labour is opened to us, and applications are received from distant villages for instruction in the Faith; so that the Missionary can find little time for any thing else than travelling from village to village, for the purpose of instructing and visiting his flock. So much have the wants of our congregation increased with its numbers, that we have scarcely any time for preaching directly to the Heathen.

The Barripore Mission is divided at present into six circles; viz., The Barripore, Sulkea, Andermanic, Mogra (Homfray's), Mogra Hât, and the Chandpore Circle.

To each of these is attached a number of smaller villages, from which the converts assemble for Divine Service at the village from which the circle is named, and in which, being the most central, the Chapel of the circle stands.

A small Christian community is gradually forming at Barripore: it now numbers sixteen families, whose huts are built on the skirts of the ground attached to the old house rented by the Committee of Baboo Dwarkinâth Tagore, which is used as a Church, and, I may say, is the Church of the whole Mission.

During the past year, beside conversions from the labouring classes, four young men of the Kyast, and one of the Goals Caste, have joined us. The two others are still in a state of probation. Two young Brahmins also placed themselves under instruction for a time, but, I regret to say, have disappointed me much, and have gone out from us.

Three miles S W of Barripore is a cluster of three villages—Kalkipore, Chandipore, and Nebatta. In the first of these is a small thatched Chapel, built entirely by the Christians. The Christians of these villages attend Divine Service at Barripore. Among them are two Brahmin Women, a mother and her daughter, the latter of whom has, ever since her

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baptism, made herself most useful in teaching the women of her village, setting them the example also of regular attendance at Church.

One mile and a half S W of this knot of villages is Barrui, where are three families under instruction, but the members of only one of the three have been baptized. The Zemindar of this village has given much annoyance to my people.

*Sulkea Circle*—The Sulkea Circle is situated eight miles (in the wet season the distance becomes ten or eleven) S W of Barripore. This was the first Station which our Society had among these southern villages.

The Christians of Sulkea, as they were the first to embrace the Christian Religion, so are they now always foremost in every good work. In cases of distress among themselves, or in any other village, they cheerfully come forward to subscribe their mite of alms. They are strongly attached to their Pastors, receiving their visits with great gladness, often coming out to meet them when aware of their approach, and always accompanying them on their return, perhaps for two or three miles. The ground on which we hope to build a Chapel is the free gift of the Headman of the village, Joseph Ramohar.

*Mogra Hât Circle*—Mogra Hât is six miles south of Sulkea, in a direct course; but the little hamlet in which the Christians dwell apart, is properly called Berralla. On this spot are twenty-five families of Christians, containing about 100 souls, who all renounced Hindooism, and placed themselves under Christian instruction at once, and have all been baptized. They are a quiet, orderly body of men, but have, ever since their conversion, had to undergo much and severe persecution from the Zemindar. What is to be done to protect our native flocks from oppression at the hands of the Zemindars?

A substantial Chapel is much needed here: the bricks requisite for its construction are all ready, and we might commence immediately: the expense of each of these Chapels, for which the Committee voted that bricks should be prepared, will be under 1000 rupees.

*Mogra (Homfray's)*—The place from which this circle is named is ten miles S E of Barripore. The Chapel is built, and the converts reside, in the estate of Mr. Homfray; indeed, the Chapel was almost entirely erected by him. Twelve biggahs of arable land, and one biggah for a burial-ground, have also been given to the Mission by that gentleman. A Native-Christian Teacher resides on the spot, giving daily instructions and assembling them every evening for prayers.

Jungle fever of the most malignant kind prevails in this locality. The cholera, also, has

raged dreadfully; but although the mortality was very great among the Heathen, only one of the Christians died. I would here record my obligations to Dr. D. Stewart, of Calcutta, by whose kindness I was supplied with medicines.

*The Andermanic Circle*—The disturbed state in which this Circle was kept for nearly a year, in consequence of the apostacy of a member of the Church and the unmitigated opposition of the Zemindar, was such as to compel us to remove the Chapel to another spot, he having disputed the purchase by Mr. Tweedle of the land on which it had been built. The apostate, after a state of separation and penitence for two years, has been received again into the bosom of the Church. In this place, also, a pukka Chapel is much wanted.

Three miles N E of Andermanic is Altaberrea: here Service is performed every Tuesday; but on Sundays the people attend the Andermanic Chapel.

The Christians under my care give me much satisfaction by their desire for improving their imperfect knowledge of Christianity; by their general regularity of attendance on Divine Service; by their reverence for the Service of that branch of Christ's Holy Church to which they belong; and by their attachment to the Pastors whom God has set over them. On the other hand, many are the discouragements against which we have to struggle: the unchristian conduct of some of our flock—the disappointment caused by the relapse of inquirers—the persecution by the Zemindars—are all calculated to cast a gloom over our labours.

To these considerations is to be added, the difficulty of access to these villages, scattered over an immense tract of country, the distance between them being aggravated by the entire want of roads, so that in the most unfavourable seasons they can be visited only on horseback. Our visits are, notwithstanding, regularly made; nor do we fail to obey every call to administer consolation to the sick and perform funerals. To the Heathen who are not inquirers the Gospel is proclaimed as opportunities occur; and though we are at times tempted to meditate rather upon our failures than our successes, seeing how tardily, after all, the Truth travels, yet we feel this to be no subject for speculation: our duty is plain; with the great Disposer of all things is the result; with Him one day is as a thousand years, and a thousand years are as one day. A change is doubtless taking place, though slowly, in the minds of the Natives, which promises to prepare the way for the subversion of Idolatry and the erection of the standard of the Cross. We Europeans can hardly conceive rightly the sacrifices which a Hindoo really makes, when his moral courage, under the grace of God, enables him to profess Christianity. Nevertheless,

what happy results may we not expect, when co-adjutors shall arise from among the Natives themselves, who, by means of the advantages afforded them by Bishop's College, shall bring with them the advantages of collegiate training, in addition to an intimate knowledge of the whole system and practical bearings of Hindooism, and an acquaintance with the sacred languages of their Shasters, together with respectability of family—a point which weighs much with a Hindoo. Blessed be God! the Church of Christ has a principle of perpetuity imparted to her through His promise, who is her Head and Lord.

The Christian Seminary at Barripore continues to give me satisfaction.

It is the intention of the Society to strengthen the little band of Missionaries in this promising field, by the addition of two, at least, to their number; and they have assured the Bishop of Calcutta and the Committee that they are prepared to contribute largely toward the cost of building the Churches required for the use of the Native Converts.

His Lordship's sentiments respecting this Mission may be learned from a Letter dated April 14, 1842, and which we laid before our Readers at p. 305 of our last Volume: and at p. 391 of the same Volume it was stated that the Society had voted 1000*l.* for the erection of a Church at Barripore.

Professor Street informs us, that,

On the 3d of February the Bishop confirmed 193 Natives at Barripore. These came from all parts of the Mission. Three of them, two men and a woman, escorted by some dozen catechumens, arrived after the Service was over, having come all the way from Kharri. His Lordship very considerably repeated the Service in the evening for their sakes, and to their great content. On the 5th of February he confirmed 120 at Jangera: hence there will be a great increase in the number of the communicants. The Patriarch of Chandpore was not present at Barripore, being unwell, or rather exhausted, by coming on the preceding Sunday to communicate. On that Sunday fifty persons were baptized.

Two substantial but small brick Chapels are rising, one at Mogra-Hât, another at Sulkea: they are to cost 100*l.* each. At Jangera the Chapel is in a forward state: it will cost about 400*l.*: it was voted before I came into office. That about to be commenced at Barripore will probably cost about 900*l.*, owing to the number to be accommodated, and the difficulty of transporting materials from Calcutta. I hope to raise something from the people, and have written an address to them on the subject,

which Mr. Driberg is putting into Bengalee for me.

The people of Dhangatta are about to purchase a flagon for the Holy Communion. This village has lately been devastated by the cholera. They sent a request to Mr. Driberg to come down and hold a day of general humiliation and prayer. On this occasion Messrs. Driberg and Moore must have ridden at least forty or fifty miles the same day; for the spot is now so unhealthy, that they dared not stay the night. You may conceive how this is, when you are told that the sun is evaporating the last of the water from immeasurable plains in which the stubble of the rice is rotting after harvest. The country is all flooded during eight months of the year, except the ridges raised in some places for paths and the mounds of earth thrown up for the foundations of the huts. Every village is a mound of this nature, excavated from the fields around, and gradually increasing as successive generations of huts are raised on the ruins of the former. The ditches and holes formed by digging the mud form reservoirs of water, but become overgrown with weeds, and are scarcely ever cleaned. When I go about, I can hardly ever get water fit to drink.

*Cawnpore*: W. H. Perkins: Communicants, 7—Number baptized, 62—At 4 Schools there were 120 Scholars, in addition to the pupils at the Orphan Asylum—Pp. 184, 185.

The number now in the Female-Orphan Asylum at Savadah is 65. The Institution is certainly much altered for the better; the children are happy, obedient, and well-behaved, and are improving, it is hoped, in all things.

The girls are instructed in Hindooes and English, the principal object being the communication of sound Scriptural information. The Bishop recommends the Society to open a Mission at Kotghur, near Simlah, and to remove the Rev. Mr. Perkins from Cawnpore to that place. This suggestion has been readily and gladly adopted. [Report.

*Tamlook*: Matt. Rogue de Mello. Baptized, 125; Catechumens, 68—P. 185.

On my frequent visits to Culpee, about thirty miles from Tamlook, I have made several attempts to attend to the spiritual wants of the villages of Bosor and Diggeepara, situated about ten miles east beyond Culpee, across the paddy fields; but owing to the real difficulty of procuring any conveyance, or even a horse, at Culpee, I succeeded in only one of those attempts.

There is a Chapel, and a Native-Christian Sircar or Teacher, in each of these two villages, with a salary of six rupees each per month; whose duties, as also those of other Sircars

*Gospel-Propagation Society*—

employed at Meerpore, or elsewhere, consist in visiting, teaching the Christians to read and write, seeing that they conduct themselves with propriety, reading to them portions of Scriptures on Sundays when there is no Divine Service, and instructing catechumens in the Catechism.

The number of baptized at the village of Bosor is one, and of catechumens forty-two: in that of Diggeepara there are baptized seventeen, catechumens twenty-six. The Chapel at Meerpore, for the erection of which the sum of 550 rupees was voted, is, I rejoice to say (after great trouble and delay), at length finished, and was opened for Divine Worship on Sunday, May 16th; and on the 20th of the same month seven persons were baptized in it.

[*Rev. M. R. de Mello.*]

Agreeably to directions received from the Home Society, the Native Schools under Heathen Teachers have been abandoned, and evidently, thus far, without any drawback on the work of conversion; while the funds and time formerly expended on them have become available for the other claims of the Missions.

[*Calcutta Report.*]

## MADRAS.

*Madras*, or Vepery District, with *St. Thomé*; and Out-Stations at Poonamallee and Tripasore—1727—Wm. Taylor, A. Thompson, R. Carver: at the Seminary, A. L. Irwin, Superintendent; C. S. Kohlhoff, *As.*; at the Grammar School, G. E. Morris—P. 184; and see, at p. 385, a Letter from the Bishop of Madras on the occasion of consecrating the Church at *St. Matthias*, at Vepery.

The following are extracts of Letters received from the Bishop of Madras:—

The time is come for us to push forward our Missionary Army with new spirit; and I should be sadly wanting in my duty to the cause we love, were I not to catch at it.

God, we may humbly hope, who has hitherto blessed our labours far beyond our deserts, will continue to bless them; and His cause in Southern India seems especially to demand, at this time, that a still larger supply of money than it has hitherto had at its disposal should be placed by the Society in the hands of the Committee at Madras. I pledge myself that a very good account shall be given of it. I ask this for four reasons:—

1. By looking at the map of this diocese you may form some faint idea of the vast extent of our present Missionary District; and you will see at once that many Out-Stations must be regularly visited by the Clergymen in charge, and that such visit, though not very costly, must cost something.

2. We need a rather large sum to meet

the continual demands for help toward Schools and Schoolmasters; and it is very sad to be often obliged to say "No" to such applications, when we feel that the progress of Christianity depends so much upon our being able to say "Yes;" for preaching to the fathers and mothers will do next to nothing, unless we can also teach the children.

3. We are very anxious to increase our number of Catechists; and in some instances to increase the pay of those we have.

4. And above all, we want more Clergymen: and should my life be spared to the beginning of another year, I shall have, at the least, five persons prepared for Ordination; and I have already hopeful Stations and longing flocks for them all. More candidates are also coming forward, whom we are doing our best to train up in the nurture and admonition of the Lord. All these seek to live by the Gospel, and, if found worthy, have a right to live by it; and for means of livelihood can only look to the Society.

As for our present Missionary Clergy, I am bound to report that they strive to do our Master's work well and quietly; and I am sure that they do not cease to pray for me, and with me, that we may all walk worthy of the Lord unto all pleasing.

*Tanjore*, with Out-Stations: 1766: J. C. Kohlhoff, Thomas Brotherton, T. Abishaganaden, W. Godfrey; C. D. Horst, Wm. Holdsworth, Cat.; 21 Nat. Cat.—*Combacorum*: V. D. Coombes; 44 Nat. Cat.—*Trichinopoly*: 1766: C. S. Kohlhoff, F. H. W. Schmitz; 10 Nat. Cat.—*Dindigul*: 1787: Wm. Hickey; 4 Nat. Cat.—*Madura*: C. Hubbard; 2 Nat. Cat.—*Nasareth*: A. F. Cœmmerer.—*Moodaloor*: G. Y. Heyne; 35 Nat. Cat.—*Vellore*: S. A. Godfrey, 1 Cat. and 1 Nat. Cat.—*Negapatam*: 1785: John Thomson; 1 Cat.—*Cuddalore*: Edward J. Jones; 1 Cat.—*Pulicat*: C. E. M'Cleod.—*Bangalore*: the Company's Chaplain has charge of this Station, with one Assistant, three Schoolmasters, and one Schoolmistress—Beside the Stations already mentioned, the Society has adopted several others, and placed Missionaries at them; at *Calpentye*, S. D. J. Ondaatje—*Chittore*, John Bilderbeck—*Ramnad*, Robert Caldwell—*Secunderabad*, N. Paranjody—*Sheemoga*, J. Guest—*Valaveram*, Wm. Howell. The Stations for the Rev. Allan Johnson, and the Catechists, Messrs. E. S. Wilshere, Henry Bower, — Pope, were not determined at the date of the last Report, nor had any appointment been made to *Kotagherry*.—Pp. 185, 186.

As usual, some things have occurred to try

one's faith and patience; but I think I may safely say more have partaken of the character of hope and encouragement. Every year I live and labour among this people, the more plainly I perceive, that whatever oppositions we have to encounter, our work is not in vain in the Lord; but that it does, through His grace and blessing, answer many blessed ends, and bring about, in almost imperceptible ways, great moral changes. That the leaven is spreading, that the mustard-seed is germinating, nay, that in some instances it has taken firm root and promises both blossom and fruit, is sure.

You are aware that I minister to two congregations in this place, namely, English and Native. Judging from what I see and know, I think both have profited, both in the way of knowledge and piety; and, if it be not invidious to particularize, I would say, especially the Native Christians. Christian Knowledge is spreading far and wide; and there are many inquirers into the way of Truth. The two great hindrances to the work of conversion consist in the system of caste, and the distressed and dependent condition of the mass of the people, by which they are prevented from acting on their judgment in the matter of Religion. To become Christian is to lose caste; and the loss of that is amputation, so to speak, from the family stock—is to be cast forth as a branch to perish, unplied and uncared for: he cannot live in the same street, nor follow the same trade, nor claim any portion of the goods which might otherwise come to him. [Rev. C. Hubbard.

The Committee at Madras strongly urge the Society to make provision for the more competent maintenance of Catechists, and to furnish them with libraries of religious and useful knowledge. The great importance of both these suggestions has been readily acknowledged; but the very large increase of expenditure in the Madras Presidency prevents the Society from pledging themselves to make the outlay required for these purposes. The Committee trust the time is at hand when a considerable portion of the cost of Missions may be raised in the country where they are established. [Report.

## BOMBAY.

*Bombay*: George Candy—*Ahmedabad*, in *Goozerat*: G. L. Allen; — *Mingart*, *Cat.* Rev. Wm. Darby embarked for this Mission, but his Station has not yet been reported—Pp 186, 187, 480.

The class of people for whose benefit my labours are especially directed are Indo-Britons, a class comprising many varieties of intelligence and respectability. My labours commenced a little more than four years ago, with opening a School for the instruction of their children, in a room hired for the purpose; in which, on Sundays, with the sanction of the

Diocesan, I collected their parents and such others as I could get to attend for Divine Service.

We have now a Church, an exceedingly neat and pleasing edifice, capable of containing nearly 450 persons: the congregation assembled within its walls has repeatedly exceeded 300. Two most convenient and capacious School-houses have been built, and a dwelling-house for the Master and Mistress, at a cost of about 4000*l.* The Chapel was erected at a cost, including the sittings, of nearly 1500*l.* Toward the cost of the Chapel and Schools upward of 2000*l.* have been collected in this country.

The current expenses of the Chapel are defrayed by the contributions of the congregation; whose liberality, aided by subscriptions from my personal friends, has also provided the furniture, the communion-plate, and a porch (temporary), amounting to nearly 300*l.*

I have two full Services on the Sunday, and one on the Wednesday Evening. The Lord's Supper is administered on the last Sunday of every month. On Tuesday Evenings I meet such as desire admission to the Table of the Lord, and who appear to me to require instruction. Not three years ago, I celebrated the Ordinance for the first time, in Trinity Chapel, to twelve communicants. Our present number exceeds sixty; and I have now half-a-dozen under preparatory instruction. Some of the Communicants are Native Christians, three Chinese Converts, and some English Gentry.

The Schools were examined by the Bishop on the 16th of December, who was pleased to express his approbation of the general proficiency of the children.

The number of Boarders in the Boys' School, on the day of examination, was 37, and of day scholars, 53. The Mistress of the Girls' School, Mrs. Hatteroth, has but recently taken charge; but I have a good hope that, through her able management, the School will be in a flourishing condition. On the 16th December there were 24 boarders and 24 day-scholars. Several girls have married very respectably from the School. A growing interest is felt by the Christian community in the welfare of these Schools. During the last year I received contributions in aid of them to the amount of upward of 150*l.*, and in this current month, 25*l.*

[Rev. G. Candy.

During the two past months we have received, in donations and subscriptions to the objects of the Society in this diocese, the sum of 95*l.* A month ago the Archdeacon convened a Meeting of the Clergy at the Presidency, when it was unanimously determined to hold a Monthly Meeting in each parochial district, when the Missionary Operations of the Church will be communicated to the people.

[Rev. W. K. Fletcher.

*Gospel-Propagation Society—*

The Bishop of Bombay has taken measures for opening the long-contemplated Mission at Ahmedabad, in Gooserat. He has engaged and placed there Mr. Mingart, formerly a Lutheran Minister, but now a Candidate for Ordination in

the Church of England: and the Society has engaged and sent out two Clergymen for the same Station; one, the Rev. G. L. Allen, who arrived at Bombay in April last; and the other, the Rev. W. Darby, late Worsley scholar at King's College, London. [*Report.*]

## BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—W. Yates, D.D. James Thomas, J. D. Ellis, W. W. Evans, J. C. Page: C. C. Aratoon, and 3 other Nat. Preachers. *Entally*—1838—George Pearce, George Small: 5 Nat. Preachers. *Howrah*—1820—Tho<sup>r</sup>. Morgan: 1 Nat. Preacher. *Narsingdarchoke*—1824—with 5 Out-Stations—John Wenger: W. Thomas, and 4 Nat. Preachers. *Luckyantipore*—1830—*Kharee* and 6 Out-Stations, George Pearce: F. de Monte and 4 Nat. Preachers. Mr. Gibson died on the 3d of March. Mr. and Mrs. Leslie sailed on the 25th of August, and reached Calcutta on the 27th of December—Baptized, 44—Schools, 12: Boys, 721; Girls, 133—Pp. 187—189, 311, 431.

Mr. Wenger has supplied the following particulars of the Calcutta Mission:—

Dr. Yates has continued to devote his time and energies mainly to Translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindoo Version of the Testament, the printing of which was commenced almost immediately after his return. He has likewise preached at Circular Road every Sabbath Evening, sometimes also on Thursdays, and superintended the concerns of the Native Church in South Kalinga. Beside the printing-office, Mr. Thomas carries on the correspondence with our Brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native-Christian Institution (or Boys' Boarding School) at Entally, and of the Native Churches at Entally, Luckyantipore, and Kharee. I have been engaged in assisting Dr. Yates in the Bengalee Translations, and superintending the Village Station at Narsingdarchoke, beside frequently preaching in English and Bengalee. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the Church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (Heathen Boys' Day School) at Entally, together with the study of the language, and occasional English preaching.

*Preaching to the Heathen*—Brother Carapet C. Aratoon has, during the past year, suf-

fered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy as formerly. Mr. J. Page joined our number just in time to take his place. While he addressed the Natives in Hindoostanee, our Brother, Ganga Narayan Sil, preached the Gospel to his countrymen in Bengalee, generally four or five times a-week. The students at Entally have also been occasionally employed in a similar manner; and Mr. de Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the Heathen three or four times a week, when they are here. The people hear the Gospel; the Hindoos generally give their assent to its truths; the Mahomedans oppose it; but signs of repentance for sin and of a desire after salvation are rarely to be seen.

*Native Church in South Kalinga*—Pastor, Shujaat Ali—This Church is at present in a languid state. The attendance at the Public Services has lamentably declined since the time when our late Brother, W. H. Pearce, was the Pastor. They are now not all held in Bengalee; Shujaat Ali having, in compliance with the wishes of some members (chiefly East Indians), commenced to address the people in Hindoostanee on Sabbath Afternoons.

*Native Church in Entally*—Pastor, Rev. G. Pearce—This Church is intimately connected with the Native-Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its Pastor, preaching once every Sabbath, whilst the other Services were carried on by the elder Students. The same Plan is, I believe, still pursued. On the Sabbath there are often three or four Hindoos present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

*Howrah and Salkiya*—Rev. T. Morgan, in a recent communication, writes—"I have established a Bible Class, which has been respectably attended; in addition to which I have collected a library amounting now to near sixty volumes. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the Station. I am happy to say, that, through the liberality of our friends, its funds are in a flourishing condition."

*Narsingdarchoke*—Under my superintendance—This has been a year of trial to us; partly because some of the members of the



Church (among them also a Native Assistant) fell into open sin, and partly because our people had to endure much petty persecution. All the various Services in the different villages have been kept up; and a new Station, *Rasul Muhammad Chok*, has been established, which, up to this time, promises well. Some eight or ten families have, during the year, left the ranks of Idolatry, and placed themselves under Christian instruction.

*Luckyantipore and Khares*—Under the superintendence of the Rev. G. Pearce—On the 22d of August I had the pleasure of baptizing four persons at Luckyantipore; it was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these Stations I shall say nothing more. Since Brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the Church at Luckyantipore.

*Circular-Road Church*—The present number of resident members is sixty-one, or, including non-resident members, seventy-six.

*Lal Bazaar*—Rev. W. W. Evans—The number of members is 114.

*Benevolent Institution*—The Institution is in a very flourishing condition, Mr. Evans and his Assistants giving their best energies to it. The female department, under Mrs. Evans, is probably more flourishing than it ever was before. On the 15th of December an examination was held, which shewed that the Institution had been much raised above the low state in which it was when Mr. Evans took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge which shall enable them to become useful members of society.

*Natives-Heathen Institution, Entally*—Superintendent, Rev. G. Small—The attendance throughout the year was about 200: it has, however, decreased since the holidays in October; the substitution of Native-Christian Teachers, in the room of two Hindoos, at the re-opening of the School, having given much offence; the more so, as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. An Examination of the School took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied Teacher, the second class was more particularly examined. The boys acquitted themselves very well. The funds of this Institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

*Native-Christian Institution, Entally*—Superintendent, Rev. G. Pearce—It is needless

for me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the Institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. With the exception of a Pundit who teaches Sanscrit and Bengalee, the Masters are all Christians.

*The Students of Theology* are now five in number, one having been excluded from the Church and Institution on account of immorality. The conduct of those that remain gives much satisfaction.

*Female Department of the Native-Christian Institution*—This interesting Seminary of the Church has suffered a great diminution, arising from various causes. Amid all her discouragements, Mrs. Penney continued to superintend the education of the remaining scholars, until, at the close of November, she removed to Serampore. The present number of Girls is seven. The School is now placed under the superintendence of Mr. and Mrs. Wenger.

*Biblical Translations*—In Hindoostance, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical but otherwise literal translation, similar to that of the Psalms published three years ago. In Bengalee there have been printed—an edition of the Testament, 5000 copies; Gospels and Acts, 2500; Acts, 3000; Luke and Acts together, 3000; Isaiah and Daniel, newly translated, I believe 5000 copies. A new edition of the Proverbs is printed, except the title-page and two last chapters: the entire Bible has advanced to 1 Kings xvii., but it is in type as far as 2 Kings viii. The distribution continues to be as extensive and as promising as ever.

The present state of the Mission in Calcutta and its vicinity is not very encouraging. In some branches of labour, as the Translations, the operations at Howrah and in Bow Bazaar, we have, it is true, been advancing; but in others we seem to have been losing ground. But even taking a human view of things, we need not be discouraged.

Mr. Thomas, on the 17th of October, writes—

We have had our Jubilee Meetings, which proved very interesting and profitable. The effect on the Native Converts, from all I hear, has thus far been of a very cheering character. The actual contributions, I expect, will amount to 2500 or 3000 rupees. I hope we shall be able to add at least 1000 rupees from our Union Fund: this will be seen when the Printing-office accounts are completed, which I trust they will be shortly. Out of the Jubilee Meetings,

*Baptist Missionary Society—*

others of an important bearing on the future interests of the Mission are likely to arise. It has been proposed to have an Association of all our Churches in Bengal: the first Meeting to be held at Serampore in the first week in January. The question of expense is the only one which has made me hesitate.

Mr. Leslie, on the 18th of January, writes—

There has been an unanimous Resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled Pastor. In this resolution Brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. I had hardly set my foot on shore, when a Letter containing this Resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it.

Since my arrival here, a series of Meetings have been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many Churches present, both European and Native; and it was certainly a most interesting and novel sight to see Natives and Europeans mingling together—all on a perfect equality, and both taking a share in the proceedings of the Meetings. I conceive that nothing more interesting has as yet taken place in the history of our Mission in the East; and I conceive, too, that the first grand step has been taken for the complete independence of the Churches. A most delightful spirit pervaded the Meetings, which lasted four days; and, what is unusual at other Associations, there was a great deal more praying than preaching. The most of the Meetings were held in the spacious Hall of the College; yet not all of them. Three of them were held in the humble Native Chapel situated in the Christian Village about two miles from the College. All seemed to be at work with one end in view—the glory of God and the good of men. I am not singular in my opinion. All, I believe, had the same views and feelings with myself.

In a Letter dated Dec. 16, 1842, Mr. Evans writes—

Two years have now elapsed since I was permitted to enter on Missionary duties in this idolatrous land. During this period, forty-seven persons have been added to the Church under my care; and the Benevolent Institution, still under my direction, is full and prosperous. The Public Examination of the latter took place on Tuesday last, the 13th inst., and, I believe, gave general satisfaction. All our Brethren were present, and most of the Missionaries of the other Societies, with several other parties.

There are 320 boys and 125 girls in the Institution.

There are now 129 members in the Church at Lal Bazaar; and three Native Preachers, whose labours are under my direction.

Mr. Morgan continues to itinerate in the populous district of Howrah; and of his labours writes—

I continue to distribute the Word of God and to preach, and in most places find good congregations. I meet with many who are convinced of the truth of Christianity and willing to renounce Hindooism, but dare not displease their friends, on whom they are dependent for subsistence and success in life.

A respectable young man visited us, and when he went home took with him some Tracts, which produced a sensation in the village I had mentioned to him some of the contradictions and falsehoods which are contained in the Shasters. I wish that there was a small Bengalee Tract containing some of the most obvious astronomical, philosophical, and moral falsehoods contained in the Shasters, including a reference to the Shasters themselves.

While preaching on the road, a Brahmin came forward, and said, "All we see is God—men, trees, beasts."—I asked him, "Is a child a part of God?" "Yes."—"Is a jackal a part of God?" "Yes."—"But jackals eat children, therefore God eats himself." He was next asked what were the perfections of God. He answered, "The same as those of man."—"Is God guilty of theft?" "Yes, he can do what he likes, because he is God."

While I was lately speaking on the impossibility of obtaining salvation by the Ganges, an elderly female came forward and put to me several questions; and ultimately acknowledged that men cannot be saved by bathing in the Ganges. At another time, a female, with a child in her arms, accosted me in the road and asked for a book. Being surrounded by a goodly number of people, I requested her to read, which she did with great correctness: this being a favourable opportunity, I endeavoured to impress upon the mind of the people the degraded condition of Hindoo Females, and the value of education. I have since presented her with a copy of the New Testament.

I went to Bándá Ghaut, and saw four venerable females brought there to die. They were shivering with cold, and their grey hair was streaming in the wind, but were continually requested by their relatives to look at the Ganges and to drink the water. On expostulating with them on the cruelty of the practice, the only answer that I had was, "This is our custom." Shadows of the night were stretching forth to hide this cruelty, and the murder of those once-tender mothers, by exposure and want of proper nourishment. Oh! how happy are

they who hear the joyful sound, who in their dying hour are treated with kindness and compassion!

A Brahmin was placed on a bed, surrounded by many Natives and relatives; his frame was emaciated, his eyes sunk, and it was evident that the hour of his departure was at hand. After my conversing with the relatives for some time and requesting their acceptance of some Tracts, the dying man opened his eyes, and seeing a Tract requested that it might be given to him, and he continued to read it until it was taken from him. I then approached the bed, and said, that we are all sinners, but Christ has died for men and endured their punishment, and that he is the only Saviour. The poor man listened with the greatest avidity, and seemed anxious to know the Way of Salvation. His relatives hearing and seeing this, became alarmed and ordered me away, saying, "He does not want your Religion."

I gave them to understand that I was on the public ghaut, and had a right to be there; and, continued to address the people. The fact of a dying Brahmin, in sight of the Ganges, reading a Christian Book seemed to fill all with astonishment.

On the 12th of April, Mr. Small, sending a Report of the Entally Native Institution, writes—

I am happy to state that the young men of the former first class, who were seduced away in November last by a deceitful Teacher, have all, with the exception of two who have gone home to their country at a distance, confessed the folly and ingratitude of their conduct, and, after a season of probation, regained my confidence and been re-admitted to the School. They seem all, at present, in an interesting state of mind. May the Holy Spirit Himself take of the things of Jesus and shew them unto them, enlightening their understandings and converting their hearts! God only can do this; and be His all the glory! They cheerfully, and without pecuniary remuneration, act as Monitors to the junior classes of the Institution for one hour each every morning.

With regard to the rest of the School, I have not such altogether pleasing intelligence to give. All the Heathen Teachers, except one, have now been dismissed, and young men educated at the Native-Christian Institution placed in their stead. This has in every case, however, caused a withdrawal of the boys from the classes in which the changes have been made. The prejudice against the Native Christians seems to be nearly as strong as ever.

The average number in attendance during the last three months has only been about 82.

Jessore, 65 miles NE of Serampore  
— 1800 — J. Parry: Out-Stations, 8;  
April, 1843.

Nat. Preachers, 6—Communicants, 108—  
P. 189.

Mr. J. Parry, who is aided by six Native Preachers, has received into the Church nine converts; and there are 16 waiting for baptism. In eight villages connected with Jessore, there are five Day-Schools, attended by about 200 children. About 8000 Tracts and 850 Volumes of the Scriptures have been distributed. [Report.

Burishol: 140 miles E of Serampore—  
1829—S. Bareiro: 2 Nat. Preachers; 2  
Nat. As. — 1 School — Communicants, 6  
—P. 189.

Mr. Bareiro and two Native Preachers continue their labours here. Though none have been added to the Church, there is an evident awakening among the people: 5500 Tracts have been distributed, and upward of 300 copies of the Scriptures. [Report.

Soory: 45 miles NW of Calcutta—  
1818—J. Williamson: 3 Nat. Preachers  
—P. 189.

At this Station Mr. Williamson labours under considerable discouragement, six having been excluded: one has died in the Faith. The total number of members is 34. The two Schools, one English and one Bengalee, are in a satisfactory state, and contain 41 pupils: 2300 Tracts and 270 Volumes of the Scriptures have been distributed during the year. [Report.

Cuttwa: 75 miles N of Calcutta—1804  
—Wm. Carey: 1 Nat. Preacher—  
Communicants, 33—P. 189.

This, at present the oldest Station of the Society, is still under the care of Mr. W. Carey. With the aid of one Native Preacher he maintains daily Services among the Natives, and continues a Girls' School of about 25 pupils.

[Report.  
Dacca: 170 miles NE of Serampore  
—inhab. 300,000—1816—Wm. Robinson,  
O. Leonard: 3 Nat. Preachers.—  
Communicants, 16—Pp. 189, 190.

There is a wide-spread spirit of inquiry among the people: 20,000 Tracts and 6000 Volumes of the Scriptures have been distributed. The Brethren maintain one School with thirty-five children. [Report.

We all went to a large market, held at a village called Serazdika, in the pergunnah of Bikrampore. At this time of the year the distance from Dacca is perhaps 14 or 16 miles, but it is much shorter in the rains. The people flocked round us: they were noisy, because they had not been accustomed to listen to preaching, but there was nothing like strong opposition. Many in the crowd seemed very attentive; but it was mortifying to see some, who had appeared most attentive, walk off in the midst of the discourse with the utmost

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indifference. After I had said much against idolatry and other prevalent crimes, and had stated very plainly that both Hindoos and Mussulmans were ignorant of the Way of Salvation, a Hindoo said, "Then which is the right way? Tell us." I then proceeded to point out to them, in the clearest manner I could, the Way of Salvation through Jesus Christ. I afterward spoke of the Resurrection, and of Jesus Christ as the Judge of the world. These subjects excited great attention; but I had now spoken about an hour, and felt exhausted: we therefore concluded by the distribution of Tracts. [Mr. Robinson.

*Dinagapore:* about 230 miles N of Serampore, with a village, Sadamah, about 20 miles NE of Dinagapore—1805—Hugh Smylie: 1 Nat. Preacher—Communicants, 34—P. 190.

Mr. Smylie has been cheered by the baptism of three converts; two of whom, young men, are likely to be very useful in the Church. There are eight inquirers: five Services are held in the week in English, and nine for the Natives: 4187 Tracts and 1258 Volumes of Scriptures have been distributed.

[Report.

A Brahmin who had received several Tracts called on me while engaged with many people in the bazaar. As he raised himself above the crowd that stood before him, he watched me: the instant our eyes caught each other, he called, "I wish to have a large book; I wish to be fully instructed in this way. We have read the books you gave me: your books have given us great pain of heart; and as your books have been the cause of our distress, you must take it away. I will call on you. I have very many things to ask, and you must tell me all I wish to know, for we are in much trouble of heart. You must also give me a large book. I will surely call on you." As there were several people between this Brahmin and the place where I stood, he was obliged to speak so loud that all could distinctly hear him.

The young Moonshee who read the New Testament with me has come in the way we could wish—he has come as a poor sinner seeking pardon through a Crucified Redeemer. Until lately I had employed him as my Moonshee; but at length found myself obliged to tell him that I could not continue the study of Hindoostance any longer. He appeared distressed in mind, and said, "What am I to do for instruction? Sir, I do not want money: God will provide; I want instruction." I answered, that he might call daily, although he was not employed as a Moonshee. Shortly after this, his people threatened to turn him out if he came so much to me. When he

told me what they had been saying, I could see that his mind was strongly inclined toward the Truth. All the Tracts which we have in the Persian Character and also the Four Gospels he had read; so that he was not without arguments, and I strengthened his hands as much as I could. By these means he could clearly see that what they said was contrary to truth. Some days after they threatened to turn him out, he came and gave me the little money which he had carefully saved, and requested me to get a small house put up for him in our Compound. After Worship on the Lord's Day he gave himself up in the most humble manner. I leave you to judge what I felt. No father could rejoice more at the birth of his first-born than I did in my own heart over this Mussulman Youth.

A very interesting little boy, about eight or nine years of age, came to me the other day in the bazaar. He asked if Jesus Christ was the Saviour. I answered that He was.—"Is Jesus Christ and God one and the same?" "They are," was my answer. He appeared as if he had called to mind something he once knew, but which he had forgotten; and before I could proceed, said, "Ah! the same, but differing in form. He is the Saviour." Having said so, he walked off immediately. The men who stood about me at the time appeared to be greatly pleased with the boy: I could see every eye fixed on him. [Mr. Smylie.

*Monghyr:* 250 miles NW of Calcutta—1816—J. Lawrence, J. Parsons: 3 Nat. Preachers—Communicants, 46; of whom 17 are Europeans—Schools, 3: Scholars, 54. Mrs. Parsons died on the 26th of August—Pp. 190, 191, 557.

It is an affecting, and to me almost an overwhelming fact, that no new cases of hopeful Inquirers have presented themselves here throughout the whole of the last year. All this time has passed away, and not a single soul from among the Heathen, to our knowledge, has been converted! The Word of God has been preached in our Chapels, in the bazaars, in the villages and towns, both near and distant; European and Native Agents have been employed; books have been distributed; multitudes have heard the Gospel, and some have seemed to assent to the excellency of it; yet still we have to take up the lamentation, *Who hath believed our report, and to whom is the arm of the Lord revealed?* There is none that *seeketh after God*; there is none that saith, *Where is God my Maker?* As for the Blessed Saviour, the Lord Jesus Christ, "We cannot believe on him," many say, "because we cannot hear or see him." Others say, "We have deotás (deified heroes) of our own, and have no need of Christ." "Your

Religion is true and excellent," say others, "and we would embrace it; but then we must lose our caste, our honour, our maintenance, our all; and what would become of us?" "Your Religion is altogether false," say the haughty Mahomedans. Thus are we daily constrained to bear the adorable Redeemer spoken of with scorn and contempt, abuse and blasphemy. [Mr. Lawrence.

**Patna:** a few miles from Digah: inhabitants, 300,000—1820—Wm. Beddy: 1 Nat. Preacher—Communicants, 20—P. 191.

Hindoostanee Service is conducted in the Chapel every morning; and, in addition to general Prayer-meetings, one Female Prayer-meeting is held. The Boys' School has been relinquished for want of a Teacher; but a Female-Orphan Refuge has been commenced, as well as a Sunday School. [Report.

**Benares:** with a Sub-station at *Chunar*—1817—W. Smith: 1 Nat. Preacher—Communicants at Benares, 10; and at *Chunar*, 8—P. 191.

Two Brahmins have expressed a wish to join the Church; and several others have called on Mr. Smith for copies of the Scriptures. Services are held daily for the benefit of the Heathen. From the vast population of this reputed city an additional Missionary is much needed. [Report.

**Allahabad**—1814—L. Mackintosh: 1 Nat. Preacher—Communicants, 16—P. 191.

Two Natives have been baptized. A Boys' School with twenty-two children is in a prosperous condition. [Report.

**Agra**—1834—Richard Williams, Thomas Phillips—Communicants, 70—P. 191.

The scene of my labours during the past year has been the river-side, Taj Gunge, and the neighbouring villages, in which we have met with great encouragement. In order not to interfere with the operation of the Church and Agra Missionary Societies, we marked out a circle of fifty villages, many of which have been visited, and some of them very frequently. When the weather would allow, we went out morning and evening, and on cool, cloudy days after breakfast also, and thus visited four or five villages in the day. Everywhere, in Hindoo Villages, we have been listened to with deep attention, and the remarks made shewed that the hearers felt much interested in the subject of discourse. In a Mussulman Village, on the contrary, the poorest inhabitant is too proud to listen, and too prejudiced in favour of his Prophet to be convinced.

Last month I attended the Betinsar Mela, at which several thousands yearly assemble.

It is held in the ancient bed of the Jumna, between high cliffs, and is chiefly famous for its horses and camels. It is also a place of pilgrimage, sanctified by the presence of the idol Baba-Adam, a form of Mahadev. We were delighted to find some traces of our last year's labour. Those who had received books came for more. One man had learned half of the Life of Christ in Hindoocce verse, and began to repeat it. Another reminded me of the reproof which I had given him for worshipping the Ling; and a third, who had received books, came to all our preachings, and often to our tent, to be instructed. He has a very high opinion of our Lord and Saviour, and lamented that there was none to teach him in his town. On the grand day of the bathing we took our books into the court of the great Temple; and there, surrounded by the din and emblems of idolatry, we preached Christ, confuted objections, and distributed the Scriptures.

The Baldeo Mela was very thinly attended this year, and offered little that was interesting. A Brahmin of one of the temples, however, encouraged us by revealing the effects of our labours. He said that the reason of the fewness of worshippers this year was, that we distributed books and preached against idolatry; which he hoped we would discontinue, as it took away their living. This year, every Mela which I have attended, or of which I have read, has been more thinly attended than formerly. Some of these fairs are decreasing every year; and as they are all idolatrous, the idols are being fished out of the land. If Government would only leave this ancient mass of superstition alone, it would crumble to pieces in a few years. [Mr. Phillips.

**Delhi**—1818—J. J. Thompson: 1 Nat. Preacher—Communicants, 12—P. 191.

A Pundit, one of my most determined opponents, but who took with him a few days ago a Sanscrit Testament, has paid me another visit, evidently one effect of his having read the Sanscrit Testament. "At what pains the Gentleman has been," said he, "who executed this great work! But wherefore all this pains?" "For the conversion of souls," I said; "and to ensure the salvation of the soul. The possession of the whole world is not to be put in competition with the attainment of Salvation." The man seemed to own this. He then had a good deal of conversation with me; and, among other things, asked what led me to hope that the Word of Christ preached or distributed among the people, most of whom I never see again, will avail to their conversion. I replied, "The promise and declaration of our Lord himself, *If I be lifted up, will draw all men unto me.*"—He asked when this was to take place. I said there was no time fixed by specification of years; but whenever believers in the Redeemer

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find their fellow-men made accessible to them in the events of God's providence, they feel that they are called on to spread the knowledge of His Word.—“This,” said the man, “is according to your understanding of things; but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them, and it may be you hear nothing of them. But they die, and perhaps have not been changed in their minds by your books; but the books die not; their children come to the possession of them, and argue: ‘Our fathers accepted of these books and kept them till

Since the first edition of the Bengalee Testament issued by the Baptist Missionaries in 1801, the whole or a part of the Bible has been translated by them into Forty-four languages or dialects of the East, spoken by at least FIVE HUNDRED MILLIONS of people, including the vast population of China; and upward of 430,000 volumes had been printed up to the beginning of 1841.

[*Report.*

## CHURCH MISSIONARY SOCIETY.

## NORTH-INDIA MISSION.

*Calcutta*—1807, pecuniary aid rendered: 1816, Mission begun—James Innes, James Long:—Linsted, Cat.; 26 Native Teachers, Readers, or Schoolmasters. Mr. and Mrs. Sandys sailed for England on the 16th January, on a visit home, on account of ill health. The Rev. J. C. Thompson has been appointed Chaplain to the Free-School Church, and has therefore relinquished his connection with the Society—Communicants, 98—In 10 Schools: boys, 705; girls, 154; youths and adults, 6—In the Institution at Mirzapore, 48—P. 192, and p. 175 of our present Volume: see, at p. 211, a Biographical Account of 3 Native Converts; at pp. 213—216, 293, 458, and at pp. 165, 166 of our present Volume, many details of the Mission and Out-Stations connected with it; and, at p. 519, a notice that Mr. Stolzenburg, now connected with the Society, had been admitted to Deacon's Orders at Calcutta on the 21st of August.

Mr. Innes acts as Secretary of the Corresponding Committee, and also superintends the higher department of education. The Mission Premises are situated at Mirzapore, in the midst of the Heathen Population of the city; and contain a Church, called Trinity Church, three Schools, together with houses of residence for the Missionaries.

Divine Service is conducted by Mr. Sandys, in Trinity Church, in the Bengalee Language; but the Annual Report of the congregation is not of a satisfactory kind; so that Mr. Sandys earnestly pleads for the prayers of the Church, that the new Converts may stand fast in the Lord. Of the Schools, two are for Native-

death; there must be something good in them: our fathers perhaps intended we should read them, and we will read them.’ Thus you wisely secure the changing of the minds of the children of those who take your books. This is my understanding of the matter.” I told him, that I looked to, and laboured for immediate results in the persons addressed; and that the Servants of Christ had also witnessed such results of their labours; and I mentioned several instances. [Mr. T. answers.

The Gospels and Tracts to the amount of 2784 copies have been distributed during the year.

Christian children; one containing 35 boys, superintended by Mr. Sandys; the other, 24 girls, under the care and instruction of Miss Hebron. The third School is for the education of Hindoo Youths in the English Language and in the principles of true Religion. The number of pupils is 150: it is superintended by the Rev. J. Long. The first class, together with two Native Converts of promising talents, who reside on the premises, receive instruction from Mr. Innes.

At a Chapel situated in the midst of the Mahomedan Population of Calcutta, Divine Service has been regularly performed in the Hindoostanee Language. A congregation of about forty assemble. A new Church, to be called St. Saviour's Church, is in course of erection, to which the congregation will be transferred.

During several evenings in the week, public instruction is given in a Bungalow Chapel at Potaldunga; and Tracts and Portions of the Scriptures are distributed.

At Allipore, one of the suburbs of the city, a School for Hindoo Youths, under the direction of Mr. Thompson, has been the means of bringing two young converts into the fold of Christ.

The number of individuals baptized by our Missionaries at the Calcutta Station, during the year, is 41; 17 being adults, and 24 children.

[*Report.*

Other communications respecting this Station will be found in the subsequent pages of this Number.

*Agurparah*—The Society has, during the last year, received this Station into connection with it, and placed it under the charge of the Rev. J. F. Osborne.

The circumstances connected with Agurparah are of much interest. In the year 1834, Mrs. Wilson of Calcutta, who had long devoted herself to the cause of Female Education, took the

charge of a number of orphan children of ages varying from three to thirteen years, whose parents had perished through want and disease during the calamitous famine of that year. These she determined to train up under the full influence of a Christian Education, apart from all heathen connections. With this design she erected, through the aid of friends, a spacious building at the retired village of Agurparah, about seven miles from Calcutta, up the river Ganges: this was termed "The Orphan Refuge," and was opened in 1836 with nearly 100 orphans. To this charge she devoted her time and labour; but, with true Christian Philanthropy, she also looked with compassion upon the population around Agurparah, which, within a circuit of a few miles, comprised many thousand Heathens and Mahomedans; and immediately began to erect a School adjoining the Refuge, capable of holding about 400 children: this was opened in the early part of 1838. Mrs. Wilson's next object was the erection of a substantial Mission House, with the view of securing the residence of a Clergyman to superintend the Refuge and Schools. This was completed in the course of the next year. And, to crown the whole undertaking, she procured the means and succeeded in erecting a beautiful and substantial Church, capable of holding 500 persons. "The range of these fine buildings," writes the Bishop of Calcutta, "on the margin of the Ganges, is, like Bishop's College, a monument of England's piety, in the sight of the Heathen who navigate in crowds this fabled river."

The Church, the School, and the Mission House, have, during the last year, been made over to the Church Missionary Society. The support of the Orphan Refuge has been undertaken by the Bishop and Archdeacon of Calcutta. The Society has thus been provided with all the requisite buildings of a complete Mission Establishment.

Mr. Osborne entered upon the duties of the Station in December 1840; and found a small flock of Native Christians, to whom he has regularly ministered the Ordinances of Grace. Three adults and 29 children have been baptized at this Station during the year.

With the assistance of a Native Catechist, Mr. Osborne also gives Christian Instruction in the surrounding villages. The Boys' School at Agurparah has had a daily attendance of 60 scholars. [Report.

*Burdwan:* 50 miles NNW of Calcutta: 1817. *Bancoorah*, westward of Burdwan. *Culna*, eastward of Burdwan: 1825—John T. Linké: P. S. D'Rozario, Country-born Cat.; 12 Nat. As. Mr. and Mrs. Weitbrecht arrived in London on the 5th of April 1842—Communicants, 42—Schools, 9: boys, 475; youths and adults,

18—Pp. 192, 193, 223; see, at pp. 216, 294, an account of the Bishop's Visit; and at pp. 431, 432, a description and an Engraving of the Mission House.

The Mission Establishment is situated about two miles from the city of Burdwan, by the side of the great Benares road, but surrounded by a large village population. It comprises within its enclosure about twenty-one acres of land; and contains a Church, two houses of residence for the Missionaries, an Infant School, a Boys' School and Girls' School for those who have attained riper years, and a village consisting of about twenty houses, in which Christian Families are settled. Strict Christian discipline is maintained among the villagers; no open scandals are tolerated; and inveterate offenders are punished with expulsion.

Five Bengalee Schools, numbering nearly 400 children, are maintained in the surrounding villages; and in the city of Burdwan an English School, containing between 60 and 80 lads. The Gospel has also been regularly preached by the Missionaries in a Chapel in the City Bazaar, at which crowds frequently listen with deep attention. [Report.

*Krishnaghur:* eastward of Burdwan—Henry C. Krückeberg, Charles H. Blumhardt, Charles T. Krauss, Christian W. Lipp, Alex. H. Alexander: J. F. D'Rozario, Country-born Cat.; 6 Nat. Cat.; 32 Nat. As.; 18 Seminarists. Mr. and Mrs. Deerr sailed from Calcutta on the 17th of December—Schools, 12—The number of Communicants and Scholars has been only partially supplied—Pp. 193, and 175 of our present Volume; see, at pp. 217, 298, 302, 303, 459, many particulars and Reports of the Schools and state of the Mission, and a proposal for a separate Fund for Boarding Schools; and, at p. 272, a Notice of the death of Mrs. Alexander.

The Rev. Messrs. Blumhardt and Krückeberg reside at the chief town of the district, Krishnaghur; at which are stationed several of the Hon. East-India Company's Civil Officers, who have rendered great service to the Mission, and formed a Church Missionary Association. The Rev. W. J. Deerr was at Chupra; the Rev. A. Alexander is at Solo; the Rev. C. T. Krauss at Kabastanga; and the Rev. C. W. Lipp at Rottenpore. Each Missionary is in the centre of a district of hamlets in which Christians reside, and can keep up a personal superintendence over them. This Mission exhibits a hopeful approximation to the parochial system of Christian Lands.

The Committee have not yet been furnished with full statistical returns from the Station; but they can state, that the numbers of

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Inquirers and of the Baptized Christians are considerably larger than the numbers reported last year, which were 3000 and 2000 respectively.

[*Report.*]

*Benares*—1817—Wm. Smith, Fred. E. Schneider: Anund Meseeh, Nat. Misa.; — Brooks, — Griffin, Cat.; A. Durnford, Schoolmistress; 3 Nat. As.—Communicants, 15—Schools, 3: boys, 252; girls, 81—Pp. 193, 194; and see, at pp. 271, 304, several particulars of the Schools.

The Mission Premises are situated at Sagra, a short distance from the city. They contain a spacious Orphan Asylum, and houses of residence for the Missionaries. The Rev. W. Smith continues to labour, chiefly in preaching and translating; and the Rev. F. E. Schneider has the care of the Orphan Institutions.

There are in the city of Benares four Chapels, and three more humble Preaching Rooms, in which religious instruction has been communicated, in some once, in others twice a-week. It does not appear that as yet any actual fruit, in the conversion of sinners, has been granted to these labours of our Missionaries; but they still persevere, not against hope, but in cheerful hope; for they discern a gradual preparation in the minds of the Natives.

Jay Narrain's Free School in the city of Benares is supported by an endowment, of which the Society administers the trust. The School, under the care of Mr. Mackay, is attended by 144 Heathen and Mahomedan Boys, who are instructed in Christianity, and the various branches of literary and scientific knowledge.

The most interesting departments of labour at this Station are the Orphan Institutions. The number of boys under the care of Mr. Schneider was 108. These children, separated from all Heathen associations, are trained up in Christian principles. The Female Institution, under the care of Mrs. Smith and Mrs. Schneider, contains 50 Orphan Girls and 31 Day Scholars, who are trained on the same principles as the boys.

[*Report.*]

*Jaunpore*: Robert Hawes—See a Letter from Mr. Hawes, at p. 462.

The Benares Mission has been extended during the past year, by the establishment of the Rev. R. Hawes at Jaunpore, a Mahomedan Town, with a population of 20,000, forty miles from Benares, and which had been frequently visited by the Missionaries of this district. A Free School and a beautiful little Gothic Church, erected at Jaunpore some years ago by the European residents, have been transferred by the Trustees of the property to the use of this Society.

[*Report.*]

*Chunar*: a few miles from Benares—

1814—Wm. Bowley: — Osborne, Cat.; 5 Nat. As.; 2 Nat. Schoolmistresses—Communicants, 56—Schools, 2: boys, 60; girls, 16—P. 194; see, at p. 329, an account of the Orphan Schools, a Visit to Azimghur, and the Examination of the Government Schools; and, at pp. 463, 464, a Report of Missionary Excursions.

Mr. Bowley has under his care an English School, a Persian School, and a Hindee School, each containing about 30 Scholars; and also an Orphan Asylum, in which there are 26 Boys and 16 Girls.

[*Report.*]

*Goruckpore*: about 100 miles north of Benares: inhab. about 40,000—1824—John C. Wendnagel, John P. Mengé: J. Mackay, Cat.; 4 Nat. As.—Communicants, 27—Schools, 2: boys, 103; girls, 12.

This Station comprises a Church, Parsonage, and Schools, at Goruckpore; and a Native-Christian Colony, settled twelve years ago on a tract of land in the midst of the wilderness, about four miles from the town. At this Christian Settlement there is also a Church, called "The Church in the Wilderness," Schools, and an Orphan Asylum. The Rev. C. Wendnagel has the care of the Settlement.

On the Christian Settlement, or Farm, there are 12 families, 5 widows, and 60 boys, all orphans, who are engaged in agricultural labour. The boys of more promising talents are sent to the Seminary at Benares; and those at Benares, who do not appear suitable for higher employment, are drafted off to Goruckpore, to learn farming and agriculture.

[*Report.*]

*Meerut*: R. A. Richards: 3 Nat. As.—Communicants, 50—School, 1: boys, 50; girls, 2: youths and adults, 1—Pp. 194, 195; and see, at p. 332, a Notice of Labours at this Station.

The congregation assembling at the Mission Chapel consists of 150 persons, of whom 50 are communicants. A considerable number of Scriptures and Tracts have been distributed.

[*Report.*]

*Agra*: Christian T. Hoernle, C. G. Pfander, F. A. Kreis: — Lovatt, Schoolmistress; 10 Nat. As.—Communicants, 61—Schools, 13: boys, 501; girls, 125—youths and adults, 17—Pp. 195, 196; and see, at p. 332, Rev. C. T. Hoernle's Report of the Mission.

The Rev. J. J. Moore, whose able superintendence of this Mission for several years past—especially during the awful circumstances of the famine of 1839—deserves the grateful acknowledgment of the Society, has now resigned his connection with the Mission, in consequence of being appointed Minister of the new Church of St. Paul at Agra.

The Mission Compound, in the heart of the



city, comprises a Church, two Mission Houses, and Widows' Almshouses. There are also several Schools in the city and surrounding villages; and at Secundra, about six miles from the city, is a Female-Orphan Asylum; near which is a Missionary's residence, occupied by Mr. Hoernle.

At the close of last year there were 122 orphan girls in the Asylum. They are all baptized and under Christian instruction; and are taught various kinds of work, the sale of which affords considerable assistance to the funds of the Institution. [Report.

*Summary of the North-India Mission.*

(As given in the Forty-Second Report.)

Stations, 18—Europeans: Missionaries, 22, of whom three are at home; Catechists, 4; Female Teachers, 2—Natives and Eurasians: Missionaries, 3; Teachers, 102; Female Teachers, 2—Communicants, 429—Attendants on Public Worship, 3090—Schools, 56—Scholars: boys, 2625; girls, 460; youths and adults, 42: Total, 3127.

WESTERN-INDIA MISSION.

*Bombay*—1819—G. M. Valentine: Michael Sargon, Cat.; 3 Nat. As.—Mr. and Mrs. Robertson embarked for England on the 10th of January—Schools, 13: boys, 524; girls, 77—P. 196; see, at p. 218, an account of the Baptism of two Brahmin Youths, and Missionary Excursions; and, at pp. 536, 537, many details of the Mission.

The Rev. G. M. Valentine has been diligently engaged in superintending the Schools connected with the Society at the Presidency, in giving daily instruction to Inquirers and Candidates for Baptism, and in conversational preaching to the Natives. On Lord's-Day Afternoons, Divine Service, in the Mahratta Language, has been regularly conducted by Mr. Valentine. He has also made several excursions in the neighbouring villages. [Report.

*Nasuck*, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—C. P. Farrar, John Dixon, Charles Cæsar Mengé: 11 Nat. As. Mr. and Mrs. Farrar arrived at Bombay, on their way to Nasuck, on the 28th of March 1842. Mr. Warth departed to his rest on the 12th of May 1842—Schools, 15: boys, 639; girls, 47—Pp. 196, 311, 352: see, at pp. 220, 380—383, 537—545, and at pp. 52—54 of our present Volume, several particulars of the Mission; and at pp. 482, 483, an Obituary of the Rev. C. F. Warth.

The opposition which the Missionaries have had to encounter in this strong-hold of heathen

superstition has latterly become more violent. The Brahmins are enraged at the weakened influence of Hindooism on the minds of those who have received instruction in the Mission Schools, and particularly exasperated on account of the relinquishment of caste by the two Brahmin Youths. The Missionaries are going on steadily prosecuting their important labours, leaving events in the hands of the Lord, being fully assured that He will order all things well.

The Rev. J. Dixon has been diligently occupied in translating the Scriptures into the Mahratta Language. The Prophetical portions of the Old Testament and the Hagiographa were completed by him, and published some years ago. During the last year, the Pentateuch has been finished, and forwarded to Bombay for publication. [Report.

*Summary of the Western-India Mission.*

Stations, 2—Missionaries, 5, of whom one is on his way to England—Catechists, 1—Native and Eurasian Teachers, 14—Schools, 28: boys, 1163; girls, 124: Total, 1287.

SOUTH-INDIA MISSION.

*Cochin and Trichoor*: Cochin is on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000, of whom half are Romanists: Trichoor is about 50 miles NE of Cochin, inhab. 12,000—Henry Harley: 1 Catanar: 22 Nat. As.—Communicants, 82—Schools, 9: boys, 294; girls, 12—P. 196: see, at p. 347, a notice of the importance of Trichoor as a Missionary Station; at p. 348, a Report of the Mission, and an account of the Labours and Martyrdom of a Syrian Convert; and at p. 517, other particulars of the Mission.

Since the death of the Rev. S. Ridsdale, the Rev. H. Harley has had charge of this Mission. The Station of Cochin has been occupied for twenty-four years by Missionaries of the Society; but as there is a considerable European Population residing in the place, a Chaplain to Cochin has been lately appointed by the East-India Company. It has therefore been determined to remove the Mission to Trichoor, a town in a more central part of the kingdom of Cochin. It is also, on other accounts, a very important post for Missionary operations, as it is considered one of the strong-holds of Heathenism, and is famous for a Sanscrit College, in which Brahmins from different countries are instructed in the mysteries of their religion through the medium of the Sanscrit Language.

A Church and Missionary Residence are in the course of erection at Trichoor. [Report.

*Cottayam*: 30 miles SE of Cochin and near the Syrian College—1817—Benjamin Bailey, Henry Baker, Joseph Peet,

*Church Missionary Society*—  
John Chapman, John Johnson: 1 Catechist;  
11 Nat. As.; 22 Nat. Schoolmasters—  
Communicants, 263—Schools, 19: boys,  
594; girls, 126—P. 196; see, at p. 272,  
a notice of Mr. Johnson's Ordination;  
and, at p. 346, a notice of the Village and  
District.

The Cottayam College is under the charge of  
the Rev. J. Chapman and the Rev. J. Johnson.  
By the last Report, there were 70 pupils, who are  
receiving a sound classical education combined  
with full Scriptural Instruction. The Rev. Benjamin  
Bailey, after the labour of a quarter of  
a century in South India, still continues his mi-  
nistrations. Mr. Bailey is also very usefully  
occupied in translating Tracts into Malayalam,  
and correcting for the press such works as are  
printed by the Society. The district around  
Cottayam is under the charge of the Rev. H.  
Baker, who reports—"The prospects of success  
are growing brighter and brighter from day to  
day."

At Mavelicare, where the Brahmins have  
long maintained a powerful influence and  
where no European had hitherto resided, the  
Rev. J. Peet has laboured for the last three  
years. By his exertions a Church has been  
built, capable of holding from 400 to 500 per-  
sons. His work is chiefly among the higher  
classes, both of the Heathens and Syrians. He  
was at first assailed by the most formidable  
opposition. Every means were used by per-  
sons in authority to hinder the progress of the  
Mission, and to degrade in the eyes of the Na-  
tives all the people connected with it. The  
highway between the Station and the town was  
blocked up; the most violent threats were ut-  
tered against Mr. Peet; it was said that he  
should be poisoned; a plan was laid to stone  
him in the dark; and—considering that he  
was the only European within the compass of  
thirty miles and living in a place where every  
thing is effected by brute violence, where murders  
are not infrequent, and with the religious feel-  
ings of the Heathen excited against him—there  
was great cause for fear lest some of these threats  
might be executed. But it pleased our Hea-  
venly Father to extend His preserving care over  
him, and all outward hostility to the progress of  
the Gospel has at length ceased. [Report.

*Allepis*: between 30 and 40 miles S  
by E of Cochin: inhab. 30,000—1816—  
John Hawksworth: J. Ross, Cat.; 7 Nat.  
As.; 14 Nat. Schoolmasters—Communi-  
cants, 47—Schools, 10: boys, 309; girls,  
57—P. 197; and see, at p. 347, an ac-  
count of the Death of a Native-Christian  
Female.

During the last year there has been a small  
addition to the number of converts, who amount  
to 410, 47 being Communicants. The Schools

have gone on satisfactorily. In two Schools  
within the Mission Premises, 30 girls and 20  
boys are educated and boarded by means of  
separate funds. [Report.

TINNEVELLY—The Mission in this Pro-  
vince is divided into Six Districts: *Palam-  
cottah*, George Pettitt; Stephen Hobbs,  
who has the care of the Seminary; *North-  
ern District*, Paul P. Schaffter; *Satan-  
koollam*, C. Blackman, J. Devasagayam;  
*Suvishapooram*, J. J. Müller; *Meigna-  
napooram*, John Thomas; *Dohnavoor*, E.  
Dent: 234 Nat. Cat.; 127 Nat. School-  
masters—Communicants, 963—Baptized  
Converts, 5628; Candidates for Baptism,  
19,663—Schools, 131: boys, 4087; girls,  
849—P. 167; and see, at p. 272, a notice of  
Rev. J. J. Müller being ordained Priest;  
and, at pp. 334, 337, 340—345, 512—516,  
545—547, many Reports and particulars  
of the Mission, and of the Bishop's No-  
tice of his Visitation.

The general character of the Missionary  
work in Tinnevely has been from its com-  
mencement, now more than twenty years ago,  
of a diffusive nature. Scattered inquirers after  
Christian Truth have appeared from time to  
time in different villages throughout a wide  
district. The instruction of these inquirers  
could only be effected through a subordinate  
Native Agency; hence arose the employment  
of numerous Native Catechists, Readers, and  
Schoolmasters. Under such a system, the in-  
fluence of the European mind, and of mature  
Christianity, can only be brought to bear very  
partially on the Native Converts.

In the mean time, the Missionaries have tra-  
velled from village to village: they have en-  
deavoured to improve the Native Catechists by  
frequently meeting them to receive their Reports  
and to give them instruction, and, by institut-  
ing prize-essays, to stimulate them to mental  
exertion. They have been very cautious in  
admitting to Baptism; and they have exercised  
the strictest ecclesiastical discipline over the  
congregations. In many instances, however, a  
more decided change has taken place, so that  
whole communities have professed Christianity.

It has been asserted, that worldly motives  
have actuated the oppressed classes to seek for  
Christian Instruction, under the hope of obtain-  
ing Christian Protection and civil privileges.  
In some cases, this may be true; but even from  
such unworthy sources there may ultimately flow  
the most blessed results. There is also evidence  
of the most satisfactory kind, that real Chris-  
tianity prevails in Tinnevely; for it has already  
produced many of those fruits which cannot  
be mistaken. There have been many instances  
of constancy under severe persecution: sever-  
al Religious and Benevolent Societies have

been established among the converts—a Tamil Book and Tract Society; a Fund for supporting the Widows of Catechists; Societies for the Relief of the Sick and Indigent; a Society called the Pilgrim Society, which supports two Christian Readers, who are continually travelling about to make known Scripture Truth; and in more than one of the Stations a Church-Building Fund has been established—There have been many bright examples of Christian faith and hope at the hour of death. Many such instances have been recorded.

On the review of the Tinnevely Mission, while the Committee would not deny the many imperfections of the work, yet, on the whole, they would humbly offer up their praise to the Lord, who has opened so great and effectual a door in this field of labour. They would call upon the Christian Public to enable them to act with corresponding energy and power; and they would specially commend this Mission to the prayers of the Church. [Report.]

*Mayaveram*: 160 miles SSW of Madras: inhab. 10,000—1825—C. J. Taylor, Cat. Rev. W. T. Humphrey is no longer connected with the Society—P. 197.

The Station of Mayaveram has been deprived, during the greater part of the year, of the services of an Ordained Missionary. Mr. Taylor, an European Catechist, has endeavoured to keep up, as far as he was able, the Missionary Establishment. [Report.]

*Madras*—1815—John Tucker, Secretary to the Corresponding Committee; John Fonceca, As. Sec.: Joseph Henry Gray: John Gunning Seymour; 4 Nat. Cat.; 9 Schoolmasters. Rev. J. T. Tucker, and Mrs. Tucker embarked on the 16th of June, and the Rev. Septimus Hobbs, and Rev. E. Sargent and Mrs. Sargent, and Miss Barton, on the 24th of June, and reached Madras on the 23d September—Communicants, 92—Schools, 5: boys, 50; girls, 121—Pp. 197, 198, 310, 311, 519.

#### LONDON MISSIONARY SOCIETY.

*Calcutta*—1816—John Campbell, Thomas Boaz, William Morton, James Bradbury, Rodolphe de Rodt: 5 Native As. Messrs. Gogerly and Lacroix returned to this country on the 4th of April 1842—Communicants, 115—Schools, 9: Scholars, 636—Pp. 192, 200, 272.

At the Chapel in Bow Bazaar, Messrs. Gogerly, Lacroix, Campbell, and De Rodt, have each generally preached once a-week. During the year, many thousands have heard in this place the Word of Life, and several manifest an intimate acquaintance with the Word of God. Once a month an especial Service is held, when  
*April*, 1843.

During the last year there has been no Missionary of the Society to labour among the teeming heathen population of Madras and its neighbourhood.

The Institution for training up Young Men for the Ministry contained, at the commencement of the year, seven pupils. Much disappointment has occurred in this branch of our labours. A spirit of dissatisfaction arose among the Students respecting some regulations which it was thought right to adopt; in consequence of which, two of the Students withdrew. The progress of the remaining pupils has been satisfactory. One Student was reported to be in a sufficient state of preparation for entering on the work of a Catechist. The Institution has been removed from Black Town to a more healthy situation on the Poonamallee Road.

In consequence of the financial difficulties of the Society, and other circumstances, no further steps have been taken toward the establishment of a School for Native Education. Mr. J. G. Seymour, who is designed for this work, remains at Madras, and is diligently engaged in the study of Native Languages. [Report.]

*Teloogoo Country*—1841—Robert Turlington Noble, Henry W. Fox: P. Gordon, Cat.—Pp. 198, 225.

The Rev. H. W. Fox and R. T. Noble have commenced this Mission at Masulipatam, the chief town of the Teloogoo District. At the close of 1841, the Bishop of Madras visited this Station, and admitted Mr. Fox to Priests' Orders. [Report.]

#### Summary of the South-India Mission.

(As given in the Forty-second Report.)

Stations, 18—Missionaries: 19 European, of whom 2 are at home, 3 Native, and 1 Indo-British—3 European Catechists, 1 Lay Agent—Native Teachers, 459—Communicants, 1467—Attendants on Public Worship, 13,995—Schools, 181—Scholars: boys, 5684; girls, 1173: Total, 6857.

all the Missionaries attend, and one of their number preaches. At such times the Congregations are larger than usual.

Occasional Services have been held in the Chapel at Chitpore Road, which is situated in the midst of a dense population. The Rev. J. Bradbury preaches at this Station regularly once a-week. Through the kindness of the Missionaries of the Church of Scotland, in granting the use of their commodious Chapel at Simlah, Messrs. Lacroix and de Rodt have from time to time addressed large and attentive congregations in that building. In the Chapel at Bhowanipore Service, has been conducted

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twice a-week Standing on the high road that leads to Kalee Ghaut, many a devotee, with garlands of flowers adorning his brows, after having presented a bloody sacrifice before the idol, has had his attention drawn in this place to the only true sacrifice for sin. In all these Chapels, Tracts and portions of Scriptures have been distributed, to the number of about 8000.

The Services at Union Chapel have been maintained as in former years. The Pastor, Rev. T. Boaz, has been aided by Missionary Brethren and Ministers of other Churches.

The Services in Bengalee, held in Union Chapel on the Sabbath Afternoon, continue to be well sustained.

Krishnapore is a Station situated on the eastern shore of the salt-water lake, and was established in 1828. In the early part of the year, the Church and the Station generally were in a more gratifying condition than they had been for some time; but circumstances subsequently transpired, connected with the dismissal of a Native Schoolmaster, which had an unfavourable influence.

Rammakal-Choke and Gungree—The Native Congregations in the villages south of Calcutta have sustained a severe trial by the death of the Rev. Charles Piffard, their devoted Pastor for more than fourteen years, through whose instrumentality many Natives had been brought to a knowledge of the Truth.

Two Natives, who were instructed in the Theological Class at Bhowanipore, have been appointed Resident Teachers at Rammakal-Choke and Gungree, where they have given satisfactory evidence of their ability to render service to the cause of God. The Worship on the Sabbath has been regularly conducted at these Stations by Rev. Messrs. Lacroix and de Rodt, who have, as usual, visited the neighbouring villages on week-days. Mrs. Lacroix has occasionally instructed the female portion of the congregations.

The number of persons, including men, women, and children, at present in connection with the Stations south of Calcutta, amounts to about 500; and the three Schools in this district contain about 120 boys, together with a few girls.

Kidderpore—Since the death of Mr. Piffard, his devoted partner has supported three Schools, which are taught by Sircars, under the superintendence of a Missionary. They contain, collectively, 116 children; were originally established by Mr. Piffard; and were always a special source of delight to him. Mrs. Piffard also defrays the expenses of the Chapel at Koilah Suruk, where a Service for the Heathen is held twice a-week by Mr. Bradbury and the Catechist Radhanath.

Christian Institution at Bhowanipore—The

object of this Institution is, to communicate, in connection with a thorough education in the vernacular and English Languages, a sound knowledge of Divine Truth. Many indications of a promising nature have transpired during the year among the young men of the two senior Classes. The pupils of the senior classes positively aver that they no longer worship idols, or sanction idolatry: in some instances this has come to the knowledge of their friends, who, ceasing to regard them as Hindoos, are willing, for the public honour of their families, to connive at their change of sentiment, so long as they refrain from being baptized.

The last Annual Examination of the Pupils of the Institution was held at the Town Hall, in February: the Rev. T. Boaz presided. Prize Essays were read, and three prize medals (the gift of H. Woollaston, Esq. and Mr. Boaz) were bestowed on the successful candidates, and several valuable rewards in books were awarded. The average attendance during the year has been about 380; and the number of Pupils who passed through the Institution in the three years preceding was upward of 1000. Mr. Campbell has established a Service, in the English Language, for the especial benefit of the more-advanced Pupils.

The female branch of the Institution continues under the superintendence of Mrs. Campbell. The number at present in the Institution is 20.

During the year, Messrs. Lacroix, Paterson, Boaz, Bradbury, and De Rodt, have each performed extensive and important itinerant journeys, visiting the Melas, and taking every opportunity to make known the glorious Gospel of the Ever-blessed God. [Report.

*Chinsurah*: 22 miles N of Calcutta: inhab. 30,000—George Mundy: 2 Nat. As.—Schools, 3—P. 200; and see, at p. 481, a Memoir of Mrs. Mundy.

Mr. Mundy has received several most gratifying Letters from Officers and Soldiers quartered at Chinsurah, acknowledging the personal benefits realized under his Ministry.

Two Native Chapels have been erected in eligible situations, and the congregations assembling in them have been remarkable for their number and attention.

The progress of the boys belonging to the upper classes in Scripture knowledge is described as truly pleasing. Mr. Mundy has been cheered by indications of the presence of the Divine Spirit among his youthful charge.

The Female Schools, under the care of the late Mrs. Mundy, continue to be marked by prosperity. The conduct of the elder girls is very gratifying, and shews, in some instances, that real good has been imparted to them. The Infant School continues to operate most

beneficially. The Bishop of Calcutta, whose opinion upon such matters possesses great weight in India, has passed a high commendation on the Schools lately under Mrs. Mundy for their order and usefulness. [Report.

*Berhampore*: 120 miles N of Calcutta, and 5 from Moorshedabad; with a population surrounding it of 20,000—1824—Micalah Hill, James Paterson, T. L. Les- sel: 3 Nat. As. Mr. and Mrs. Hill em- barked, on their return, on the 14th of July—Scholars: 28 boys, and 13 girls —Pp. 200, 392.

A little Colony of agriculturists about two years ago came with their families from some distance, whom we permitted to settle on our Asylum Farm. The conversion of these people has, from the first, been an especial object of our solicitude. Every Sabbath, in the Services of the Sanctuary, their hearts and consciences have been plied with the invitations of the Gos- pel; and the daily morning and evening mini- strations of the resident Catechist have been made instrumental, by the blessing of the Di- vine Spirit, to the conversion of not a few among them.

While God has been crowning our efforts with success in one department, He has not privileged us to receive any conversions in connection with our bazaar or open-air preach- ing. Yet, by the spread of science, as well as of Christianity, the confidence of the Natives in their own Religion has been much shaken; and every time that the Missionary or Native Preacher proclaims the Gospel, the fabric of Hindooism receives from the sword of the Spirit an additional wound. The Natives admit that their Religion is a falling one. [Mr. Les- sel.

*Benares*: Wm. Buyers, J. A. Shurman, James Kennedy, D. G. Watt, J. H. Bud- den: 1 Nat. Preacher; 2 Nat. As. Mr. Budden reached this Station on the 12th of January 1842—Communicants, 10—Schools, 12—Scholars, 463—Pp. 200, 224.

When the weather permits, our Brethren preach almost daily in the city, and occasionally twice a-day. The verandahs in which the Schools are held afford appropriate places for morning preaching; and in the evening the Bazaar Chapels are employed for that purpose.

Considering the peculiar character of this city—its great number of Heathen Temples—its crowds of Brahmins—its ever-recurring melas or festivals—and the swarms of haughty Moslems, cherishing a deadly hatred of Christian- ity, by which it is infested—the quiet and respectful demeanour with which it appears the Gospel is generally heard is justly regarded as astonishing. No one, say our Brethren, look- ing on a city inhabited as it is by superstitious Hindoos and fanatical Mahomedans, could

anticipate any thing for the Missionary of the Cross, proclaiming His message in its streets, but rancorous opposition and constant clamour. Such treatment, however, is now the exception, not the rule.

The Girls' School, under the charge of Mrs. Kennedy, has made great progress during the year. [Report.

*Mirzapore*: a large commercial city, 30 miles SW of Benares: inhab. 60,000 —1838—R. C. Mather, Wm. Glen: 4 Nat. As.—Communicants, 10—Scholars, 101—Pp. 200, 201.

Mr. Mather thus describes the mode of proceeding in his addresses to the peo- ple:—

In an open verandah, the Missionary, ac- companied by a Catechist, takes his seat. The Catechist commences by reading a Tract. By this means 50 or 100 persons are very speedily brought together, and they continue to listen to the Catechist till the prescribed portion is completed. The Missionary then seizing on some point alluded to in the Tract, explains it at large, developing the great doctrines and precepts of Christianity, and comparing them, when necessary, with the Hindoo System. In nearly all cases, he is heard throughout with interest and attention, and without opposition. Now and then some one in the crowd may have an objection to state, or a question to ask, which is invariably heard, and the matter in question argued, till the party is convinced and satisfied: at the close of the Service, Tracts are given to those who ask for them and are able to read. This plan of public teaching is by no means repugnant to the customs and ideas of the Natives.

The subject of suitable employments for the children has recently undergone mature consideration; and it has been de- cided as most expedient to direct the children of both sexes to the acquisition of suitable trades, by which they may be enabled to obtain a permanent mainte- nance. Mr. Mather reports:—

For the girls, four looms for weaving tape and bobbin, and two looms for weaving calico, have been made and are now being worked. With this department is blended the prepara- tion of cotton for weaving, and of wool for the carpet manufactory. Of the boys, twelve are employed in the Lithographic Printing-Office, and four or five in manufacturing English soap. Four or five others are employed in manu- facturing the Mirzapore carpet. The object of this is, in addition to furnishing the usual Galichas, to effect improvements in the dyeing processes, and to introduce new patterns.

The Report informs us that—

The English Service has been continued

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without interruption. Mr. Glen assists in this branch of labour, and now preaches in the Oordoo Language. The English School, which was commenced in the city, continues to prosper.

Of Publications and the Press, Mr. Mather says—

In the course of the year, the translation of the entire Testament, commenced five years ago by the Benares Translation Committee, of which the Mirzapore Mission is a part, has been successfully brought to a close. This Translation is a simplification of Martyn's difficult, though otherwise most excellent, Translation. The work has been executed for the Calcutta Bible Society, and its last portions are now passing through its press.

Four Lithographic Presses are now set up. Of these, two are the property of the Calcutta Religious Society, with whom an engagement has been made to print all their Persian Tracts. As yet, it has been impossible fully to employ them, as workmen have not been obtained in sufficient numbers; but as the Orphan Boys become more competent to the task, this evil will be proportionably diminished.

*Surat*: 177 miles N of Bombay—1813—Wm. Fyvie, Wm. Clarkson, Wm. Flower: 1 Nat. As.—Scholars, 300—Pp. 201, 202; and see, at p. 417, Effects of Calamity on the Heathen.

The English Institution, notwithstanding the opposition which it has to encounter, has been attended with encouragement which amply repays the labour and expense which it has involved. Under the Divine Blessing, this Institution will prove a mighty agent to elevate the character of a community at present sunk in the lowest state of degradation. The number of scholars is 101.

About 30,000 Tracts and 4000 Books have been distributed. [Report.

At our Morning Prayer, three Hindoos came in, with whom I entered into conversation. One frankly confessed the sin of idolatry, and said, "Now, I have come to you to know how the sins of my past life may be forgiven: whatever you tell me I am willing to do." I proceeded to shew that by faith alone in the Great Sacrifice we can be pardoned—"But," said he, "what words must I use: what form of worship? In telling me to believe, you tell me nothing. I want to know what I am to do. Surely something must be done, or else what good can result?" I still further explained—He was much disappointed, and said, "Prescribe to us something to do, whereby pardon shall be rendered certain, and a thousand of us are ready to follow you." This illustrates the Hindoo Mind. The Natives are greatly disappointed at hearing us propound the simple remedy, *Believe in the Lord Jesus Christ.*

After I had addressed the Natives, they proceeded to ask, "If the Gospel saves from sin, why do you sin?" I said, "If you can charge any sin on me, do so, and I will abandon it."—They again said, "If the Gospel secures to you pardon and holiness, why are you not satisfied? why do you come out and teach us?" I said, "If I knew of a remedy for the cholera, and did not make that remedy known, I should be highly culpable. So, having found a mode of pardon myself, I come to communicate it to you."—A furious Mussulman asked why I did not wear a beard, after the manner of Christ; and said, "First conform to the example of Christ, and then teach His Religion."

Went to a new place in the city, and asked the people if they would hear me read a Tract. They assented, and I proceeded to speak of the One True God. They all said, "We worship Him, and no other."—I asked, "Do you not worship Ram, Siva, &c?" They said, "Yes, and they are the True God—each and all." When pressed, they say it is the same God under different forms and names.

On the occasion of a flood, the Natives came into our Compound, and I took the opportunity of addressing them. When I concluded, a Brahmin said, "I have heard that Missionaries are sent from England for their bad deeds, the English people being unwilling to keep them in their own country." A Parsee then seconded his efforts, by stating positively that we had lately given 1000 rupees to a convert to induce him to forsake his religion. On my upbraiding him with what he knew to be a wilful lie, he was silent, but afterward said, "Why do you come here to disturb our peace? Go and teach the Roman Catholics, or the sinful of your own country, or the Africans: we are satisfied with our own religion; you only do us harm." On their defending idol-worship, I asked, "If the idol of yonder temple, now actually under water by the flood, cannot defend itself, how can it save you from evil of any kind?" The answer was, "He is under water because he chooses to be under water: if he likes, he can at a gulp drink the whole river up."

[Mr. Clarkson.

*Belgaum*: a British Military Station: 200 miles N W. of Bellamy: inhabitants, 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 3 Nat. As.—Communicants, 38—Schools, 7: Scholars, 280—Books and Tracts distributed, 3334—P. 202.

Instances have recently occurred of a readiness to suffer for the sake of Christ. At Shapore, an Out-Station, there is a Brahmin, who, on account of his publicly declaring his conviction of the truth of Christianity, has exposed himself to bitter opposition.

Among the Lingarts and other castes in the

vicinity of Belgaum, strong excitement exists with reference to the Gospel. Inquiries concerning the "New Religion," combined with a perception of its immeasurable superiority to the purest parts of Hindooism, are rapidly spreading. The Native mind is kept in a state of lively attention to the subject, by an expectation—the source of which it would perhaps be difficult to trace—that some great change is at hand. There is, in general, a readiness to hear the Gospel Message; but united, sad to say, with an unwillingness to act in harmony with its holy requirements. Little open hostility is manifested to the Truth. Even from the Brahmins and other Priests the Missionaries seldom experience any violent opposition, though the Brahmins do all in their power to frustrate the efforts of the Christian Labourer.

The Native Schools connected with the Mission are in a highly prosperous state. No effort is spared to urge on the children the importance of what they learn. [Report.

*Bellary*: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—Wm. Thompson, Samuel Flavel: John Shrieves, As.; 17 Nat. As. Mr. Paine died on the 6th of March 1842. On the 26th of June the Rev. John Wardlaw embarked for this Station—Communicants: English, 26, Native, 43—Schools: Day, 12, Scholars, 412; Sabbath, 2, Scholars, 85—Issues from the Press 85,519: Distributed; Scriptures 1441, Tracts 61,762—Pp. 202, 352, 391.

Numerous itinerant journeys have been made by Mr. Thompson, Mr. Flavel, and other members of the Mission. Mr. Flavel, Mr. Shrieves, and two of the Native Catechists, attended the annual Festival in honour of Verupachy, held at Humpee; and for several successive days preached to large congregations, and distributed portions of the Word of God and Tracts. On such occasions many hear the Gospel, and are supplied with books, who, on account of the distance of their villages from any Mission Station, or from their being situated in the territories of the Nizam and other unfriendly Powers, can seldom be visited by the Missionaries. [Report.

*Bangalore*: 70 miles NE of Seringapatam, and 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive Military Cantonments—1820—J. Hands, Edmund Crisp, Benj. Rice, James Sewell, J. A. Regel: 5 Nat. As.—Communicants, 59—Schools: Day 12, Scholars 325; Sabbath 1, Scho-

lars 16—Books and Tracts distributed, 3600—P. 203. Mrs. Sewell arrived in London on the 28th of January, on a visit for the restoration of her health—P. 203, and p. 175 of our present Volume.

Our Missionaries have derived great encouragement from the conduct of the Native Assistants, whom they characterize as faithful, diligent, and humble co-workers in the Vineyard of the Lord.

The first stone of the Theological Seminary was laid on the 1st of January; at which time Mr. Crisp had nine Students under his tuition.

Much attention has been bestowed on Native-Female Education at this Station; and the results hitherto have been such as to constitute a present reward, and to afford a pledge of more abundant success. Mrs. Rice and Mrs. Sewell attend to the Day Schools, and Mrs. Crisp superintends a Tamul School, which she opened in February. There is also a very promising Infant School, containing 50 children. [Report.

A man in the Pettah Bazaar having received a Tract on the Incarnation of Christ, and not wishing to keep it, gave it to another person who had not heard any thing of Christianity before. He read the Tract, felt interested in its contents, came to the Missionary to have them more fully explained, and has for some time past continued his visits for this purpose: he has every appearance of being an honest inquirer. [Missionaries.

*Mysore*: the Capital of the Mysore Country: one of the strongholds of Idolatry: inhab. 65,000; of whom 14,000 are Brahmins, and 12,000 Mahomedans—1839—Colin Campbell—Communicants, 6—Schools, 4; Scholars, 77—Books and Tracts distributed, 720—Pp. 120, 203, 204; and see, at pp. 522, 523, Obituary Notices of three Female Native Scholars.

The plan followed by Mr. Campbell, in street-preaching and conversing with the native inhabitants, has had no interruption.

A few of the Heathen regularly attend the Pettah Chapel on the Sabbath Morning, and the occasional listeners are numerous. From the repetition of their visits, it is supposed that many begin to feel interested in the Means of Grace. Mr. Campbell has found it advantageous to devote one evening in the week to conversation with Inquirers and the distribution of Tracts.

Two more Schools have been opened for the instruction of Canarese children. The work of Female Education, though abounding with encouragement, labours under serious disadvantage by the temporary loss of the services of Mrs. Campbell, who has returned to her native country, seeking restoration from a painful ophthalmic affection. [Report.

*London Missionary Society—*

**Salem**: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—J. M. Lechler: 6 Nat. As. Rev. George Walton died after a short illness, on the 9th of June 1841—Communicants, 39—Schools, 14; Scholars, 578—Pp. 204, 408.

In the Salem district there is excellent opportunity to extend school-instruction; and Mr. Lechler would readily avail himself of it, had he the means. His appeals for help have been frequent and earnest; and the claim is strongly commended to the special efforts of those in England and India who feel peculiarly interested in the cause of Christian Education in the East. Through the unwearied exertions of Mrs. Lechler, Native-Female Education at Salem is making gradual and substantial progress. In the course of the year, 19 girls have been added to her school. The whole number is 22.

The Orphan and Boarding School stand greatly in need of assistance, and it would be difficult to name an Institution more worthy of support. One rupee and a half (three shillings) per month is sufficient for the maintenance of one child.

[*Report.*

Jan. 26—Early this morning I set out for Pullachee, and arrived there about ten o'clock. At mid-day I was visited by two Brahmins, accompanied by several Soodras. One of the Brahmins was an officiating Priest in one of the temples. The conversation commenced on idolatry, and was in substance as follows:—"You say you are an officiating Priest, and a teacher of the people: what instruction do you impart, when they bring their offerings to the idol?" "None at all."—"Do you get any knowledge yourself by serving in the temple?" "No, not any."—"Then you are just as wise, now that you are a man, as you were years ago, when a child?" "I am just as wise."—"Tell me, how can your idol be propitiated, or how can it confer any blessing on you, as it is nothing but a stone?" "How it does so we do not know: all that we know is, that it does us good."—"But, is it reasonable to suppose that it can do you good, since it is void of understanding?" "If it had no understanding it could not do so: as a proof that it has understanding, it performs many miracles; for instance, it cures many diseases."—"The curer of diseases must be able to see his patient, and to hear him state his complaint: can your idol both see and hear?" "Most assuredly it can; otherwise how could it effect so many cures?"—This last reply of the Brahmin exposed him to the ridicule of the whole party. He became so ashamed of himself, that he could not utter another word. I then exhorted the people to renounce their idolatry, and believe in the Lord

Jesus, who is the true "curer of diseases," and the only Saviour of mankind.

[*Mrs. Lechler's Journal.*

**Coimbatore**: a place of extensive trade, and a great thoroughfare: 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam: inhabitants, upward of 20,000, chiefly Hindoos: above the level of the sea, 1483 feet—1830—Wm. Bawn Addis, Ebenezer Lewis: 20 Nat. As.—Communicants, 17—Schools: Day 17, Scholars 723; Female-Boarding and Orphan 2, Scholars 35—P. 204.

The itinerant labours of the Mission have been pursued under most encouraging circumstances; and it is in contemplation to conduct this branch of effort on a more enlarged and systematic plan.

Every Out-Station belonging to Coimbatore is occupied by an efficient Native Teacher; and forms the centre of a large district, in which the Gospel is proclaimed, and Christian Books in vast numbers have been put into circulation. These outposts are scattered over the province, to a distance of sixty miles from the Head-Station, and constitute important auxiliaries in disseminating the glad tidings of Salvation among a native population of nearly a million. Our Brethren visit them as often as practicable.

Not a single individual among the number baptized since the commencement of this Mission, eleven years ago, has turned aside from his profession, through ever-varying circumstances of adversity and prosperity, ridicule and commendation, in following Christ.

The numerous Schools established at Coimbatore are in a state of vigorous advancement. Among the elder boys some have acquired a considerable share both of ability and zeal in defending the Gospel against the attacks of sophistry and infidelity.

The Native-Female Schools, under the care of Mrs. Addis and Mrs. Lewis, have made very cheering progress, and fully sustain the pleasing anticipation of their friends and supporters on the spot.

[*Report.*

**Quilon**: on the Malabar Coast: 88 miles NW of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000; of whom half are Hindoos, and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is very generally understood—1821—J. C. Thompson: 14 Nat. As.—Communicants, 5—Seminary, 19 pupils: Schools, 13; Scholars, 329—Books and Tracts distributed, 7620—Pp. 204, 205.

The Native mind is so steeped in attachment to unmeaning frivolities, that it is extremely difficult to awaken thought or excite rational curiosity. The higher classes are, generally



speaking, infidels; for even the Brahmins avow their disbelief in the popular system, while they continue to pursue it, to save the populace from utter forgetfulness of God. But we are not without our encouragements. The Schools have been increasing for several months past; knowledge is spreading; and idolatry is despised, though outwardly followed by the majority. [Mr. Thompson.]

*Trevandrum*: capital of Travancore, and residence of the Rajah—1838—John Cox: 7 Nat. As.—Schools, 9; Scholars, 143—P. 205.

Since the last Report, Mr. Cox has received 38 Native Families, containing 166 persons, under his instruction; making the whole number who stately assemble to hear the Gospel 471. There has been a slight decrease in the number of Village Schools and Native Teachers. The Native Agents assemble once a-week for reading and prayer among themselves, beside meeting Mr. Cox once a fortnight to be instructed in the Scriptures. [Report.]

Though at present my congregations in the villages are free from any peculiar persecution, the whole nation is sick and spirit-broken by the evils which its Native Rulers are inflicting on it. So long as these sufferings continue, what can we expect, but to see the people bowed down in soul to the earth, and lost in earthly things! [Mr. Cox.]

*Nagercoil*: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language Tamul—1806—Charles Mault, James Russell, J. T. Pattison. On the 26th of June, Rev. J. O. Whitehouse embarked for this Station—Schools, 18—Pp. 205, 206.

The Rev. J. T. Pattison is to be succeeded by the Rev. J. O. Whitehouse in the care of the Seminary.

On the subject of Native-Female Education, the most gratifying communications have been received from Mrs. Mault. The School at the Head-station contains 94 children; and of these, 30 are entirely dependent on the funds of the Institution. Many of the children were rescued from a state in which they would inevitably have perished only for the timely aid which Mrs. Mault was enabled to afford; and if that aid were now withdrawn, there is no shelter to which they could flee. Some of them were destitute of all human care; some were sent to Mrs. Mault when the parents were in a dying state; and others have become orphans since they entered the School. Of late years, none have been admitted but the children of want and indigence. The aim of their kind protectress and teacher is to impart to them a knowledge of Divine Truth.

In several of the Village Day-Schools, Native-Female Teachers are employed; and, as they are found the most suitable and efficient, every possible endeavour is made to add their number. [Report.]

The Seminary has now attained a position in which it may speedily become eminently instrumental in promoting the spread of the Gospel. At present it contains about 60 boys, who are divided into five classes. The first or highest class read the Greek Testament; the Elements of Euclid; a Tamul Body of Divinity, by the late Mr. Rhenius; the English Bible; and Blair's Preceptor. The second class read the Greek Testament; a History of the Bible, in Tamul; the English Bible and Church History, which last they render into Tamul.

Beside usual obstacles, a formidable one has revived with great energy among us in the person of a poor deluded man, who asserts that one of the principal Hindoo Deities has taken up his abode with him, and that consequently he is enabled to perform the cure of diseases, and to confer innumerable blessings. Numbers of the lower classes have joined him. The business has become so profitable, that one or more in every district in this part of the country has been induced to set up as a disciple of this miserable fanatic, whose name is Moothoo Cooty, and each disciple endeavours to make converts.

In most of the congregations there are Bible Classes, attended by all who are capable of reading. As a knowledge of the Bible is the best means to raise the condition of our people, we have resolved to pay particular attention to our Bible Classes. [Missionaries.]

*Nevoor*: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Charles Mead, John Abbe: Wm. Ashton, As.; 164 Nat. As.—Communicants, 104—Village Stations, 106—Schools, 195; Scholars, 2960; Female Teachers, 19—P. 206.

In the mountain district, the inhabitants of thirty villages, including 135 families, having abandoned idolatry, are now under Christian instruction. Already have they been called to sustain severe trials of faith and patience; and it is cheering to find that they have continued steadfast in their profession. [Report.]

They have been persecuted by the rich Heathen Natives, and forcibly taken from their houses by night to drag the timbers required for the repairs of idolatrous cars. Some have been imprisoned and fined; others cruelly beaten and lacerated with branches of the tamarind-tree; and no redress has been obtained. The British Resident attended to my representations on one occasion, and issued orders that the proclamation for tolerating

*London Missionary Society—*

Christianity should be observed; but secret orders from the Native Authorities have recently been issued, to take all our people, except on the Sunday, to drag the pagoda timber.

[*Mr. Mead.*

The Native Assistants are labouring diligently and successfully for the furtherance of the Gospel. The Local Societies are in a flourishing condition; and the operations of the Press are vigorously sustained: 5000 copies of the Gospels and Acts have been printed, and the printing of an edition of 3000 copies of the remainder of the Testament has been commenced.

In the western division of the Mission, under the care of Mr. Abbs, there are 52 Stations, occupied by as many Native Agents. The number of families under religious instruction is 921, containing 2954 individuals, to whom the Gospel is regularly preached. The Schools are 39 in number, and contain 1140 children.

[*Report.*

The people in the villages have shewn signs of spiritual life, by assembling in each other's houses, at stated times, to hold Prayer-meetings.

Although the Christians in this part of Travancore are assailed on the one hand by opposition, and tempted on the other by false and imposing forms of religion, we have been allowed by the Great Head of the Church to pass through another year without witnessing any particular defection from the faith. [*Mr. Abbs.*

*Combaconum*: 20 miles NE of Tanjore: inhab. 42,000, with many large and populous villages—1825 — John Emmanuel Nimmo: 7 Nat. As.—Communicants, 32—Schools, 11; Scholars, 365 — Tracts and Books distributed, 15,000—Pp. 206, 207.

At Koothalmo I met a man who had heard the Gospel at Combaconum, and had read several of our books. When I said to him, "I fancy you are now going into the tank to perform your evening poojahs," he replied, "My poojahs! what are they, sir? all stuff and full of nonsense. I have left off repeating them these many years."—"If that be true, I presume you have also forsaken your idols?" "Idols, what are they? are they not lifeless dolls?"—"Why do you, then, put these marks on your forehead?" "I know they are vain things; but I put them on simply to please my friends."—At the close of our conversation, he said, in the presence of several persons, "It is my conviction, that before long all will become Christians; for see, Sir, how many most willingly accept your books."

At Kottiyor, while addressing a small congregation, the father and grandfather of one of the school-boys (both Priests of a small pagoda) informed me that their little boy, who is not

above ten years of age, had for the last two or three weeks been in the habit of daily telling them that an idol should not be worshipped, for it could neither see, hear, smell, talk, nor walk.

While engaged with the Priests, a notorious drunkard thus addressed me:—"My son is very troublesome to me: he tells me I must not get drunk, for it is a sin; and that if I continue to drink, I shall ruin both my soul and body."

[*Mr. Nimmo.*

*Chittore*: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos—1826 — Isaac David—Walajahpettah—John Bildebeck: there are Out-Stations at Arnee, Vellore, and Palamanair. No Report of this Station has reached us.

*Madras*—1815 — John Smith, W. H. Drew, W. Porter, A. Leitch: 6 Nat. As. Messrs. Caldwell and Bower are no longer connected with the Society. On the 26th of June, Mr. Smith embarked on his return to Madras—P. 207.

Native-Female Education forms a prominent feature in the operations of this Mission, and presents an aspect equally encouraging and delightful. The Boarding School, originated by the late Mrs. Drew, is now under the superintendence of Mrs. W. Porter, and contains 40 Scholars. [*Report.*

*Cuddapah*: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest chiefly Mahomedans and Eurasians: prevalent language, Telooogo: there are 6 Out-Stations—1822 — R. D. Johnston, As.; 6 Nat. As.—No Report has been received —P. 207.

*Visagapatam*: a sea-port, 438 miles NE of Madras, and 557 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Telooogo—1805—J. W. Gordon, E. Porter. Mr. Gordon embarked on his return to this Station on the 5th of September—Rev. John Hay arrived in England on the 19th of March—Pp. 208, 480.

At no period of the Mission have there been so many Religious Inquirers as in the past year. The wide and profuse circulation of Tracts, together with the preaching of the Gospel and the education of the Young, have been the chief means, in the Hand of God, of exciting this spirit. To attract the Heathen and to endeavour to keep up the declining fame of their idols, the zealous advocates of Hindooism have lately set up a Service in one of the chief temples in the town, in imitation of the Christian Worship held in the Mission Chapel. It is not, however, open to all, but only to the privileged worshippers of Vishnoo.

The Native-Female Orphan School, which was commenced in December 1835 with little prospect of success, has succeeded beyond all expectation. The number of children in the School was 60; and this might be indefinitely

increased, had Mrs. Porter the necessary funds.

At the Out-Station, Chicacole, under the care of Mrs. Dawson, the Divine favour has been largely experienced, in happy results of Missionary Labour among the people. [*Report.*]

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Bangalore*: 1821: John Garrett, Samuel Hardey; Henry O'Sullivan, As.; 1 Cat. — *Goobee*, 5000 inhabitants: in the centre of the Mysore Country: 48 miles NW of Bangalore: 1837: Matt. T. Male, E. J. Hardey; Phillip Webber, As. — *Coonghul*: Charles Franklin, As.—*Mysore*: Thomas Hodson—*Manaargoody*, a town of 30,000 inhabitants: Thomas Haswell—*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: James K. Best, Daniel Sanderson; 1 Cat.—*Madras*: 1817: Jonathan Crowther, Superintendent of the whole Mission, R. D. Griffith, P. Batchelor. Rev. E. J. Hardey and Rev. Daniel Sanderson embarked on the 24th of March 1842 for Madras, and arrived there on the 17th of July; and on the 7th of June Mr. and Mrs. Cryer embarked for the same place, and arrived there early in October—Pp. 208, —210, 310, 352, and p. 120 of our present Volume; and see, at p. 211, a Biographical Notice of a Native Christian at Bangalore. The Missionaries are assisted by 9 Catechists and 161 Salaried Teachers—Members, 335—Scholars, 2047.

In Madras, the superior Day School, under the direction of Mr. Crowther, has completed its second year, under circumstances which bid fair to realize the expectations formed concerning it. The income from the School nearly defrays its expenditure.

The Head Native School in Negapatam has been useful in the preparation of young men for active and public service in the Missions. Seventeen select Youths have passed through a regular course of study, in English and in Tamul, and have attained a gratifying proficiency. Six of these Youths have been called into the subordinate work of the Missions, and in the case of others there is promise of usefulness. The instruction which the young men receive being superior to that which is within the reach of the Natives in general, they are fitted by it for offices far more lucrative than are to be found in our Missions; and the parties who desire their services are often wanting in a sense of what is due to the Society, and hold out temptations which in some cases prove irresistible.

In Manargoody, two spacious and substantial School-rooms, which serve also as Places of April, 1843.

Public Worship, have been erected. At the opening Service of one of them, upward of 500 persons were present; and at the Services held by lamp-light in the evenings, the congregations are large and attentive.

At Bangalore, in the Tamul Department of the Mission, there have been considerable accessions to the Church. On the Canarese side, a Native Church of 12 members has been formed, which is reported to be in a very satisfactory state. The Printing-press has proved a most useful auxiliary. A demand exists for the School Books, which are issued from it at a reduced price, beyond the power of the Missionaries to supply. A gratuitous supply of printing-paper for this purpose is earnestly requested by them.

In the Schools at Mysore, there are 50 or 60 Native Children able to read the Scriptures.

At Goobee, the Monthly Examination of the Schools at the Mission House have proved occasions of great interest. The usefulness of the Schools is so apparent, that many applications have been made for the introduction of similar establishments into many additional villages. About thirty villages have been regularly visited in the neighbourhood of Coonghul. The labours of the Missionaries and their Assistants are chiefly expended in the streets and lanes, in conversation with the Natives, and in superintending the Schools. It appears that every kind of useful agency is employed in the Missions in Continental India; but *the Labourers are few.*

It is with devout feelings of thankfulness to Almighty God that the Committee record the almost entire success of the repeated remonstrances, which they, in common with other Christians, considered it their duty to address to the various branches of the Legislature of this Country, and to the Court of Directors of the East-India Company, on the connection of the Indian Government with the idolatry of the Natives. The connection has now in a great measure ceased, and, we trust, for ever. It is worthy of remark, that since the discontinuance of Government Patronage to idolatry the Hindoos have publicly denied that they are idolaters; thus shewing that they begin to be ashamed of their system. [*Report.*]

I have nothing very new to communicate respecting my Station. We are as still sowing the seed; and I might easily fill a sheet with details of our labours; but there would be a sameness, for we cannot vary our operations

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much. In addition to our usual labours, Nalla Mutthu, the Native who was received at the last District Meeting, has lately made a short Tour to publish the Gospel beyond our more regular circle of operations. He was out eleven days, travelled about 210 miles, and visited a considerable number of places, some of them important towns, with a population of many thousands. His preaching and conversations were listened to with attention; and the Tracts and Portions of Scripture (of which he distributed a considerable number) were readily received. Some of the places, according to the testimony of the inhabitants, had never been visited by a Missionary before; and everywhere the people appeared greatly surprised to see one of their own countrymen employed as a Padre. We ought to have a sufficient number of Labourers here to allow of two being constantly employed in more distant itinerant labours.

An offer was made by the Government to pay monthly fifty rupees, which is sufficient to meet all expenses, if we would establish a School at Toomkoor; so that it is in all respects a Mission School, excepting that the expenses do not fall on the Mission Funds. We have 17 or 18 boys, and expect soon to have some additions. Of course the Bible was introduced as soon as

we commenced; nor have I found any difficulty in getting all who are able to read it to do so. When I last visited the School, the first class read to me the eleventh chapter of St. John. After some other questions, I asked them, if, when any of our friends die, we were to call them back, would they obey: the answer was, "No." I then asked why Lazarus obeyed the call of Jesus Christ. "Because He is God," answered an intelligent youth. Oh that they understood and really believed this! [*Mr. Male.*]

On the 1st of October I commenced a Girls' School in Negapatam. My numbers are as follows:—Native children of good caste, 24; East Indians, 20; Pariah Caste, 24; total, 68. Twelve of these caste-girls form my Boarding Department.

I have to-day received an invitation from a Native of considerable rank to visit and instruct the females in his family in needle-work. The females of rank never go out; therefore they must be visited at their houses, and an influence obtained and exerted over them by that means. Will any of our kind friends supply me with articles to enable me to do this? Canvas, wools, patterns in worsted-work, or any thing else in that way, will be most thankfully received by me, and will excite in the minds of my young Native friends and pupils here an interest in the Ladies of England. [*Mrs. Backster.*]

(*The Survey will be concluded in the Number for May.*)

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## Biography.

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### OBITUARY OF REV. A. E. WILSON, M.D.

ONE OF THE MISSIONARIES OF THE AMERICAN BOARD, AT FISHTOWN, WESTERN AFRICA.

LETTERS from Mr. James, Dr. Wilson's associate in labours, from Fair Hope, Cape Palmas, dated the 20th of October, give the following account of his dying hours.

It will be as painful to you to read, as it is to me to communicate, the afflictive intelligence that our Christian Brother and Fellow-labourer, Rev. Alexander E. Wilson, M.D., has been removed by death. This painful event occurred on the 13th of October, after an illness of nine days. He fell a victim to an epidemic dysentery, which has prevailed extensively, and carried off large numbers of Natives. The bereavement we feel most keenly; but our grief has been greatly moderated by the circumstance that our dear Brother himself acquiesced in it with perfect cheerfulness, and seemed eminently prepared for the change.

During the whole of his sickness, with the exception of a few hours, his mind

was remarkably clear, and his feelings eminently tranquil. Dr. Savage was with him during the latter part of his sickness, and rendered him very important services; but until within twelve hours of his death he formed accurate opinions of his symptoms, and made many important suggestions in relation to the treatment of his case. I am not aware that he regarded his symptoms as at all unfavourable, until after the fifth or sixth day; though he spoke of the result as doubtful from the first, and uniformly manifested a feeling of perfect resignation to the will of God.

On the day preceding his death, it became evident to himself and others that his end was fast approaching. He acknowledged this with feelings of the

utmost composure and tranquillity. He gave directions about some secular matters, expressed his views on several subjects, called on different individuals to pray for him, and several times engaged in audible and fervent prayer for himself and others. He spoke of the work in which he had been engaged as very important; and hoped that the Christian Church, notwithstanding the many afflictions with which the Mission had been visited, would never abandon it. He said that he did not then, nor had he ever, for one moment, regretted his coming to this part of Africa. He assured us that he did not rely upon his own righteousness, for that he regarded only as filthy rags, but wholly on the atonement of Jesus Christ. He was asked if the Saviour was precious to him; and at the moment, being either a little bewildered, or afraid of using a term which did not exactly express his feelings, he said, "If you will vary the question, and ask if I could part with the Saviour, I would say, I could not for the universe." He suffered much from thirst; and this caused him to say once or twice, "How happy are they who quench their thirst at the fountain of living waters!" He remarked to one who was by his bed-side, that he had frequently of late, while walking and riding on the beach, given himself away to Christ; and he now felt perfectly willing that he should dispose of him as he saw best.

About seven o'clock the same evening, it became evident to himself, as well as the rest of us, that he had but a few hours to spend on earth; and of his own accord he desired that they might be spent for the good of souls. All the members of his family, household scholars, and others present, were called into his dying chamber, and each received from him an affectionate farewell and a dying benediction. All were exhorted to attend to the salvation of their souls as a matter of unspeakable importance. He sent to the Native Town for three or four young men who had been in the habit of receiving nightly instruction at his house, and who, he had some reason to believe, were under serious religious impressions; and said to them, calling them by name, "I am about to die: I am going to Jesus Christ; and I beg you will never forget those things which I have taught you, but will attend to the salvation of your souls, and try to meet me in heaven." He desired them to tell the same to the King and all the people.

After he had dismissed them, he turned to some of us who remained with him, and made a remark which evinced a great deal of tenderness of conscience, and shewed that his characteristic humility of heart clung to him in the hour of death. He said he was afraid that there had been some appearance of parade about what he had been doing. After the room became quiet, he offered up a fervent and audible prayer for himself, his family, the people among whom he lived, and others. He prayed most fervently for the forgiveness of the sins of his childhood, his youth, and middle age.

After this he said, in something of a soliloquy, but with great solemnity, "Well, the Lord is about to take down this tabernacle, but, blessed be God! *we have a building of God, a house not made with hands, eternal in the heavens.*" He desired us to sing a Grebo Hymn, commencing, in English, "Jesus, dear Friend, to thee I lift mine eyes!"—said he had always been fond of singing it, and hoped it would be widely circulated. He requested us also to sing the hymn, "There is a fountain filled with blood." He sent dying messages of love and advice to many friends, both in America and Africa. He spoke of feeling a bodily, as well as a spiritual preparation for death, which he said was a most happy sensation. His remarks were incoherent during the last twelve hours, but there was enough to shew that God and eternity were uppermost in his mind; and though the mind to us might be deranged, God might nevertheless be maintaining, at the same time, the most intimate and connected intercourse with the soul.

About one hour before his death, he was asked if he knew the different persons around him: to which he replied, "No; no; no." The feelings of an eminent Servant of God many years ago, under similar circumstances, were thought of, and he was asked if he knew the Saviour. In reply, he said, with a countenance lighted with peculiar joy, "Yes, dear, precious Saviour! I look to Him." These were his last words. Soon his spirit took its flight, and he ceased to breathe.

His mind was prepared in a very special manner, by the influences of the Spirit, for the momentous change which he was about to undergo. For several weeks before he was attacked, it was noticed, in addition to the duties of the closet, to which he appropriated more than an ordi-

nary share of time, he was almost always, unless prevented by other important duties, to be found with the Bible, or Baxter's *Saints' Rest*, in his hands. The last sermon which he preached—one spoken of by many who were present, as peculiarly solemn and affecting—was from the text, *There remaineth, therefore, a Rest unto the people of God*. He had also been much more than ordinarily engaged in pressing home on the consciences of his people the claims of the Gospel.

Now he has gone, what a precious savour has his name left behind! How sweet to dwell upon his memory! His meekness, humility, fervour and holiness of

heart, all who knew him esteemed, and, now that he is gone, desire to imitate. But how is his loss to be repaired? Who will take his place? Who will carry on the work he began? Who will lead those dear sheep which he has left behind, now that the shepherd has been taken away?

Dr. Wilson desired, if it was probable that the Station at Fishtown would be continued, that his remains should be interred at the scene of his labours; and, as we had faith in God to believe that such would be the case, they were accordingly deposited there, under the shade of two beautiful trees, in the north-east corner of the yard.

## Proceedings and Intelligence.

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

*Importance of Calcutta as a Missionary Station.*

WE have received from the Rev. J. Long a Letter, dated Calcutta, Oct. 15, 1842, giving his views of the great importance of that Station as the Head-quarters of the Society's North-India Mission, and the necessity of a larger Establishment than the Committee have hitherto been able to maintain. From this Letter we present to our Readers very copious Extracts. Mr. Long writes—

In the city is a population of at least 500,000; and within a radius of fifteen miles is a population of more than 2,000,000. It is the centre of Missionary Operations for North India—the heart of Bengal. All Translations of the Scriptures, Rules for their circulation, the Translation of Tracts, the Printing of Christian School-books, the machinery of Missions—all are managed by Committees in Calcutta, and chiefly by the extra labours of Missionaries; for were it not for the exertions of Missionaries, all these Committees would languish, or perhaps become defunct. Many benevolent European Gentlemen in Calcutta, who are brought into connexion with the Calcutta Missionaries, have their attention directed to certain branches of Missionary Work, which they support very liberally.

Calcutta, as far as regards education, in some respects resembles Cambridge or Oxford at Home: thousands of Youths come and lodge in Calcutta for the sole purpose of their education. Of my Scholars—150 in number—who study the Bible, Horne's Evidences of Christianity, Milton, and Natural Philosophy, through the medium of the English Language, four-fifths merely take lodgings in Calcutta for the purpose of attending school: their parents live perhaps fifty or a hundred miles in the country. Providence thus enables me to extend feelers through various parts of the country; as I have found, on many occasions, that the boys have conversed at home with their parents about what they have heard from me in school. Educational labours afford a great field here: there are more than 100,000 boys in Calcutta; of whom not more, I suppose, than 10,000 attend school. Among educated young men a great sphere of usefulness is opened. I have been enabled to do much in this way. During the last twelve months I have devoted, on an average, from eight to ten hours daily to lecturing or teaching. I give daily four hours to an English School, and two hours to a class of Christian Youths connected with an Orphan Institution in our Compound: they study with me Bible History, Evidences, and Milton's *Paradise Lost*. They have afforded me great satisfaction; as I hope some of them hereafter may prove useful Catechists and Schoolmasters, for which we are sadly at a loss.

When not engaged in scholastic duties, I am generally visited by educated young men. Since I have come to Calcutta I have had conversations with hundreds of that class. During this year I delivered a Course of Lectures, on Mental Philosophy and Ethics, to some young men, Teachers; one of whom, a man of great talent, formerly edited a Paper here. This gives me influence, and affords me an opportunity of introducing the subject of Christianity in an inobtrusive manner. They see that I benefit them in a temporal way, and are therefore more inclined to receive spiritual instruction.

There is greater activity of mind among Natives in Calcutta than in the country. Government Schools in the country have, to a great extent, proved a failure: there is dreadful apathy in the country. The Apostolic practice was to fix on cities as seats of the Gospel. Idolatry found its last refuge in the villages: hence, Pagans, "the dwellers in villages." There are five or six thousand educated youths, with minds unshackled by prejudice. What a scene for Missionary labour! Besides, it is generally admitted that Calcutta Missionaries do double as much work as Country Missionaries: their sphere of labour is near them: they have not to exhaust their physical energies in travelling, &c. All the labour connected with Translations, a Native-Christian Literature, &c., is performed almost entirely by Calcutta Missionaries; and yet the Church Missionary Society has been always very weak in Calcutta. The Scotch Missionary Society have five Labourers; the London Missionary Society, five; the Baptist Missionary Society, six; while our Society have only Mr. Sandys and myself. I may be mistaken; but I have long, from personal observation, conversation with others, and reading, been of opinion that Calcutta is the Waterloo of India—the dépot where the grand battle between Christianity and Hindooism will be fought. The English Language is sweeping away, as with the besom of destruction, any lingering attachment that may remain in the mind of youth to Brahminism. Now is the glorious era to controul the storm, and direct the mental energies into the path of Salvation. I will be candid in stating my opinion, that were a lac of rupees left at my disposal to-morrow, to dispense for Missionary work, the whole should go to Calcutta, and nowhere else. It is true,

we cannot cite many cases of conversion<sup>n</sup> for you; but the train is laid, and the spark will some day, not far distant, be kindled. How tranquil things appeared when Wicliffe's principles were fermenting in the minds of the English people! The air is often calmest previous to the outburst of the West-Indian tornado. One fact, as shewing the advancement of Western Knowledge here:—I have conversed with hundreds upon hundreds of young men of all classes—I have taught in a large school during the space of two years—I have come in contact with Natives in every possible form—and yet, during all this period, my medium of communication has been the English Language. And with England's Language, England's Religion will attend. Dr. Duff's most admirable work on India Missions throws full light on this subject.

The time is fully occupied in Calcutta. The leisure which a Missionary has from preaching or education can be devoted to translating or composing books for the use of Native Christians, carrying out the plans of Committees. So far as my experience is concerned, I know not what it is to have an unoccupied moment. I feel that my maxim ought to be the motto written on Howard's grave—"Vixit alius"—to live for the interests of 150,000,000. How painful is it to hear in our Committees—when the question is put, Who shall undertake this work?—My hands are full!

But the public at home are greatly mistaken on one subject: they expect that the Gospel will speedily triumph in India: they form their expectations from what has taken place in the South-Sea Islands, or the West Indies; but the cases are not analogous. Here we have a Priesthood, who have withstood for ages the effects of Tatan, Ghazhinde, and Mussulman invasion. Time, which has annihilated the empires of Greece, Rome, Assyria, has left unseated the sceptre of Brahminism. It is now as it was 3000 years since, with a metaphysical system as complicated as that of the Schoolmen in the dark ages, and adapted, equally with that, to render the intellect a prey to the cunning of an artful Priesthood. But on the day that Lord William Bentinck pronounced that English was to be the language of education in this country was the hand-writing of *Mene, tekel, upharsin* written on the walls of Hindoo Temples.

As Isaac Taylor justly remarks, "The air of dotage belongs, without exception, to every one of the leading superstitions of the nations."

In writing to you, I have no conversions to mention. It is the earnest wish of my soul to see these. I pray for them; but I do not adopt them as a test of usefulness. I consider myself in the light of a labourer clearing away the rubbish which obstructs the entrance to the great temple of Truth: *Their works do follow them.*

Missionaries here are much divided on the relative importance to be attached to preaching and education. I must confess that I incline, with Dr. Duff, to education, though by no means depreciating preaching. But every Missionary will best serve the cause by following his own bent. Missionaries are required for both.

Intemperance is spreading among the Natives. Temperance Societies may prove useful among Native Christians. I am at present seeing through the press a Bengalee Tract on Intemperance, for the use of Natives. As the English Language is spreading with the velocity of a torrent in this country, and particularly in Calcutta—and as the works of Hume, Paine, &c., are extensively read—it would be of great service if some kind friends in England would send us out a supply of moral, religious, and literary English works, to afford a wholesome nutriment to the minds of Native Youths. I have constant applications made to me by them. We have a Church-Mission Library here; but it is deficient in works suited for Natives. Shall we, by education, create the appetite for knowledge, and then allow them to starve, or feed on garbage? A Youth, whom I know well, and was some time since advising to read Paley's Evidences, said, "I have read Paine's Age of Reason once: when I have perused it the second time, I shall then read Paley, as my mind will be in a better condition for weighing evidence." Many of our Missionary friends in London may have books lying unread in their libraries which would prove acceptable presents here. If the Literature of this country be not Christianized, we shall have an abundant crop of infidelity.

The Government allow of no introduction of Christianity into their Schools; so that a Christian education is given only by Missionaries. How important, then, that at the present time special efforts

should be made for Christian education! Let mere secular education raise the spirit of intellect, and what magician will be powerful enough to lay it? If we had here a good circulating library of interesting works, great influence could be exercised over the minds of young men. As the study of the Classics powerfully contributed, at the Reformation, to dispel the mists of Popery, so will be the influence here of the English Language.

We have no Missionary literature. While the press is constantly issuing works on the London Missionary Society's operations, why is the Church Missionary Society silent? We have no work giving a connected history of our Missions in North India. If we had a well-written interesting book on this subject, it might be lent to people who would never attend a Missionary Meeting: it might serve as a guide to future India Missionaries: it would communicate to Clergymen at home, who have the management of Missionary Meetings, information which is now scattered in voluminous Reports, &c. If my services could be of any use in collecting materials, I gladly proffer them to the Committee. I have long felt the want of such a work. I am determined to collect for you at home all the information possible about Missions. Light and love are our great agencies.

MIRZAPORE.

Head Seminary.

The Rev. James Innes is charged with the superintendence of this Seminary. Its operation, however, has been very partial, from the circumstance of there not being any Youths in the Mission Schools sufficiently advanced in their studies, or settled in their principles, to warrant their removal to a superior educational establishment. Until Students can be furnished by this means, there can be admitted only such young men as may be converted from Heathenism, and desire to devote themselves to Missionary Work. During the past year there have been two Students of this description. Of them, Mr. Innes remarks, Dec. 5, 1842—

These two Youths embraced Christianity about twelve months since, and at baptism received the names of Samuel



and Emmanuel. They were admitted into the Head Seminary on the 14th of February, and attended daily lectures with me and the Rev. J. Long until the close of August, when it appeared desirable that they should be removed to a more healthy Station than Mirzapore. Having expressed a strong wish to go to Krishnaghur, to be employed there in Missionary work, they were sent, one of them to Kabastanga, under the Rev. C. T. Krauss, and the other to the Sudder Station, under the Rev. C. H. Blumhardt. I am sorry to say, that they both exhibited great dissatisfaction, and a very insubordinate spirit, on leaving the Head Seminary, on account of some of the arrangements which were made concerning them. Since they have been stationed at Krishnaghur, however, they have acted with steadiness and consistency; one of them, especially, appearing to be really in earnest in his desire to benefit his poor countrymen, by imparting to them that knowledge which he himself has received from God. They are at present rendering what help they can in the Mission, and likewise pursuing their studies.

*Report, by the Rev. T. Sandys, for 1842.*

*Congregation—Communicants.*

Divine Service in the Bengalee Language has been regularly conducted throughout the year, on the mornings and afternoons of the Lord's Day, and on the evenings of Wednesday, in Trinity Church, on the Mission Premises. The Ordinance of the Lord's Supper has been administered on the first Lord's Day of the month, and the number of Communicants has been usually about forty. On the 4th of December, in the prospect of my speedy return to England for a short season, I preached my farewell sermon to the Native-Christian Congregation at Mirzapore, from Acts xx. 17—27, when about 200 Native Christians, the usual congregation, were present. The Rev. J. F. Osborne, who has now come to reside on the Mission Premises, with a view to carrying on the work here, assisted in the Service. After the sermon, we administered the Lord's Supper to forty-nine individuals, of whom forty-six were Native-Christian Communicants. I have reason to hope that many of the Native Christians have made advancement in the ways of the Lord, growing in grace and in the knowledge of our Lord and Saviour

*Jesus Christ.* Some of them are engaged as Readers, Catechists, or Schoolmasters, disseminating the rays of heavenly light through the surrounding Heathen and Mahomedan darkness, both by their word and their Christian example.

*Native Catechists.*

The Native Catechists, Rutton Ghose and Thomas, are part of the day engaged in superintending Schools and giving instruction to the pupils. They also distribute Christian Tracts in the Native Languages, as well as copies of the Gospels and Epistles of the New Testament, among such Natives as have their attention awakened to consider *the things which belong to their peace.* On Lord's-Day Mornings, at an early hour, the Catechists, accompanied by the Rev. J. Long, resort to the Chapel at Potuldunga, which is in the immediate vicinity of the Hindoo and Medical Colleges, and deliver addresses to the numerous Natives, both Hindoo and Mussulman, who attend from time to time. By these means it is trusted that much good is effected in dispelling error, and diffusing among the native population a knowledge of Gospel Truth.

*Education.*

In the Male Department of the Native-Christian Institution are forty Youths, who are making steady advancement in their respective studies in the English, Bengalee, and Sanscrit Languages. The Teachers employed in the English Department are Sumbhuchunder Ghose, a younger brother of the late Moheechunder Ghose, and Josiah Roy Chowdree. In the Bengalee Department, Raju, a pious and deserving Christian, is the Master; and for the Sanscrit Department a Pundit is engaged. The first class has been attended to in some departments by myself for one hour daily; and by the Rev. J. Long, with the first class of his English School, for a certain time every day. The following is a summary of the Studies of the different Classes in the three departments:—

*English*—Five classes, 26 pupils: Old and New Testaments, Milton's Paradise Lost, History, Grammar, Latin Grammar, Geography, Arithmetic, &c.

*Bengalee*—Five classes, 40 pupils: Old and New Testaments, Ellerton's Dialogues, Geography, &c.

*Sanscrit*—Three classes, 20 pupils: Mugdhabodh Byakaran.

The Female Department, containing seventeen pupils, is under the care of

Miss Wilson, the English Teacher; assisted by Thomas Christian, Bengalee Teacher, and a Monitor. In English there are three classes, who learn the New Testament, Catechisms, &c. In Bengalee there are also three classes, studying the New Testament, Ellerton's Dialogues, Geography, &c.

At Potuldunga, and at Manicktollah, both in Calcutta, are Bengalee Schools, in each of which the average attendance is from fifty to sixty. The pupils are all Hindoos and Mussulmans. They study the New Testament, the Books of Psalms and Proverbs, Keith's Bengalee Grammar, Sandys' Geography, Christian Catechisms, and other Elementary Books. Many of the pupils, after having attended the Bengalee Schools, resort for further instruction to the numerous English Schools which are now so abundant in Calcutta; most of them, who have leisure to study, desiring to become English scholars. These Schools are supported by the Church Missionary Association, and are the means of doing much good among the poorer classes of the Natives.

*Out-Station.*

In the southern villages there are still located four Native Catechists. The Catechists Jacob Madub and David Gudadhur live at Thakerpooker, Babua at Ramnugar, and Tarachund at Raspuuge. The number of Native Christians, residing in eighteen villages, is about 300; of whom forty-seven were baptized on the 8th of September last, when I was on a visit to Thakerpooker. They assemble for Worship at Thakerpooker, Raspuuge, and Ramnugar, and once a month meet at Thakerpooker. The Catechists are required to advance in Scriptural studies, that they may be the better able to instruct others. Most, if not all, of the best practical works which have been translated into Bengalee have been given to them, both with a view to their own edification, and in order that they may read to the Native Christians when they have leisure and assemble in the evening.

On my last visit to Thakerpooker, Dec. 11th, the congregation numbered about 80 souls; 42 of whom received the Holy Communion, and, so far as can be ascertained, adorn their Christian profession by walking according to the Gospel. On the afternoon of the same day, 36 individuals—12 men, 10 women, and 14 children—were admitted into the fold of Christ by

Public Baptism, after having, for various and rather protracted periods, attended the means of grace, and given their attention to the truths of the Gospel.

On the following day three individuals were also baptized in the name of the Lord Jesus Christ, on my visit to Ramnugar.

The School at Thakerpooker is usually attended by from 50 to 55 boys; that at Raspuuge by 45 boys; and that at Ramnugar by 44. In all these Schools, the New Testament, the Book of Proverbs, Geography, Grammar, and Arithmetic, are taught.

At Baraset, and in the neighbourhood, are two Schools; one English, the other Bengalee. The English School at Baraset was nearly deserted in consequence of other Schools being established by persons who preferred education without the Gospel; and a Baboo, in a village near Baraset, having offered the use of convenient rooms for a School, and there being Youths there desirous of an English School, Manub, the Teacher, has, with my concurrence, transferred his labours to that place, with every prospect of success.

*Baptisms.*

The total number of persons baptized during the year, exclusive of the above 39, is 60; of whom 19 were men, 18 women, and 23 children.

*Deaths of Native Christians.*

Tegia was baptized by me some years ago, when she was a pupil in Mrs. Wilson's Orphan Refuge. She was subsequently married; and from all that I have been able to learn, and from what I saw of her when I visited her in her last illness, I have every reason to hope that she was resting on Christ alone for salvation.

Joseph, an orphan youth, whose mother died on pilgrimage when he was a child, was about fourteen, and departed this life at the beginning of the year. For many years, indeed from his fourth or fifth year, he had been a pupil in the Christian School. He was well acquainted with the Christian Scriptures, and appeared to be sincerely depending upon the merits of Christ Jesus for pardon and salvation. He was a youth of very promising talents, and made good progress in his studies; so that hope was entertained that he might become useful as a Christian Teacher, he having had advantages which but few Native Youths enjoy. He was ill for several months; and at length departed this life,

expressing his hope of acceptance for Christ's sake.

Mary, the wife of Madub, lived on the Mission Premises, attended the means of grace, diligently performed her duties to her young family, and in some respects was an example to the women around. She was taken off suddenly by cholera; and from her consistent character when in health, walking as a Christian in the way of the Lord, there is much reason to hope that she now rejoices in *the salvation which is in Christ Jesus with eternal glory.*

*Report by the Rev. James Long.*

During this year my labours have been similar to the preceding, except that I have entered on a new branch, viz. preaching in Bengalee to adults. Every month's experience and observation add to my convictions of the great importance of Calcutta as a Missionary Station and centre of light to the surrounding country. Brahminism is receiving its death-blow in Calcutta: the concentration of Missionary strength here, together with the extension of the English Language, the great intellectual regenerator of India, is rapidly changing the face of things. During the present year my time has been chiefly engaged in the English School, preaching, and intercourse with educated Natives.

*English School.*

In the English School under my superintendence there are about 150 boys, divided into six classes; five of which are taught by Natives, of whom four were educated in the School. Next to the Scriptures, an acquaintance with English is considered the most necessary to be pursued, as the English Language is the great fount of religious and intellectual knowledge. I have of late introduced into the School the principle of lessons by objects, and a number of the Scripture Prints used by the Infant Schools in England have been procured. The youngest boys can thus acquire a knowledge of some of the leading events in the Scriptures. I have found great satisfaction in the plan, which I have pursued during the last year and a half, of requiring boys to ask questions on a variety of subjects. I have often been astonished at the acuteness of mind which they have displayed, and the extent of their observation. The following are specimens of the questions which boys of seven, ten, or twelve years

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of age are in the habit of asking: the questions are their own, not being suggested by me. "Air is everywhere: is it not God? Is light, matter? Why are not Hindoo Christians in heaven allowed to visit their heathen parents on earth, and inform them of Christ? Why is not God polluted by being in hell? Since the earth moves so rapidly, why is there no strong wind everywhere? What supports the sun in the firmament? Why does grass placed under a brick become white? If God has no shape, how is He omnipresent?" The studies pursued in the School are, English Grammar, the use of the Terrestrial Globe, Goldsmith's Geography, the Bible, Horne's Manual of Evidences, Goldsmith's Histories of Greece, Rome, and England, the History of Bengal, Mechanics, Geometry, and Bengalee Translation. I myself give instruction in Scripture to the first three classes, and examine the classes once a week in all that they may have read with their Teachers during the preceding week. The early age at which the senior boys leave School, in order to enter on business, is discouraging; but the minds of Hindoo Youth are much more acute at an early age than those of English Boys. No Missionary can have a more important department of labour than that of superintending an English School.

I have also under my charge a class of eight Christian Boys, from the age of thirteen to seventeen: two of them are married. I instruct them daily, for two hours, in the Bible, Evidences, and Milton's Paradise Lost. They have lately finished reading with me the Epistle to the Hebrews, and the leading Prophecies recorded in Newton's Dissertations. They have read three Books of Milton. I hope some of them may be hereafter well-informed Catechists and Schoolmasters. We need this much, as the Government Schools are constantly sending out Youths, furnished with a good education, but, alas! having too often imbibed Deistical principles. To meet this infidelity, we must have a body of Christian Teachers, of good education. I fear the period is more distant than many in England anticipate, when an indigenous Ministry will exist in this country.

*Preaching to Adults.*

I have for the last few months preached to the Native-Christian Congregation every Lord's-Day Afternoon, and on alter-

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nate Wednesday Evenings. This has been rather a difficult exercise, as all my communications with Natives during the last two years have been through the medium of the English Language; it being now so well known in Calcutta, that thousands of Natives speak it quite fluently. Every Lord's-Day Morning I attend a Bungalow Chapel near the Hindoo College. I take with me a Catechist and some of the Christian Youths, who are thus being trained for future labours themselves. The congregation is in a fluctuating state, like Bengalee congregations generally: some come for a short time, and are succeeded by others. Sometimes we have long and animated discussions with Brahmins and Mussulmans. The Mussulmans are by far the most obstinate class of opponents: they adduce the most frivolous objections. Lately, one of them strongly pressed the objection, that, since a Church was admitted to be God's House, it was not necessary to attach lightning-rods to it, since God would protect his own property. When the preaching is concluded, I always circulate among them a number of Bengalee and Hindoostanee Tracts, which are eagerly received. This kind of preaching, though valuable in itself, is not as useful as preaching in Schools—I mean, the oral declaration of the Gospel to the pupils while engaged in the usual routine of school duties: the Bengalee adult mind is most lethargic—nearly insensible to religious impressions.

*Intercourse with Educated Natives.*

I have had conversations on Religion with numbers of educated young men in my own house, during the present year. This I consider to be an important sphere of usefulness, and one peculiar to Calcutta. I find that the writings of Hume have been much read by Natives here. I have had Classes of Young Men from different parts of Calcutta, who have read with me Pope's Essay on Man, and Stewart's Moral Philosophy. I have also delivered a Course of Lectures to some of them on Mental Science: this, though not direct Mission work, I did for the purpose of gaining influence over them, and in the hope, by benefitting them in temporal things, of making them more willing to listen to Spiritual Instruction. Scarcely a day has passed that I have not had some of them with me. Here is a wide field of usefulness. There are thousands of Educated Hindoos in Calcutta,

whose tone of mind is elevated above that of their countrymen, and who are glad to meet with Europeans in whose society they find sympathy with their pursuits. I lend them English books, which they read with great pleasure: they return them at a certain period, and then obtain others. Too many Natives, when they have finished their school education, neglect altogether the prosecution of their studies, and the cultivation of their minds. It is therefore most important to urge on them, by conversation and other means, the necessity of their gaining an intimate acquaintance with English Literature.

Almost every Saturday during this year I have had application from boys in my School for a note of admission to the Asiatic Society's Museum: this I have always granted with much pleasure, as a view of the various curiosities in that valuable depository is highly calculated to excite their interest. I converse with them, on the following Monday, on what they have seen, and thus have an opportunity of conveying instruction. They frequently also ask permission for their friends to see the Museum.

*Visits to Baraset.*

I visit once a month, in company with Mr. Sandys, a Station supported by the Church Missionary Association at Baraset, twelve miles distant from Calcutta. In that neighbourhood there is a Bengalee School of 130 boys, under Mr. Sandys' superintendance, and also an English School. Had we more Labourers, there are various spheres of usefulness opening about Calcutta. The native mind in Calcutta is far more active and awake than in the Mofussil. Our Mission-work here is gradual in its operation: it is a revolution in ideas; but these ideas will soon involve themselves in deeds. We are now laying the train, and the mine must soon explode.

**BENARES.**

*Missionary Excursion through the Mirzapore and Rewah Districts.*

We make the following Extract from a Letter of the Rev. W. Smith, of Benares:—

I have lately been on a Missionary Tour through the Mirzapore and Rewah Districts; and have, in several instances, been greatly interested.

In the first village at which I stayed,

fourteen miles from Benares, I met with an old man, who was melted to tears while hearing of Christ's love; but, alas! when I went again in the evening, the poor man was busily engaged in lighting the lamps for the Dewali, and could not be prevailed upon even to come near us. He had doubtless been considering, or had been told by others, the dreadful consequences of becoming a Christian: and hence seemed to be labouring, by greater assiduity in his idol-worship, to stifle whatever convictions had been raised in his mind in the morning. This, I have reason to believe, is by no means a solitary case. There are many, I doubt not, who, while fully convinced of the truth of Christianity, finding they must literally *forsake all*—for to this, in the majority of cases, they would be compelled—to follow Christ, shrink from the fearful sacrifice, and are glad to hide themselves in the crowd of Satan's followers; foolishly attempting to comfort themselves with the idea, that, if they perish, they will not perish alone. I remember one man telling me that if he should become a Christian his father said he would kill himself. Oh, how much earnest prayer and supplication should be constantly offered up by the Church in behalf of this people! Light is fast breaking in upon them; but they dread it—they flee from it, not merely because *their deeds are evil*, but because, if they embrace it, all men will hate them, persecute them, and do them every injury in their power.

In the next village which I visited I met with a Brahmin, a very pleasing character, whom I have known for several years. He immediately recognised me, and seemed very happy to see me. We sat down on a charpoi (bedstead), and about twenty persons from the village soon collected around us. We had a most interesting conversation: truly, if ever I felt my heart softened while speaking of the Saviour's love, it was on that occasion. Tears trickled down the Brahmin's cheeks, and I could with difficulty refrain myself. Every one present was as silent as death; and as I was describing how we worship the Father through the Son, and receive an answer to our prayers, strength to support us, and peace and joy in believing, while we *rejoice in hope of the glory of God*, the Brahmin could restrain himself no longer: he rose, and sobbed out, "I'll try! I'll try!" and immediately took his leave. He has read

the Gospel, and understands it; and I would hope the Lord has indeed touched his heart.

In Rewah, though an independent State, we found every facility, as in the Company's Provinces, for preaching the Gospel. At a town called Umeer Patun the people were particularly interesting, as well as at many other places. At one village, a man, who came with supplies, said that he would first give us supplies, and then I should preach "a word or two" to him from our Book. At the town of Rewah a Pundit asked why the soul of man, if, as their Shasters stated, it were God, or a portion of God, was subject to sorrow, ignorance, &c. I told him that his doubts were very just; but that this was not our doctrine: and then endeavoured to unfold to him the Truth. He turned out to be a most pleasing character. Many other cases I could mention; but am fearful of saying much, having seen so many whose goodness has been as *the morning cloud, and as the early dew that passeth away*. We distributed about 200 or more single Gospels, besides an immense number of Tracts. I much regretted not being able to have an interview with the Rewah Rajah, who is reputed to be a great Pundit; and has, it is said, invented a religion more reasonable than the Hindoo, and partaking in some respects of the Christian System. Just as we arrived he was going out to some distance, to instal a Pundit.

*Difficulties, and the Missionaries' Need of Encouragement.*

In a subsequent Letter, dated Sept. 6, 1842, Mr. Smith thus refers to the difficulties connected with Missionary Labour in Benares itself, where he has been stationed for twelve years:—

Besides our Schools and Seminary, we have six Chapels, and three or four smaller preaching-places, in which I am chiefly engaged. The congregations generally are good, and sometimes a powerful impression seems to be made; but, with the exception of three or four individuals, I know of none seriously impressed. Oh! were I to come home, I would tell the good people of England, that it is not they—not the subscribers—who should require flaming reports, fine speeches, &c., to encourage them to give a small portion of their substance; but it is we, your poor Missionaries, who are spending our strength

and our all, without seeing any fruit—it is we who need encouragement. The difficulties with which we have to contend are fearful: and now that I know the Natives, and understand their habits, ways of thinking, &c., so well, they appear to increase in magnitude the nearer they are approached. Oh, the stretch of Faith that is required to believe confidently that Benares will yet become a Christian city! Yet I am quite sure that a very great change has taken place in the sentiments of the inhabitants generally, in respect to Religion. They manifest, on most occasions, a wish to avoid entering on any defence of their own religion, and express their unfeigned approbation of ours, at least so far as they can without flagrantly condemning their own. I have several persons who may be looked upon in the character of Inquirers.

## AGRA.

*Visit to the great Mela (Religious Fair) at Batesore.*

Through some delay in the transmission of despatches from the North-India Mission, several Journals, which ought to have been received many months back, have only lately reached the Committee. We are unwilling, however, to withhold from our Readers the following account of a visit to the great Mela at Batesore, although it took place upward of two years ago: it is extracted from the Journal of the Rev. C. T. Hørnle:—

Nov. 5, 1840—I left Secundra this morning at 5 o'clock, with the Rev. F. A. Kreiss, to proceed to the great annual Mela held at Batesore, a place about sixty miles distant, on the banks of the Jumna.

Nov. 7—To-day we reached Batesore. A great crowd of people was already assembled, and many more were still pouring in from all sides.

Nov. 8—After having pitched a small tent where the crowd was very dense, we went among the people to commence, with the help of the Lord, our work. The throng was in some places so great, that it was difficult to get along.

While walking through a row of shops, we saw a place where idols were sold, which reminded me of that Chinese shop which had the following sign: "God is made and sold here." We stopped and

spoke to the people upon the vanity of making, selling, and worshipping idols. A Brahmin said, "You don't understand this matter. None of us mean to worship these idols of metal and stone. Look at the letters of this book: they are visible signs of the writer's invisible thoughts. Thus do these visible images represent the invisible gods whom we mean to worship."—"If this be the case, why don't you tell the people so, who evidently worship their images as images? And if, as you say, the gods be invisible, how then can you make an image of them? Whatever you may say in defence of your idols is at once refuted by the clear and distinct command of God, who will not have us make any likeness of Him." We then read and explained to them the First and Second of the Ten Commandments.

Upon going to the river side, we found great crowds bathing in the river, and worshipping in the many temples erected on the banks. I had never before seen a picture which so strikingly verified the words of St. Paul, Rom. i. 22-24. We entered one of the larger temples, to see their mode of worship, and speak to the people of the true way of Salvation; but they looked at us with scorn, and refused to listen, or to take any of our books.

We went away with a grieved heart; and found a man sitting before a brazen idol, the praises of which he occasionally sang, inviting the people to worship it. We stopped and addressed the man. He looked very angry, and, without answering any question, continued his devotions. Others, however, assembled, with whom we conversed for a considerable length of time. One of the crowd said, "At a certain Mela, the people were offering flour to the idol, when a Sahib came up to dissuade them from doing so, the idol being dead, and therefore unable to eat. While thus speaking, he touched the idol, who immediately took his hand, and would not let it go until he had offered a gift of fifty rupees."—"Well, have you seen this?" "No."—"Have any of these men around us seen it?" "No; but the people relate the history."—"Do you not know that some things which the people say are not true? Let this, however, be as it may; tell me, in the presence of this people, if I touch this idol will it also take my hand, or swim if thrown into the river?" With reluctance he replied, "No; this can do nothing." The people laughed; and one of the crowd said, "Our Brahmins do not

care for us, nor for their gods. They do all these things merely for their belly's sake, to get our pice." This shews that there are many who are aware of the real state of things in their system; yet they adhere to it. We shewed them the way of life in Christ, distributed Books and Tracts, and then took breakfast.

After breakfast, we resumed the work, and remained among the people till 4 P.M., preaching the Gospel in different places. Some Mahomedans followed to our tent, and instantly asked for a book. Finding some sincerity in them, we gave them books, and they went away with evident joy.

In the evening, we again read and explained a portion of the New Testament to a crowd assembled before the tent. Some Mussulmans objected, saying, that as there are many roads to one and the same great city, and many rivers running to the same sea, so are there likewise many ways to serve the same one God—an old objection, which has been often made, not only by Heathens, but even by Christians. I was much rejoiced at a Native Christian, who was lately baptized. Of his own accord, he filled his pockets with Tracts, and went among the people, reading and speaking to them of Christ.

Nov. 9, 1840—We rose early, and went among the people. The day was spent much in the same way as yesterday; with this difference, that we had less opportunity for direct preaching, the noise of the people being so great that we were often scarcely able to hear our own words: we were therefore obliged to restrict our labours more to distributing the Holy Scriptures and Tracts to those who could read.

We returned to the tent by 4 P.M. The old Fakeer followed, and instantly asked for a copy of our religious books. He had previously twice requested the same; but was refused, on account of some doubt which we had of his sincerity. Now he was determined not to leave us until we had complied with his request. Upon inquiry, we had the pleasure to find that there was in this man's heart some real desire to find the Truth. We directed him to Jesus Christ, as the Way, the Truth, and the Life. When he had left, two other Hindoos, of the Jain sect, came in. They had heard us preach, and now wished to inquire more into that way of Salvation which we had opened before them.

Nov. 10—The noise and dust, together with the smoke of the burning cow-dung, was now so great, affecting the lungs, as to render us unable to remain longer. We therefore resolved to return, especially as this was the last day of the Mela, and the people began to disperse. On reflecting on our labours at this place, they appear like a drop in the ocean. We were, indeed, permitted, by Divine grace, to sow the good seed among great crowds, and to distribute above 1000 copies of Religious Tracts and parts of the Scriptures; *but what are all these among so many?* However, the cause which we promote is the Lord's. In the beginning, it is like a mustard-seed; but when grown up, it becomes a tree. An old Zemindar told us that he saw, last evening, a great many people sitting together in groups, reading our books, and speaking of Christ. Thus we may hope that the good seed will, by divine Grace, spring up here and there.

## Ceylon.

### CHURCH MISSIONARY SOCIETY. BADDAGAME.

ON the return of the Rev. G. C. Trimmell to this Station, after a lengthened absence in England, occasioned by temporary failure of health, the Rev. H. Powell embraced the opportunity of reviewing his labours during the three years in which he was in charge of the Station, and of recording the encouragements and discouragements which that review presented.

Mr. Powell thus writes to the Honorary Secretary:—

I have thought it well to take a review of my labours during the three years that I have been here, and to send the result for your own and the Society's information. It will thus be seen in what respects an advance has been made, and in what we are stationary, or have gone backward—wherein the Lord has been pleased to bless us, and wherein to exercise our faith and patience.

#### *Congregations.*

The number of our Services has increased. In 1838 there was only one Weekly Service in the Church, viz. on the Lord's-Day Morning, at 11 A.M.; another Service, however, being held at

the Mission House, in the evening, in Singhalese and English, for the household of the Missionary, Seminary Boys, and servants. Now, there are three Weekly Singhalese Services in the Church, in addition to a Monthly English one; and these Services are so satisfactorily attended, that it is likely they will be continued.

The Lord's-Day-Morning Congregation is, I should imagine, in much the same state as when Mr. Trimmell left. When the congregation is tolerably good, we have from 80 to 100 adults, and about 300 school children, giving an average attendance of from 350 to 400. About eighteen months ago this congregation had so increased in the number of what I should call occasional hearers, that the Church was sometimes literally full. The opening, however, of coffee and sugar estates in our neighbourhood, and the consequent immense demand for labour, has had the effect of diminishing the numbers both in our congregations and Schools. This Service has suffered with the rest, the attendance having diminished to its former standard.

I may here speak of the extraordinary effect which these estates are producing in our neighbourhood, and of the way in which, at present, they are affecting our Missionary Work. Eighteen months ago there was in Baddagame about one acre of sugar-cane: now there are about 80 acres planted, and more being daily brought under cultivation. Moreover, about thirteen miles from us, at Mapalagama and Odigama, six very large estates have been opened for coffee; and so great is the demand for labourers, that 200 or 300 men are wanted where only 50 can possibly be obtained; so that large numbers are drawn from Baddagame and the villages immediately around us. Before this, the Natives of these parts were entirely confined to the cultivation of their own paddy\* lands. They then had their busy and their leisure seasons, or, more properly, their idle seasons; for having nothing particular to do, they had the command of their whole time, and would assemble and listen to all we had to say to them; thus affording us every facility for conversing, preaching, visiting, &c. But now the case is altered, and so suddenly as to be quite surprising. The people have no leisure time: they work as coolies on the estates, and cultivate their

own lands also. In consequence, the men are never at home; the women engage in the work of the house and their own fields; and the children are taken away from school, to help their parents, or take care of their dwellings. Thus our school congregations are thinner, our Schools have decreased, and even our Lord's-Day Congregations have fallen off; since many, who used in some measure to observe the Lord's Day, now, from being engaged the whole week on the estates, occupy it in going to Galle for provisions, or in performing their own work. I trust that hereafter, and perhaps ere long, when things shall become more settled, the opening of these estates will afford facilities for our work. At present, they are, and are likely to be, a serious interruption. However, they are producing one good effect; and that is, that those who are Christians are being brought out more prominently from the careless and indifferent around them.

Our Lord's-Day-Afternoon Congregation was commenced by me about eighteen months ago. Before I commenced it, I calculated on having a congregation of not more than sixty; but, at first, 100 or 120 were sometimes present. As the novelty, however, wore off, and for the reasons above stated, the number gradually decreased; though it has never been below 60 or 70, which is rather above the number I had originally expected. I took the numbers accurately every Lord's Day last Quarter, and found that I had an average attendance of 66.

The Wednesday-Morning Service was commenced by me about the same time, at the suggestion of the Bishop in a Circular Letter to his Clergy. At this Service, the Seminary Boys, Baddagame Singhalese Boys' School, Girls' School, our servants, the adult class, and a few other adults of the congregation who can spare the time, attend. The actual average of this congregation, for the last Quarter, was 152. At this Service I have the Liturgy read, and then catechize the whole congregation from the pulpit, instead of a Sermon.

After this Service I have my adult class. It is composed of old people who have attended the Church for years, and have frequently received temporal relief. Some of them, no doubt, are even now mainly seeking after *the meat that perisheth*; but I do trust that some are feeding on *the bread of life*; and that, notwithstanding

\* Paddy is the name given to rice so long as it remains in the husk



all their ignorance and many faults and imperfections, they are trusting in Jesus Christ the Son of God, as the appointed and all-sufficient Saviour of sinners. My object in forming them into this Class was, to endeavour to give to them some correct and definite notions about Religion, if possible; as many seemed to have no idea of it, being unable to answer almost the simplest question put to them. I trust that I have succeeded, in some measure; for by continually questioning them, and going over with them again and again simple religious truths, the light of the Gospel seems, though faintly, to have shone into some of their minds; and they now understand and can answer almost any simple question upon the elementary truths of our holy Religion. The number on my list is now 32. Two or three not long since died.

Once a month we have an English Service in the Church at half-past seven on the Lord's-Day Morning. This Service, which I commenced about nine months ago, I had hoped would have been attended by some of our countrymen on the estates in the neighbourhood, who now do not attend any Religious Service; but the difficulty of travelling, and leaving their homes, seems to be so great, that hitherto they have not come. At present, therefore, this Service is only attended by us, an English Family resident in Baddagame, and a few Natives who understand English. The average attendance is about thirty.

Our occasional Week-day Services at the Out-Schools remain much as hitherto. There were seven of these Services when I came here: there are now nine; but the numbers attending them, which were never great, are now generally very small. Sometimes the attendance is fair; but at other times, for the reasons stated above, I have scarcely any one to hear me.

#### *Communicants.*

In one respect we certainly seem to have improved; and I trust that this of itself is a token that the hand of the Lord is with us; and that, though our labours are in some measure interrupted among the people generally, those few sheep which have been collected by us are being kept and nourished in the Redeemer's fold. Three years ago there were only five Communicants: now there are sixteen, and two more from the English Congregation make eighteen. Seve-

ral of these have been confirmed since I came to the Station, and admitted to the Holy Communion. I am happy to say that they have all, to the best of my knowledge and belief, walked consistently.

#### *Baptisms.*

I also find, that since I have been here fifty-one Baptisms have taken place; being three more than were baptized in the ten or eleven years preceding. Eighteen of these have been adult Baptisms;—some educated in our Girls' School and Seminary; and two or three persons entirely unconnected with us, who had not been baptized in their infancy, and wished to be united publicly to the Christian Church. Of the others, the greater part are the offspring of members of our congregation, and the children of those whose baptisms had been neglected in infancy. In one or two of these instances I have reason to believe that the character of a whole family has been changed from that of a Heathen to a Christian family. I might remark, also, that nearly the whole of these baptisms were performed after the Second Lesson during the Lord's-Day-Morning Service, and were followed by a Sermon suitable to the occasion; so that the congregation are now becoming far better acquainted with the importance, nature, duties, and privileges of this Holy Sacrament.

#### *Schools.*

I must now speak of our Girls' School. This is, on the whole, satisfactory, though the number is not so large as it was. The reason of this is, that many of the elder girls have lately married; and some of the younger ones have been taken away by their parents, to assist them in their work at home. There are now between seventy and eighty pupils, about the number in attendance when we came here, though it shortly afterward increased. I trust that this School is doing some good. The girls are certainly improved by it in a temporal point of view; so that a comparison can hardly be drawn between a girl who attends our School and one who does not. But, alas! our wishes as to their spiritual improvement have been so frequently disappointed, that it is with fear and trembling we speak well of them. Many, of whom we hoped well, whose talents were good, their conduct consistent, and their minds stored with religious truths, have been forced by their friends upon heathen husbands; and being thus thrown into none but heathen

society, all our hopes of them have soon perished.

## New Zealand.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *Earnestness of a Native Chief for the Scriptures.*

THE Rev. John Warren, of Waima, Hokianga writes, June 10, 1842—

One of our principal Chiefs brought a company of twelve Natives to the Station, all Heathens and Romanists. When seated on the grass, he commenced a long speech to me; the end of which was, to shew that they had determined to become Christians, and that it was therefore proper that I should give them each a Testament. "These people," he said, "are hungry—Christ fed the hungry multitude

in the Wilderness. Moreover, these people are spiritually hungry—Christ has said, *Ekore e ora te Tangata he te taro kau, aitra ki nga kupu katoa e puta mai i te waha o te Atua—Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God.*" He then reminded me, that I had said to them, the preceding Sunday, *Ho, every one that thirsteth, come ye to the waters, and he that hath NO MONEY, &c.!* and concluded by an appeal to all present, to say whether he had not fully established his point; to which, of course, they all assented. I was so much pleased with the earnestness and fervour which he manifested, that, after a long conversation with them on the necessity of New Birth, I gave them each a Testament, and other books. They went away rejoicing, as those who had found great treasures.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. William Krusé (p. 556 of our last Volume) was admitted to Deacons' Orders on the 9th of April, by the Bishop of Hereford, on Letters Dimissory from the Bishop of London—The Instructions of the Committee were, by the Honorary Clerical Secretary, on the 11th of April, delivered to the Rev. James F. Schön and Mrs. Schön, (p. 11) and the Misses Morris, Phillips, and Dietrich, on occasion of their departure for Sierra Leone; which having been acknowledged by Mr. Schön, he and his companions were commended in prayer to the favour and protection of Almighty God, by the Rev. W. Jowett—The Society has received the sum of 5805*l.* from the Executors of the late Rev. J. Natt; the sum of 5805*l.* from a Gentleman signing himself 'Ελαχιωτρίτης; and also the sum of 500*l.* from the Corporation of the City of London.

*London Peace Society*—The Committee for making preliminary arrangements for a Peace Convention have fixed on the 22d of June as the day on which the sittings are to begin.

*Home and Colonial Infant Sch. Soc.*—The following information has been supplied by the Committee:—

Teachers have been sent during the last month into Yorkshire and various other parts of England: married couples have also left for the Bahamas and Prince Edward's Island—The Committee have offered the services of the Institution to Government, to train a limited number of Teachers for the Manufacturing Districts, to be ready by the time the Legislature shall have decided on the measure now before them: they have also requested that their Training Establishment and Model Schools may be inspected.

The Public Examination of the Children takes place on the 1st of May.

### INDIA WITHIN THE GANGES.

*London Miss. Soc.*—On Wednesday, December 28, the Rev. J. W. Gordon arrived in safety at Madras, on his way to Vizagapatam, the Station at which he formerly laboured.

### CEYLON.

*Church Miss. Soc.*—The Rev. H. Powell, in a Letter dated Baddagame, Feb. 15th, 1843, informs us that Mrs. Powell had been seriously ill of fever, but was then recovering.

### AUSTRALASIA.

*London Miss. Soc.*—In reference to the aggressions made by the French on Tahiti the Directors say—

By recent communications from Tahiti, the Directors are deeply distressed to learn that the French have continued to pursue the flagrant system of usurpation and violence, which, on former occasions, they have been constrained to reprobate. They assure the friends of the Society, that the arbitrary and outrageous proceedings have filled their minds with mingled feelings of sorrow and indignation; and that they will leave no measures within their power unemploy'd for the removal of the fearful calamities with which the Society's Missions in Tahiti, and prospectively throughout Polynesia, are now threatened.

The Directors proposed the first Monday in April as a day of Special Prayer for Tahiti.

### WEST INDIES.

*London Miss. Soc.*—On Saturday, Jan. 21, the Rev. W. G. Barrett, (p. 64) with Mrs. Barrett, and Miss Meads, arrived at Kingston, Jamaica, and proceeded thence, on the following Monday, to the Station at Four Paths—On the same day, the Rev. Alexander M'Kellar arrived at New Amsterdam, Berbice, and proceeded thence to Brunswick Chapel, the Station to which he has been appointed.

*Wesleyan Miss. Soc.*—The earthquake which occurred on the 8th of February, and which occasioned wide devastation and distress in the French Island of Guadaloupe, was also seriously felt in some of the English Islands. The noble Chapel recently erected at St. John's, Antigua, is among the buildings reduced to ruin. Willoughby-Bay Chapel, in the same Island, is also entirely destroyed. Out of nine Wesleyan Meeting-Houses, only one has escaped without serious damage.

# Missionary Register.

MAY, 1843.

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

(Concluded from p. 210 of the Number for April.)

### India within the Ganges (Concluded).

#### GENERAL-BAPTIST MISSIONS.

**CUTTACK**: the chief town of Orissa: 251 miles SW of Calcutta: inhab. 70,000 — 1822 — Amos Sutton, Charles Lacey: 3 Nat. Preachers. Mr. Sutton went to Calcutta with the intention of taking up his residence at that Station; but the death of several of his Native Assistants induced him, after having stayed there three months, to return to Cuttack. An Out-Station has been formed at Choga, in connection with the Mission at Cuttack. Mr. Lacey had a providential escape, on an occasion of visiting Choga, from a tiger, which had an hour or two before killed one man, and mortally wounded another. During the year there have been printed or completed 20,000 copies of portions of Scripture; 32,000 Religious Books; and 80,000 Tracts. Baptized 112, of whom 6 have been baptized during the year. In the Asylum there have been, for a smaller or greater portion of the year, 49 boys and 65 girls.

**Khundita**: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jaheepore—1839—2 Nat. Preachers. The Committee appointed that Mr. Grant, after spending some time at Cuttack, should fix at Midnapore or Khundita. These intentions, however, have only partially been accomplished: Miss Derry has communicated, in a Letter dated the 16th of February 1843, the painful intelligence of Mr. Grant's death, which took place, after a short illness, in February last—P. 225.

The Report speaks favourably of the labours of the Native Preachers, and announces that one or two persons have been

May, 1843.

baptized. The Native Christians have gained two prizes of 50 rupees each for the cultivation of superior cotton.

**Piples**: half way between Cuttack and Pooree—1840—2 Nat. Preachers—P. 225.

**Midnapore**: 70 miles SW of Calcutta: inhab. 30,000, with a large population around: prevalent language, Bengalee—1836—Mr. Brooks has removed to Calcutta—Pp. 225, 226. The circulation of the Testament and Religious Books and Tracts has been extensive.

**Calcutta**—1841—John Brooks, Wm. Brooks: 3 Nat. Preachers. It was stated at p. 225 of our last Survey, that preparations were being made for the establishment of a Mission at Calcutta. On this subject Mr. Sutton writes—

It seems to me, that without interfering with other Churches in Calcutta there is an opening for us. We shall always have much to do in that city; and as our Missionaries and business increase, we feel it to be unjust to trouble our friends to such an extent as is needed, while it should be remembered that many of our friends are fast passing away, and their place is being supplied by those with whom the same lengthened intimacy does not exist, and from whom the same or rather increased favours can scarcely be expected, were they able to render them.

A Mission in Calcutta should not be attempted by less than two Missionaries with Native Assistants, and both English Services and preaching in Oriya should be promoted. The prospect of raising a Native Church among Oriyas is not very flattering: still, there are people enough to work upon.

The chief results to be expected from a branch of our Mission in Calcutta are—The

*General-Baptist Missions—*

promotion of our Missionary Interest and promulgation of our views among the European Population—A share in the benevolence of the Christian Public of India, and a voice in the general measures adopted in relation to Religion and its interests generally—A branch of Missionary Labour among the Oriya Population, and at great festivals, as at Saugur and some of the bathing festivals—Entertainment of our Missionaries, and general agency for our Mission.

To answer these ends, it will be seen that one or two of our best men will be required, and that, unless aid can be expected on the spot, the expense will be considerable.

*Pooree*: near the great Temple, on the coast S of Cuttack—1823—No resident Missionary; but regularly visited by the Missionaries during the festivals—P. 226.

It being the third year of the famine in the district, so much scarcity of food existed, that the Magistrates at Pooree sent notice to various parts of India warning the people of the danger to which they would expose themselves by undertaking the pilgrimage. This is supposed to have lessened the attendance at the festival, which, notwithstanding, is stated to have amounted to at least 200,000. Mr. Sutton states, that as he approached Pooree, there was no crowd at the gates, as in former years, the tax-office being abolished; but he was surprised at the number of dead and dying lying about in all directions.

The Christian Public of Britain were led to suppose that the connection of the Indian Government with this horrid system of Hindoo Idolatry would, at least in a great degree, terminate with the abolition of the pilgrim-tax. This hope was entirely fallacious. The British Government in India are still the main support of Juggernaut. Their influence sanctions, and their treasury supports the idol. One writer observes, the 60,000 rupees which Government engages to give from year to year perpetuate the reign of Juggernaut, commensurate with that of the Honourable East-India Company. Part of these 60,000 rupees may indeed be said to accrue from estates belonging to the temple; but it appears, that when the Company's trading capacity was suspended, and they had no stores from which

to supply the cloth for cars, 1000 rupees per annum were agreed to be given to purchase the cloth; beside which, there seems to be a deficiency of 35,000 rupees on the temple's revenues; which sum the Government agree to pay, as a yearly donation to the support of the Temple of Juggernaut. [Report.

*Ganjam*: once an important and populous European Settlement: now a large town situated between the Berhampore and Pooree districts—1840—H. Wilkinson. A respectable man, of the writer caste, has been baptized, and now preaches the Gospel—P. 226.

During the cold season our friends have travelled much, circulating Tracts and Books, and making known the tidings of Salvation. One of their cold-season Missionary Journeys occupied nearly two months; in which they visited many villages, and Mrs. Wilkinson took an active part in making the Gospel known to the degraded and benighted Hindoo Women. At times, their message was heard with indifference; at other times, with much attention. In one place the people cried out, "Stay with us! If you go to other streets, your time and books will all be gone." At another place they had a congregation of about 500, who heard with great attention; and after the conclusion of the Service, twenty, or more, walked with them to their tent, and remained till after dark, making interesting inquiries. [Report.

Mrs. Wilkinson gives a favourable report of the Orphan School: the number in the School is 12.

*Balasore*: 100 miles N E of Cuttack, and 8 miles from the sea: inhab. 14,000—1 Nat. As.—P. 226.

*Berhampore*: 360 miles from Calcutta—Isaac Stubbins: 2 Nat. As.—18 Communicants—P. 226. There are 25 boarders and 3 day pupils in the Orphan Asylum. Mr. and Mrs. Stubbins have paid a visit to Calcutta for medical advice, which the impaired state of Mr. Stubbins's health made necessary. Writing in August last, he expresses his determination not to comply with the advice of those who recommend his return to England, unless it appears absolutely necessary for the re-establishment of his health.

## CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—1830—Alex. Duff, D.D., W. S. Mackay, David Ewart, John Macdonald, Thomas Smith. Mr. and Mrs. Fyfe arrived in Calcutta in September last—Pp. 226—228.

Your noble Institution at Calcutta maintains and increases its usefulness. The number of pupils upon the roll exceeds 900.

The most important fact in its history of the year is the setting apart two of the Native Converts, Mahendra and Khoilas, to the office of Catechist; the first step in the probation through which Native Candidates for the Christian Ministry have to pass. Mahendra has been all along regarded by "The Ladies' Association in Glasgow for support of a Native

Missionary in India," as their future Missionary. His companion, Khoilas, has been adopted by the Congregation of St. Stephen's, Edinburgh. Gopi Nath Nundi, a former convert, who was the first object of their choice, has been made so useful to the United States' Presbyterian Mission at Futteghur, that he has felt it his duty, with the concurrence of Dr. Duff, his spiritual father, to attach himself to that Mission altogether.

Three young Brahmins, who have lately been received by baptism into the Church at Calcutta, are now assiduously employed in those pursuits which may, through the blessing of God, qualify them for the Christian Ministry.

[Report.

In our last Survey we presented our Readers with the testimony which the Public Journals of Calcutta bore to the efficiency of the Schools connected with the Missions of the Church of Scotland. Their favourable testimony has again been given on the occasion of the Examination which took place on the 20th of January 1843.

In a Letter dated Calcutta, Oct. 17, 1842, Dr. Duff, insisting on the duty of more extended exertions, which devolves on the Christians of Britain, in consequence of the success of the British arms in India and China, adverts to the manner in which the Governor-General made the announcement, and says—

If any thing could enhance the joy which we have all experienced from the simple announcement of "Peace," it is the language in which the present Governor-General has couched his solicitation for the offering of public prayers and thanksgivings to Almighty God throughout all the Indian Churches. From the State-Circular, penned by Lord Ellenborough himself, I extract the following passage:—"The seasonable supply of rain, following our prayers recently offered to God for that blessing, whereby the people of the north-western provinces have been relieved from the fear of impending famine; and the great successes recently obtained by the British Arms in Affghanistan, whereby the hope of honourable and secure peace is held out to India; impose upon us all, the duty of humble thanksgiving to Almighty God, through whose paternal goodness alone these events have been brought to pass. Nor have we less incurred the duty of earnest supplication, that we may not be led to abuse these last gifts of God's bounty, or to attribute to ourselves that which is due to Him alone; but that He may have granted to us grace so to improve these gifts to us, to shew ourselves worthy of His love, and fit instruments, in His hand, for the government of the

great Nation which His wisdom has placed under British Rule." These, surely, are sentiments worthy of a British Statesman, and honourable to the Christian Head of the most powerful Empire in Asia!—sentiments, embodying so solemn a recognition of Jehovah's supremacy and man's responsibility—sentiments which are sure to be translated into all the languages and circulated among all the nations of the Eastern World! Ob, let all the British Churches respond, with heart and soul, to the voice of thanksgiving and supplication which is about to be lifted up by all the Churches in India; and pray that the time may come, and that right speedily, when the outpourings of God's Spirit shall descend on this dry and parched land!

A new Station has been formed at *Ghospara*, 30 miles above Calcutta, on the left bank of the river. Mahendra and Khoilas have been appointed to it. The buildings were expected to be ready for use in January last.

*Bombay*: 1823, founded by the Scottish Missionary Society: transferred, in 1835, to the General Assembly: Robert Nesbit, John Murray Mitchell. Dr. Wilson left Bombay on the 2d of January, and proceeded to Aden and Suez. It was his intention to go to Cairo, and thence to Syria, for the purpose of making inquiries respecting the Jews in those quarters. His plan was to visit, at any rate, Jerusalem, Damascus, Aleppo, and Antioch, should circumstances prevent his making a more extended tour. Mr. Nesbit's health has been such as to render it necessary for him to leave Bombay for a time. On the last day of February he embarked for a voyage along the coast.

In regard to the efficiency of your Bombay Mission, the Committee have great pleasure in adducing the testimony of a very intelligent and impartial witness. The Irish Missionary, Rev. James Glasgow—who had returned to Bombay for the purpose of welcoming to India two new co-adjutors, promptly sent by his Church to sustain him under his bereavement—thus expresses himself in a Letter to the Convener on the 1st of last June:—"I endeavoured to make my stay in Bombay useful, by attending daily and teaching in the Institution. I had thus an excellent opportunity of witnessing its working; and I must tell you, as I have already told our own Secretary, that it has strengthened my previously-existing convictions of the utility of Missionary, or rather Christian Seminaries, not as exclusive of, but auxiliary to, the preaching of the Gospel. The Students in the College Department will bear

*Church-of-Scotland Missions—*  
a fair comparison with those in the Universities and Colleges at Home. They prepare very excellent Essays; quite Christian in sentiment, and masterly in execution." [Report.

On the occasion of Dr. Wilson's leaving Bombay, an Address, signed by 140 Pupils of the General Assembly's Institution, was presented to him, expressing their sense of the advantage which had accrued to them and their country through his labours, and requesting him to allow his portrait to be taken and placed in the Institution.

An important decision has been given by the Supreme Court of Bombay, by which the daughter of a Native Convert, Hormazdji, has been rescued from the Parsees and restored to her father, notwithstanding every possible means was resorted to in the hope of defeating the ends of justice.

The sum of 1268*l.* has been subscribed, up to the 18th of June 1842, toward the Scholarship Endowment commemorative of James Farish, Esq.

*Poonah*: James Mitchell, James Aitken—Pp. 229, 230.

There are 4 Marathee Schools, 9 Teachers, and 400 Scholars. At Judapore, there are 4 Schools, under the care of Mr. Drake, containing 100 Scholars. The number of boys and young men in the English School is 90. In 6 Schools for girls there are 120, or 130 Scholars: their attendance is very irregular. The total number of children and young people in the Schools connected with this Station is more than 700.

The Mission at Poonah continues, by the blessing of God, to prosper, through the indefatigable exertions of Messrs. Mitchell and Aitken. [Report.

The English Institution goes on much in its usual way. The young men in our first class are very attentive to their studies, and anxious to obtain information. They read with me the Bible daily, and ask many pertinent questions regarding the evidences and doctrines of our faith. They seem all to have rejected the proper parts of Hindooism, and acknowledge the excellency of the Christian Theology and Morality; but we long to see something of the convincing and converting influences of the Holy Spirit. We know that without this all our labour will be in vain—they will still remain in the gall of bitterness and bond of iniquity—they will be more the children of wrath than before. How solemn this consideration! May it stir us up to pray more to God that He may remember us, and pour us out a blessing.

Mrs. Mitchell, though she has had a good deal of fever during the rains, is, I am thankful to say, able regularly to visit the Female Schools, which are getting on as well as could be expected. Sewing has been introduced to two of them, in addition to their other employments. Though this may appear a small matter in the eyes of people in Scotland, it is to us, who know the unbending habits and suspicious ideas of the Hindoos, an indication of growing liberality of mind—of a disposition to admit new ideas and new modes of acting. Mrs. Mitchell has lately begun visiting the families of some of the girls and others. A few days ago she had an interesting interview with the females of one of the chief Pundits in Poonah, a man of the highest rank, both as a Sardar (nobleman) and a Brahmin. They were so taken with the interview, that the Pundit called yesterday to ask her to repeat the visit. I hope that my long-cherished views of Female Missionaries carrying the Gospel into the bosoms of the families in the higher as well as the lower grades of society are about to be realized. May the Lord be with us, and give us wisdom and discretion in the attempt!

[Rev. J. Mitchell.

*Madras—1836—*John Anderson, Robert Johnstone, John Braidwood—P. 230.

In reference to the outbreak occasioned by the baptism of 3 Hindoo Youths, mentioned in our last Survey, it is observed in the Report—

From the obloquy which had been heaped on the Missionaries, they were defended, at the last Public Examination of their pupils, by the high authority of Sir E. Gambier, Chief Justice of the Supreme Court, who filled the Chair on that occasion and who bore his unqualified testimony to the good faith and fairness with which they have uniformly acted. Peace is, for the present, restored, and confidence is returning. The pupils of your Institution are nearly as numerous as before the tumult; though they are not the same individuals on whom so much affectionate labour had been spent, and of whom so many cheering hopes had been formed.

The three Converts have entered on the necessary course of study for the Christian Ministry.

There are Branch Schools at Chingleput and Conjeveram, containing about 166 pupils. Mr. Anderson examined them in October last, and has given a favourable report.

On the 5th of January, the SIXTH Annual Examination of the Institution was held, and was attended by an unusually large concourse of Europeans, East Indians, and Natives. The Governor presided.

Never before did your Institution so well sustain its Missionary character, or so strikingly exemplify the power of the Word of God, in elevating the mind, in giving dignity to the thoughts, and purity to the affections.

[*Mr. Anderson.*

Mr. Anderson, in a Letter dated Ma-

IRISH PRESBYTERIAN-CHURCH MISSION.

*Rajkot*: in the province of Katiawar: 1841—James Glasgow. It was stated at p. 232 that Messrs. R. Montgomery, J. H. Speers, Adam Glasgow, and J. M'Kee,

*Mangalore*: a town on the coast of Canara — 1834 — Greiner, Moegling, Weigle, Ammann. Mr. Sutter has been compelled by ill health to return to Europe. Mr. Ammann's health requiring change of air, he was absent from the Mission for about five months—P. 232.

Br. Greiner baptized 23 persons from 6 families, and Br. Moegling 20 boys. In the Boarding School there are 39, in the English School 68, and in the Canarese Schools 61 boys. In Uddapi a School has been formed, which numbers more than 50 boys, mostly Brahmins.

Br. Greiner reports, that in Kadika and the neighbourhood there are many families disposed to follow the example of their Brethren who have embraced the Christian Religion. They have been for some time known to the Missionaries: they have built a School-room, and Br. Ammann takes charge of the School. Anxious to be free from the influence of the Brahmins, they have requested a grant of land on which they may erect their dwellings.

Two Services are held on Sundays, in Canarese; and in the evening, the more-advanced Members of the Church assemble in one another's houses to pray and read the Scriptures. On Wednesday Evening they meet at the Mission House, and Br. Greiner gives them instruction. On the first Monday in the month, a Missionary Meeting is held. The Missionaries report that many of the Members of the Church are advancing in grace and knowledge.

*Tellicherry*—1839—H. Gundert, J. M. Fritz, C. Irion: 3 Nat. As. Br. Mengert has relinquished his connection with the Society, and Br. Irion is occupying his place in the Mission—P. 232.

The labours of the Missionary Gundert have been interrupted by sickness. On his way to the Nilgherry Hills, he

dras, Feb. 22, 1843, says, that, with the assistance of Messrs. Johnston and Braidwood, he had examined the two Schools in Nellore, containing 100 children, and found that they had attained to a very considerable proficiency in Scripture Knowledge.

were designated to the Missionary work. No particulars of their embarkation, or arrival at their spheres of labour, have as yet reached us.

GERMAN MISSIONARY SOCIETY.

met at Calicut with many Protestants from various Tamul and Malayalim Stations, who were living there without being formed into any Christian Church. A Catechist has been appointed to instruct them.

The number of Communicants is 15. There are 20 children in the Girls' School, though the number is continually fluctuating; and 20 boys in the Boarding School. A woman has been baptized who had been taught the Gospel principally by her own son.

*Dharwar*: 280 miles N of Mangalore, in the South Mahratta Country—1837—*Hoobly* — 1839 — Out-Stations: *Bettigherry* and *Malsamudra*—1841—Lehner, Layer, Essig, Supper, Muller, C. Hiller, M. Hall, H. Frey, J. Stanger. In the Boarding School there are 14 children: in other Schools there are about 400 boys, and 12 girls—Pp. 232, 233.

The preaching of the Gospel in Canarese and English has been regularly continued. Although the Word seems not unfrequently to make impression on the hearers, the hopes of the Missionaries are unhappily too often disappointed by their turning again to their idols.

The most advanced in the Girls' School died in peace, with a good hope in the Lord, on the 25th of January 1842, after an illness of seven months' continuance. There has been much sickness among the children.

Brn. Essig and Muller made a tour in the district of Dharwar, for about two months; and their preaching, both in the larger towns and in the villages, was favourably received. They found the people no strangers to the name of Jesus; but there was little evidence of their having received him into their hearts.

The Bishop of Bombay examined the English School, and expressed himself

*German Missionary Society—*

pleased with the proficiency of the first two classes.

I often think that the Missionary Work in India is like Israel in the Wilderness, of whom all who came out of the Land of Egypt died in the desert, while the young people alone entered the Land of Promise. So the work of the Lord appears to prosper among the Hindoo Youth, and not among the more advanced in age.

[*Br. Lehner.*

Of the seven Converts who were baptized at Hoobly in February last year, four are still residing on our premises—Isaac and Jacob, and two children of the latter. Abraham and Joseph have migrated to Malasamudra; and Rachel, the wife of Jacob, died shortly after, resigned to the will of the Lord. The conduct of the two men living with us is very encouraging and satisfactory. They distinguish themselves most favourably from the Heathen around them, love the Word of God, and strive to do it; and we are happy in discovering the working of the Spirit of God in their hearts.

About eighteen months ago, a School, was established at New Hoobly; and toward the end of last year, another was opened at Old Hoobly. These two Schools are frequented by about 100 boys. They are taught Reading, Writing, Arithmetic, and Geography. The first classes read the Scriptures: the second classes have Religious Tracts explained to them. Many of the scholars take pleasure in their books, and particularly in the Bible; and now and then a word of admonition from the Scriptures appears to make a strong impression on their hearts.

[*Missionaries.*

The Schools at Bettigherry afford the Missionaries much joy and encouragement.

Messrs. Frey and Stanger write from Malasamudra—

Our Committee, on receiving the report of the movement among the Kálagánáas, having resolved on establishing a Colony in this part

#### AMERICAN BOARD OF MISSIONS.

##### MAHRATTA MISSION.

STATIONS and LABOURERS.—*Bombay*: 1812: David O. Allen, Robert W. Hume—*Ahmednuggur*: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; in English cantonments of about 1000 soldiers: 1831: Henry Ballantine, Eben. Burgess; Amos Abbott, As.; Cynthia Farrar, Fem. As.; 2 Nat. As.—*Seroor*: on the great road from Ahmednuggur to Poonah, 28 miles from Ahmednuggur: Ozro French; 1 Nat. As.—*Jalna*: in the dominions of the Nizam, 120 miles NE of Ahmednuggur: 15,000 inhab. 1837: 1 Nat. As.—*Maloom-Peth*: Allen Graves. Mrs. Burgess and Mrs.

of the country, in imitation of the plan of the Moravian Brethren in America, Africa, and other parts of the world; and a piece of waste land near Malasamudra, at a distance of thirty miles east from Hoobly, having been granted to us by the Government for this purpose; I commenced in June last, in the name of God, to build a Mission House, and to prepare some fields for the reception of the first settlers. The Mission House has been completed: it is a substantial but simple building, and contains room enough for two or three Brethren. Some native houses have been erected; and six families of the Shepherd Caste have joined us, and received lands for cultivation.

*Cannanore*—1841—S. Hebich: 3 Nat. As.: Congregation, 108: Scholars, 160—P. 233.

A young woman, formerly under Br. Hebich's instruction, but who had recently left Cannanore with the 38th Regiment, has lately died in the faith of the Gospel, after having experienced many conflicts in her soul.

Br. Hebich, accompanied by the Catechists, has been in the habit of preaching in the Bazaar. The faith and patience of Br. Hebich have been tried by the impediments which are thrown in the way of those who desire to renounce idolatry and embrace the Gospel; especially in the case of one who by threats and entreaties has been induced to leave the Mission Premises, whither he had gone to obtain instruction.

##### Summary.

Missionaries, 17—Catechists and Schoolmasters, 9—Members, 311—Catechumens, 14—Schools: Boarding, 4; containing 59 boys and 33 girls: English, 3; containing 138 children: Native, 12; containing 842 children—Total number of pupils, 1072.

Allen have departed to their rest. Mr. and Mrs. Munger are in America; Mr. Webster, the printer, has been recalled—Pp. 233, 234, 557.

The Mahratta Mission has been divided into two, called the *Bombay* and *Ahmednuggur* Missions. The Bombay Mission has the printing establishment under its care; the Ahmednuggur, the Seminary. The two Missions date their separate existence from the first of January 1842.

The printing in the year 1841 amounted to about 2,500,000 pages. The amount of Mahratta printing, from the beginning, is somewhat over 30,000,000 pages.

The native congregation at Bombay is about



250; and at the Health Station, where Mr. Greaves resides, there are from ten to forty adult hearers. In a tour which Mr. Hume made in the Southern Concan, the Jews inhabiting that part of India frequently applied to him for different portions of the Scriptures not in their possession.

The Ahmednugger Mission has its field in the Deccan, east of the Ghaut Mountains. It has three Stations—at Ahmednugger, Seroor, and Jaina. Seroor is a new Station. Mr. French removed thither in May 1841, and regards his prospects as favourable.

The Church at Ahmednugger contains 14 Members, six of whom were received last year. The average congregation is 250. The Seminary contains 76 pupils, and the Boarding-schools for girls 37; and there are 7 Free Schools, containing 323 pupils.

Such are the openings for labour in this Mission, and such the prospects of usefulness, that it well deserves an immediate increase of Labourers.

[Report.

SUMMARY: Stations, 5—Missionaries, 7—Assistant, 1—Wives of Missionaries, 4—Female Teacher, 1—Native Assistants, 4: Total, 17.

#### TAMUL MISSION.

##### *Madras Division of the Tamul Mission.*

STATIONS and LABOURERS—*Royapooram*, a northern suburb of Madras: Samuel Hutchings; 2 Nat. As.—*Chintadrepettah*, a south-western suburb of Madras: Mirron Winslow; 1 Nat. As.—*Black Town*, another suburb of Madras: Phineas R. Hunt, Printer. Dr. Scudder is in America—P. 234.

Dr. Scudder, after an absence of three-and-twenty years, found his powers of labouring as a Missionary giving way, and, with the approbation of the Committee, has come to this country for a season. Mr. Hutchings, of the Ceylon Mission, has removed from Ceylon to Madras for two years.

The Press has thrown off more than 19,000,000 of Tamul pages during the year; making the whole amount, from the beginning, about 53,000,000 of pages. The printing establishment, including the bindery and type foundry, has 65 Labourers employed in it, and does much toward supporting the Mission.

The fifteen Free Schools in the Mission contain about 500 pupils. Twenty-one Native

Converts were received into the Church, which now contains 28 members. The Gospel is preached steadily at four places; and at two of these the aggregate attendance is about 550.

[Report.

SUMMARY: Stations, 3—Missionaries, 3; of whom one is a Physician—Printer, 1—Wives of Labourers, 4—Native Assistants, 3: Total, 11.

##### *Madura Division of the Tamul Mission.*

STATIONS and LABOURERS—*Madura*: in the Carnatic, 75 miles from the coast, and 120 W of Jaffna: a stronghold of Idolatry: many Romanists: prevalent language, Tamul: 1834: Ferd. D. W. Ward: John Steele, M.D. Physician; 4 Nat. As.—*Madura Fort*: Rob. O. Dwight, 5 Nat. As.—*Dindigul*: 38 miles N W of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: John J. Lawrence, Nath. M. Crane; Francis Asbury, Nat. Preacher; 7 Nat. As.—*Teroopooanum*: 12 miles SE of Madura: Clapendon F. Muzzy; 3 Nat. As.—*Shevagunga*: 27 miles SE of Madura: Henry Cherry; 3 Nat. As.—*Teroomungalum*: 12 miles SW of Madura: Wm. Tracy; 5 Nat. As.—P. 234.

It has been deemed advisable for Mr. Poor to return to Ceylon, where the peculiar state of the Churches which he was so instrumental in gathering required his labours. This occasioned some local changes among the other Missionaries. This Mission now greatly needs a reinforcement; but where are the men who will go? It has 28 Native Helpers, one of whom is a Licensed Preacher.

There are seven Boarding Schools, containing 158 pupils, 46 of whom are girls; and 83 Free Schools, containing upwards of 3100 pupils. This system of Schools is preparatory to a Seminary for training a Native Ministry, which begins to be much needed.

The ecclesiastical statistics of the Mission are defective. A new Church was organised at Shevagunga, with twelve members; but the increase and number in the churches generally have not been reported.

[Report.

SUMMARY: Stations, 5—Missionaries, 7—Physician, 1—Wives of Labourers, 8—Native Preacher, 1—Native Assistants, 27: Total, 44.

#### AMERICAN PRESBYTERIAN MISSION.

*Allahabad*—1836—James Wilson, John H. Morrison, Joseph Warren, John E. Freeman, Joseph Owen, John Wray. Mr. and Mrs. Wray embarked on the 13th of September 1841, and arrived at Allahabad in March 1842—Pp. 64, 174, 175, 235, 392.

Regular Services in the English Church have been conducted on the Sabbath; the average attendance, 31 persons; Communicants, exclusive of the Mission Families, 10. The Hindoostanee Church consists of 11 Native Members. A chapel has been built in the centre of the native city. Mr. Wilson, accom-

*American Presbyterian Mission*—  
panied by two Native Assistants, made a tour of nearly a month among the towns and villages south of Allahabad.

The Boys' Boarding School has 33 Scholars. Their progress is satisfactory. Most of them spend a part of the day in book-binding. The Girls' Boarding School has 17 children.

There are 7 Bazaar Schools; of which 5 are supported by two residents of Allahabad. In the 7 Schools there are 120 children.

Beside revising Translations of several Books of Scripture, Mr. Wilson has prepared 4 original Tracts.

In the year ending October 1841, 3,346,880 pages have been printed. [Report.

*Futteghur*: a small Military and Civil Station, 3 miles from the city of Furruckabad, supposed to contain 100,000 people, and is 750 miles NW of Calcutta—1840—Henry R. Wilson, James L. Scott, Wm. M'Auley, John C. Rankin: Jane Vanderweer; 2 Nat. As.—Communicants, 10—P. 235.

The Orphan Boarding-School continues to prosper, and is still favoured with the countenance and support of benevolent English Residents. The progress of the children in learning, and the docility with which they receive religious instruction, are encouraging. Carpet-weaving affords employment for a number of the boys during part of the day, which insures them support when they leave the Asylum.

The English and Persian School in the city of Furruckabad contains 78 scholars. It has been, from the first, a school of much promise. One of the Missionaries attends the school alternate days, and spends an hour or two in teaching and examining the classes. [Report.

*Saharanpur*: 130 miles from Loodianah, and 105 N E of Delhi: inhabitants about 40,000—1836—James R. Campbell,

*Nellore*: 110 miles N of Madras—1840—S. S. Day, S. Van Husen: 1 Nat. As.—P. 236.

This Mission has a special view to the Telooquo Population.

The number of Hindoos speaking the Telooquo Language may be probably estimated at 10,000,000; and is believed to exceed the Tamul People, or any other having a vernacular language in the Peninsula.

Their language is represented to be the most polished, and the most worthy of cultivation, of any of the five languages of Southern India; its variety of inflection being such as to give it a capacity of expressing ideas with a high degree of facility, justness, and elegance.

Mr. Van Husen, with two Assistants, com-

Joseph Caldwell: James Craig; 2 As.—P. 235.

The English School contains 17 Scholars: the Orphan Boarding-School contains 22 boys and 1 girl.

There are 6 Native Communicants. Greater efforts have been made to make known the Gospel than in any former year. Almost every day, in one or more places in the city, the Scriptures have been read and expounded.

[Report.

*Loodianah*—John Newton, Wm. S. Rogers, Joseph Porter, Levi Janvier: Reese Morris, jun., Printer; 1 Nat. As. Mrs. Porter departed this life in March 1842—Dr. Willis Green has embarked for this Mission—Pp. 235, 392, 557.

In the High School, the number of scholars on the roll is 70; in attendance, 50 or 60. The Girls' Boarding-School contains 9 scholars.

The printing, of the year ending Oct. 1841, was 2,240,850 pages. [Report.

*Sabathoo*: Jesse M. Jamieson—P. 235.

The Bazaar School contains 12 to 20 boys. They have read most of the Hindoo Testament, small works on Astronomy and Geography, and have committed to memory several Hindoo Tracts. The Girls' School has been discontinued.

At all the Stations, regular Services are maintained for preaching the Gospel and Prayer; and the Missionaries have made extensive tours among the cities and villages within reach for making known the Gospel by preaching, and by the circulation of the Scriptures and other religious books. Hurdwar, the great place of pilgrimage at the entrance of the Ganges into the Plains, was visited by four of the Brethren, who performed much Missionary Service among the multitude of visitors. The communications of the Missionaries illustrate the nature and importance of these itinerant labours among the Heathen. [Report.

menced a journey to Cota Van Kardoo, a place about forty miles from Nellore, in the direction of Madras, a few miles inland, to attend a celebrated Festival, for the purpose of distributing the Scriptures and Religious Tracts and preaching to the people as they might have opportunity. They visited many villages on their way thither. [Board.

In view of the place in which the Ceremony of Swinging was to be performed, Mr. Van Husen remarks:—

While the Brethren are reading and speaking to the people outside, I read and speak what I can, and give Books and Tracts to those who call at the tent. Some gazed at my person, writing apparatus, and things in the tent; some asked curious and foolish questions; and others concerning our Books and the Christian

Religion. As two men are about to swing, the people are pouring in from every direction. Before me is one dense, vast multitude of immortal beings, probably 8000 idolaters. Oh, could I stand on yonder eminence, and lift up my voice like a trumpet in their language, methink I would for once be eloquent. Where, oh where are the sympathies, the prayers, the exertions, and alms of the redeemed ones in Christian America? Eternal Spirit, arouse and concentrate the almost slumbering energies of thy sanctified ones throughout the world!

—Toward evening, being pressed for books, and finding they were nearly all gone (for we brought only 400 Portions of Scripture and about 1000 Tracts), we despatched a man for a new supply.

—Persons to whom we had promised books on the previous day were early at the tent, importunately soliciting them; among whom were the two principal men of the feast, who had come for conversation and books. On their appearing before the tent, I invited them in, and caused mats to be spread, on which they seated themselves most respectfully. Their persons, of a gigantic stature and well proportioned, were decorated with the finest muslin and ornaments of gold.

—Two head coolies arrived with books, to our great joy, but they were all disposed of in less than an hour. What are 200 Portions of Scripture among so many! Toward the last, the books were snatched from our hands.

—Our hearts were gladdened by the arrival of two bullocks, with Books and Letters from the Mission Circle at Nellore. Hundreds were waiting to whom we had promised books, and who were about to leave for their distant homes. Several fruitless attempts were made to satisfy the craving multitude. At last, my Native Assistant proposed to ascend a venerable olive-tree, and to give books to the eager multitude below. This had the desired effect; for being perched on one of its spreading boughs, eight or ten feet from the ground, he poured the Truth into their ears, and dropped the books into their hands, while we tested their ability to read, and endeavoured to impress the heavenly message on their hearts. A venerable old man from Nidupetta, just ready to drop into the grave, on hearing and receiving the Gospel, called it the Lubavertamaum (the Good News). He seemed at a loss to express his gratitude. The Truth may reach his heart even at the eleventh hour.

#### WELSH FOREIGN MISSIONARY SOCIETY.

*Cherraponjee*—1841—Thomas Jonea. No information has reached us relating

to this Mission since our last Survey—P. 236.

## Ceylon.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

The *BF Bible Society* have made a grant of 456 English Bibles and Testaments—The *Christian-Knowledge Society* have placed Bibles, Testaments, and Prayer Books, to the value of 25*l.*, at the disposal of the Rev. J. Wenham, for the use of seamen and soldiers touching at the port of Galle in this island—The Archbishops and Bishops forming the Committee appointed to arrange measures, in concert with Her Majesty's Government, for the erection and endowment of additional Bishoprics in the Colonies and Dependencies of Great Britain, have stated, that as soon as arrangements shall have been completed for certain other pressing objects, they will proceed to direct their attention to Ceylon—The

*Religious-Tract Society* has granted 200 reams of paper and 7000 English Publications to the Jaffna Tract Society; 20,000 copies of the "Tamul Calendar" have been printed, and 212*l.* 19*s.* 9*d.* has been received; 24 reams of paper, and 2550 Tracts have been granted to the Cotta Tract Society; 48 reams, 5570 English Publications, and a collection of casts of cuts to the Colombo Auxiliary—The Schools in connection with the *Eastern-Female Education Society*, as appears from the statement at p. 411, number 163 children—The *American Bible Society* has expended 416*l.* 13*s.* in Bibles for Ceylon—The *American Tract Society* has appropriated 254*l.* 13*s.* for Tracts and Books—Pp. 236, 237.

### STATIONS LABOURERS AND NOTITIA OF MISSIONARY SOCIETIES.

#### BAPTIST MISSIONARY SOCIETY.

*Colombo*: with 8 Out-Stations—1812—Eb. Daniel; E. M'Carthy, Nat. Preacher; 7 Nat. Assist.; 30 Schoolmasters—Com-  
*May*, 1843.

municants, 300—Schools, 27; Scholars, 1185—*Kandy*, with 5 Out-Stations: Joseph Harris; C. C. Dawson, Missionary  
2 H

*Baptist Missionary Society—*

and Printer; 1 Nat. Preacher; 12 Schoolmasters. Mrs. Harris has been compelled by her ill state of health to return to England—Communicants, 200—Schools, 15; Scholars, 270—Pp. 237, 557.

Twenty-seven Schools and eight Stations are regularly supplied, the Gospel is preached in upward of 100 villages by ten Native Preachers (six of them ordained to pastoral charges) and 27 Schoolmasters, all for less than 800*l.* a year; and toward this sum the Auxiliary Missionary Society on the spot has contributed 170*l.*

At Colombo, Mr. Daniel and Mr. M'Carthy are constantly employed in preaching to the people in English, Portuguese, Singhalese, and the Tamul Languages. English Service is held every Lord's-Day Morning: during the other parts of the day the Gospel is proclaimed in twelve different parts of the town and 14 surrounding villages, in the native languages.

At Kandy, the ancient metropolis of the island, the Printing-press, sent out last year, is an object of general admiration, and is already beginning to effect much good. Several Tracts in Singhalese have been issued, principally owing to the kindness of Mr. Smith, of Watford, who presented 100 reams of paper for this purpose. Services have been regularly

conducted at Kandy, and at several neighbouring places, with encouraging results. [Report.

But what I conceive is likely to be one of the most important Missions in the whole land, though it will be attended with the greatest difficulties in carrying it into effect, is the "Coffee Plantation Estates' Mission." There are, I think I may say, lately arisen 100 Coffee Estates in the Kandian Provinces, each one of which has, on an average, 100 Coolies, whether Tamuls or Singhalese, without a word of Christian Instruction. A highly benevolent Christian of the Church of England turned my attention to them, and inquired what could be done for the salvation of these poor men? When at Kandy, about two months since, I visited several of the estates, and have waited on their proprietors. About twelve of them have given me permission personally, or to any whom I shall appoint, to visit their labourers, and either publicly or privately to instruct them. On eleven of the estates we have access, and intend to take them into constant occupation. [Mr. Daniel.

We learn with regret, from recent communications, that the state of Mr. Harris's health makes it necessary for him to return to England. Mr. Daniel, in a Letter lately received, reports a visible improvement in most of the Stations.

## CHURCH MISSIONARY SOCIETY.

*Cotta*: 6 miles S E of Colombo: inhab. 4500—1822—Joseph Bailey, John F. Haslam, Francis W. Taylor; Cornelius Jayesinha, Nat. Miss.; J. A. Bulmer, Printer; Sophia Bailey, Teacher; 54 Nat. As.; 14 Nat. Schoolmistresses. Miss Bailey reached Colombo on the 24th of February—Communicants, 27—Schools, 44: boys, 1006; girls, 452; seminarists, 24; youths and adults, 110—Pp. 237, 272; see, at pp. 45—47, a Memoir of Cornelia, a Scholar of the Cotta School; at p. 272, a notice of Mr. Haslam having ruptured a blood-vessel; and, at pp. 387—389, a General View of the Mission.

The Cotta Institution continues in a satisfactory state, under the superintendence of the Rev. J. F. Haslam. It contains 24 Students, who are under a course of training in order to become Christian Teachers. In Classics, the first class read Virgil and Sallust, Xenophon, and the New Testament; and in Mathematics, Euclid, Algebra, Trigonometry, Conic Sections, and Mechanics. The Annual Examination, held in September, was attended by His Excellency the Governor and his family, the Senior Puisne Judge, the Archdeacon, three Chaplains, and many others, to whom the answers of the Youths gave very general satisfaction.

The Cotta Girls' School, under the superintendence of Mrs. Bailey, contains 75 Girls, and

is proceeding very satisfactorily. The happy death of little Cornelia, an account of which has been published, shews that the instruction afforded in this School has not been in vain. A favourable account is also given of the Boys' English School, in which there are 114 pupils.

From their first arrival in the Colony, the late Governor and Mrs. Stewart Mackenzie uniformly afforded their valuable countenance and support to the Mission. Before their departure, they kindly presented a silver chalice and paten for the use of the Church at Cotta.

[Report.

*Kandy*: 80 miles E N E of Colombo—1818—Wm. Oakley, Charles Greenwood: 2 Nat. Teachers; 16 Nat. As.; 3 Nat. Schoolmistresses—Communicants, 21—Schools, 14: boys, 284; girls, 41; seminarists, 4—P. 237; and see, at pp. 417—419, many details of the Mission.

In the midst of many trying discouragements, the Rev. W. Oakley has been faithfully and perseveringly carrying on his Missionary Labours. He has been joined by the Rev. C. Greenwood; and on the return of the Rev. G. C. Trimnell to Baddagame, it was intended that this important Station should be still further strengthened by the addition of the Rev. A. Goonesekera, the Native Missionary. [Report.

*Baddagame*: a village 12 or 13 miles from Galle—1819—George C. Trimnell,

Henry Powell; Abraham Goonesekera, Nat. Miss.; 17 Nat. As.; 4 Nat. Schoolmistresses—Communicants, 19—Schools, 16: boys, 384; girls, 157; youths and adults, 16. Mr. and Mrs. Trimmell arrived at Galle on the 22d of February 1842—Pp. 238, 272; and see, at pp. 419—421, many particulars of the Mission.

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—Wm. Adley, John T. Johnston; 1 Nat. Cat.; 22 Nat. As.; 1 Nat. Schoolmistress—Communicants, 25—Schools, 14: boys, 613; girls, 63; se-

minarists, 21—P. 238; see, at pp. 353, 354, a Memoir of John Raban; and, at pp. 467—471, a Report of the Mission, and several details of proceedings.

*Summary of the Mission,*  
(As given in the Forty-second Report.)

Stations, 4—Missionaries: European, 9; Native, 2—Printer, 1—Nat. Catechists and Teachers: male, 112; female, 22—Communicants, 92—Attendants on Public Worship, 4602—Schools, 88: Seminaries, 4: Scholars, 3126; being 126 youths and adults, 2287 boys, 713 girls.

GOSPEL-PROPAGATION SOCIETY.

*Matura*—1840—C. Mooyart. Beside the Station occupied by Mr. Mooyart, the Society have formed a Station

at Neura Ellis, to which the Rev. H. Von Dadelzen, formerly of Madras, has been appointed—Pp. 238, 392.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

*Colombo*: D. J. Gogerly, Andrew Keesen; John Anthoniez, As. Miss.; Salaried Teachers, 13; Members, 120; Scholars, 500—*Negombo*: Robert S. Hardy, Wm. A. Lalmon; Dan. D. Pereira, As. Miss.; Salaried Teachers, 29; Members, 221; Scholars, 659—*Pantura and Morotto*: C. De Hoedt, P. G. De Zylva, As. Miss.; Members, 22—*Caltura*: 27 miles S of Colombo; and *Amblamgodde*, D. L. A. Bartholomeuz, As. Miss.; Salaried Teachers, 23; Members, 171; Scholars, 1083—*Galle*, 75 miles S of Colombo: Wm. Bridgnell; Salaried Teachers, 10; Members, 60; Scholars, 414—*Matura*, 100 miles SSE of Colombo: J. A. Poulier, As. Miss.; Salaried Teachers, 12; Members, 92; Scholars, 414—*Dondra*: Cornelius Wijesingha, As. Miss.; Salaried Teachers, 4; Members, 20; Scholars, 193—*Goddapitiya*: John Parys, As. Miss.; Salaried Teacher, 1; Members, 20; Scholars, 55—the Missionaries are assisted by 10 Catechists—P. 238.

SUMMARY: Stations, 10—Missionaries, 4—Assistant Missionaries, 9—Catechists, 12—Salaried Teachers, 105—Members, 726—Scholars, 3318; of whom 478 are females.

The Committee have agreed that a small sum shall be placed at the disposal of the Missionaries of the Singhalese District, in order to enable them to commence the work of instruction and preparation of suitable young men for Teachers and Missionaries. On this subject Mr. Keesen writes, Dec. 22, 1842—

The seed which you have long been scattering appears not only to take root, but to spring upward; and if we may judge of our prosperity from the number of applications for Schools and Chapels, and the hearty good-will with which the people in many parts assist by money and gratuitous labour, then indeed we may trust that, at no very distant day, true Religion will prevail and flourish. But we want a Normal School and Institution. Without them, the work must principally depend on Europeans, and these can never do it: they can do much in their proper spheres; but the providence of God indicates most significantly that Ceylon and India are to be evangelized by a Native Agency.

*Batticaloa*, on the east coast, N of Matura: Ralph Stott; John Phillips, As. Miss.; Members, 207; Scholars, 456—*Trincomalee*, 75 miles N of Batticaloa: Members, 31; Scholars, 175—*Point Pedro*, at the northern extremity of the Island: George Hole; Members, 11; Scholars, 345—*Jaffna*: Peter Percival; J. Katts, As. Miss.; Members, 75; Scholars, 620. The Missionaries are assisted by 4 Catechists—Pp. 238, 239.

SUMMARY: Stations, 4—Missionaries, 3—Assistant Missionaries, 2—Catechists, 4—Salaried Teachers, 34—Members, 207—Scholars, 1596; of whom 232 are females.

The Rev. Jonathan Crowther, of Madras, has, at the request of the Committee, paid a visit to Ceylon for the purpose of investigating the state of the Veddahs, their numbers, and the prospects of usefulness among them.

## AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillypally*: 1816: Daniel Poor; 10 Nat. As.—*Batticotta*: 1817: inhab. 8000: Benj. C. Meigs, Richard Cope, Robert Wyman; Nathan Ward, M.D. 1 Nat. Preacher; 12 Nat. As.—*Oodoville*: 1820: Levi Spalding; Eliza Agnew, Teacher; 12 Nat. As.—*Panditeripo*: 1820: James Read Eckard; 8 Nat. As.—*Manepy*: 1821: Samuel G. Whittelsey, J. C. Smith; Eastman Strong Minor, Printer; 8 Nat. As.—*Chavagacherry*, 1833, and *Varany*: inhab. 40,000: George H. Athorp; 6 Nat. As. Mr. Henry R. Hoisington is at present in America for the recovery of his health. Messrs. B. C. Meigs, Sam. G. Whittlesey, Robt. Wyman, and John C. Smith embarked for Ceylon in October 1841. Mrs. Smith departed this life on the 9th of May. Mr. and Mrs. Hutchings have removed to Madras—Pp. 64, 239, 557.

SUMMARY: Stations, 6—Out-Stations, 5—Missionaries, 10—Physician, 1—Printer, 1—Female Assistant Missionaries, 11—Native Assistants, 57—Communicants, 335—Seminary, 1; pupils, 207—Schools: Boarding, for females, 2, pupils, 118; English Day, 9, boys, 501; Free, 65, boys, 1693, girls, 902: Total number of pupils, 3541.

Mr. Hutchings has gone to Madras, for two years, to aid that Mission, while at the same time he completes the publication of a Tamil and English Dictionary. Mr. Poor resumed

his labours at Tillypally a year ago, after an absence at Madura of five years. Progress is making toward inducing the Natives to bear the expense of educating their children at the Seminary. Parents are now required to clothe their children, and to give security for the payment of their board. Who does not remember when it was necessary even to hire the children to come and receive instruction at the Seminary? So great has been the progress of public sentiment in relation to the matter of education! There has been an equal progress in relation to the education of females.

The printing, during the last year, amounted to 17,473,203 pages. The amount from the beginning is 95,887,158 pages. The volumes bound during the year were 72,546. A Tamil Dictionary has been printed, and Tamil and English and English and Tamil Dictionaries are in progress. [Report.

There are a few facts which are encouraging. Two of the Schools for girls are taught by young women, one married and the other unmarried, both Members of our Church, who formerly studied in our Tamil Free Schools. One other of the same class has just commenced teaching a small School; and one or two others, who have not attended church for several years, are now beginning to return. Some of the mothers of the little girls in the Boarding School taken from the more respectable families in the neighbourhood attend occasionally on the Sabbath Afternoons. Progress is slow, and that may be one reason why the fainting heart makes much of little things.

[Mr. Spaw'ding.

## Indian Archipelago.

B F BIBLE SOCIETY—The Rev. W. H. Medhurst, of Batavia, has received 150 English Bibles and Testaments, and 25 Dutch Testaments, on behalf of a Chinese Boarding School containing 25 children, all of whom can read, and of the Parapattan Orphan Asylum containing 52 children, receiving an English and Dutch Education—*The Religious-Tract Society* have granted to friends at Batavia 50l. for Chinese works; 100 reams of paper

for Malay and Javanese Tracts, and 1185 English Publications. From the 1st of April to the 30th of September 1841, about 39,000 copies of twenty-one Tracts, in various languages, were printed; and, during the same period, 27,171 were circulated; making the totals for the year to be—printed, 47,500, and circulated, 44,551—*Eastern-Female Education Society*. An account of Miss Thornton's School was given at p. 411—Pp. 239, 240.

*Baptist Miss. Soc.*—At Samarang, in Java, the Rev. Gottlob Brückner, and at Pedang, in Sumatra, the Rev. R. M. Ward are stationed—P. 240.

At Samarang, through the kindness of the American and English Tract Societies, many

thousands of Tracts have been printed and distributed among the Natives, who receive them with great eagerness. There are many hopeful indications, though the gross Mahomedan Superstitions and idolatrous practices prevalent among the people are great impediments.

The gratuitous services of Mr. N. M. Ward at Sumatra are still continued, though circumstances of a personal nature have much interfered with them. A version of the Gospel of John, the Book of Genesis, and a Harmony of the Gospels, have been completed; and a Dictionary, in which our Brother has been for some years engaged, is likely to prove of great service in future Missionary Labours. [Report.]

Mr. Brückner found at Sourabaya, a village 250 miles from Samarang, a Native-Christian Family, who had received all their information from a Testament and a few Tracts.

*London Miss. Soc.—Batavia:* Walter Henry Medhurst: Wm. Young, jun., Aa.; Lucas Monton, Cat.—Communicants, 40—Schools, 5; Scholars, 135—Tracts and Books printed and circulated, 40,000—P. 240.

Preaching in Malay and Chinese, and in English on the Sabbath Morning, has been sustained regularly by Mr. Medhurst and Mr. Young; and, with the aid of American Brethren, an additional English Service has been held on the Sabbath Evening.

The Chinese Seminary has received an addition of 12 scholars, who were formerly under the care of the Rev. Dr. Boone. Their progress has been steady and encouraging, and their conduct unexceptionable. They are beginning to acquire a clear understanding of the truths in which they are instructed, and their views on the most important subjects have been gradually undergoing a salutary change. With the contents of the Testament they are intimately acquainted; and they have occupied a portion of their time in translating Mr. Medhurst's Malay Commentary on Matthew into English.

The Parapattan Orphan Asylum is reported to be in a prosperous state.

In August, Mr. Medhurst proceeded on a journey of Missionary Observation to the eastern extremity of the Island of Java. In the course of his tour, he visited Samarang, and penetrated the interior of the island in that direction; after which he travelled overland to Sourabaya and Passerwang, distributing large numbers of Tracts in the Chinese and other Languages, and preaching and teaching Christ.

At Sourabaya, Mr. Medhurst was informed of a religious movement among the Javanese; which, though not unalloyed with present evil, promises to issue in happy results. He spared no pains to ascertain its real character, to encourage every symptom of good, and to correct any evil tendency which he could discover. In a village near Sourabaya he found about forty of these inquirers; at other places in the vicinity, a number more; and about two days' journey in the interior he communicated with another body of Natives who had apparently been impressed in favour of the Gospel. Mr. Medhurst has not ventured as yet to pronounce any decided opinion on the character of this excitement. [Report.]

*American Board*—In Borneo, *Pontianak*: Elihu Doty, Wm. Youngblood, Fred. B. Thomson, Wm. Pohlman, W. H. Steele. Mr. Van Doren's health did not allow of his remaining in the East. He is no longer in connection with the Board. Mr. Stryker departed this life while on his voyage to Borneo. Mr. Nevins was absent from the Mission at the date of our last information—Pp. 175, 240, 272, 556, 557; and see, at pp. 433, 434, a Memoir of Mrs. Thomson.

The Mission is now concentrated at Pontianak. Two small Schools have there been gathered, one for Malays, and one for Chinese. An effort was soon to be made to effect a Mission among the Dyaks of the interior. [Report.]

## Australasia.

### Australia.

THE Sydney Auxiliary of the *B F Bible Society* has remitted 175*l.*, and received 300 Bibles and 300 Testaments. The Auxiliary at Melbourne, Port Phillip, has remitted 60*l.*, and ordered 258 Bibles and Testaments. Van-Diemen's-Land Auxiliary has remitted 200*l.*; and 50 Bibles and 200 Testaments have been granted to the Rev. R. R. Davis, proceeding to Van Diemen's Land; and 50 Bibles and 100 Testaments have been granted to the Rev. G. King, proceeding to Swan River—The *Christian-Knowledge Society* has requested

the Bishop to make such remuneration as he may think proper to the Clergy who endeavour to promote the objects of the Society in his diocese. Grants, value 10*l.* each, of Books have been made for the emigrants connected with the Australian Agricultural Company. The sum of 100*l.* has been granted toward the erection of a School, to be called Archdeacon Hutchins's School, in memory of the late respected Archdeacon Hutchins. A set of the Society's Books and Tracts has also been granted to the School—The *Religious-Tract Society* has granted 2350 Tracts,

and a Library value 8*l.*, on reduced terms, to a friend at Port Philip; and has also made grants to the Rev. L. E. Threlkeld, and the Colonial Church Society. The *Sydney Religious-Tract Society* has made grants amounting to 15,782 publications. The total Receipts of the year are 436*l.* 13*s.* 9*d.* Books for sale, value 150*l.*, and 20,000 Tracts for circulation, have been sent to the *Van-Diemen's-Land Religious-Tract Society*. To the Rev. J. Beazley a grant of 3120 publications has been made; and to the *Van-Diemen's-Land Company* a Library, value 5*l.*, has been granted—P. 241.

CHURCH MISSIONARY SOCIETY.

*Wellington Valley*: 240 miles NW of Sydney: 1832: John C. S. Handt, James Gunther: Wm. Porter, Agriculturist—P. 241.

The Committee have in former Reports adverted to the difficulties, from different sources, in which this Mission has for some time past been involved. No prospect being left to them of surmounting those difficulties, consistently with the terms on which, at the instance of Her Majesty's Government, the Mission was undertaken by the Society, they have been reluctantly compelled to relinquish it. They at the same time hope that arrangements may be made, by which the services of the Rev. James Gunther may be continued to the Aborigines.

[Report.

The Bishop of Australia visited Wellington Valley; and took Mr. Gunther with him to the consecration of a church at Mudgee, where Mr. Gunther will occasionally officiate till a Minister shall be appointed to it.

WESLEYAN MISSIONARY SOCIETY.

*Buntingdale*: 90 miles W of Melbourne—1839—Benj. Hurst, Francis Tuckfield—P. 241.

This Station was formed, under the sanction and with the support of the Local Government, for the benefit of the Aborigines. The condition of these wretched people becomes still more deplorable, as colonization advances. The land, of which they were the original proprietors, is passing rapidly into the hands of the Settlers; their game is driven away by the new comers; and their esculent roots are destroyed "by the White-man's sheep." Thus deprived of the means of subsistence, and not daring to retire farther back into the interior lest they should be murdered as intruders by other tribes, they generally resort to begging or pilfering from the Colonists, with whom they are not unfrequently, as a consequence, brought

into painful collision. Loathsome disease, introduced by depraved and immoral Settlers, still further aggravates the evils under which they are wasting away.

The obstacles which such a state of things must inevitably present to Missionary Operations will be readily apprehended; but the difficulty is greatly increased by the feuds and deadly animosities which keep the tribes in a state of perpetual hostility with each other.

[Report.

*Perth, Swan River*—1840—John Smithies—Members, 30—Teachers, 2: Scholars: Whites, 50; Natives, 30—P. 241.

A commodious chapel, built of brick, is, ere this, completed at Perth, at a cost of 1200*l.*, provided by local exertions.

[Report.

The Native Children have made considerable progress in spelling, reading, and singing.

[Missionaries.

GERMAN MISSIONARY SOCIETY.

*Zion Hill, at Moreton Bay*—1838—No information has reached us respecting this Mission since our last Survey—P. 241.

New Zealand.

The *B F Bible Society* have received accounts from New Zealand of the readiness which the Natives evince to buy the Scriptures, and of the apprehensions of the Missionaries that the supply of 20,000 Testaments will not be nearly equal to the demand for them—Pp. 242, 306; and see, at p. 224 of our present Volume, a Notice of a Native Chief's earnestness for the Scriptures—The *Christian-Knowledge Society* has granted 500*l.* to the Bishop of New Zealand for the promotion of the designs of the Society in his diocese—The *Religious-Tract Society* has granted 48 reams of paper, 4470 Tracts, 25*l.* in aid of the expense of publishing Native Tracts, and has consigned books, value 75*l.*, to the Depository of the New-Zealand Tract Society.

CHURCH MISSIONARY SOCIETY.

Stations and Labourers.

The Stations are taken in their order from north to south. *Kaitia* lies in the north-west of the Northern Island: the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast; and *Manukau*, 25 miles inland: east of Manukau lies *Hauraki*; and further eastward, on the coast, *Taurangu*. *Rotorua* is in the centre of the



Island—*Poverty Bay*, or Turanga, nearly in the same latitude, on the east coast—and *Entry Island*, or Kapati, off the south-west-coast, and is the head-quarters of a District extending along the coast, from Port Nicholson on the south to the River Wanganui on the north.

NORTHERN DISTRICT—*Kaitaia*: 1834: Wm. G. Puckey, Joseph Matthews, Cat.; 19 Nat. As.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, James Shepherd, Cat.; 14 Nat. As.—*Paihia*: 1823: Henry Williams: Charles Baker, Cat.; W. Colenso, Printer; Marianne Williams, Teacher: 35 Nat. As.—*Kororarika*: Robert Burrows—*Waimate*: 1831: Richard Taylor: Rich. Davis, Cat.; Wm. King, Wm. Davis, As.; Serena Davis, Teacher; James Davis, Storekeeper; 34 Nat. As.

MIDDLE DISTRICT—*Waikato*: Robert Maunsell: James Hamlin, John Morgan, Benj. Y. Ashwell, Cat.; 30 Nat. As.—*Hauraki*: Wm. T. Fairburn, James Preece, Cat.; 52 Nat. As.; 7 Schoolmistresses—*Opotiki*: John A. Wilson, Cat.; 10 Nat. As.—*Tauranga*: 1835: Alfred N. Brown: James Stack, Cat.; 17 Nat. As.; 23 Nat. Schoolmasters—*Rotorua*: Thomas Chapman; 4 Nat. As.

EASTERN DISTRICT—*Poverty Bay*, or Turanga, Wm. Williams, Charles Lucas Reay, Wm. Charles Dudley: 18 Nat. As.; 12 Nat. Schoolmistresses.

WESTERN DISTRICT—*Entry Island*: G. Adam Kissling, Octavius Hadfield, John Mason: Richard Matthews, Cat.; 96 Nat. As.; 2 Nat. Schoolmistresses. Stations had not, at the time of the last Report, been assigned to the Rev. James Baumann, and Mr. Seymour Mills Spencer.

The Bishop of New Zealand has appointed the Rev. W. Williams to be Arch-deacon of the East Cape, and the Rev. H. Williams to be Commissary of the Bay of Islands. Mr. and Mrs. Kissling and Mr. and Mrs. Spencer embarked on the 16th of January, and arrived in New Zealand on the 22d of May; Messrs. Dudley and Reay arrived there on the 24th of June. Mr. John Telford embarked on the 23d of May, as a Printer—Pp. 63, 242, 272, 352, 520, 557; see, at p. 45, an Account of the hopeful Death of a Native Christian Teacher; at p. 175, a Description of the Reinga, with an Engraving; at pp. 389, 390, 422—426, 471—480, and, at pp. 167—169 of our present Volume, many particulars of the Mission. Further de-

tails will be found in subsequent pages.

It is with feelings of holy astonishment, no less than of thankfulness, that the Committee review the progress of the Society's labours in New Zealand. When they consider the rapidity with which the knowledge of Christianity has been extended—the spontaneous Native Agency through which that extension has been, in a great measure, accomplished—the thirst for instruction—the change that has taken place in the manners and feelings of the Natives—and the new desire to extend the Gospel to others—they are constrained to exclaim, *What hath God wrought!*

The Society has now twelve Missionaries in New Zealand. The Northern Island, to which its operations have been almost entirely confined, is divided into four Districts:—the NORTHERN DISTRICT—the MIDDLE DISTRICT, extending from the banks of the Thames as far as Lake Taupo in the interior—the EASTERN DISTRICT, occupying the extensive promontory between the Bay of Plenty and Hawkes' Bay—and the WESTERN DISTRICT, extending from Cook's Straits to Taranaki.

At Waimate there is a Church, in which both English and Native Services are held. The Native Congregation averages about 250. There are also 12 Native-built Chapels in the neighbouring villages, at each of which a congregation, averaging 60 in number, assembles.

[Report.]

In one year, 38,200 copies of publications of various sizes were printed at the Society's Press at this Mission.

Few things in the New-Zealand Mission have been more remarkable than the degree in which Christian Truth has been made known by the sole agency of the Natives; and this, not only by those who have been specially instructed by the Missionaries for this purpose, but by some of whose labours the Missionaries had no idea. Many, like Andrew and Philip, having found the Saviour themselves, have sought their brethren and friends, and endeavoured to *bring them to Jesus*. The Western District is a remarkable illustration of this. In many parts of the interior also, when the Missionaries have journeyed over ground never before trodden by Europeans, they have been astonished to find chapels built, some of the Natives able to read, and many in the habit of assembling for Worship.

[Report.]

#### Summary,

(As given in the Forty-second Report.)

Labourers in 18 Stations, 408; being 12 Missionaries, 1 Printer, 1 Farmer, 16 Catechists, 3 Artisans, 2 Female Teachers, 352 Male and 21 Female Native Assistants—Attendants on Public Worship,

*Church Missionary Society*—35,000—Schools, 241—Scholars: boys, 1419; girls, 1124; sexes not specified, 6345; youths and adults, 4848: Total, 13,736.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Mangunga* and *Oruru*: John Hobbs, Wm. Woon—*Waima*: John Warren—*Newark* and *Orongatta*: Gideon Smales—*Wairoa* and *Kaipara*: James Buller—*Waingaroa*: James Wallis—*Waipa*: Thomas Buddle—*Aotea*: Henry H. Turton—*Kawia* and *Mokau*: John Whiteley, George Buttle—*Taranaki*: Charles Creed—*Port Nicholson* and *Kapiti*: John Aldred—*Cloudy Bay*: Samuel Ironsides—*Waikowaiti*: James Watkin—Members, 1565. No complete Return of Scholars and Teachers has been received—P. 243; and see, at pp. 483, 484, a Notice of the Efficiency of the Missions to New Zealand.

All the Stations of the Society in New Zealand are suffering more or less, in various ways, from the unfriendly effects of colonization. The bustle and excitement which it occasions, in many instances, engross the attention of a number of the Natives to such an extent as to render them negligent of their spiritual and eternal concerns; and the difficulties which some of them experience respecting their lands greatly add to the absorbing interest of earthly things. Instructed by the examples of immortality set by several of the Colonists, many of the Heathen Natives have learned vices to which they were previously strangers; and the influence of the ungodly Settlers has been increased by the abandonment of even the form of godliness, on the part of some who were thought to be respectable members of religious society before they left their native land. The Popish agents, moreover, are indefatigable in their exertions to beguile the simplicity of our Native Converts, and proselyte them to their

own corrupt faith. It would seem, that in New Zealand, as in other heathen countries, the Priests tempt the people to enter the Romish Church by allowing them to retain, to a great extent, their old heathenish and sinful practices.

[Report.

We hope to find an early opportunity of giving further particulars of the operations of the Missionaries of the Society at this Mission.

GOSPEL-PROPAGATION SOCIETY.

The Society in their last Report give the following account of their proceedings in reference to New Zealand, in addition to the statements which appeared at p. 391 of our last Volume:—

The Society has undertaken to assist in providing for the religious wants of the Colonists, and for the instruction and conversion of the native inhabitants. Out of a large annual grant, which they have made for the support of Clergymen in the Colony, they have allotted 250*l.* to the Company's Settlements, and have also paid 2000*l.* toward the General Fund.

The Rev. George Butt and the Rev. Edward Cole sailed with the Bishop, for New Zealand; and they will receive, for the present, the chief part of their maintenance from the funds of the Society.

By the sending forth a Bishop to the youngest of our Colonies, the Church, for the first time in British History, enjoys the blessing of complete organization, almost from the very beginning of a new Settlement; and the zeal and sympathy manifested on this occasion, encourage a confident hope that a great effort will be made to complete a work so well begun, and to provide for the Church in New Zealand in a manner worthy of the religious principles and privileges of the mother country.

See notices of the Bishop's embarkation, progress, and arrival, at pp. 64, 224, 431, and at p. 64 of our present Volume.

## Polynésia.

The *B F Bible Society* has printed a second edition of 5000 of the Rarotonga Testament, and has granted 3000 of them to the London Missionary Society; the former edition was quickly disposed of, many of the Natives having readily paid, according to their ability, for the copies which they received. A further grant of 50 reams of paper has been made for Scriptures in the Feejee Language, and

50 reams for portions of the Testament in the Tonga Language—P. 243; and see, at pp. 306, 307, an account of Printing and Translating the Scriptures, the Progress of Missionary Labours, and the readiness of Natives to contribute toward the price of the Scriptures—The *Religious-Tract Society* have made a grant of 16 reams of paper, and a collection of casts of cuts, to Mr. Gill; Books and

Tracts, value \$1., to Messrs. Jesson and T. S. M'Kean; and the Committee have arranged for printing 5000 copies of the Tahitian Hymns. A grant of 3000 Juvenile Books has been made to the Oahu Schools in the Sandwich Islands. In the Samoa, 10,000 Tracts and Books have been circulated since the erection of the

Press in those Islands—The *American Bible Society* has appropriated 1041l. 13s. for printing and distributing the Scriptures in the Sandwich Islands—The *American Tract Society* has expended 581l. 5s. in Tracts and Books for the Sandwich Islands—P. 243.

WESLEYAN MISSIONARY SOCIETY.  
FRIENDLY ISLANDS.

Tonga, 1822: Haabai, 1830: Vavou, 1831: and 4 Stations under the care of Native Teachers till Europeans can be supplied: John Thomas, Matthew Wilson, Peter Turner, Stephen Rabone, Wm. Webb, jun., David Cargill, Francis Wilson, George Kevern: 352 Nat. As.—Gratuitous Teachers, 1448—Members, 8248—Schools, 154: Scholars, 9241. Mrs. Brookes died in August 1841; and Mr. Waterhouse on the 30th of March 1842. Mr. and Mrs. Cargill embarked on the 30th of April, on their return to Vavou, and information has been received of their arrival at Hobart's Town. Mr. and Mrs. Tucker arrived in London from Tonga on the 25th of June—Pp. 243, 244, 311, 431, 480; and p. 120 of our present Volume.

As it regards the spiritual state of the people, the Mission in Tonga now presents a very encouraging aspect. A gracious visitation from on high has been vouchsafed; and 300 of the Natives have experienced the saving power of the Truth, and 200 more are Candidates for admission into the Church.

The Schools are also in a state of improvement. Mr. Waterhouse reports:—"The schools assembled in the chapel: about 1000 scholars were present. I was much pleased to find that they were not only well acquainted with the Catechism, and with Christian Doctrines, but were also conversant with the outlines of geography and astronomy, and could answer with accuracy the various questions proposed."

[Report.

I found, to my great grief, that, during our absence, the Roman-Catholic Bishop had succeeded in placing a Priest at the Sea, where the Chief Moeaki, a man who professed Christianity, but who was not a member or even baptized, has embraced the heresy; and as the Bishop has brought a number of Tonga men from Wallis's Island, who have embraced their dogma, he will have the means of greatly annoying us. It is thought, that had Tubou exerted himself, he might have prevented this evil from taking place. The Popish party have been freely dealing out their own excellencies, and our numerous defects and bad conduct, in their conversations with the inhabitants

May, 1843.

of Tonga. But the Lord still reigneth: He will do that which is right. No doubt but the Lord saw we needed to be tried: our people have not glorified him as they ought: the Lord has a controversy with us. [Mr. Thomas.

The Religious Societies and Schools in the two groupes, Haabai and Vavou, have seriously felt the baneful effects of the war in Tonga, which many of the Christian Natives from both these places were compelled to attend. Famines and hurricanes, commingling with the storms of war, have increased the sufferings of the people, and diminished their number. At the date of the latest accounts, however, a more hopeful state of things was taking place, and the Missionaries were encouraged by tokens for good.

The General Superintendent and the Missionaries, at their last Annual District Meeting, resolved, "That an Institution should be commenced for the purpose of communicating to Native Candidates sound theological instruction, and such general knowledge as may make them useful auxiliaries to the Missionaries in their important work." The Rev. Francis Wilson has been selected to manage this undertaking; and it has been sanctioned by the Committee.

The Books of the Old and New Testaments are all either translated, or in the course of translation, into the vernacular of these groupes.

[Report.

FEEJEE ISLANDS.

Lakemba, 1835: Rewa, 1838: Bau, 1839: Somosomo, 1839: John Hunt, T. Williams, jun., Wm. Cross, Thomas Jaggard, Richard B. Lyth, James Calvert: the Stations, Ovalau, Kandavu, Bua, Ono, Nandrongo, are supplied by Native Teachers: Gratuitous Teachers, 74—Members, 592—Schools, 28: Scholars, 797—P. 244.

Wherever the Missionaries have maintained their ground for any considerable time, indications of a beneficial change have been exhibited; barbarous customs have been dispensed with; the confidence of the Chiefs and people in the idolatry of their forefathers has been shaken; and even the Priests, speaking in the name of the national deities, confess that they are much afraid, now that "the great God of the Christians has come among them." Hundreds of debased and cannibal Feejeeans have

*Wes'eyan Missionary Society—*

proved that the Gospel is the power of God unto salvation to every one that believeth. These triumphs of truth over superstition have, however, been won at no small expense of toil and suffering on the part of the Missionaries; and the circumstances of privation, hardship, and peril, in which they have yet to prosecute their task, loudly claim the sympathy and prayers of the friends of Missions at home.

The Committee have signified to the General Superintendent their approval of the plan of an Institution for the more effectual training of Native Teachers for the Feejeean Group, similar to the one at Vavou, in the Friendly Islands. It is to be placed at Lakemba, under the more immediate care of the Rev. John Hunt.

[Report.

## LONDON MISSIONARY SOCIETY.

*Islands and Labourers.*

*Samoa*, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, Thomas Bullen, George Drummond, Thomas Heath, Wm. Mills, Wm. Day, Wm. Harbutt, Archibald W. Murray, Thomas Slatyer: Matthew Hunkin, As.; John B. Stair, Printer; Eben. Buchanan, Infant-School Teacher—Communicants (returns imperfect) 899—No return of Schools or Scholars. *Harvey*: 1825: Charles Pitman, Aaron Buzzacott, Wm. Gill, Henry Royle: 10 Nat. As.—Communicants, 721—Schools, 11: Scholars, 3348. *Society*: 1820: Charles Barff, John Barff, George Platt, George Charter, John Rodgeron: 2 Nat. As.—Communicants. 845—Schools, 4: Scholars, 872. *Austral*: 5 Islands; 9 Nat. As. *Georgian*: 1797: Charles Wilson, Henry Nott, David Darling, John Davies, Thomas Joseph, J. M. Orsmond, Alex. Simpson, Wm. Howe, Wm. Henry, John T. Jesson, Thomas S. M'Kean: Joseph Johnston, Normal-School Teacher; Alfred Smee, Printer; Thomas Blossom, Artisan; 1 Nat. As. Communicants (partially reported) 884—Schools, 6: Scholars, 404. *Paumotu*: 3 Out-Stations; 4 Nat. As. *Marquesas*: begun 1797; relinquished, 1798; resumed, 1834: George Stallworthy, Robert Thomson. *New Hebrides*: 1840: George Turner, Henry Nisbet: 11 Nat. As. Mr. and Mrs. M'Kean reached Tahiti on the 14th Feb. 1842, and Mr. and Mrs. Jesson on the 28th of the same month. Mr. Pritchard and family. Mr. and Mrs. Chisholm and Mr. and Mrs. Moore embarked for Tahiti on the 11th of August. Mrs. Williams, widow of the late Rev. John Williams, arrived in London on the 25th of October

—Pp. 245, 310, 431, 480, 556; see, at pp. 315—318, a Biographical Notice of Tupe, a Native of Rarotonga; at pp. 355—357, a Memoir and Obituary of Makea, a Chief of Rarotonga; and, at p. 437, a Notice of the Altered Condition of the Islanders of the South Seas. No complete returns of the number of Communicants, Schools, and Scholars, have been received: those which have been given are collected from the partial returns supplied by some of the Stations.

In the Reports of former years, the apprehensions of the Directors were fully expressed, that, in the Islands composing the SOCIETY AND GEORGIAN GROUPS, the advance of piety had, to a grievous extent, given place to the spirit of the world. Those fears have proved but too well founded; and in Tahiti, the principal island, and the seat of Government, the spirit and habits of many of the people are marked by levity, avarice, or open immorality, and, in the same degree, by indifference to the blessings of Education and Religion.

Still, among the members of the several Churches there are not a few who have kept themselves unspotted from the world, and walk worthy of their high vocation; and as it respects others, amid many causes of sorrow there are not wanting indications and promises of improvement.

The manners and morals of the inhabitants have been found degraded in the extreme; but in every case, with a single exception only—that of the savages of Eromanga—the barbarous people have shewed the Christian Teachers no little kindness, and have respected, not only their persons, but also their property.

The Directors cannot, however, record these successful efforts to introduce the Gospel to the tribes of Polynesia, still sitting in darkness and the shadow of death, without mingling with their pleasure feelings of anxiety. The efforts of the Native Teachers, to become effectual for the great purposes of Civilization and Religion, must soon be followed by those of the European Missionary; and the Directors cannot but fear that they are awakening desires and hopes in these islanders which they may not be able hereafter to fulfil: for to meet the necessities of these new fields, so full of promise, an addition to the number of our Missionaries will be requisite, for which the present resources of the Society are painfully inadequate.

On the second Missionary Voyage of the "Camden," in the year 1840, the Chiefs inhabiting a district of the island opposite to that on which our lamented brother Williams fell manifested a willingness to receive Native-Christian Teachers, and promised to afford them protection and support. Under this assu-

rance, two Samoan Evangelists nobly devoted themselves to this arduous and self-denying labour; but the Chiefs, on whom they relied, proved faithless and cruel; while the people, generally robbed them of their little property, and daily thirsted for their blood: and although the God in whom they trusted raised up for them a solitary friend among the Heathen, and almost miraculously preserved their lives, as lambs among wolves, yet it was absolutely necessary, on the succeeding visit of the Missionary Ship, to rescue them from the hands of these cannibals, and transfer their labours to a people more disposed to value and accept them.

[Directors.

In our last Survey, p. 245, allusion was made to the conduct of the Commanders of some French Frigates toward the Chiefs of Tahiti: the French have now made an aggression on their island, which has caused great alarm to those who are interested in the cause of Protestant Missions in the South-Sea Islands. Our Readers will find in our subsequent pages a short account of the circumstances which have there transpired.

#### AMERICAN BOARD OF MISSIONS.

##### SANDWICH ISLANDS.

###### *Islands, Stations, and Labourers.*

HAWAII: 1820: renewed, 1824—*Kai-lua*: Asa Thurston; Seth L. Andrews, M.D. Physician—*Kealakekua*: Cochran Forbes, Mark Ives—*Kau*: John D. Paris—*Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan: Abner Wilcox, Teacher—*Kohala*: Elias Bond. OAHU: 1820 — *Honolulu*: Richard Armstrong, Lowell Smith; Gerrit P. Judd, M.D. Physician; Levi Chamberlain, Samuel N. Castle, Secular Superintendants; Amos S. Cooke, Horton O. Knapp, Teachers; Edmund O. Hall, Edmund H. Rogers, Printers; Henry Dimond, Bookbinder—*Punahou*: Daniel Dole: Maria M. Smith, Teacher—*Ewa*: Artemas Bishop — *Waialua*: Asa B. Smith: Edwin Locke, Teacher — *Kaneohe*: Benjamin W. Parker. HAWAII: 1820—*Waimea*: Samuel Whitney—*Kofoa*: Peter J. Gullick—*Waiohi*: Wm. P. Alexander: Edward Johnson, Teacher. MAUI: 1823 — *Lahaina*: Dwight Baldwin, M.D.: Mrs. Macdonald, Teacher—*Lahainaluna*: Ephraim W. Clark, Sheldon Dibble — John S. Emerson—*Wailuku*: Edmund Bailey, Teacher; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde: Wm. H. Rice, Teacher. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock: Lydia Brown, Teacher. Mr. and Mrs. G. B.

Rowell, and Mr. and Mrs. James W. Smith, M.D. were on their way to the Islands, and Mr. and Mrs. Hiram Bingham were in the United States, at the date of the last Report. Messrs. Dole and Bond arrived at Honolulu on the 21st of May 1841. Mrs. Thurston and two children embarked for the Sandwich Islands on the 10th of March 1842. Mrs. Munn died on the 24th of August; and Mr. Munn and family have returned to the United States, with Mr. and Mrs. Bliss, and Mr. S. N. Castle — Pp. 245 246, 272, 311, 392.

#### Summary.

Islands, 5—Stations, 19—Missionaries, 24; of whom 1 is also a Physician—Physicians, 3—Teachers: 6 Male, and 4 Female—Secular Superintendants, 2—Printers, 2—Bookbinder, 1—Female Assistants, 37, being Wives of Missionaries and Laymen.

The Board give the following

#### *General View of the Mission.*

*Ministry*—There are now 20 Churches, containing 16,893 Members in regular standing: 1473 were admitted last year. How is it we can hear these numbers without deeper emotion? The whole number received into the Churches is 22,806. Of these, 654 died in connection with the Church last year, and 1485 have died in that connection since the Church erected the banner of the Cross on the Islands. The number of suspensions and of expulsions from Church-membership is considerable, but less than might be expected, considering all the circumstances, and that the Missionaries have thought it necessary to censure for faults and practices which it would not be proper to treat so severely in a people of different character and situation.

*Schools*—The number of Common Schools is 357; of Native Schoolmasters, 505; and of pupils, 18,034. Recent legislation on the subject of Common Schools has had a very salutary effect. The whole system, as it exists in fact, is yet rude and imperfect; but it is wonderful what progress has been made with a people which, a little more than twenty years ago, was sunk in unlettered barbarism.

There are 5 Boarding Schools, besides the Seminary at Lahainaluna. The Seminary contains 50 Scholars, and the whole number of Boarding Scholars is 202, of whom 80 are Females. One of these Boarding Schools, containing 11 pupils, is for the exclusive use of the children of the Chiefs, and the board of the children is paid by the Government. Another, with the same number of boys, is a self-supporting institution. Another, containing 20 girls, is supplied with food by the voluntary contributions of the people.

*American Board of Missions—*

*Printing*—The printing during the year ending April 1st, 1841, was more than double that of the previous year. The number of distinct pages of reading matter was 1967; of copies, 137,150; of pages in the whole, more than 10,408,200. The amount of printing in the native language, in the 20 years since the language began to be reduced to writing, is 109,604,273 pages. At the bindery, 74,515 Volumes were bound.

A Bible Society has been formed for the Islands, with the intention of having Branches in different parts of the groupe.

*Popery*—The Papists are making a great effort to extend their dangerous heresy over the Islands, but have not yet had the success which they expected. Their well-known perseverance, and their recklessness in the use of means, are

powerful motives for us to make haste in diffusing among the people an enlightened knowledge of the Word of God, and in raising up among them a well-educated and pious Native Ministry. The 20,000 dollars so violently and unjustly extorted from the Government by Captain Laplace has not yet been restored by the King of the French.

*Civilization*—The civil and social condition of the Islands is gradually improving. A Constitution has been framed by the Government, and considerable progress made in a system of Laws. Their effect in moulding the habits of the people, however, even with the powerful aid of the Gospel and its institutions, must of course be gradual. But it is a great thing for a nation to have good laws, and still more to realize their value and obligation.

## Spanish and Portuguese American States.

The *Baptist Miss. Society* has at Belize 1 Station, and 4 Sub-Stations in the neighbourhood. Rev. Alex. Henderson is stationed at Belize: he is assisted by 7 Native Preachers and Schoolmasters. There are 132 Members—The *B F Bible Society* has supplied the Honduras Auxiliary with 596 Bibles and Testaments in English and Spanish: more than 400 copies have been distributed, and applications have been made for an increased supply. The sum of 37*l.* 9*s.* 4*d.* has been received for copies of the Scriptures sold

by the Society's late Agent at Rio de Janeiro—The *Religious-Tract Society* has made grants amounting to 11,630 copies of Spanish Publications. At Belize, the larger Spanish books have been sold to a small extent—The *Wesleyan Missionary Society* has 2 Missionaries at Honduras Bay; 193 Members; 90 Scholars—The *American Methodist Missionary Society* had, according to our last accounts, 3 Stations—Buenos Ayres, Monte Video, and Rio de Janeiro—at which 5 Missionaries were labouring—Pp. 246, 247.

## Guiana and the West Indies.

*Baptist Miss. Soc.*—In the Bahamas the Society has 5 Stations; 12 Sub-Stations; 4 Missionaries; 2 Fem. Missionaries; 9 Nat. As.; 3 Schools; 200 Scholars; Members, 1176. In Jamaica there are connected with the Society, according to the last Report, 40 Stations; 42 Sub-Stations; 30 Missionaries; 80 Teachers; 28 Fem. Missionaries; 60 Schools, containing 6764 Day Scholars and 11,230 Sunday Scholars; 32,810 Members. During the year 1000*l.* has been received toward Missionary Operations, besides the amount which has been raised for local purposes. Our Readers have been informed that it has been resolved by the Congregations in Jamaica to discontinue making any demands on the Treasury of the Society after the 1st of August 1842—Pp. 391, 529—531.

*B F Bible Soc.*—The Demerara Auxiliary has remitted 350*l.*, with an order for 2705 Bibles and Testaments. The Berbice Auxiliary has remitted 50*l.* Other remittances, amounting to 706*l.* 13*s.* 11*d.*, have been received from the West Indies, and 4649 Bibles and Testaments have been sent—Pp. 247, 480, 518, 519.

*B F School Soc.*—School materials, and a grant of 100*l.* from the fund at the disposal of the Society of Friends, have been sent to Mr. Ketley, of Demerara.

*Christian-Knowledge Soc.*—The Society has granted Books and Tracts, value 20*l.*, to the Ladies' Negro-Education Society; and 10 Bibles, 15 Testaments, and 25 Prayer-Books to the Rural Dean of Trinidad—P. 247.

*Church Miss. Soc.*—The Forty-second Report supplies the following returns of

the Society's Missions in Guiana, Trinidad, and Jamaica: Stations, 23; Missionaries, 12; European Catechists, 14; European Female Teacher, 1; Country-born Catechists and Teachers, 17 male and 1 female. Attendants at Public Worship, 8550; Communicants, 919; Schools, 69; Scholars, 5697—Pp. 247, 248, 480, 556; see, at p. 311, an Account of the Mission at Warraporta, accompanied with an Engraving; at p. 318, a Biographical Notice of a Negro at Trinidad; and, at pp. 307, 308, 349—352, 390, 391, 426—430, 548—554, many details of the Mission.

The Mission in Guiana is directed to the remnants of the Aboriginal Indian Tribes, who have been dispossessed of their country, scattered, and almost consumed from the face of the earth, by the progress and effects of European Colonisation. The Missionaries have been encouraged during the past year by many proofs that their labour has not been in vain.

The Committee have taken measures to relinquish their operations in Trinidad, in order that the Society may be enabled to carry forward its labours in those parts of the world which are more strictly within its province as a Society for Missions to the Heathen. The recent change in the ecclesiastical arrangements of the Diocese of Barbadoes has, however, hitherto prevented the Committee from carrying their intention into effect so speedily as they could have wished.

In conformity with the Resolution of July 1839, when the Committee determined gradually to relinquish the Jamaica Mission, various measures were adopted with a view to the transfer of the different Stations to the general Ecclesiastical Establishment of the Island. The arrangement was first carried into effect in the Station at Pedro Plains. The Committee are about to take further and more decisive steps to hasten the full accomplishment of this object.

In the mean time, the reports from the different spheres of labour still occupied by the Society are very cheering. [Report.]

*Gospel-Propag. Soc.*—The Society has expended, during the last seven years, 35,000*l.* in building Churches, Chapels, and Schools—P. 248.

The Reports from the West Indies continue to be highly satisfactory, but they present no single feature of a striking or novel character. The Bishop of Jamaica expresses his warm approbation of the Clergymen lately introduced into his Diocese, and entreats that their numbers may be increased with the least possible delay. The new Churches and School Houses, toward the building of which so large a sum has been contributed by the Society, are, with few exceptions, completed; and it may be

hoped that the time is not far distant, when the expense of maintaining the Clergymen who officiate in these Churches, together with that of supporting the Schools for the agricultural population, will be defrayed almost exclusively from colonial funds. At present, however, it is notorious that Jamaica, as well as many other West-Indian Colonies, is labouring under some severe financial difficulties.

The Society's Establishment at Codrington continues to be conducted on the principles which have been described in former years. The instruction of Candidates for Holy Orders is carried on under the superintendence of the same excellent Principal and Tutor; and the number now in residence is nearly as great as the College can, with its recently-increased means of accommodation, contain.

The conduct of the Coloured People on the estate is very good, both as regards their general attention to their religious duties, and their diligence as agricultural labourers. Measures are in contemplation for the better cultivation of the property, which does not at the present moment yield a profit capable of meeting the expenditure required for the support of the College. [Report.]

The proposals, mentioned in our last Survey, of sub-dividing the Diocese of Barbadoes, has been adopted, and the Sees of Antigua and British Guiana have been created out of the former Diocese of Barbadoes. Particulars of this arrangement, and of the consecration and embarkation of the Bishops to the several Sees, have been given at pp. 224, 391, 519.

*Ladies' Negro-Educ. Soc.*—The following Grants have been made:—To Schools in the Diocese of Jamaica, 465*l.*; in the Diocese of Antigua, 467*l.* 10*s.*; in British Guiana, 175*l.*; in Bermuda, 50*l.*—P. 248.

*London Miss. Soc.*—At 15 Stations and 1 Out-Station in Demerara and Berbice there are 13 Missionaries, and 18 Catechists and Native Assistants; and in Jamaica, at 11 Stations and 3 Out-Stations, there are 10 Missionaries and 14 Catechists and Native Assistants. The Returns, as gathered from the Report, are, Communicants, 2093; Schools, 30; Scholars, 3533—Pp. 248, 391, 392, 520, 556, 557; and pp. 64, 224 of our present Volume; see, at pp. 357, 358, an Obituary Notice of a Negro Girl; and, at pp. 443, 444, a Notice of a Deputation sent to the West Indies.

In British Guiana the efforts of our Missionaries continue to be blessed with indications of prosperity. The Places of Worship are too small for those who are anxious to attend; and crowded congregations listen to the Word of

*London Missionary Society—*

Life with lively interest and fixed attention. Many that were wanderers and outcasts have been restored to the Shepherd and Bishop of souls.

The Christian Liberality of the Negro Churches, which formerly awakened no less astonishment than admiration, has, during the last year, attained a yet higher standard.

Although our Missionary Brethren in Jamaica have encountered many difficulties, and in some instances have met with opposition where they anticipated cordial greeting and fraternal love, their character and labours have secured the confidence and esteem of the Directors; and the important objects which they have been enabled to accomplish amply reward the labours of their love.

In the admission of Members to their Churches they have been anxious to exercise a holy prudence and fidelity; and, by a judicious course of catechetical and Scriptural training, and by their direct personal labours (in all cases for many months, and in some for years) they have endeavoured to prevent the intrusion of the unworthy and self-confident; while to the diffident and contrite they have delighted to present all the encouragements and facilities which their state demands. The Directors are happy in bearing testimony to the general purity and zeal of the Mission Churches of Jamaica, under the pastoral oversight of our Brethren; and, as an evidence of their love to the Gospel and to their Teachers, it may be stated, that, at several of the principal Stations, the amount of their Free-will Offerings during the past year was more than equal to the salary of the Missionary. [Report.

*Mico Charity*—The last Report supplies a Summary of the operations of the Society, which states the number of Stations to be 94; Schools, 168; Teachers, 176; Scholars; Day, 9736, Sunday, 5037. Of these children, 2354 are said to belong to the Established Church, 3842 to Protestant Dissenters, 2393 to Romanists, 60 to the Mahomedans—Pp. 248, 249.

*Religious-Tract Soc.*—Grants amounting to 5070 publications, and a Library

value 10*l.* at a reduced price, have been voted to friends in Guiana. The grants to the West Indies amount to 55,000 Books and Tracts, in addition to publications sent on sale—P. 249.

*Scottish Miss. Soc.*—The Society has Stations at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, and Green Island*, in Jamaica. No particulars of the operations of the Society have been supplied to us since our last Survey—P. 249.

*United Brethren*—At 33 Stations there are 114 Labourers. There were 48,848 Negroes under instruction, and 13,877 Communicants, at the date of our last accounts; and we have reason to believe that the numbers are very nearly the same at the present time—Pp. 249, 496, 497; and see, at pp. 273—277, a Biographical Notice of Br. Joseph Newby.

*Wesleyan Miss. Soc.*—The Missionaries, 81 in number, are assisted by 93 Salaried Teachers and 1003 Gratuitous Teachers: the Members are 52,168, and the Scholars 19,852—Pp. 249, 369, 480, 556, 557; and pp. 120, 224 of our present Volume.

All the Stations in the Colonies of St. Christopher's, St. Vincent's, and Barbadoes, have become entirely independent of British pecuniary aid: this also is the case with regard to the following eight central Stations or Circuits in Jamaica—Kingston, Morant Bay and Bath, Montego Bay, Falmouth, St. Ann's Bay and Ebenezer, Ocho Rios and Watson-ville, and Beecham-ville: these Stations support themselves; and some of them, moreover, render important assistance to the newer and poorer Circuits.

The amount of the local exertions made by these Missions to meet their own necessities may be partly estimated from the fact, that, in Jamaica, 11 new Chapels have been completed and opened for Public Worship in the last year; the total cost of which was upward of 15,000*l.* The West-Indian Stations have this year presented 4500*l.* to the General Mission-Fund. [Report.

## North-American Indians.

*American Board of Missions*: 25 Stations, 24 Missionaries, of whom 2 are Physicians, 3 Native Preachers, 1 Physician, 12 Male and 52 Female Assistants, 3 Native Assistants—Pp. 245, 249. The following Notices are supplied by the Board:—

*Cherokees*—Under the care of the Mission

are 5 Churches; the whole number of members in good standing is 214, of whom 173 are Cherokees. Four Schools embrace about 90 pupils. Two intelligent Cherokees have been licensed as Catechists by the Mission. During the year, about 36,000 pages, beside some other small works, have been printed.

Large meetings have been held for the



promotion of temperance. More than 1000 Cherokees are believed to be acting in conformity with the pledge.

*Choctaws*—Two Choctaw young men, named J. E. Dwight and Pliny Fisk, are prosecuting their studies preparatory to becoming preachers; and are now rendering much assistance as Teachers, Interpreters, and Conductors of Religious Meetings.

The number of Churches is 5, embracing 350 Members. The Spirit of the Lord has been encouraging the hearts of the Missionaries among the Choctaws. The number of Schools is 7, embracing 151 pupils.

*Pawnees*—Measures have been adopted to carry the treaty into effect, by which inducements and facilities are furnished for changing their manner of life, and assuming the habits of an agricultural people. Between 200 and 300 of them have already settled at the place selected, embracing most of the principal Chiefs.

*Oregons*—Owing to unfavourable circumstances, the Committee have deemed it advisable to discontinue the branch of the Mission embracing the Stations at Wailatpu, Clear Water, and Kamiah.

The Indians manifest much fickleness; sometimes conducting themselves in an insolent and savage manner, and then expressing much interest in religious instruction. Messrs. Eells and Walker were prosecuting their labours at Tshimakain with patience and hope, and not without effect, though they could not rejoice over any as born of the Spirit.

*Sioux*—A treaty has been negotiated with the Sioux, which, if it should be faithfully and wisely carried into effect, may produce a favourable change in their own condition, and in their relation to other Tribes.

At Lac-qui-Parle the School and the Church have been in a prosperous state. More than 100 have attended the School. Nine have been added to the Church, which now embraces 42 members. No member has died for more than two years, and but two of the nearly 90 baptized children have died during the last year. A new Place of Worship has been erected.

In the arts of sewing, spinning, weaving, &c. some progress has been made by the females; and the men are engaging in various kinds of labour, with less feeling of degradation, and less dread of the ridicule of their associates.

Several portions of the Scriptures have been translated by the Missionaries.

*Ojibwas*—The two Churches connected with this Mission embrace 15 Members. In the three Schools are about 110 pupils.

The congregation at La Pointe is small; but some of the Indians seem much interested in religious instruction, and not a few seem to be improved in their moral and social character, and in the arts of civilized life.

*Stockbridge Indians*—Baptism has been administered to 17 children. Connected with the Church are now 55 Members. In the Sabbath School are all the children and many of the adults.

Owing, as is believed, to the diminished use of intoxicating drinks, and to a general improvement in morals, the annual number of deaths is not now half as great as it was twelve years ago.

The Indians now have the Schools, which are supported by their own funds, under their direction and controul.

The attempts of this band to govern their community by definite laws has not succeeded as well as was hoped.

*New-York Indians*—Though harmony and mutual confidence have not been fully restored, there has been, during the last year, less of bitter hostility. To the four Churches 36 Members have been added; and the whole number of Members is now 207.

At Tuscarora there has been one School; at Seneca, four; at Cattaraugus, four; and at Allegany, three; in all, 12, embracing about 210 pupils as the average daily attendance. Eight Sabbath Schools have 155 pupils.

In temperance there has been a great advance during the year. The desire for education is becoming more strong and general among all classes. A small Printing-press has been put in operation.

*Abenakis*—The Church Members are steadfast and advancing in an intelligent adherence to the truth. The number in the Church is now 32.

Mr. Ounukhirhine, the Indian Preacher in charge of the Station, has been considerably annoyed by the Papists, as heretofore; his own health has been poor.

*United Brethren*—At New Fairfield, in Upper Canada, Brn. Luckenback, Bachmann, and Kampmann, continue their labours, and have a congregation of about 120: at Westfield, on the Missouri, Brn. Michts and Jesse Vogler have about 80 connected with them in the Church; and among the Cherokees, in Arkansas, Brn. Miles Vogler, Rude, Gilbert Bischof, and D. Schmidt, with Assistants, have, according to our last accounts, 73 Communicants—Pp. 250, 251, 498.

*Church Missionary Society*—At 5 Stations connected with the Red-River Settlement, the Missionaries, Wm. Cockran, John Smithurst, and Abraham Cowley, are assisted by John Roberts and John J. Smith, Catechists, and 8 Schoolmasters: Attendants at Public Worship, 1702: Communicants, 437: Schools, 11; containing 357 boys, 251 girls, and 73 youths

*Church Missionary Society—*

and adults. Mr. and Mrs. Cowley and Mr. Roberts, reached the Red-River Settlement in Sept. 1841. Mr. Cockran's health is so much improved, that he has deferred his intended visit to this country—Pp. 251, 311, 520; and see, at pp. 55—64, 170—174 of our present Volume, details of the Proceedings of the Missionaries.

*Wesleyan Missionary Society*—There are 97 Missionaries, assisted by 7 Catechists and Readers, and 956 Gratuitous Teachers, who labour in the extensive territories of British North America, occupied chiefly in ministrations among Europeans, and, so far, do not come within the view of our work. About 1000 Indians, however, are connected with the Mission in Upper Canada; and there are also Indians in the Territories of the Hudson's-Bay Company who may probably come under the influence of the Missionaries—Pp. 251, 311.

The *Baptist Missionary Society* has voted 100*l.* for aid in preaching the Gospel to the Aborigines, chiefly of the Tus-

carora Tribe, more than 100 of whom have lately been baptized.

*American Presbyt. Board of Missions*—At the Station among the Jowa and Sac Indians there is 1 Missionary, 1 Teacher, and 1 Farmer: Scholars, 50; average attendance, 30—Among the Chippewa and Ottawa Indians there is 1 Missionary and 1 Teacher: Scholars, 60; average attendance, 30—Among the Creek Indians, 20,000 in number, there is 1 Missionary—There is 1 Missionary labouring at the Texas—P. 251.

*American Episcopal Board of Missions*—In the Texas, the Board has 2 Stations and 2 Missionaries.

*American Baptist Board of Missions*—There are 14 Stations and several Out-Stations occupied by the Board, at which there are 19 Missionaries, of whom 6 are Natives, and 19 Assistants—Schools, 7: Scholars, 194—P. 251.

*American Methodist Miss. Soc.*—According to the last accounts, there are 68 Missionaries and Assistants connected with the Mission to the Oregon Indians, of whom 25 are Native Indians—P. 251.

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## Labrador.

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### UNITED BRETHREN.

*Nain* : 1771 : Brn. J. Lundberg, C. G. Albrecht, F. C. Fritsche : congregation, 311 : communicants, 94—*Okkak* : 1776 : Brn. Krauss, George Hertzberg, Augustus Freytag, Fred. Martin : congregation, 363 : communicants, 152—*Hopedale* : 1782 : Brn. John Peter Stock, J. Charles Back, Zach. Glitsch : congregation, 193 : communicants, 71—*Hebron* : 1830 : J. L. Morhardt, T. T. Vollprecht, Jona. Mentzel, Erdman : congregation, 178 : communicants, 59. Brn. Barsoe and Seldenschlo have returned to Europe—Pp. 252, 498, 556; see, at p. 222, Letters shewing the estimation in which the Scriptures are held; and, at pp. 158—161 of our present Volume, a Biographical Notice of Sr. Albrecht.

At the two southern settlements of Nain and Hopedale, both Missionaries and Converts were affected more or less severely by a complaint, resembling, in its general character, the influenza of Europe, and which occasioned much suffering and distress, during several months of the past winter. Among those to whom it proved fatal was the worthy Equimaux Bro-

ther Boaz, of Hopedale, a man who, by word and by example, bore testimony to the power of the grace of God which bringeth salvation, and who was held in general and deserved esteem by his countrymen.

At Hebron, the Mission experienced two heavy losses, by which the Equimaux were also sufferers—in the carrying away, by the drift ice, of six large and expensive seal-nets, and the entire destruction of two floats of timber, chiefly fire-wood, value nearly 50*l.*, which were broken up and dispersed by a storm, when within a few leagues distant from the Settlement.

The spiritual progress of their congregations is, on the whole, encouraging; though they remain deeply sensible of the need there exists of a renewed out-pouring of the Spirit from on high, to render the wilderness around them in every respect a fruitful field.

Owing to a variety of causes, the return-cargo of oil is this year unusually deficient; and the Society cannot help, therefore, looking forward with some anxiety to the very extensive repair of the "Harmony," which must be undertaken before she ventures on another voyage.

[*Period. Accounts.*]

## Greenland.

### UNITED BRETHREN.

*New Herrnhut*: 1733: Brn. Ulbricht, Herbrich, Richter, C. Lund: cong. 394: commun. 157—*Lichtenfels*: 1758: Brn. Tietzen, Mehlhose, Casper Kögel, Haast-ing: cong. 370: commun. 134—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe, Baus, Kleinschmidt: cong. 687: communic. 297—*Fredericksthal*: 1824: Brn. Ihrer, J. P. Lund, Uellner: cong. 394: commun. 180—Brn. Tietzen and Baus have been on a visit to Europe, and returned—Pp. 252, 253, 498, 556.

The B F Bible Society has printed, at the request of the Missionaries, 1000 copies of the Psalms in the language of Greenland.

The Lord continues manifestly to work with our Missionary Brethren, confirming the Word of Salvation which they preach, and causing His blessing to rest on the instructions which they impart. Br. Müller's report of the improve-

ment observable in the spiritual state of the congregation at Lichtenau is very cheering; and the particulars given by Br. Ihrer of the progress of the work of the Lord at Fredericks-thal are not less so. A Letter from Br. J. Kögel contains a sketch of his tedious and adventurous voyage from Copenhagen to Lichtenau; and affords a lively idea of the difficulties and perils attendant on the navigation of the polar seas. The Schools at the several Stations appear to be as well and as successfully conducted as is compatible with existing arrangements; but the need of better accommodation for them continues to be great, especially at Lichtenau. At Lichtenfels, some progress has been made in the building of a detached School-room, with the kind co-operation of the Superintendent of the Danish Factory. When complete, it will supersede the use of the sod cabin which has been hitherto used for this purpose. [Period. Accounts.

HE SHALL SPEAK PEACE UNTO THE HEATHEN: AND HIS DOMINION SHALL BE FROM SEA EVEN TO SEA, AND FROM THE RIVER EVEN TO THE ENDS OF THE EARTH.—*Zec. ix. 10.*

## Biography.

### OBITUARY NOTICE OF FATU, CHIEF OF THE MUA,

IN CONNECTION WITH THE WESLEYAN MISSIONARY SOCIETY.

In a Letter dated April 1842, the Rev. John Thomas, of Tonga, says—

January 10th, 1842, died Fatu, the Chief of the Mua. His illness was of many weeks' continuance; but evil was not apprehended for some time. At length it was feared that he would not recover, and various means were used by the Hea-then, but to no purpose. On the 7th of January, a youth named Fehoko, a Chief's son, about twelve years of age, was offered in sacrifice to the gods. His own father and another man strangled him; but all

was in vain. The corpse of the youth was buried on the 8th: they then sent to let me know of Fatu's sad case. I went over directly, and found him very ill, but perfectly sensible. I pointed out his danger, and exhorted him to turn to God. He said, for three days he had wanted to see me: he professed his belief in the True God from that time; and died, to all appearance, relying on the Lord Jesus Christ.

### OBITUARY NOTICE OF KO URI,

OF RAROTONGA, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

The Rev. Charles Pitman gives the following particulars of Ko Uri, and the trying bereavements with which God was pleased to visit him:—

Ko Uri, one of our Members, was the first called by our Divine Master from the Church Militant, to join, I humbly hope, the Church Triumphant. Ko Uri was a young man of good report among his countrymen, and early gave himself  
May, 1843.

to Christ. I had the happiness of admitting him into the Redeemer's fold by baptism in the year 1829, from which time his conduct was truly exemplary.

After losing two children, a third was taken; then a fourth; then his wife.

"Uri," I said, on one occasion, "you are greatly tried: God's hand is upon you." "Yes," said he; "what can we say to these things? God cannot do wrong."—"Your little child looks ill. I am afraid she will not live." "Her life," he replied, "is in the hands of the Lord. He will do what is right."—"Yes," I rejoined; "it is our privilege to pray for her, and use the means for her recovery, and leave the result with God." "Just so," he answered: "if it is the Lord's will to take her, His will be done."—I then turned and conversed with the little girl, who was lying with her head on her mother's breast, and I was much pleased with what she said. On a subsequent visit, when the mother, two children, and the father were all ill and unable to assist each other, I first conversed with the wife, and was much pleased with her views of Divine Truth. She said, "Oh, go to my husband; his is the greatest disease: go to him." I left her, and went to his apartment, and instantly saw the change. "Ah, Uri," said I, "you are ill indeed." His two remaining children were lying by his side, both very much emaciated. After I had conversed with him and his children, he said, "Oh, Teacher, go to my wife; that is the great illness and suffering: perhaps she will die." It was affecting to see them in such a state, and each considering the other's sufferings as the most severe. I endeavoured to comfort both of them by the promises of the Word of God.

Shortly after, another child died; and a few days only elapsed, when a messenger was sent to say that Uri's wife was very ill. I went to see her. As soon as she heard my voice, she said, "Oh, here is Pitimani!" and when I appeared, she stretched out her hand, wasted almost to a skeleton. Looking steadfastly at me, she said, "I am near departing. I can neither eat nor drink." I said, "Your earthly course is nearly ended: how is it with the soul?" She answered, "My soul I have committed into the hands of the Redeemer."—"Is it the desire, the real desire of your heart to be with Jesus?" "It is."—"Do you love Him?" "I do."—"Do you frequently think of His love?" "Yes; and I have a great desire to be with Him!"—"Do you think you shall arrive where He is?" "I shall arrive (after a pause)—but perhaps not."—"Do you think of your sins?" "Yes."—"Do you pray for your forgiveness?" "Yes."

—"How can your sins be pardoned?" "Only through Jesus Christ."—I then conversed with her on the death of her children, and the probability of their meeting again; and, if we all trust in Christ, that we shall again meet where sorrow is unknown. Her countenance brightened, but she could not speak. I saw her no more.

Subsequently to the death of his wife, Uri recovered a little, and, I believe, preached once for me; but it was evident the disease under which he was labouring had firm hold on his constitution; and he was, ere long, confined to his room with his remaining child, which was also soon taken from him. He bore these repeated strokes with remarkable patience. I afterwards paid several visits to his cottage, read the Scriptures, and prayed with him. I always found him perfectly resigned. Two or three young men, now Candidates for Church-fellowship, who met at his house when in health, to read together the Scriptures, and to be instructed by him, forsook him not, till they had conveyed his remains to the silent earth. His hopes for eternity were fixed on the Rock of Ages, the true foundation. Just before he died, he said to me, "I place all my confidence for salvation on the atonement of Christ. On Sabbath Day, May 14, 1837, our friend and brother departed, to be, I trust, 'for ever with his Lord.'" His relatives informed me that to his sisters he said, "I have been very near to the state of the Blessed, and have seen something of the glory of God. Oh what glory! Oh how great! You two detained me from entering into it. (Probably, disturbed his meditation by conversation.) This is the Sabbath: one of you go to the House of God, the other remain with me. Go, drink of the water of life; drink, drink large draughts. I shall not be long. To-day I shall be taken away." After dozing, he said, "To-day I shall be there: I am waiting for the food inland" (meaning the text, &c.) Just before the Service at chapel concluded, he exclaimed, "I have obtained the food: I have got it. Oh the joy! I am exceedingly filled with joy!" and expired.

The above are outlines of the history of an afflicted Child of God. When I think of him and his family, I cannot but indulge the hope that a whole family has arrived in heaven from this place. The Great Day will declare.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES OF SOCIETIES.

##### BRITISH SOCIETY FOR THE CONVERSION OF THE JEWS.

###### FIRST PUBLIC MEETING.

*Monday, April 24,* at vi P.M. at Freemasons' Hall; John Dean Paul, Esq. in the Chair.

###### *Movers and Seconders.*

Rev. Dr. Burder; and Rev. Robert Redpath—Rev. John Blackburn; and Rev. George Scott—Rev. Thomas Archer; and Rev. J. Hamilton—Rev. Robert Ferguson; and Rev. Dr. Cox—Rev. Wm. Bunting; and Wm. Hamilton, Esq.—Rev. J. C. Burns; and Dr. Stewart.

###### *Resolutions.*

—That, while this Meeting deeply sympathizes with the Jewish People in the unparalleled sufferings to which, in consequence of their rejection of the Messiah, they have been subjected, it joyfully contemplates, in the predictions of Holy Writ and in the signs of the times, the approach of a brighter period in their history; when, cordially receiving Him as their Saviour and King, they shall participate in the blessings of Redemption.

—That this Meeting regards it to be the special and solemn duty of all Christians, who have not hitherto engaged in Scriptural efforts for promoting the spiritual welfare of Israel, strenuously to co-operate for the attainment of this important object.

###### *Formation and Design of the Society.*

The following account of the Formation and Design of the Society is taken from the Report now in course of publication:—

For a considerable time it had been a subject of deep regret with many Ministers and Members of Churches, that no Society existed in which the friends of Israel, belonging to all Evangelical Communions, might find an outlet for their liberality and a rallying-point for their labours and prayers on behalf of that people. After repeated Meetings and much earnest conference, and having been encouraged by overtures of co-operation from the General Assembly's Jewish Committee, a number of Ministers and others, convened by Circular on the 7th of November, 1842, formed themselves into an Association, when the following Resolutions were unanimously adopted:—

1. That a Society be formed, to be called "The British Society for the Propagation of the Gospel among the Jews."

2. That the Society consist of Christians of evangelical principles, interested in the propagation of the Gospel among the Jews.

3. That the more immediate field of the Society's operations be London, and the larger towns of the United Kingdom.

4. That the Society shall maintain a friendly correspondence and co-operation with the Church-of-Scotland's Mission to the Jews.

5. That the Association cordially invite the co-operation of all kindred Institutions.

6. That an Annual Subscription of Ten Shillings constitute Membership; and a Donation of Five Pounds, Membership for Life.

7. That the Committee consist of Twenty-four Ministers and an equal number of Laymen; and that the Treasurer and Secretaries be members *ex officio*.

Though, agreeably to the terms of the third Resolution, the more immediate sphere of the Society's operations is London and the larger towns in the United Kingdom, yet the Committee cherish the hope, that the countenance and support which they shall receive from the Christian Public will, ere long, enable them to extend their labours to foreign parts.

In order more extensively to awaken the interest of the followers of the Redeemer, the Committee resolved that a series of Lectures should be preached, bearing on the history, condition, and prospects of the Jews. These Lectures have been delivered in the National Scotch Church, Regent Square.

##### BRITISH REFORMATION SOCIETY. SIXTEENTH ANNIVERSARY.

###### *Sermon.*

*Thursday, April 27,* at vii P.M. at Fitzroy Chapel; by Rev. Hugh Stowell; from Amos viii. 11, 12: Col. 15l. 16s. 4d.

###### *Meeting.*

*Tuesday, April 25,* at xii; at Hanover-Square Rooms; George Finch, Esq. in the Chair: Col. 16l. 18s. 7d.

###### *Movers and Seconders.*

Rev. — Seaton, of St. Thomas's Church, Bristol; and Rev. Wm. Pym—Rev. J. Cumming; and Capt. F. E. Vernon Harcourt—Rev. — Barber; and Wm. Long, Esq.

###### *Resolutions.*

—That this Meeting desires to express its ardent attachment to the principles of the

Reformation, and its firm determination, by Divine grace, to maintain and extend them to the utmost of its power.

—That this Meeting deeply laments the spread of Popish Principles throughout the country, but more especially among those who have been ordained to preach the truth of the Gospel.

*State of the Funds.*

Receipts, 1196l. 0s. 10½d.—Payments, 1188l. 1s. 8½d.

UNITED BRETHREN.  
LONDON ASSOCIATION.

*Sermon.*

*Tuesday, April 25, at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. Hugh Stowell; from the Third Epistle of St. John, ver. 8: Col. 42l. 6s. 8d.*

*State of the Association's Funds.*

	£	s.	d.
Receipts of the Year	3593	1	9
For the General Fund	1276	9	6
the Deficiency Fund	454	9	10
several Special Funds			
Total	£5324	1	1

*Payments of the Year.*

Disbursements by the London Association	1092	7	0
Paid to the Managers of the Missions	4231	14	1
Total	£5324	1	1

BAPTIST MISSIONARY SOCIETY.  
FIFTY-FIRST ANNIVERSARY.

*Sermon.*

*Thursday, April 20, at vii P.M.; at Surrey Chapel; by the Rev. Cornelius Elven, of Bury; from Matt. xxviii. 19.*

*Morning Meeting.*

*Thursday, April 27, at xi; in Exeter Hall; J. L. Phillips, Esq., of Rochdale, in the Chair.*

*Movers and Seconders.*

Rev. James Edwards, of Nottingham; and Rev. Dr. Alder—Rev. Dr. Leifchild; and Rev. C. M. Birrell, of Liverpool—Rev. John Clarke, from West Africa; and Rev. J. P. Mursell, of Leicester—Rev. C. H. Elven; and Henry Kelsall, Esq. of Rochdale—W. B. Gurney, Esq.; and Rev. Dr. Murch.

*Resolutions.*

—That this Meeting presents its grateful acknowledgments to God for the encouraging measure of success which He has been pleased to bestow on the Baptist Missionary Society, in common with similar Institutions; and adverts

especially, with thankfulness, to the increased facilities afforded for Missionary Labour in China, and to the fields now opened to this Society in Africa, and the various West-Indian Islands.

—That this Meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee Fund, solemnly recognises the obligation which rests on its Members to continue their exertions, especially during the coming year: not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the Committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the Mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the Society's successful operations.

—That this Meeting has heard with sincere pleasure of the success of this Society in Jamaica: that it is greatly cheered and encouraged by the zeal and liberality of the Mission Churches in that Island, which have now resolved to maintain the Cause among them without pecuniary aid from the Society, while they are largely contributing at the same time to send the Gospel to Africa. This Meeting affectionately commends them to the care and blessing of the "Great Shepherd"—assures them of its sympathy in all their trials and discouragements—and will rejoice to hear of their increasing spirituality and success.

*Evening Meeting.*

*Same Day, at vi½ P.M.; in Finsbury Chapel; Charles Hindley, Esq. M.P. in the Chair.*

*Movers and Seconders.*

Rev. James Hamilton; and Rev. Robert Phillip—Rev. Joseph Merrick, from Jamaica; and Mr. Alexander Fuller—Rev. J. Millard, of Lympington; and J. L. Benham, Esq.—W. B. Gurney, Esq.; and Rev. Joseph Angua.

*Resolutions.*

—That this Meeting reviews with holy joy the progress of the Missionary Cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress which call for special acknowledgment is the contribution of upward of 53,000l. (including the regular income) in the fiftieth year of its labours; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to

that Saviour whose special presence is promised to his Church, this Meeting would gratefully ascribe to Him the honour and praise.

—That, impressed with the importance and necessity of Native Agency for extending the Gospel especially in countries where the climate is unfavourable to the health of Europeans, this Meeting cordially approves of the encouragement given by the Committee to the training of Native Agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence Teachers of African Descent are about to carry into the land of their fathers that Gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life.

—That the alteration of the Constitution of the Society, which enables the Committee to include the British Colonies and all Foreign Parts within the fields of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.

Collections, at the Sermon and Meetings, 195*l*.

*State of the Funds.*

The Receipts of the year amount to 21,193*l*. 3*s*. 10*d*.; of which 15,280*l*. 8*s*. 9*d*. was contributed for the general purposes of the Society. The total Receipts of the year, including sums already paid to the Jubilee Fund, is 50,886*l*. 12*s*.

CHURCH-OF-SCOTLAND MISSIONS.

TENTH LONDON ANNIVERSARY.

*Meeting.*

*Thursday, April 27, at vi P.M.*; at Freemasons' Hall; Wm. Hamilton, Esq. in the Chair: Col. 20*l*.

*Movers and Seconders.*

Rev. James Hamilton; and Rev. Robert Redpath—Rev. George Scott; and Rev. James Smith, of Greenock—Rev. John Cumming; and Rev. Wm. M. Bunting; supported by Rev. James C. Burns.

*Resolutions.*

—That this Meeting recognises the permanent and unalterable obligation lying on the Church of Christ, as an Evangelistic institution, to engage in the work of Missions; and rejoices in the persuasion, that the success of that work is ensured, as well by the promise of the Church's Divine Head as by the fitness of the instrumentality which He has appointed, even the universal diffusion among men of the knowledge of that Gospel which is *the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile.*

—That, believing the Missions of the Church of Scotland in India to have been eminently distinguished hitherto by the wisdom and effi-

ciency of their administration, and to have been eminently honoured of God in their success, this Meeting, representing the Members and Friends of the Church of Scotland in London considers itself pledged to a continued and steadfast support of their operations.

*State of the Funds.*

The Receipts of the year are 686*l*.; and the amount remitted to the General Fund, in 10 years, is 5380*l*. 12*s*. 3*d*.

LADIES HIBERNIAN FEMALE SCHOOL SOCIETY.

*Sermon.*

*Friday, April 28, at xi½*; at St. John's Chapel, Bedford Row; by Rev. Hugh M'Neile; from Psalm lxxviii. 5: Col. 100*l*. 0*s*. 4½*d*.

*Summary.*

Schools in connection with the Society, 214; in which there are 12,569 children.

NEWFOUNDLAND &c. SCHOOL SOCIETY.  
TWENTIETH ANNIVERSARY.

*Sermon.*

*Thursday, April 27, at vii P.M.*; at St. Dunstan's, Fleet Street; by Rev. Francis Close; from Rom. xii. 6—8: Col. 26*l*. 17*s*. 6*d*.

*Meeting.*

*Friday, April 28, at xii*; in Exeter Hall; Lord Bexley, President, in the Chair: Col. 19*l*. 12*s*. 2*d*.

*Movers and Seconders.*

Rev. D. Wilson; and Rev. C. Adams—Rev. Hugh Stowell; and Rev. C. Hebert—Rev. Henry Hughes; and Rev. Francis Close—Rev. Stephen Bridge; and Rev. E. Auriol.

*Resolutions.*

—That this Meeting, while it would urge on its friends to renew their efforts on behalf of the Society and especially by obtaining for it Annual Subscriptions, would earnestly entreat them to unite in prayer to God for a more abundant effusion of the grace of the Holy Spirit on the labours of this and kindred Institutions.

—That this Meeting, admitting the claims and regarding the destitution of the Colonies, more especially in reference to the want of an effective system of Education on the principles of the Church of England, and considering the testimony of the Bishops of Montreal and Newfoundland to the Society's fitness to supply such deficiency if adequately supported, feels called on to make its important claims more extensively known, with a view, by the blessing of God, to increase its resources, that its Schools may be multiplied, and that additional faithful and devoted Labourers may be sent out.

*State of the Funds.*

Receipts, 3412*l.* 7*s.* 1*d.* — Payments, 3632*l.* 10*s.* 3*d.*

The Report made at the last Annual Meeting at St. John's, Newfoundland, states, that since the Society first sent out Agents, in August 1824, a Scriptural and useful Education had been imparted to upward of 12,000 children in that Colony; that there were 44 principal and branch Schools in operation, containing 2700 Scholars; that Teachers had been recently sent into quarters hitherto destitute of instruction; but that there were upward of thirty applications before the Committee from as many Settlements.

In Canada, the Local Government has again appropriated 50*l.* to the first School of the Society at Sheabrook. Of the Agents sent out, nine have been admitted to Holy Orders, and provided for by the Bishop of Montreal, without any cost to the Society; and large and important districts have been assigned to them, where Schools are conducted by competent and pious Teachers, under their superintendence. Altogether, there are 51 Day Schools in operation, beside Sunday Schools. The Society, during twenty years, has been the greatest bulwark of the Protestant Faith in Canada, and is acknowledged by the Bishop as among the greatest blessings bestowed on that dreary and desolate land. In its two fields of labour, the Society numbers 95 Day, beside Evening Adult Schools and Sabbath Schools. Of the Teachers duly licensed as Catechists and Lay Teachers, altogether, 18 have been admitted into the sacred Ministry of the Church.

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WESLEYAN MISSIONARY SOCIETY.

## ANNIVERSARY

*Sermons.*

*Tuesday, April 25, at vii p. m.:* at Spitalfields Chapel; by Rev. John Beecham; from Isaiah ix. 9 — *Wednesday, April 26, at vii p. m.:* at the City-Road Chapel; by Rev. Dr. Leifchild; from 1 John iii. 4 — *Thursday, April 27, at xi:* at Centenary Hall; Rev. Dr. Hannah; from Psalm xxii. 27—30 — *Friday, April 28, at xi:* at Gt-Queen-Street Chapel; by Rev. James Smith; from Psalm lxxxv. 6.

*Meeting.*

*Monday, May 1, at xi:* in Exeter Hall; John P. Plumptre, Esq. M.P. in the Chair.

*Movers and Seconders.*

Rev. Dr. Hannah, President of the Conference; and Alex. Campbell, Esq. M.P.:

supported by Rev. Peter Jacobs, Missionary from India—Rev. Thomas Mortimer, B. D.; and Rev. James Smith, M.A. of Greenock: supported by Rev. Dr. Leifchild—Charles Hindley, Esq. M.P.; and Rev. Robert Newton—Capt. James Woodward, of Madras; and Rev. W. B. Boyce, Missionary in South Africa—Rev. Robert Huston, Missionary in Ireland; and Rev. Phillip C. Turner — Ralph Wilson, Esq. of Newcastle-on-Tyne; and Rev. Joseph Stinson—Rev. Richard Reece; and P. B. Hall, Esq.—Rev. Robert Alder, D.D.; and Rev. Thomas Jackson.

*Resolutions.*

That this Meeting offers its grateful acknowledgments to Almighty God for the encouraging measure of success which still attends the operations of the Wesleyan Missionary Society.

—That this Meeting delights publicly to recognise, as Fellow-labourers in the work of the world's Evangelization, the several Protestant and Evangelical Missionary Societies in Europe and America, as well as the Societies for the conversion of God's ancient people to the faith of Christ; and affectionately sympathizes with them in those trials to which their faith and patience are occasionally subjected; while it rejoices in the good which the Great Head of the Church is pleased to effect by their endeavours, and looks forward with joyful anticipation to the period when both Jews and Gentiles shall be gathered into the fold of the Gospel.

—That, deeply regretting to learn, that, while so large a portion of the human race yet remains in utter destitution of the Gospel, and at the very juncture when the efforts of the emissaries of Rome in various parts of the world render the greatest vigilance necessary to frustrate their designs, the funds of the Society are wholly inadequate to provide a suitable supply of Missionaries for several of its principal Stations and to embrace those important openings for greater usefulness which present themselves, this Meeting solemnly pledges itself to greatly-increased exertions, for the purpose of augmenting the Annual Income of the Society to an amount which will be sufficient to maintain its existing Missions in a state of vigour and efficiency, and to improve the opportunities, arising out of past success, to extend the sphere of its benevolent operations.

—That this Meeting regards with pleasure and thankfulness the important assistance rendered to the Society by the renewal, at the close of the year, of the Juvenile Christmas or New-Year's Donations, more particularly because of the cheerfulness with which they were offered on the part of the youthful Donors and of the salutary principles and feelings which were thus called into exercise; and decidedly



recommends that this mode of affording help to the Funds of the Society—so easy, so useful, and so honourable to the parties principally employed—will in future be kindly promoted in every circuit, both at home and abroad.

—That this Meeting especially expresses its sympathy with the London Missionary Society, on account of the perilous circumstances in which its Mission in Tahiti is placed by the recent proceedings of the French in that island; and, entertaining a strong sense of the dishonour in which France would be involved, should her arms continue to be employed in what cannot but be regarded as a Popish Crusade against Protestant Missions, earnestly recommends that the most strenuous exertions continue to be made, in every proper and available way, to induce the French Government to retrace its steps with regard to Tahiti, and abandon its obvious designs upon Vavou and other Christian Islands of the South Pacific.

—That this Meeting earnestly recommends more fervent prayer to Almighty God that He will vouchsafe the guidance and blessing of his Holy Spirit to the Directors and Committees of the several Missionary Societies; and that all the difficulties and opposition with which His Servants have to contend in the Mission Field may be overruled for the advancement of His own glory, and the rapid extension of the Redeemer's Kingdom in this world.

#### *State of the Funds.*

Receipts from ordinary sources, 98,253*l.* 12*s.* 8*d.*; contributions toward the old debt, including Grants from the Centenary Fund, 17,092*l.* 15*s.* 8*d.*; making a total of 115,346*l.* 15*s.* 8*d.*—Payments, 100,663*l.* 13*s.* 9*d.*

#### *Collections at the Anniversary.*

	£	s.	d.
After the Four Annual Sermons, April 25, 26, 27 and 28 . . . . .	322	11	0
Sermons on May 1 and 15, and Meetings in connection with the Anniversary . . . . .	1000	0	0
General Meeting . . . . .	153	0	0
Donations at ditto . . . . .	3800	0	0
Total . . . . .	£ 5275	11	0

#### HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

##### SEVENTH ANNIVERSARY.

#### *Meeting.*

*Monday, May 1, at 1½ P.M.*; at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 19*l.* 4*s.* 9*d.*

#### *Movers and Seconders.*

Bishop of Norwich; and John Labouchere, Esq.—Rev. H. White; and Rev. E. Bickersteth.

#### *State of the Funds.*

Receipts, 2278*l.* 2*s.* 5*d.*—Payments, 2265*l.* 0*s.* 3*d.*

#### CHURCH MISSIONARY SOCIETY. FORTY-THIRD ANNIVERSARY.

#### *Sermon.*

*Monday, May 1, at vi½ P.M.*; at St. Bride's, Fleet Street; by Rev. Wm. John Brodrick, M.A., Rector of Bath; from Third Epistle of St. John, 7 and 8. Col. 130*l.* 1*s.* 8*d.*

#### *Morning Meeting.*

*Tuesday, May 2, at x*; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 212*l.* 2*s.* 10*d.*

#### *Movers and Seconders.*

Bishop of Winchester; and the Ven. Archd. Shirley—Viscount Sandon, M.P.; and the Rev. Augustus W. Hanson, Chaplain of Cape-Coast Castle—the Hon. and Very Rev. the Dean of St. Patrick's; and the Rev. John J. Weitbrecht, Missionary from Burdwan, North India—John C. Colquhoun, Esq. M.P.; and the Rev. Francis Close.

#### *Resolutions.*

—That the steady progress of the first-formed Mission of the Society in Sierra Leone, amid peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of Missionary Labour; and that the prospect of access to the Interior of Africa from Sierra Leone, which is presented by Mr. Thompson's journey to Timbo and Sego, while it illustrates the value of the position of that Colony in its bearing on the Evangelization of Africa, demands on the part of this Society the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.

—That the remarkable providential events of the last year in China having strongly fixed the attention of the Members of the Society on the obligation of Christian England to use the means of imparting to its vast population the Gospel of the grace of God; and one individual, who desires to remain unknown, having placed in the hands of the Committee the munificent Donation of 6000*l.* Consols expressly in aid of a Mission to China; the Committee have felt bound to take preparatory measures for the resumption of the Society's Mission to that country. But while the Meeting recommends this object to the liberality of the Members, it feels constrained, by a due regard to the interests of the existing Missions of the Society, most earnestly to urge the necessity of so aiding this object as not to injure

the General Fund of the Society, on which, under God, the old Missions depend.

—That the Society desires to acknowledge, with mingled feelings of deep humility and lively gratitude to the *God of all grace*, the large pecuniary means poured into its Treasury in the past year: at the same time, it would urge on the Members perseverance in exertions and liberality to sustain and extend its operations; and especially in prayer for that promised outpouring of the Holy Spirit which is the source of all spiritual life and fruitfulness.

#### Evening Meeting.

Same Day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 36l. 6s.

#### Movers and Seconders.

Rev. George Hazlewood, Visiting Secretary of the Hibernian Auxiliary Church Missionary Society; and Pascoe St. L. Grenfell, Esq.—Rev. A. W. Hanson; and Rev. C. B. Leupolt, Missionary from Benares, North India—Rev. John C. Miller, Minister of Park Chapel, Chelsea; and Rev. Francis Close.

#### Resolutions.

—That the experience of each year affords fresh evidence of the necessity for prayer to the *God of all grace* for the out-pouring of His Holy Spirit on all the Labourers of the Society, that they may be enabled faithfully to proclaim the Gospel of Christ in all its fulness, simplicity, and freeness.

—That while the Meeting thanks God for the great success of Missionary Operations in Tinnevely and Krishnagur, it would remember with sympathy the patient perseverance of those Missionaries whose labours have not hitherto been crowned with visible fruit; and would not cease to pray that the day of the Lord may shortly come, to refresh and reward their faithful labours.

—That the largeness of the Income for the past year, so far from being a plea for the relaxation of the exertions of the friends of the Society, should rather be regarded as an encouragement to sustain their efforts and as a pledge that the Lord has a great work for the Society to do, for which He is preparing her, by setting her free from her former incumbrances and encouraging her by the manifest tokens of His favour.

#### State of the Funds.

##### Receipts of the Year.

	£	s.	d.
Paid direct to the Society:—			
Congregational Collections....	425	0	10
Individual Collections.....	280	15	9
Benefactions.....	7360	14	9
Annual Subscriptions.....	2164	7	0
Legacies.....	7882	11	2
Contributions thro' Associations..	78628	7	2

Foreign Contributions.....	4961	0	0
West-Indies' Fund (including 1850l. Government Grant for Negro Educ. in the West Indies)	1929	19	2
India-Female Education Fund...	113	2	3
Fourah-Bay Fund.....	339	3	0
China Fund.....	5805	0	0
Interest on Government Securities,	6	0	6
Rent of House at the West End of the Institution.....	70	0	0
Sale of Publications (including Schön's Journal).....	311	2	3
Exeter-Hall Shares.....	11	5	0
Drawbacks on Books and Paper..	33	9	9

£110,321 18 7

Capital Fund.....	3715	1	3
Sick and Disabled Missionaries' Fund.....	1063	10	9

£115,100 10 7

#### Payments of the Year.

Missions:—			
West-Africa.....	6252	2	1
East-Africa.....	1176	16	0
Malta.....	732	18	0
Greece.....	1369	10	6
Asia Minor.....	369	17	2
Egypt.....	1611	16	8
North-India.....	10970	2	4
South-India.....	13734	3	2
Western-India.....	4244	17	6
Ceylon.....	5740	12	8
New Zealand.....	9840	3	9
British Guiana.....	2455	17	4
Trinidad.....	2597	7	10
Jamaica.....	5971	0	8
North-West America.....	1059	7	9

Students:—			
Institution: Salaries.....	1109	8	0
Maintenance, and all Educational Expenses.....	2261	1	5

General Expenses:			
Travelling, Board and Lodging, &c.....	1217	17	4
Sick and Disabled Missionaries, including Voyage Expenses, Widows, & Education of Children,	6931	8	11

Publications:—			
Forty-Second Annual Report..	1290	0	6
Abstract of ditto.....	91	1	8
Church Missionary Record....	1117	19	10
Church Missionary Gleaner....	525	8	2
Ditto Juvenile Instructor.....	183	16	4
Quarterly Paper.....	865	4	8
Schön's Journal, 1000 Copies..	182	12	4
Missionary Register.....	69	19	0
Occasional and Miscellaneous,	561	6	8

Associations: Salaries of Visitors, Travelling of Deputations, &c.	4544	12	5
Salaries of Secretaries and Clerks, and Collector's Poundage....	1569	16	3

House, Office, and Warehouse Rent; Taxes; Stationery, &c.	598	5	1
Postage.....	160	15	5
Rev. W. Jowett's Retiring Allowance.....	200	0	0

Incidental Expenses, including 732l. 8s. 4d. Interest on Loans,	838	13	11
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£92,446 1 9

CHRISTIAN KNOWLEDGE SOCIETY.

MAY MEETING.

On Tuesday, May 2, the Auditors' Annual Account was laid before the Society, together with a comparative Statement, as follows:—

<b>SUBSCRIPTIONS.</b>		<b>GRANTS.</b>	
1842 .....	£14980 15 1	1842 .....	£1972 8 3
1843 .....	15779 8 2	1843 .....	13708 13 5
Increase .....	£ 818 13 1	Increase .....	£ 2796 5 2
<b>BENEFACTIONS.</b>		<b>GRATUITOUS GRANTS OF BOOKS.</b>	
1842 .....	£3441 13 3	1842 .....	£4141 14 11
1843 .....	3714 10 1	1843 .....	2760 11 4
Increase .....	£ 272 16 10	Decrease .....	£1375 3 7
<b>RECEIVED FOR BOOKS.</b>		<b>PAID FOR BOOKS.</b>	
1842 .....	£57819 6 10	1842 .....	£58810 17 7
1843 .....	57372 9 7	1843 .....	65701 9 7
Decrease .....	£ 447 4 3	Decrease .....	£ 309 8 0
<b>LEGACIES.</b>		<b>MONEY GRANTS VOTED.</b>	
1842 .....	£7442 8 0	1842 .....	£8040 0 0
1843 .....	2074 0 0	1843 .....	3770 0 0
Decrease .....	£5368 8 0	Decrease .....	£4270 0 0
<b>CIRCULATION OF BOOKS AND TRACTS.</b>			
1842 .....	4,285,922		
1843 .....	4,048,051		
Decrease .....	237,871		

Of the Books circulated, 122,323 were Bibles; 89,064 were Testaments; and 313,196 Prayer-Books.

CHRISTIAN INSTRUCTION SOCIETY.  
SEVENTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 3, at vii p.m.; at the Weigh-House Chapel; by Rev. Joseph Sortain; from Matt. xi. 5: Col. 19. 5s. 9d.

Meeting.

Tuesday, May 2, at vi p.m.; at Finsbury Chapel; Thomas Challis, Esq. in the Chair: Col. 48l. 13s. 6d.

Movers and Seconders.

Rev. J. Burnett; and Rev. J. Leifchild, D.D. — Rev. F. A. Cox, LL.D. D.D.; and Rev. George Smith — Rev. J. Campbell, D.D.; and Rev. Thomas Smith, of Sheffield.

Resolutions.

—That the details now reported of the operations and usefulness of this Society ought to call forth from this Meeting, and from all its friends, expressions of devout gratitude to the gracious Author and Giver of all good for His continued sanction and blessing, under which so many and so important benefits have been conferred through the instrumentality of its Agents; and to excite also to fervent and persevering prayer that the spirit of wisdom, piety, and

May, 1843.

zeal may be largely bestowed on them all, to render their exertions yet more abundantly successful.

—That this Meeting is deeply impressed with the importance, appropriateness, and duty of personal and voluntary effort for the promotion of Christian Instruction; and desires, therefore, to encourage the Visitors of this Society in a continued regard to those divine principles, under the influence of which they have been led to engage in their present work of faith and labour of love; and to a zealous continuance in their self-denying, unsectarian, and truly Christian engagements, feeling assured that such gratuitous and voluntary Agencies are those which best accord with the principles of the New Testament and are sanctioned by the example of Apostolic Churches.

State of the Funds.

Receipts, 1112l. 7s. 8d. — Payments, 1152l. 6s. 7d.

Summary.

Associations, 108: Visitors, 2411: Missionaries, 14: Stations for Prayer/Meetings, 123: Families under Visitation, 59,946.

BRITISH AND FOREIGN BIBLE SOCIETY.  
THIRTY-NINTH ANNIVERSARY.

Meeting.

Wednesday, May 3, at xi; in Exeter Hall; Lord Bexley, President, in the Chair.

Movers and Seconders.

Bishop of Winchester; and Lord Morpeth: supported by Rev. Dr. Sack, of Bonn — Very Rev. the Dean of Salisbury; and Rev. Arthur Tidman: supported by Rev. Peter Jacobs, a Native Missionary among the Chippewa Indians—Rev. Francis Close; and Rev. Dr. Hannah—Rev. A. W. Hanson; and Mr. Milsom—Earl of Chichester; and Rev. Dr. Steinkopf.

Resolution.

—That, while in the fearful destitution of the Scriptures which still prevails both at home and abroad and in the combined and powerful opposition to their circulation in some parts, this Meeting sees much to deplore, it yet recognises abundant cause for thanksgiving to God, and motives for increasing energy in the Society's labours, as arising out of the eager desire manifested to possess the Sacred Volume—the continued and still extending facilities enjoyed for circulating the Scriptures—in the very numerous testimonies which have been adduced, shewing the benefits of the perusal of the Bible—and in the wonderful events which have occurred both in India and China since the Society last assembled, whereby so many

obstacles to the spread of Divine Truth have been removed.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Annual Subscriptions	.....	1899	8	6
Donations	.....	3683	3	6
Legacies	.....	4155	11	7
Collections	.....	153	5	6
Dividends	.....	912	3	7
Auxiliary Societies	.....	29017	14	4
		<u>39821</u>	<u>7</u>	<u>0</u>
Bibles, Tests., Reports, Abstracts, and Monthly Extracts	.....	52287	12	3
Drawback on Paper and Books	..	367	3	5
Total	....	<u>£ 92,476</u>	<u>2</u>	<u>8</u>

Payments of the Year.

Printing the Scriptures in the Languages of Great Britain and Ireland	.....	44856	18	1
Other European Languages	..	20996	5	7
Languages of Asia, Africa, and America	.....	3537	3	10
Grants of Money and Printing Paper	.....	3281	0	1
Stipends and Expenses of Nine Agents in Foreign Parts	.....	2780	15	3
Printing Reports, Abstracts, Monthly Extracts, &c.	.....	2508	1	8
Travelling Expenses	.....	1315	2	0
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals	....	7689	4	0
Total	....	<u>£ 86,964</u>	<u>10</u>	<u>6</u>

TRINITARIAN BIBLE SOCIETY.

TWELFTH ANNIVERSARY.

*Sermon.*

*Thursday, April 27,* at vii P.M.; at Trinity Chapel, Conduit Street; by Rev. John Vaughan, of Brixton: no Collection.

*Meeting.*

*Wednesday, May 3,* at xi; at Hanover-Square Rooms; Gen. Marshall in the Chair: Col. 10l. 15s.

*Movers and Seconders.*

Rev. W. K. Tatam; and Capt. V. Harcourt—Rev. C. Day; and Rev. John Cumming—Rev. T. T. Leete; and J. J. Cummins, Esq.

*Resolution.*

—That the attempts which are made, in various ways and by different classes of persons, in the present day, to set aside the written Word of God as the only infallible rule of faith and practice, make it peculiarly important to promote the circulation of the Holy Scriptures far and wide, both at home and abroad, and to maintain those Scriptural principles upon which the Trinitarian Bible Society is placed, and for which it has so earnestly contended.

*State of the Funds.*

Receipts, 2337l. 4s. 6d.; of which 704l. 18s. 4d. has been received for Bibles and Testaments—Payments, 2242l. 6s. 11d.

*Circular.*

Under a deep conviction of the necessity of supplying the Continent of Europe with faithful versions of God's Holy Word at this important crisis, and in humble dependence upon the Divine Aid and Blessing, the Trinitarian Bible Society has entered upon this field of labour, and is now engaged in printing the Portuguese Scriptures, for which they find a very encouraging demand.

The events which are taking place in Spain seem to call loudly for Christian Exertion on behalf of that country also; and they are prepared to undertake the Spanish Bible, whenever the Lord shall be pleased to enable them.

COLONIAL CHURCH SOCIETY.

SEVENTH ANNIVERSARY.

*Sermon.*

*Tuesday, May 2,* at vii P.M.; at St. Dunstan's, Fleet Street; by Hon. and Rev. H. M. Villiers; from Rom. i. 16: Col. 9l. 3s. 3d.

*Meeting.*

*Wednesday, May 3,* at vi½ P.M. in Exeter Hall; Capt. Sir Edward Parry in the Chair: Col. 69l. 7s. 1d.

*Movers and Seconders.*

Rev. C. J. Yorke; and Rev. Hugh Stowell—Rev. Edward Bickersteth; and Hon. and Rev. B. W. Noel—Rev. Francis Close; and Rev. W. Carus Wilson—Rev. A. W. Hanson; and Rev. W. Chave.

*Resolutions.*

—That the destitution of Ministers, Catechists, and Schoolmasters of the Church of England, in the British Colonies, demands the liveliest sympathy and the most prompt assistance on the part of the Mother Country; and that the Colonial Church Society presents a suitable channel for supplying the aid which is so much wanted.

—That reviewing the Society's proceedings in foreign lands, and the openings for usefulness presented to it in this division of its labours, there is every reason for gratitude to God as it respects the past, and every encouragement to exertion as it regards the future.

*State of the Funds.*

Receipts, 3149l.; including 189l. 14s. 3d. raised in the Colonies—Expenditure, 3009l. 11s. 6d., besides amounts raised and appropriated in the Colonies.

LONDON CITY MISSION.  
Meeting.

Thursday, May 4, at xi; in Exeter Hall; J. P. Plumptre, Esq. M.P. in the Chair: Col. 118*l.* 16*s.* 11½*d.*

*Movers and Secondors.*

Rev. Edward Bickersteth; and Rev. Robert Young—Rev. W. Carus Wilson; and Wm. Evans, Esq. M.P.: supported by Rev. Thomas Mortimer—Hon. and Rev. Bapt. W. Noel; and Rev. Dr. Morrison—Rev. David Drummond; and Rev. John Cumming—Rev. John Garwood; and Rev. Robert Ainslie.

*Resolutions.*

—That this Meeting rejoices in the great principle of the Catholic Union of Christians on which this Mission is based; and renders thanksgiving to Almighty God, that, through His grace, it has been practically and harmoniously illustrated in various forms of Christian benevolence and labour, for the spiritual benefit of thousands of families in London during the past year; and would humbly pray that the Holy Spirit may be given more largely to Ministers of the Gospel, and to Christians generally, that they may be powerfully moved to consider and compassionate the wretched condition of hundreds of thousands of persons in the metropolis, and seek to bless them with the knowledge of the Gospel of our Lord and Saviour Jesus Christ.

—That in the event of any of the Missionaries belonging to the London City Mission becoming disabled for their work by old age, or by paralysis, blindness, or any such painful cause, the Committee be authorised to allow them such a grant annually from the funds of the Mission as they may, in their judgment, deem to be prudent and just: and in order that the resources of the Mission may be as little intrenched upon as possible, a separate fund be now established for the relief of Disabled Missionaries, the subscriptions and donations to which, with their proceeds, to be invested in the names of four Trustees, and to be administered under the direction of the Committee.

*State of the Funds.*

Receipts of the year, 6775*l.* 7*s.* 11*d.*—  
Payments, 6092*l.* 12*s.* 9*d.*

PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTY-FIRST ANNIVERSARY.

*Sermon.*

Thursday, May 4, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. J. H. Stewart; from Heb. xii. 18—24.

*Meeting.*

Thursday, May 4, at xii; at Hanover-Square Rooms; Lord Bexley, President,

in the Chair: Col. at Sermon and Meeting, 46*l.* 14*s.* 2*d.*

*Movers and Secondors.*

Rev. Dr. Ellerton; and Rev. Dr. Marsh—Marquis Cholmondeley; and Capt. Cole, R.N.—Rev. T. W. Mellor; and Admiral Hawker—Rev. James Hearn; and Capt. Vernon Harcourt, R.N.—John Stow, Esq.; and Rev. Dr. Di Menna.

*Resolutions.*

—That the Report now read be received adopted, and printed, together with the alterations suggested by the Committee in the First and Second Laws of the Society; and that this Meeting recommends that a considerable effort be made to increase the Society's Annual Income, for the accomplishment of its designs.

—That this Meeting has heard with satisfaction the detail of the Society's labours among Seamen and Boatmen; and of its usefulness in villages and parishes, through calling attention to the Homilies of our Church, by means of Lectures, and by domiciliary visits to the Poor; and considers that a Society, whose object is so comprehensive, is well deserving of support.

—That this Meeting views with feelings of deep interest the present opening made for the diffusion of Religious Truth in the vast empire of China; and expresses its hope, that, through the Divine Blessing, the Book of Common Prayer, translated for, and circulated by, the Prayer-Book and Homily Society, may prove a powerful means of instructing those into whose minds the light of Truth may find entrance in the best mode of offering up a spiritual and intelligent worship.

—That the care with which this Society has watched the accuracy of the Prayer Book deserves the approbation of this Meeting.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions . . . . .	436	11	6
Donations: General Fund . . . . .	105	12	0
To liquidate the Society's Debt . . . . .	94	4	9
Association Contributions . . . . .	641	13	3
Collections . . . . .	40	2	0
Legacies . . . . .	434	2	6
For Seamen, and Foreign Objects . . . . .	35	1	0
For Irish . . . . .	11	15	0
For Printing Homilies in Hebrew . . . . .	5	0	0
For Re-printing Prayer-Book in Chinese . . . . .	48	5	0
For Works set forth by Authority . . . . .	22	11	0
	1874	18	0
Sale of Books in London . . . . .	380	5	6
by Associations . . . . .	335	16	0
Total . . . . .	£2590	19	6

*Payments of the Year.*

Prayer-Books, Homilies, Services, . . . . .	1325	14	8
Reports, Circulars, Stationery . . . . .	250	13	2

Travelling and Association Expenses,	233	17	0
Salaries and Poundage . . . . .	464	1	5
On Account of Seamen and Foreign Objects . . . . .	38	10	6
Advertisements, Meetings, Rent, Shipping, and Sundries . . . . .	220	12	6
Balance paid to Treasurer, due 1842,	136	1	11
<b>Total . . . . .</b>	<b>£2669</b>	<b>11</b>	<b>2</b>

The Society is under engagements to various Tradesmen to the amount of 1567*l.* 14*s.* 7*d.*

SUNDAY-SCHOOL UNION.  
FORTIETH ANNIVERSARY.

*Meeting.*

*Thursday, May 4,* at vi P.M.; in Exeter Hall; Lord Morpeth in the Chair: Col. 78*l.* 1*l.* 4*d.*

*Movers and Seconders.*

Rev. J. N. Richardson; and Rev. J. Smith—Rev. George Smith; and Rev. T. Archer—Rev. Dr. Cox; and Rev. Dr. Jenkyn—C. Hindley, Esq. M.P.; and Mr. W. H. Watson.

*Resolutions.*

—That the Teachers now present feel it to be their duty to record on this occasion their unabated attachment to the Sunday-School System, as calculated, under the Divine Blessing, to exert a most beneficial influence over the minds of the Young: they desire to acknowledge with gratitude the advantages which it has already yielded, while they confess that those advantages might have been greatly increased by a more devotional and faithful discharge of their duties; and they trust that this consideration will excite them to greater diligence in the cultivation of their own minds, and in the improvement of the Schools in which they labour.

—That this Meeting cordially approves of the measures which have been adopted by the Committee in presenting a petition to the House of Commons against the Bill for regulating the employment of children and young persons in factories, and for the education of children in factory districts; in sending copies of the Bill to the Country Unions for their examination, and in convening a Special Meeting of the Members of the Union; and that the Committee now appointed be instructed to watch the further progress of this measure, with especial reference to its influence on Sunday Schools.

*Summary of the Year.*

Donations, 166*l.* 13*s.* Free Contributions, 1474*l.* 10*s.* 7½*d.*—Sale of Publications, 8827*l.* 0*s.* 2½*d.*—Grants in aid of 17 Sunday-School Rooms amount to 254*l.*; making the total number of Grants 228,

and the amount granted 5073*l.*—Libraries have been granted to 107 Schools, at a loss to the Society of 299*l.*; making a total from the beginning of 966 Schools which have been supplied with them—Book and Money Grants, 335*l.* 18*s.* 2*d.*—In 491 Schools, within a circle of five miles from the General Post Office, there are 9346 Teachers, and 90,052 Scholars.

JEW'S SOCIETY.

THIRTY-FIFTH ANNIVERSARY.

*Sermon.*

*Thursday, May 4,* at iii P.M.; at the Episcopal Jews' Chapel; by the Bishop of London; from Rom. xi. 1: Col. 4*l.* 3*s.* 1*d.*

*Meeting.*

*Friday, May 5,* at xi; in Exeter Hall; Sir Thomas Baring, President, in the Chair: Col. 174*l.* 17*s.* 2*d.*

*Movers and Seconders.*

Lord Ashley, M.P.; and Rev. E. Bickerteth—Rev. Henry Caswall, Professor of Divinity in Kemper College, Missouri; and Rev. Hugh Stowell—Rev. J. W. Cunningham; and Rev. E. Tottenham—Rev. W. B. Freemantle; and Rev. Alex. M'Caul, D.D.—Rev. W. W. Pym, Rector of Willian, Herts; and Rev. W. Marsh, D.D.

*Resolutions.*

—That this Meeting rejoices to learn that not only does the state of the Jewish Nation, in the progress of inquiry among themselves, afford the greatest ground of encouragement for the prosecution of Missionary Labours, but that also a larger number of Jews have been baptized in several places during the past year than in any former year of the Society's labours.

—That this Meeting learns, with heartfelt thankfulness to God, that three new Missionary Stations have been occupied in the East during the past year, and Missionaries sent forth from the Hebrew College in London to enter upon their important labours therein; and they rejoice that this important Institution affords the prospect, through the blessing of God, of supplying in some measure the long-existing want of Labourers duly qualified for their work as Missionaries to the Jews.

—That this Meeting has heard with great satisfaction and thankfulness, that although obstacles have arisen, which the Committee believe to be only temporary, to the progress of building the Church in Jerusalem, the Missionary Work has been successfully prosecuted there, under the Bishop and the Missionaries; that the Hospital for Poor Sick Jews has been established, an Operative Institution opened, and also a House of Refuge for persecuted

Inquirers; and that every day's experience, as well as the express declarations of Scripture, proves that Jerusalem must be the great centre of Missionary Operation among the Jews; and that the Bishopric so providentially established is one of the most powerful means for attracting the attention of the Jews, and giving efficiency to the Missionary Labours of the Society.

*State of the Funds.*

Receipts of the Year.			
	£	s.	d.
Annual Subscriptions .....	1046	19	6
Donations and Life Subscriptions, .....	1681	19	6
Legacies .....	1341	14	3
Associations .....	19184	18	11
Hebrew O. & N. Testament Fund, .....	184	3	2
Jerusalem Mission .....	161	5	10
Foreign Missions and Schools .....	17	12	1
Rent of Houses, and Interest on Exchequer Bills .....	564	18	8
<b>Total.....</b>	<b>£24,183</b>	<b>11</b>	<b>11</b>

*Payments of the Year.*

Jewish Children and Schools .....	2042	14	10
Apprentices .....	120	1	2
Adult Jews .....	91	0	0
Home Mission .....	852	7	4
Books for Library .....	15	8	7
Hebrew College .....	1485	4	7
Foreign Missions and Schools .....	7383	12	8
Jerusalem Mission .....	2012	13	8
Bishop's Salary .....	600	0	0
Hebrew O. and N. Testaments .....	742	10	2
Episcopal Chapel .....	500	2	3
British Ladies' Gift .....	160	0	0
Reports and other Publications .....	1424	3	10
Salaries, Travelling, Rent, and Sundries .....	3385	16	8
<b>Total.....</b>	<b>£20,815</b>	<b>15</b>	<b>9</b>

*Hebrew-Church Fund.*

Receipts, 974*l.* 8*s.* 11*d.* — Payments, 3296*l.* 14*s.* 8*d.*

*Temporal-Relief Fund.*

Receipts, 230*l.* 16*s.* 8*d.* — Payments, 1272*l.* 9*s.* 6*d.*

*Disabled-Missionaries' Fund.*

Receipts, 60*l.* 3*s.* 3*d.* — Payments, 360*l.* 3*s.* 3*d.*

RELIGIOUS-TRACT SOCIETY.  
FORTY-FOURTH ANNIVERSARY.

*Meeting.*

Friday, May 5, at vi P.M.; in Exeter Hall; John Labouchere, Esq. in the Chair: Col. 40*l.* 4*s.* 6*d.*

*Movers and Seconders.*

Rev. Daniel Wilson; and Rev. John Clayton — Rev. W. Carus Wilson; and Rev. J. B. Condit, of Portland, United States: supported by Rev. A. W. Hanson — Rev. Henry Hughes; and Rev. Joseph Angus: supported by Dr. Krummacher, of Elberfeld — Rev. Thomas Mortimer; and Rev. George Smith.

*Resolutions.*

—The Meeting desires to express its confident hope that the Committee, in all the works they publish, will continue to uphold the great Protestant Doctrines of the Reformation; that at this period, when grievous errors abound, that they will thus "contend earnestly for the Faith once delivered to the Saints."

—That this Meeting has heard with much satisfaction that the Society continues to circulate its Scriptural Publications in Great Britain and Ireland, in the Colonies, and also in Heathen and other unenlightened lands; and it desires, with the Committee, sincerely to rejoice in the openings for usefulness among the millions of China, and is thankful for the liberal contributions which have been made for the preparation of Religious Works in the Chinese Language.

—That this Meeting cordially approves of the plan announced by the Society for the increased circulation of cheap books; believing that, with the Divine Blessing, they will counteract the zealous efforts made to diffuse anti-scriptural and infidel principles: and the Meeting expresses its sincere hope that this new effort will be liberally supported by the friends of the Institution.

*State of the Funds.*

Receipts of the Year.			
	£	s.	d.
Collection at the Anniversary .....	40	10	9
Annual Subscriptions .....	1944	1	9
Donations and Life Subscriptions, .....	947	10	0
Legacies .....	819	19	0
Auxiliary Societies .....	1958	1	0
Congregational Collections .....	90	15	6
Christmas Collecting Cards .....	140	9	0
Special Fund for China .....	1747	4	4
Ground Rents .....	39	7	10
Interest and Dividends .....	111	6	10
Drawback on Paper and Books .....	227	7	11
Special Fund for Cheap Books .....	7	5	6
	8073	19	5

Sale of Publications, including gratuitous issues .....	43064	14	9
<b>Total.....</b>	<b>£51,138</b>	<b>14</b>	<b>2</b>

*Payments of the Year.*

Cost of Publications .....	31110	9	6
Grants in Money .....	1022	10	6
Grants in Paper and Publications, .....	4992	1	5
Grants for Libraries and School Libraries .....	634	15	2
Purchase of 4 Houses in Chapter-House Yard, and Expenses .....	1818	0	0
Invested for Building Fund .....	4219	2	2
Salaries, Wages, and Poundage .....	2604	11	6
Rent, Taxes, and Repairs .....	1086	14	9
Special Fund for China .....	1747	4	4
Travelling Expenses .....	311	12	1
Booksellers' Provident Retreat .....	52	10	0
<b>Total.....</b>	<b>£49,599</b>	<b>11</b>	<b>5</b>

Total Issues of Publications in the Year, 16,067,176.

LORD'S-DAY OBSERVANCE SOCIETY.  
TWELFTH ANNIVERSARY.

*Meeting.*

*Monday, May 8, at xii; at Freemasons' Hall; Bishop of Winchester in the Chair: Col. 13l. 10s.*

*Movers and Seconders.*

J. P. Plumtre, Esq. M.P.; and the Dean of Salisbury—Rev. M. M. Preston; and Capt. Fishbourne—Rev. John Davies; and Capt. Saumarez.

*Resolutions.*

—That this Meeting, firmly believing in the Divine Authority and perpetual obligation of the Sabbath, has witnessed with sorrow and alarm some late attempts made to impugn its divine obligation, and to remove the foundations of the duty of keeping it holy from the express command of God, to the uncertain dictates of human authority and expediency.

—That this Meeting is persuaded that the welfare of nations is intimately connected with the due sanctification of the Lord's Day: and while it affirms it to be the incumbent duty of every individual member of society so to regulate his own conduct and exert his personal influence as may best conduce to the due observance of it, so also that it is the first duty of the Government to promote the same object; and deeply laments that no legislative measure has been adopted to put a stop to these evils. The Meeting now especially laments the increase of Sabbath desecration by the issue and payment of Money Orders at the Post Offices, in the country, on the Lord's Day.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	397	3	3
Donations.....	241	0	9
Collection at Annual Meeting.....	18	7	5
Auxiliaries.....	230	19	11
Sale of Publications.....	19	12	9
Total.....	£ 907	4	1

*Payments of the Year.*

Travelling Expenses.....	116	15	4
Printing.....	219	13	6
Stationery, Advertisements, Postage, and Carriage.....	76	14	8
Expenses of Annual Meeting.....	16	0	0
Rent and Sundries.....	65	8	5
Salaries.....	434	16	2
Total.....	£ 929	8	1

BRITISH AND FOREIGN SCHOOL SOCIETY.  
THIRTY-EIGHTH ANNIVERSARY.

*Meeting.*

*Monday, May 8, at xii; in Exeter Hall; Lord John Russell, M. P. President, in the Chair.*

*Movers and Seconders.*

Earl Fitzwilliam; and Rev. Dr. Reed—Hon. and Rev. B. W. Noel; and Dr. Alder—John Barton, Esq. of Chichester; and Rev. Samuel Green—Lord Monteaigle; and Rev. John Burnet—Col. Fox, M. P.; and Joseph Beldam, Esq.

*Resolutions.*

—That this Meeting has heard with great satisfaction of the liberal and spontaneous Donation which has been made by the Teachers of the Society toward the erection of the New Normal School; and it is now desirous of expressing, in the most emphatic terms, gratitude for their zeal, respect for their office, and cordial sympathy in their arduous and important labours.

—That this Meeting, deeply convinced that the best interests of society and the glory of God alike demand that increased attention should be paid to the Scriptural Instruction and Christian training of Girls, rejoices in the anticipated completion, at an early period, of the Normal Establishment for training Female Teachers; gratefully recognises the exertions of the Ladies' Committee in obtaining subscriptions; and trusts that, under their continued and highly-valued superintendence, this new effort will, by the Divine Blessing, greatly tend to promote the moral and intellectual improvement of the female part of the population.

*State of the Funds.*

Receipts, 6777l. 15s. 9d.—Expenditure, 6863l. 13s. 2d.

BRITISH AND FOREIGN SAILORS' SOCIETY.  
TENTH ANNIVERSARY.

*Meeting.*

*Monday, May 8, at vi P.M.; in the Hall of Commerce, Threadneedle Street; Charles Hindley, Esq. M. P. in the Chair: Col. 22l. 5s. 7d.*

*Movers and Seconders.*

Rev. George Smith; and Rev. J. P. Dobson—Rev. J. W. Richardson; and Rev. E. E. Adams—Rev. J. Burnet; and Rev. Payne, Esq.—Rev. — Morris.

*Resolution.*

—That the Sailors' Cause, viewed in whatever light or relation, presents a just claim to the enlarged support and exertions of the Christian Church.

*State of the Funds.*

Receipts, 2205l. 17s. 5d.—Payments, 2186l. 1s. 2d.—Liabilities, 994l. 8s. 7d.



## CHURCH PASTORAL-AID SOCIETY.

## EIGHTH ANNIVERSARY.

*Sermon.*

*Monday, May 8, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Rev. James Scholefield, M.A., Regius Professor of Greek in the University of Cambridge; from Matt. ix. 35—38: Col. 14l. 15s. 3d.*

*Meeting.*

*Tuesday, May 9, at xi; in Exeter Hall; Lord Ashley, M.P., President, in the Chair: Col. 94l. 15s. 6d.*

*Movers and Seconders.*

Bishop of Chester; and Rev. Edward Tottenham: supported by the Bishop of Norwich—Ven. Archdeacon Shirley; and Rev. Hugh Stowell: supported by the Bishop of Llandaff—Rev. James Scholefield; and Rev. Edward Bickersteth—Rev. J. H. Stewart; and Hon. and Rev. H. M. Villiers.

*Resolutions.*

—That this Meeting contemplates with the sincerest satisfaction the desire manifested on the part of Government to promote the moral and religious education of the Operative Classes in our manufacturing districts, and prays that the measures adopted for carrying into effect that important object may be such as to redound to the Divine glory, and to further the best interests of our National Church.

—That this Meeting has heard, with the deepest regret, of the depression which still attends the funds of the Society, by which it has been prevented from giving assistance to many urgent cases of application for aid which have been pressed upon its attention; and calls, therefore, upon all who have at heart the increase of true Religion, and the general well-being of the country, to come forward with increased liberality toward the support of the Society, and thus free it from difficulties by which it is encompassed.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Subscriptions and Donations	.....	5406	18	5
Collections	.....	673	10	2
Legacies	.....	511	8	9
Auxiliaries	.....	10736	4	3
Railway Fund	.....	30	2	6
Interest	.....	204	15	10
<b>Total</b>	<b>....</b>	<b>£17,562</b>	<b>19</b>	<b>11</b>

*Payments of the Year.*

Grants for Curates	.....	15541	12	0
Grants for Lay-Assistants	.....	1770	17	8
Purchase of Chapels, Fittings, &c.	.....	50	0	0
Publications, Printing, &c.	.....	731	8	9
Salaries, Wages, and Poundage	.....	1290	5	0
Travelling Expenses	.....	303	12	4
Postage, and Carriage of Parcels	.....	190	12	10
Advertisements, Rent, Furniture, Stationery, and Sundries	....	330	19	3
<b>Total</b>	<b>....</b>	<b>£20,209</b>	<b>7</b>	<b>10</b>

*Summary.*

Since the formation of the Society the Committee have been enabled to make, in all, 502 Grants, of which 263 are now in existence. These Grants are to 241 Incumbents, having under their charge nearly two millions of their fellow-creatures, an eighth part of the entire population of England and Wales, or 7600 on an average to each. Of these there are 202 for Curates; 30 to augment the income of the Incumbents; and 31 for Lay-Assistants.

## NAVAL AND MILITARY BIBLE SOCIETY.

## SIXTY-THIRD ANNIVERSARY.

*Meeting.*

*Tuesday, May 9, at xii; at Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.*

*Movers and Seconders.*

Capt. Sir Edward Parry; and Rev. E. Sidney—Capt. Jenkins Jones, R.N.; and Rev. T. Hart Davies, of Nottingham—Capt. Fishbourne, R.N.; and Rev. J. Davies, of Worcester—Assaad Yacoob Kayat; and Rev. Frank Hewson, of Southall—Gen. Wardlaw; and Capt. Vernon Harcourt.

*Resolution.*

—That this Meeting records, with devout thanksgiving, the facilities afforded for the dissemination of the Holy Scriptures among the Seamen of Her Majesty's Navy, and the numerous body of Sailors employed in the Mercantile Service generally, as also for the continued steady demand from the Army for the Word of God: and they regard with special interest the distribution of 2994 copies among the Canal Boatmen during the past year. That whilst they still have to lament the inadequacy of the Society's funds to meet the enlarged claims upon its resources, they would earnestly invite to renewed exertions in this important field of Christian benevolence.

*State of the Fund.*

Receipts, 3251l. 5s.—Payments, 3220l. 16s. 10d.

*Issues of the Scriptures.*

Distribution during the year, 11,472 Bibles and Testaments; of which, 2994 were distributed in the boats on the canals; 4992 to Merchant-Seamen; 2007 to Soldiers; and 1479 to Guard-rooms, Schools, and Foreign Steam-vessels.

## LONDON MISSIONARY SOCIETY.

## FORTY-NINTH ANNIVERSARY.

*Sermons.*

*Monday, May 8, at vi½ P.M.; at St. Barnabas' Church, King Square, Goswell Street;*

by Rev. E. H. Abney, Vicar of St. Alkmund's, Derby; from Mark xl. 3—*Wednesday, May 10*, at x½; at Surrey Chapel; by Rev. Robert Vaughan, D.D.; from Daniel ix. 25—*Same day*, at vi P.M.; at the Tabernacle; by Rev. A. F. Lacroix, of Calcutta; from Matt. ix. 36.

*Morning Meeting.*

*Thursday, May 11*, at x; in Exeter Hall: Sir George Grey, M.P. in the Chair.

*Movers and Seconders.*

Charles Hindley, Esq. M.P.; and Rev. E. Bickersteth: supported by Rev. J. J. Freeman—Rev. W. M. Bunting; and Rev. James Parsons, of York—Rev. Joseph Angus; and Rev. J. B. Condit, of the United States—Rev. James Sherman; and Rev. A. F. Lacroix.

*Resolutions.*

—That this Meeting, in receiving the cheering intelligence which the Report embodies from the various scenes of the Society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian Missions ought exclusively to be ascribed. And while this Meeting would regard every instance of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit, as equally essential to the acceptance and efficiency to Missionary Labours.

—That this Meeting most cordially unites with the Directors of the London Missionary Society in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities secured by the Treaty of Peace for the introduction into that vast empire of the multiplied blessings of Christianity. It reviews the various preparatory labours of the Society on behalf of China, through a period of nearly forty years, with sincere satisfaction; and it hereby records its hearty approval of the measures adopted and contemplated by the Directors for strengthening and extending its Chinese Missions.

—That this Meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the Native Government have been deprived of independence. It reprobates—as it deploras—the forcible establishment of Popery among an unwilling but defenceless people; and it presents to the Missionaries and Churches in the Island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy.

*Evening Meeting.*

*Same Day*, at vi P.M.; at Finsbury Chapel; Frederick Smith, Esq. in the Chair.

*Movers and Seconders.*

Rev. Samuel Thodey, of Cambridge; and Rev. Edward Stallybrass—Rev. John Alexander, of Norwich; and Rev. Samuel Haywood (after an account given by Rev. J. J. Freeman of his visit to the West Indies)—Rev. Wm. Buyers, of Benares; and Rev. John Arundel—Rev. George Christie, of Finchingfield; and Rev. G. Gogerly.

*Resolutions.*

—That this Meeting congratulates the Directors of the Society on the very gratifying Report presented by the Rev. J. J. Freeman of the state and prospects of the Society's Missions in British Guiana and the island of Jamaica; from which the strongest hope may be entertained that the Mission Churches in those Colonies will, for the greater part, be shortly self-supported; and that in their future zeal and liberality, valuable assistance to the Cause of Missions may also be anticipated.

—That this Meeting cherishes powerful and most affectionate sympathy with the Christian Church of Madagascar, under the prolonged and aggravated sufferings of its persecuted Members; while it feels devoutly thankful that the Saviour, for whom they are counted worthy to suffer, has sustained them amidst fiery trials, and kept them faithful even unto death.

*State of the Funds.*

Receipts of the Year, 78,450l. 18s. 8d.  
—Payments, 85,442l. 5s.

*Collections at the Anniversary.*

	£	s.	d.
Morning Annual Meeting .....	224	4	10
Evening Meeting .....	41	13	1
<i>Sermons:</i>			
St. Barnabas .....	15	16	1
Surrey Chapel .....	120	14	6
Tabernacle .....	41	8	9
<i>Communions:</i>			
Abney Chapel .....	8	0	8
Claremont Chapel .....	20	2	9
Craven Chapel .....	19	10	0
Falcon-Square Chapel .....	15	2	2
Hanover Chapel .....	25	9	2
Sion Chapel .....	17	15	0
St. Thomas's Square .....	16	7	4
Stockwell .....	18	17	10
Surrey Chapel .....	33	5	5
Tottenham Court Road .....	17	5	8
Trevor Chapel .....	22	0	0
Total .....	£ 657	13	3

*Summary.*

The Society has 439 Stations and Out-Stations; 167 Missionaries; and 603 Assistants—Communicants, 14,835—Scholars, 45,507.

IRISH SOCIETY OF LONDON.  
(A Branch of the Irish Society of Dublin.)  
TWENTY-FIRST ANNIVERSARY.

*Sermon.*

*Thursday, April 20*, at vii P.M.; at St. John's Chapel, Bedford Row; by Rev. Francis Close: Col. 27*l*.

*Meeting.*

*Thursday, May 11*, at xi; at Hanover-Square Rooms; Earl of Galloway, President, in the Chair: Col. 70*l*.

*Movers and Secondors.*

Marquis of Downshire; and Hon. and Rev. C. Bernard, Rector of Bandon—Rev. Edward Nixon, Rector of Castle Town, Meath; and Rev. Edward Tottenham—Rev. Arthur Rowan; and Wm. Digby Seymour, Esq.

*Resolution.*

—That this Meeting approves of the mode in which the vote of the Society last year has been followed up, to enlarge the field of the Society's operations, so as to enable it to provide, in a manner peculiarly suited to the circumstances of Ireland, all that is necessary for preparing Irish Youths for their entrance into the University of Dublin, with a view to a future Ministry, through the medium of the Irish Language.

*State of the Funds.*

Receipts, 3800*l*.—Payments; 3000*l*. remitted to Ireland; 800*l*. expended in England.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

EIGHTH ANNIVERSARY.

*Sermon.*

*Thursday, May 10*, at vi½ P.M.; at Episcopal Jews' Chapel; by Hon. and Rev. H. M. Villiers.

*Meeting.*

*Friday, May 12*, at vi½ P.M.; at Crosby Hall, Bishopsgate Street, Sir George H. Rose, M.P. President, in the Chair.

*Movers and Secondors.*

Lord Claude Hamilton, M.P.; and Rev. Henry Hughes—Rev. Wm. Ayerst; and Rev. J. C. Hartmann, Missionary to the Jews in Prussian Poland—Rev. C. B. Cartwright; and Rev. Charles Day—Rev. Alex. M'Caul, D.D.; and Rev. G. Solbe, Missionary to the Jews in Smyrna—Rev. J. C. Reichardt; and C. H. Corbett, Esq.

*Resolutions.*

—That this Meeting heartily rejoice in the widely-extended interest that now pervades  
*May, 1843.*

the Church of Christ throughout the world in reference to the spiritual welfare of the Jewish People; and are particularly thankful that the Church of England has been engaged as the chief instrument in awakening that interest, and employing it for the purpose of preaching the Gospel to the children of the Prophets.

—That this Meeting recognises, in the blessing vouchsafed to the preaching of the Gospel among the Jews, a plain intimation of their duty to provide for the temporal necessities of those who sacrifice all for Christ's sake, and especially to furnish them, so far as it is possible, with the means of labouring for their own maintenance, so as to be able to glorify God, and to give to those who are in need.

*State of the Funds.*

Receipts, 1037*l*. 2*s*. 5*d*.; of which 701*l*. 7*s*. 9*d*. arises from contributions; and 335*l*. 14*s*. 8*d*. from the profit of trade, exclusive of the expenses of maintenance and clothing.

DISTRICT-VISITING SOCIETY.

FIFTEENTH ANNIVERSARY.

*Meeting.*

*Monday, May 15*, at i P.M.; in Exeter Hall; John Labouchere, Esq. in the Chair: Col. 4*l*. 14*s*. 6*d*.

*Movers and Secondors.*

J. S. Reynolds, Esq.; and Rev. — Cubit—Rev. Wm. Ayerst; and Wm. Malton, Esq.—Rev. Henry Hughes; and Edward Dalton, Esq.

*State of the Funds.*

The Receipts of two years are 405*l*. 16*s*. The Society is 255*l*. in arrears.

FOREIGN-AID SOCIETY.

*Sermon.*

*Thursday, May 11*, at iii P.M.; at the Episcopal Chapel, Gray's-Inn Road; by Rev. Edward Bickersteth; from St. John, xvii. 20, 21: Col. 12*l*. 10*s*.

*Meeting.*

*Wednesday, May 17*, at xii; in Exeter Hall; Marquis Cholmondeley in the Chair: Col. 52*l*.

*Movers and Secondors.*

Rev. H. Hughes; and Mr. Milsom, of Lyons—Rev. C. Pasteur Martin; and Mons. P. Wolf, of Geneva—Rev. R. Burgess; and F. Malley, Esq.: supported by Assaad Y. Kayat.

*Funds.*

Receipts of the year, 1735*l*. 18*s*.

GOSPEL-PROPAGATION SOCIETY.  
ONE HUNDRED AND FORTY-SECOND  
ANNIVERSARY.

*Sermon.*

*Friday, May 19, at 11½ P.M.;* the Bishop of Norwich preached the Anniversary Sermon at St. Paul's Cathedral, from 1 Cor. vi. 6: Col. 118l. 19s. 4½d.

ABORIGINES' PROTECTION SOCIETY.  
SIXTH ANNIVERSARY.

*Meeting.*

*Monday, May 22, at 1 P.M.;* at Crosby Hall, Bishopsgate Street; Wm. Aldham, Esq. M.P. in the Chair: Col. 12l. 17s. 8d.

*Movers and Seconders.*

Rev. — Burnett; and Wm. Alers Hankey, Esq.—Rev. J. J. Freeman; and Mr. Simpson — Dr. Holt Yates; and Mr. Wright.

*Resolutions.*

—That the Aboriginal Natives of the various quarters of the world, and especially of the countries colonized in modern times by our own and other European Nations, have received few benefits from the progress of civilization, and from that voluntary or enforced surrender of their lands and rights, which should have been rewarded by their reception into the great social family, and by a free participation in the privileges and institutions of their more enlightened brethren: that, on the contrary, the advancing waves of civilization appear to sweep before it the native children of earth, to whom the ignorance and timidity of the Settler has often proved more fatal than his cupidity or injustice; the disasters which so darkly marked the contact of the savage with the civilized man having most frequently originated in their common ignorance of each other.

—That the objects of this Society being—  
1. To enlighten the intended Colonist as to the manners and customs, the wants, and the just claims of the Aborigines; 2. To prepare the European Settler for safe and advantageous communication with the Australian, African, Asiatic, Oceanic, or American Indian; 3. To avert all threatened danger to the life and property of the Emigrant, by teaching him to understand the habits, and respect the rights of the Tribes upon whose soil he settles; 4. To watch over the interests of the ignorant and unprotected Native in his dealings with the acute and often selfish Whites; 5. To advocate his claims upon the British People when the swarm, from their over-thronged hives, settles on his territory; 6. To excite or create a favourable public opinion toward him; and, 7. To press that opinion upon the Government.

These being the objects of the Aborigines' Protection Society, and the attainment of these objects being limited only by its funds and personal co-operation at its disposal, it becomes the duty of the Committee to press the increase of its resources, in both these respects, on all who have at heart the safety of Emigrants, the prosperity of Colonies, and the rights of Humanity.

—That the Society is anxious to acknowledge the obligations which it owes to those inestimable Missionaries, who, while spreading the light of the Gospel, have not been ashamed to combine with that high privilege the humbler but important duty of teaching the Natives the arts of civilized life; and to entreat of the whole Missionary Body to neglect no opportunity of leading Native Tribes to the exercise of regulated industry and the useful arts, as introductory of, and auxiliary to, the right understanding and practical enforcement of the sublime precepts of Religion.

*State of the Funds.*

Receipts, 259l. 1s. 2d.—Payments, 243l. 16s.

PEACE SOCIETY.

TWENTY-SEVENTH ANNIVERSARY.

*Meeting.*

*Tuesday, May 23, at 6 P.M.;* at the Friends' Meeting-House, Houndsditch; Samuel Gurney, Esq. in the Chair: Col. 45l. 1s.

*Movers and Seconders.*

J. Scoble, Esq.; and Mr. Rigaud—J. S. Buckingham, Esq.; and J. Backhouse, Esq.—Henry Macnamara, Esq.; and Rev. J. Clarke—Rev. J. Burnet; and Rev. J. Carlile: supported by J. Tappen, Esq.—Dr. Lee; and Rev. J. Hargreaves.

*Resolutions.*

—That this Meeting, being fully convinced of the essential sinfulness of war as directly opposed to the spirit and precepts of Christianity, rejoices to know that the subject is receiving an increased degree of attention, and encourages the Committee of the Peace Society to persevere in its efforts.

—That while the termination of the wars in Afghanistan and China has afforded sincere pleasure to the friends of peace now assembled; and while they would carefully abstain from the discussion of merely political questions; they are, notwithstanding, compelled, in justice to themselves and to the cause they serve, to record their indignation and sorrow at the wanton cruelties which were added to the horrors of war, especially in the retreat of the army in Afghanistan; and to express their entire disapprobation of the votes of thanks, and other measures adopted by the Legislature

of this country to approve and applaud these transactions; and yet further, of the commencement of a new war in the territory of Scinde.

*State of the Funds.*

Receipts, 675*l.* 2*s.* 10*d.*—Payments, 659*l.* 12*s.* 1*d.* The Society is under engagements for 350*l.* Receipts, on account of the Agency Fund, 173*l.* 13*s.*—Payments, 216*l.*

**BRIT. & FOREIGN TEMPERANCE SOCIETY.**  
TWELFTH ANNIVERSARY.

*Sermon.*

Thursday, May 25, at vii P.M.; at the Poultry Chapel; by Rev. Owen Clarke; from Prov. xxiv. 11, 12: Col. 1*l.* 3*s.* 10*d.*

*Meeting.*

Friday, May 23, at vi P.M.; at the Music Hall, Store Street; Lord Teignmouth in the Chair: Col. 6*l.* 8*s.* 4*d.*

*Movers and Seconders.*

Rev. Henry Hughes; and Rev. John Weir, of Newry—Rev. Robert Monro; and Rev. Thomas Mortimer—Rev. J. Rothery; and Rev. Owen Clarke.

*Resolutions.*

—That, considering the evils arising from the existence of the large number of public-

houses and beer-shops in Great Britain, not required for the proper use of the community; and believing that the opening of any of these places on any part of the Lord's Day is highly criminal before God, and full of injury to the morals and interests of the land; this Meeting renews its attachment to the Society, and engages to support its efforts for the removal of these powerful causes of intemperance; and strongly recommends to every benevolent and Christian person its Scriptural principles and its pressing claims for additional pecuniary support.

—That this Meeting is gratified with the measures which have been taken by Her Majesty's Government and by the Honourable the East-India Company to diminish the temptations to intemperance among their naval and military forces; and also rejoices in the progress of the Society in our Colonies and on the Continent of Europe. At the same time, this Meeting deeply feels that it is alone indebted to the Divine Blessing for all the success which the Society has enjoyed.

*State of the Funds.*

Receipts, 473*l.* 18*s.* 6*d.*—Payments, 686*l.* 6*s.* 10*d.* The Society is under engagements to the amount of 252*l.* 8*s.* 3*d.*, which is included in the amount stated under the head of Payments.

**LONDON MISSIONARY SOCIETY.**

*French Aggression in Tahiti.*

THE following particulars of the shameful proceedings of the French in Tahiti have been published by the London Missionary Society:—

Since the Autumn of 1838, four French ships of war have visited Tahiti; and from the arbitrary proceedings adopted by their commanders on all, and especially on the last of these occasions, the intentions of the Government in whose name these outrages are committed are no longer doubtful. The occasion of these proceedings was briefly as follows:—

On the 21st of November 1836, a small vessel from Gambier's Island brought to Tahiti two Roman-Catholic Priests, natives of France. They did not land at the usual anchorage, but on the opposite side of the island. This proceeding being in contravention of a long-established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the Queen and Governors," the strangers were desired to leave the island; and upon their obstinate refusal, they were conveyed back to their

vessel "without the slightest injury either to their persons or property."

On the 30th of August 1838, the "Venus," 64-gun frigate, commanded by Capt. (now Admiral) A. Dupetit Thouars, arrived off Tahiti, and her Captain demanded that the Queen should apologize, and pay down 2000 dollars, as an indemnification to the Priests for the ill-treatment and losses they had sustained; and threatened, in case of refusal, that hostilities would be immediately commenced. As it was impossible for the Native Government to raise the sum demanded in the short space of twenty-four hours, in order to save the Islands from the horrors of war, two or three foreign residents advanced that amount; and the Queen wrote a Letter of apology, thus extorted at the mouth of the cannon.

In April 1839, the "Artemise," another French frigate, arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, for repair. This occupied nearly three months, and during the whole of that period the most valuable assistance was rendered by the Natives in accomplishing the work. These acts of kindness and hospitality the Commodore repaid by

obliging the Queen to abrogate the law which excluded Papists from settling on the island, under the threat of landing 500 men for the purpose of establishing a new Government. From this period the Catholic Missionaries have been free to settle on the island.

These tyrannical proceedings were followed, on the 11th of May 1842, by the visit of the French ship of war "L'Aube," a corvet of 24 guns, under the command of Capt. Dubuset. On this occasion the Queen was subjected to the humiliation of disbanding her police force, at the command of the Captain, because, in the performance of their duty, they had put the commander of a French whaler into confinement for drunkenness and riot.

The latest aggression of which we have been informed, and to which we chiefly desire to direct attention, as meriting the strongest reprobation of every just and benevolent mind, and demanding, at the same time, the most prompt and vigorous interference, is stated in the following passages of a Letter, dated Sept. 7, 1842, received only a few days since from a Correspondent at Tahiti, on whose integrity, judgment, and accuracy, we can place the utmost reliance:—

On the 1st of September 1842, the French frigate of war, 60 guns, the "Reine Blanche," Admiral A. Dupetit Thouars, arrived at Papeete, in this island. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the Queen, who was staying at Eimeo, daily expecting confinement, and also to the principal Chiefs, requesting them to come to Papeete, that the Admiral might pay his respects to them; and, in consequence, all understood that his errand was of a friendly character.

On the 8th, the principal Chiefs arrived, and dined on board with the Admiral; and, on the same day, we had the first intimation that a Meeting was to be held between the Chiefs and the French. The same evening the British Vice-Consul and the American Consul received an official document from the ship, stating that differences existed between the Tahitian and the French Governments which would probably lead to hostilities; and all British and American subjects were therefore warned to take means for securing their persons and property. Early on the following morning we learned from Mure, the chief speaker, that the "expected meeting had been anticipated by a secret one held during the night between four principal Chiefs and the French." At this Meeting a document was signed by the four Chiefs, of

which the following is a literal translation:—

To the Admiral A. Dupetit Thouars.—Because we are not able to govern in our own kingdom in the present circumstances, so as to harmonize with foreign Governments, lest our land, our kingdom, and our liberty, should become that of another, we, whose names are written below, viz. the Queen and principal Chiefs of Tahiti, write to you, to ask that the shadow of the King of the French may be thrown over us, on the following conditions—

1. That the title and the government of the Queen, and the authority also of the principal Chiefs, remain in themselves, over their people.
2. That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding upon her subjects.
3. That the lands of the Queen and all her people shall remain in their own hands; and all discussions about lands shall be among themselves: foreigners shall not interfere.
4. That every man shall follow that Religion which accords with his own desire: no one shall influence him in his thoughts toward God.
5. That the Places of Worship belonging to the English Missionaries, which are now known, shall remain unmolested; and the British Missionaries shall continue to perform the duties of their office.

6. Persons of all other persuasions shall be entitled to equal privileges.

On these conditions, if agreeable, the Queen and Chiefs solicit the protection of the King of the French. The affairs concerning Foreign Governments, and also concerning Foreign Residents on Tahiti, are to be left with the French Government, and with the Officers appointed by that Government, such as Port Regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

(Signed) RAIATA, *Speaker to the Queen.*  
 UTAMI,  
 HITOTI, } *Principal Chiefs.*  
 TATI, }

The 9th was a day of painful suspense. The Queen's consent was not yet obtained. The Admiral demanded her signature, or 10,000 dollars for injuries alleged: if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the island, and making his own conditions. All saw that the Islands were virtually taken; and of two evils, it was thought best to choose the least. The Queen signed just one hour before the firing was to commence. Proclamations are now issued, of which one clause states, "That any person, who shall, either in word or deed, prejudice the Tahitian people against the French Government, shall be

banished." A Supreme Council of three Frenchmen is appointed. Beyond them there is no appeal, but to the King of the French. Universal liberty is proclaimed to Protestant Ministers, Priests, or any others who choose to teach. Feasts have been given, and plays have been acted. The Priests are building a large brick house, and are preparing to erect a cathedral. What the result will be, God only knows! Now come the times of searching and sifting. Oh that there may be found some wheat among the chaff!

Since the arrival of the intelligence in France, the Public Journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the Society Islands, including Tahiti, to the French Crown. In these papers it is stated that the act of cession, on the part of the Queen and Chiefs of Tahiti, was purely spontaneous and unsought, and that the naval commander, Dupetit Thouars, in taking possession of the Islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection. A few words will be sufficient to expose the gross and absurd misrepresentations involved in these statements.

The nocturnal meeting, at which this compulsory and deceitful treaty was made, was held without the knowledge of the Queen, and was utterly at variance with her supreme right and authority: accordingly she manifested the utmost reluctance, and refused to sign. "But," as our informant states, "the French Admiral demanded her signature, or a fine of 10,000 dollars; and if neither signature nor money were given in twenty-four hours, he declared his intention of planting the French flag, and firing his guns; thus formally taking the Islands, and making his own conditions. All saw that the Islands were virtually taken: of two evils it was thought best to choose the least, and the Queen signed just one hour before the firing was to commence."

It will be seen that the French Commander attempts to cover his treacherous and arbitrary conduct in yielding to the request of the Chiefs that the Island should be placed under French protection, "because they were not able to govern in their own kingdom in the present circumstances, so as to harmonize with Foreign Governments," and "lest their land, their kingdom, and their liberty, should become that of another." But this language is at variance with the whole case. The Chiefs would not have visited the

French Commander, unless he had commanded their attendance; and no danger to their liberties and Government ever arose, or was even apprehended from any power but the arms of France. The fact, also, that these proceedings were conducted clandestinely, at midnight, without the knowledge of the Sovereign, and by foreigners with whose language the Natives were entirely unacquainted, must produce the conviction that the conduct of the Tahitian Chiefs was the result of terror and constraint, or of motives excited by secret and unworthy means.

It might be inferred from the articles of the agreement, that it was honourably intended to secure the civil and religious rights both of the Natives and Foreigners; but these, especially as it respects the latter, are neutralized by the last clause—"The affairs concerning Foreign Governments, and also concerning foreign residents on Tahiti, are to be left with the French Government, and with the Officers appointed by that Government."

In accordance with the insidious and dangerous power thus obtained, "a supreme Council of Three Frenchmen is appointed. Proclamations are now issued, in one of which it is declared 'that any person who shall, either in deed or word, prejudice the Tahitian people against the French Government, shall be banished:'" thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men.

#### *Special Prayer for Tahiti.*

While the Directors will promptly adopt all practicable measures to defeat the base designs of French oppressors, whose acts, in this instance, have been influenced by the Jesuit Missionaries, they most earnestly entreat the friends of the Society—of Christian Missions in general—to implore the special grace and overruling providence of God, to render these efforts effectual, and to frustrate the evil designs of wicked men.

### **Western Africa.**

#### CHURCH MISSIONARY SOCIETY.

*Liberated Africans, from Sierra Leone, in Jamaica.*

THE influence of the Gospel and its effects are felt, and powerfully felt, as those who are in the habit of reading our pages are aware, throughout

the whole population of the Colony. In illustration of this, we give an instance from the Rev. J. F. Sessing's Report of his Station—Birnam Wood, Jamaica—for the Quarter ending Michaelmas 1842.

Since I wrote my last Report, a very pleasing circumstance has taken place, which, as it throws great credit upon the labours of the Missionaries of the Church Missionary Society at Sierra Leone, I must not omit to mention.

*Their Arrival, and Motives in choosing an Employer.*

A vessel with emigrants from Sierra Leone came into Annotto Bay some months back. A neighbouring Proprietor, a friend of ours, endeavoured to obtain some of them; but, as there were so many applicants, he doubted of being successful. He had, however, an opportunity of going on board, before they landed, or had had any negotiation with others. In conversation, he asked them if they knew me, as I had been at Sierra Leone. On hearing my name, they all thronged around him, and inquired where I was, and said that they had a Letter for me. No sooner did they hear that my Chapel was situate only a few miles from this Gentleman's property, than all desired to go with him. He engaged a gang of thirty-two people, with a man named William Johnson at their head; and although, afterward, several more advantageous offers were made to them, they declined them all, saying, "We have given our word already."

*Their Visit to the Missionary.*

About eight of them soon paid us a visit, and delivered a Letter from our old friend, the Rev. J. W. Weeks: their appearance was most cheering. There was not that shyness and suspicion in their looks which is stamped, as it were, upon the face of almost every emancipated slave, as the consequence of the old system; but they smiled at us with confidence, as people do who have never seen or tasted actual slavery. We were at once translated, in the spirit, to Sierra Leone, our old happy sphere of labour; when, in conversation with them, we touched upon every object of dear remembrance. We thought we had long been forgotten by them; but they gave us sufficient proofs that we had not. They brought us presents of neatly-worked mats, and palm-oil, which is not produced in this country, and was relished by us

in a "palaver-sauce" as much as, some eight years ago, on the African Coast.

The whole gang proved to be inhabitants of Bathurst, one of the oldest Missionary Settlements in Sierra Leone. About two-thirds of them had been baptized; but none as yet admitted to the Sacrament of the Lord's Supper.

*Their general Christian Conduct.*

When first engaged, these people entered on a term of approbation for three months, and agreed, during that time, to work for 1s. 6d. per day. These three months having passed, they made a permanent agreement with their employer; whom they were unwilling to leave, having nothing of which to complain. They continue to receive 1s. 6d., the Headman 4s., and a constable under him 2s., for every day they work; with some other allowances, such as a house and ground. At first, they bought their provisions; but now they are to cultivate ground for themselves, and settle down. The character which their employer gives them is above praise. They keep to themselves, and behave in a most orderly and quiet manner. Whenever they make a joyful noise, it is in an evening, when they all sit together in the mill-house, singing hymns while they cook their supper. They are most conscientious in the performance of their duties, regularly working nine hours a-day, and refusing every farthing which is not due to them.

*Instance of Kindness and Religious Feeling in the Headman.*

I could adduce sufficient proof of this; but in order to give you an insight into their character, I will mention but two instances, which are descriptive of their confidence, kindness, justice, and the pleasing but rare fact here, that they are actuated by religious principles.

Their employer made it a rule to pay them regularly every Friday evening. One week he sent a messenger to town for money, who had not returned when the people came from the field on the Friday evening. He expressed his regret to the Headman, adding, that he could not help it. The Headman asked him how much money he would require. He replied, "About 5l. would do," and left him, never for a moment thinking that the question had any meaning at all. But how surprised was he, when, about fifteen minutes afterward, Johnson came up to the house, placed 5l. in cash upon the table, and said, "Here, Master; if



you please, you can pay the people; and when you get your money you can return it to me." This was more than his Master had experienced from any Negro. He had lived in Jamaica forty-five years, and moved in the different situations of Book-keeper, Overseer, and Proprietor; but such an act of generosity and disinterestedness he had never before witnessed. This, however, is not all. The money arrived the same day, although too late to return it; nor would the Gentleman, being a conscientious Jew, defile his hands by counting it on Saturday, his Sabbath. On Lord's Day, however, his first day of the week, early in the morning, he got the money ready, and called his Headman, saying, "Here, Johnson, is your money: I am much obliged to you for it." But what did Johnson do? He smiled, and said, "Never mind, Master: this is my Sabbath: let it be there, if you please: to-morrow I can take it." I paid them a visit on the following Monday. I saw the parcel still lying on the sideboard; and the Gentleman declared to me that he had never seen nor heard the like during his long residence in Jamaica. I replied, "This is the blessed result of a religious education; and the praise is due, next to God, to the indefatigable labours of the Church Missionaries at Sierra Leone. Here you see the effects of slavery on the one hand, and those of freedom and Religion on the other.

*Their Love for their Teachers and the Missionary Cause.*

The other instance is equally affecting, and manifests their love for their Teachers, and the value which they attach to religious instruction and the means of grace, by which they have become what they now are. Two of their number were to return to Sierra Leone, as delegates in the service of the Emigration Agents. The day before they were to leave, the whole of them, men and women, wrote Letters to their friends; and in the evening they had a Meeting among themselves, and a Collection for the Church Missionary Society at Sierra Leone: it amounted to about twenty dollars, which the two men were to take with them, and deliver to the Missionaries.

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## New Zealand.

CHURCH MISSIONARY SOCIETY.

*Popery.*

THE two following passages are

from the Journal of the Rev. A. N. Brown:—

*Value of the Scriptures—Illustration, in their use by a Native—Limited Success of the Papists.*

Nov. 9, 1841—Rotorua. Blessed be God for permitting his Word to be so widely spread and circulated among the New Zealanders! How powerful a barrier has it presented to the inroads of Antichrist! The late visit of the Roman-Catholic Bishop and his Pro-Vicar to this place appears, on the whole, to have furthered the cause of Protestantism—the cause of the Gospel; for the Natives, with greater diligence than ever, are searching the Scriptures, and comparing the dogmas of the apostate Church with the words of truth and righteousness.

Nov. 11—Rotorua. A Baptized Native, who had encountered the Roman-Catholic Bishop at Auckland, told me that the Bishop justified their making carved images from the example of the carved Cherubim and Seraphim. The plain common-sense Scriptural reply of the Native to the Bishop much struck me:—"God," he said, "COMMANDED the Cherubim and Seraphim to be made; God FORBIDS you to make carved images. God SPAKE from the Cherubim and Seraphim: did He ever speak from YOUR images?"

And in a Letter dated Tauranga, May 13, 1842, Mr. Brown writes—

You will recognise with gratitude to the Lord of the Harvest that we are not labouring in vain; our work is progressing, simply because it is the work of God and not of man.

The Roman-Catholic Priests, with a zeal worthy of a better cause, continue to preach *another Gospel*; apparently, however, with but little success. Their Baptisms are chiefly confined to the children of heathen parents; and I sometimes cherish the hope, that, in a year or two, the Papists will either quit New Zealand, or confine their instructions to the Roman-Catholic portion of the Colonists. The Priest at Tauranga has, on two occasions, forced me into discussions, which I hope were of some service, in convincing the Natives that the tenets of the Church of Rome cannot stand the simple test of the Scriptures; as those Scriptures contain little respecting the mystic Babylon, except denunciations of her idolatry and arrogance, and prophecies of her speedy and certain downfall.

## UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. J. F. Schön and Mrs. Schön, and Misses Morris and Phillips, embarked at Gravesend, on the 22d of April, for Sierra Leone, and sailed on the following day—The Rev. W. J. Deerr sailed from Calcutta on the 15th of December 1842, and landed at Liverpool on the 27th of April (p. 175)—The Rev. John S. S. Robertson and Mrs. Robertson, from Bombay, landed at Weymouth on the 29th of April (p. 175)—The Rev. T. Sandys and Mrs. Sandys arrived in London on the 8th of May (p. 175).

*London Miss. Soc.*—On the 12th of April a Public Meeting was held in Exeter Hall for the purpose of adopting measures required by the aggressions of the French on Tahiti; at which the following Resolutions were adopted:—

—That this Meeting, representing different sections of the Protestant Christian Church of Britain, has received, with feelings of the deepest sorrow and the strongest reprehension, the Intelligence of the unjust assumption of sovereignty by the French Power in the Island of Tahiti, and the establishment, by force, of the system of Popery in that island: that it regards the Treaty by which the Native Government was constrained to sacrifice its independence as the result solely of extortion and violence—means no less at variance with the character of a brave and gallant nation, than with the principles of political and social justice. And although this Meeting, confiding in the omnipotence of truth, and the sure support of its Divine Author, utterly repudiates the principle of restriction and coercion toward other systems of religious belief for the purpose of upholding exclusively the interests of Protestantism, it cannot but regard the imposition of Popery by the arms of France on the Christianized Natives of Polynesia as the grossest violation of religious liberty, and as evincing a spirit of proselytism rather than the power of Christian benevolence. That against these acts of violence and injustice this Meeting hereby records its decided and solemn protest: while it still indulges the hope that no motive will induce the Government of France to compromise its honour by confirming the aggression of its Admiral upon a defenceless people—a proceeding which could not fall greatly to weaken those feelings of sincere good-will and amity which are cherished toward France by the best classes of the English People, and to awaken throughout the Protestant World astonishment, grief, and indignation.

—That this Meeting hereby expresses its sincere sympathy with the deeply-injured Queen of Tahiti, under the cruelty, injustice, and oppression by which she has been deprived of her authority and independence: with the Missionaries of Christ, labouring in that island, under the hindrances to their success, and the danger to their liberties, which they may justly apprehend from the teachers and supporters of Popery; and with the Tahitian Churches, under the fearful trial of fidelity and steadfastness by which they are now visited.

—That this Meeting affectionately and urgently invites the Protestant Churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and Popish intrigue, and to employ all appropriate and pacific means for restoring to the Queen of Tahiti and her people the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other Evangelized Islanders of Polynesia—Also, that a Memorial, embodying the sentiments expressed in the preceding Resolutions, be presented to Her Majesty's Government; the same being first signed by the Chairman and other Members of this Assembly.

On the 18th of April, the Juvenile Missionary Meetings were held; but the Society has not yet published the particulars of them.—Rev. Edward Williams, of Hankey, South Africa, (p. 38) arrived in this country on the 10th of April. Ill state of health made it desirable for him to visit England to obtain medical advice—Rev. Samuel Haywood and Mrs. Haywood, of Berbice, reached Portsmouth on the 19th of April—Rev. J. J. Freeman, the Society's Deputation to the West Indies, landed at Southampton on the 20th of April (p. 557 of our last Volume).

*Wesleyan Miss. Soc.*—On the 10th of April the Rev. Messrs. Parsonson and Godman embarked for St. Mary's on the River Gambia.

*Baptist Miss. Soc.*—Mr. Williams, of Agra, whose impaired state of health has required a voyage to England, arrived in London on the 17th of April (p. 195)—On the 26th of April a Juvenile Missionary Meeting was held, at which a Lecture was delivered by John Sheppard, Esq. of Frome.

## CONTINENT.

*Jews' Society*—It is with great regret that we have to announce the death of the Rev. J. G. Bergfeldt, of Königsberg. He was called to his rest April 5.

## WESTERN AFRICA.

*Church Miss. Soc.*—Mr. J. C. Müller safely arrived at Freetown on the 6th of March (p. 64).

*Wesleyan Miss. Soc.*—The Rev. Messrs. Watkin and Chapman, with Mrs. Watkin, arrived in safety at Cape-Coast Castle, on the 22d of January—We much regret to state that the Rev. Samuel A. Shipman died at British Accra on the 2d of February. He had been some time indisposed, and was preparing for a voyage home for the restoration of his health. His death was sudden, but was a triumphant close of a most useful and devoted life (p. 14).

## SOUTH AFRICA.

*Wesleyan Miss. Soc.*—The Missionaries stationed among the Bechuanas have been placed in very perilous circumstances by the proceedings of the Emigrant Boors.

*United Brethren*—At Hemel-en-Aarde, on the 19th of September, died the wife of Br. John Fritsch, in the twenty-eighth year of her service in South Africa (p. 34)—On the 15th of October, at Elim in South Africa, died the married Br. H. F. Meyer, in the 54th year of his age, and the fourteenth of his Missionary service (p. 35).

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—We have received the afflictive intelligence of the decease of the Rev. John J. Müller (p. 200). He had with some difficulty reached Madras from Palamcottah, with the view of proceeding from thence to England; but a few days after his arrival the disease had made such progress, that all hope of recovery was abandoned; and on the 18th of March he died in peace.

## WEST INDIES.

*United Brethren*—On the 11th of November, at Bridgetown, Barbadoes, the married Sr. Elizabeth Ellis died, in the 51st year of her age, and the 25th of her service.

# Missionary Register.

JUNE, 1843.

## Biography.

### OBITUARIES OF MRS. WOLCOTT AND MRS. SMITH.

WIVES OF MISSIONARIES, IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS,  
LABOURING IN SYRIA.

#### MRS. WOLCOTT.

MRS. WOLCOTT was removed by death on the 26th of October 1841, after a distressing illness of three days. Of the state of her mind in the certain prospect of death, the bereaved husband, the Rev. Samuel Wolcott, remarks—

She expressed the deepest sense of personal unworthiness, renounced all self-dependence, and said that she never before had such an unspeakable sense of the awful evil of sin. She recognised these sentiments in her prayers, and frequently asked that she might be made a monument of grace, of free and sovereign grace. To be received into the lowest place in the heavenly kingdom was all that she ventured to hope for. This hope, through the merits of her merciful Saviour, she did entertain. She said that the character of Jesus had to her an appearance of ineffable loveliness—a beauty on which her soul dwelt with delight; that she felt peculiar pleasure in reflecting that He was not like man, not vindictive in His feelings, but truly pitied and loved the guilty and the miserable, and wished to save and bless them.

The morning of October 26th found her evidently sinking, and she commended her soul to Christ. Of her prayers, which were many, and expressed, as it seemed to me, in very simple and appropriate language, I have recorded but this one. Perceiving the indications of her approaching end, she observed, "This is death: I shall soon be in eternity." Then turning her face gently upward, she uttered, at such intervals as her extreme sufferings would permit, the following sentences very deliberately and distinctly:—"Lord Jesus, receive my spirit! I lay my soul at thy feet. Grant it some humble place before Thee! Lord Jesus, receive my spirit! I give Thee this soul in all its pollution: I can make it no better. It is

June, 1843.

all that I can do. Conduct me through the valley of the shadow of death. May thy rod and thy staff comfort me. Pain, and distress, and anguish—but may I soon be with Jesus!"

Although her voice failed and we thought her dying, she rallied a little; and to one of the Brethren who came in an hour after and inquired her state, she replied, "I feel this morning, when I am able to think at all, that Jesus Christ is the portion of my soul. There is none other for me." These were her last expressions while her mind was perfectly clear. It became necessary to administer strong opiates; and during the remaining four or five hours which she lingered her mental exercises were of the same general character. Just before the last final struggle, she uttered clearly the following remark: "And now may the Lord give me grace to live for Him, to say what I ought to say, and do what I ought to do!" These were her last words.

Her funeral was attended by our own circle, the English Residents, our Consul, the English Consuls, and some of the British Officers. The British Consul-General sent a kind note, apologizing for his unavoidable absence. The Burial Service of the Church of England was, at my request, read by Mr. Smith. Near the mortal remains of Mr. Fisk and of Mrs. Hebard now sleep those of my beloved wife; while her spirit, we may humbly believe, rests on the bosom of Jesus, and the pain, which drank up the fountains of her earthly being, shall afflict her no more.

The circumstances attending this trying event were most kindly ordered. It was a merciful Providence which, contrary to our original purpose, took us from our residence in the mountain, Deir el Kamer, just before the flames of civil war were raging around. Nothing could have added to the comfort of Mrs. Wolcott's

situation here; and I gratefully record that every thing which the soothing attentions and sympathies of friends could do for her relief was assiduously done.

MRS. SMITH.

While the labours of the Missionaries were generally greatly impeded by the disturbed and uncertain state of things around them, the afflictive Hand of God was laid heavily upon their little circle, in removing by death one who had just entered it, and begun to mingle her prayers and labours with theirs. Mrs. Smith was the wife of the Rev. Eli Smith. She embarked at Boston, to enter on her Missionary labours, on the 27th of April 1841, just a year and a month previous to her death. Of her last hours Dr. De Forest says—

Mrs. Smith has been called to reap the reward of her self-denial, after a residence here of only eleven months. She had been unwell for some time, but her disease assumed no unusual or formidable character until two days after the birth of her child, and two weeks before her death, on the 27th of May. The first week after the disease manifested itself in its severity, she was considerably stupified by its effects and the influence of her medicines. On Monday the 24th of May she sank so low from the effect of large internal hæmorrhage, that we supposed she would not survive the day; and at the same time her consciousness was entirely restored. Her husband then announced to her, that, as her physicians supposed, death was very near. Taken entirely by surprise, she was at first startled; but in a moment her usual and remarkable composure returned, and she manifested the same quiet calmness as when told on board ship that a powerful vessel, borne on the wings of a storm, was about to crush their little barque, and that the company had not five minutes longer to live. As the strength given her at that time, when apparently about to be cut off in full health, left her entire self-possession, and enabled her to minister to others who were less favoured; so now, when enfeebled by disease and almost fainting from loss of blood, she bore the announcement that death's hand was upon her with more composure than is generally manifested under the trifling

disappointments of ordinary life. Just at this time the Alexandria Packet brought Letters from America, and among others, one from her brothers to Mrs. Smith, giving news of their conversion unto Christ. She said she had "never received such a Letter, never, never!" and exclaimed, "Oh, how I have prayed for those brothers!" When "walking through the valley of the shadow of death" God sent her those glad tidings to sustain her faith and renew her confidence in Him. At times, during her illness, she felt some apprehension lest she might be deceived in her hopes of heaven; but afterward she expressed a sense of her Saviour's nearer presence and of comfort in the assurance of His favour. As her strength failed, she complained of the difficulty of fixing her thoughts, and requested those about her to speak of Christ, and quote His promises; and she continued this conversation during the entire day, with some intervals of sleep. After receiving some messages to her friends, Mr. Smith left her to rest; but she called him back "to say one thing more while she remembered it and had strength;"—it was, that she was not sorry that she had come to Syria, even though she came but to die. This testimony is the more valuable, because it was unasked; not a word had been said upon the subject until she voluntarily made the above declaration. On Thursday she sank still more, and her mind wandered throughout the day, and most of the night; but a short time before her death she became entirely conscious, although excessively weak. When asked if she knew us, she replied by a peculiarly expressive smile; and when asked if the Saviour was near and precious, the smile spread a heavenly radiance over her whole face, lighting it up in a manner which, in all my death-bed watchings, I had never seen equalled. Soon after this she expired.

Her funeral was attended by many English Residents and native friends. Her child, who, at her request, is to remain with us until old enough to be sent home, was then baptized, being named for the two brothers above mentioned. Her coffin was borne on the heads of Arabs, along our rude pathways, to the Mission Grave-yard, and was deposited near that of Mrs. Hebard. Here we sang, "Unveil thy bosom faithful tomb," &c. A fig-tree shades her grave, and a young cypress is growing at its foot. I

believe that I give only the eulogy of exact truth, when I say that the promise of speedy and extensive usefulness afforded by Mrs. Smith exceeded the high hopes of her acquaintances at home. Under the teaching of her husband, and of a well-educated Native Assistant, whose tears at her funeral bore witness to his attachment to her, she was fast overcoming the difficulties of this most difficult Language. Her well-ordered household, while it gave a comfortable home to her family, furnished a good and necessary model to the Natives of her own sex, who frequently came to inspect it. It was

her intention to open a school for girls in the mountain during the coming summer, and she was in the habit of assisting at the Female School at Beyrout. The poor Natives have lost much in losing her instruction and the quiet teachings of her upright example.

How much more urgently do we need your prayers now that our numbers are smaller! The work is as great and as difficult as ever, but we are feebler. Pray for us, that we be not disheartened, that we trust the hand which hath smitten us, and love the God who in love doth chasten.

### OBITUARY OF TWO NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT TINNEVELLY.

THE particulars of the hopeful deaths of two Converts, with which we present our Readers, are taken from the Report of the Satankootlam District of Tinnevelly, supplied by the Rev. John Devasagayam.

Nyanamuttoo Mukanden, a Communicant at Anugragapooram, has now entered into his much-longed-for rest, in his 85th year. His last days bore a strong testimony to the happiness with which a Christian can close his eyes on this life. Resignation, patience, cheerfulness, looking up constantly to his Saviour and his heavenly rest, enjoying the bread of life, not only from hearing the Word of God, but coming also to the Lord's Supper the second time, when I administered it on Good Friday in his village—which we did not expect when I administered it in December last—were his last days' privileges, for which he was truly thankful. It was his frequent habit to say to the Catechists and other intelligent Christians, when they visited him, "Tell me a text from the Scripture;" and thus he conversed with them upon the one thing needful. The attention which he paid to the text on Lord's Day was gratifying and exemplary. He would not go from the Church after the Service until he had repeated the text to the Catechist, and assured himself of his knowing it correctly. On the Lord's Day previous to his death, the Catechist went to him to tell him the text of his sermon; but found, to his great joy, that he was already acquainted with it from his son, who had attended the Service. The Catechist asked him, in one of his conversations, "Do you hope that you merit eternal life in heaven because

you have led so good a Christian life in this world?" He immediately answered, "Oh no! no! It is entirely by the righteousness and merit of my blessed Saviour, who gave His life for me, that I am saved, and shall live happy for ever." Two of his pious sons, one of them a Catechist, were his principal readers at his sick-bed, and read to him chiefly from the New Testament and Psalms. He would not suffer any of his children to lament his loss, without a sense of the rich mercy which they enjoyed. On one of his granddaughters approaching him with loud cries, he checked her, and said, "See what a mercy the Lord has bestowed upon me! How thankful I and you ought to be, and how joyfully I should obey the call of the Lord in my full old age; and how happy I shall be in heaven!" I know he had a proper sense of his lost state, and consequently Jesus was precious and dear to him. Many people, both Christians and Heathens, bear a good testimony that he was a real Christian. He was also very desirous to speak frequently to Heathens, Mahomedans, and Papists, and affectionately and warmly invited them to turn from the error of their ways.

Nyanamuttoo Mukanden's death took place on the 29th of May; and I preached his funeral Sermon on Lord's Day, the 12th of June, from Rev. xiv. 13. It was also very gratifying to me to see his wife resigned, cheerful, and desirous for the bread of life and for her eternal rest: she is eighty years old. I was surprised to see her coming to the Morning Prayer, on the 11th of June, without allowing herself to be prevented by her friends, who wished her to keep the custom of remaining at home for several weeks or

months, without going to public places. When I visited her in the evening, at home, although she shed tears of sorrow for her loss, she soon endeavoured to comfort herself, and to express her wish to go to that happy place whither her dear husband had gone.

I had another instance of a happy death, a few months ago, in Sarkunan, an old member of our congregation at Sebayava-pooram. Our Catechist, and many other people, bear witness that he was a real Christian. He was constantly in the church, very attentive, and was the first person ready to answer me. I visited him several times when he was sick, and found him looking to Jesus for mercy, and for strength to bear his affliction. His patience was a surprise to many visitors. Once the Catechist addressed him as fol-

lows: "You know how much our Saviour suffered: do you bear your affliction patiently?" "Yes, I do," answered Sarkunan; "and I remember also the exhortation of the Rev. P. P. Schaffter when he baptized me. He said that believers would have tribulation in this life, and ought to bear it patiently." His constant prayer was, "Jesus, save me!" The Catechist was near him in his last hours, and asked him again if he believed in the Lord Jesus. Although he was not able to answer, yet he shook his head as a sign of assent. While the Catechist and his friends were engaged in prayer near his bed he fell asleep in Jesus. The general voice of the people afterward was, that he had gone to heaven; and I feel assured that very few people who knew him doubt it.

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## Proceedings and Intelligence.

### United Kingdom.

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#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *Trials experienced by Converts from Popery.*

THE difficulties and trials of the new converts are of so painful a kind, and of so great an extent, that to convey to you who are blessed with a happy moral and social system, or have any adequate idea of them, is an exceedingly hard task; in fact, we must be almost unintelligible to you when we speak of these things in a land calling itself the land of civil and religious liberty, but knowing nothing of it, as far as the great masses of the population are concerned. I trust, however, that I shall awaken your sympathy for those who are bearing the heat and the burden of the day in that country. Mr. Norman, now the Rector of a small parish on the borders of my county, came there originally as an Agent of the Irish Society, and he now stands there in the character of a Clergyman. The living is small, but through the influence of our respected Primate on the liberality of the Ecclesiastical Commissioners, the income has been increased. He has told me things that appeared almost incredible. One fact was this: the farmers in his neighbourhood were strictly forbidden by the priests, under the severest penalties which they could threaten, to sell or supply to any of Mr.

Norman's converts from Popery that which was absolutely necessary for their subsistence—milk. After some consideration, I thought it right to call attention to this act of cruelty by the local press; and to the credit of a Roman-Catholic Gentleman in the neighbourhood, who was ashamed of the real principles of his Church, he exerted his influence against that of the priests, and obtained for those poor people the small boon of being allowed to purchase milk. A priest, who said he was sent to be a scourge to the converts, actually sang some verses of a ribald song in derision of them from the altar where he professed to celebrate a most solemn ordinance, and that in the face of his congregation on the Sabbath; and he desired his flock to go and do likewise.

There is a School in the neighbourhood of that wild district, on the system calling itself National, under the direction of a resident Gentleman, who told me that there was a large number of children receiving instruction who never before had enjoyed that advantage, and he thought it better that they should receive the education there given than none at all. We went to the School. I found 120 or 130 names on the books, but in the house and on the seats, not more than half-a-dozen. I saw the Master and the Patron in consul-

tation, and somewhat confused. I asked how it was. The Master, with great reluctance, acknowledged the cause, and pointed to a poor child, saying that he was the child of a convert, and that the priest, the instant that he detected that that child was receiving education under the united system of education, ordered every child belonging to his flock to leave the School. And this is the system which is forced upon Ireland as a National system of education, and by a Protestant Government.

In Bantry there has been an unusual number of deaths among the converts; but notwithstanding the predictions of the priests, Mr. Moriarty, the Clergyman, had reason to bless God, that in the article of death there had not been a single failure of stedfastness among his flock. But Popish persecution ceases not with the life of the persecuted. There is another time which Romanism in Ireland knows well how to make use of to terrify the superstitious and ignorant from leaving the Popish Church—I mean the time of interment. It has so happened, that, as a Magistrate, I have been compelled to call out the whole force of the yeomanry and constabulary to protect a brother Clergyman in the interment of a convert. The priests tell the people that if they die in communion with Bantry Church they shall be buried with the burial of a dog. The violence they have stirred up on these occasions had grown to such an extent, that it was found necessary to prosecute some of the parties, who are now in gaol, suffering the consequence of their conduct in interrupting Protestant Clergymen in the performance of their duties. I mention these things, because it has become very much the practice in England, of late, for any ready and bold Romanist to deny them. They are, however, matters of fact and of record. But should you not lay these things to heart? What ties can bind men together? What kind of social bonds can controul persons who are taught to act, as on principle, in this way? If the Church of Rome does not teach such things, how do you account for their existence? This is the question which we have asked. And we have said, too, that we can account for a person upon persuasion, or even upon conviction, leaving the Church of England and entering the Church of Rome; but if any such violence were practised in England toward that convert an outcry would be raised,

and the press would teem with indignant remonstrances, and the violence would be properly put down. Is it, then, because we cross the channel and enter another part of the kingdom, that the Church of Rome, which is said to be all meekness, love, and toleration, can permit, and direct, and resort to such practices in spite of the authorities of the land?

But in order to make the claims of the Society still stronger on your liberality, I will remind you that the Irish Society has 16,000 persons under instruction: 16,000 looks well on paper, and it is a considerable number; but what proportion does it bear to half a million? for that is the number estimated to be utterly out of the reach of any kind of Scriptural Instruction, except what the Irish Society gives. There are half a million Irish-speaking people in Ireland who know no other language. I wish you could see them, that you might observe the growing intelligence which the teaching and training of the Irish Society has created among them. I have seen a poor Irish peasant come from the mountains, and exhibit all the wonder at the common decencies of life which you would expect from a New Zealander. But I wish you could see him go from his hard spelling to his hard reading; and as his mind opened, on examination, to some of the truths of that book—the only classic the Irish people possess—the Bible, I have witnessed the difficulties which the system in which he was educated has produced between his reason and conviction, and his prejudices. And it is better, perhaps, that these poor people do not all at once jump to a conclusion; because when they feel a difficulty, and bring the objections with which Romanism furnishes them, their conversion is always more sure and sincere, and therefore more permanent.

The instances in which a graduate of the Irish Society has thrown up his Bible are very rare indeed: the great mass of those who read the Scriptures in their own tongue cast in their lot with the Society, and embrace the blessed truths which it teaches. This Society is now at a crisis. It must either go on, or go back. It must have the pale of its operations enlarged. You do not know in this country all the powers and influences which are brought to bear upon the isolated Protestant in Ireland. If he is an instructed man, and able to give a reason for the hope that is in him, he is a marked

man. If he is not an instructed man, then all the "old wives' fables," and all the stories that are told by the fire-side, are brought to bear on him, and he is no better than a Romanist still. This Society proposes to go further and further still. It proposes to make those congregations that are gathered out of Romanism centres from which its truths shall disseminate more widely among the wild peasantry of that land. And when the Native Ministry are fully engaged in preaching the Gospel in Irish, it is hard to say what may be the results.

There is not a year in which we make our Report to the friends of the Society which is not followed immediately by fresh persecutions: there is not a single statement of success which does not aggravate tenfold the sufferings of those over whom you rejoice. Indeed, we have sometimes felt it, for this reason, a question whether or no we should tell you what is going on. Yet, if we do not, we can hardly expect you to feel interested in the Society; and, if we do, the enemy is roused, and sets to work to endeavour to give us a tale of woe to tell next time. We therefore rely upon you to sustain and succour and aid, by every means in your power, this Society, and those it has under its care, in all the circumstances of trial and affliction which they may be called to encounter.

[Rev. A. Rowan—at Irish Soc. An.

*Benefits of distributing the Scriptures in the Irish Language.*

With reference to the increasing spread of the knowledge of the English Language, I favour preserving the instruction of the Irish in their own expressive language, to which they are so warmly attached and which is endeared to them by the recollection that it had breathed around the pillows of their infancy in the accents of a mother's tongue. My experience tells me that the stern coldness of the English Language would only increase the suspicion with which the Scriptures are viewed by the Roman Catholics. The friends of this cause have never before been in such a position as now, in reference to the success of this Society. They are, in every direction, and frequently even at the midnight hour, called on to instruct their poor Roman-Catholic Brethren, who are reading, marking, learning, and, in many instances, inwardly digesting, the

Scriptures of God. In the seven parishes around my own there are about a hundred firm converts to the faith of Jesus; and there are in the same parts thousands who not only possess, but can read the Bible, and hundreds who, I am sure, were more acquainted with the truths of Scripture, and more able to give a reason for the faith that is in them, than many a congregation in this favoured land of Christian Believers. One of these poor men, now employed in the county of Cork by the Society, had been formerly the captain of a band of Ribandmen. He has lately had an offer, if he would return to the bosom of Rome, of being made a teacher in one of the Schools of the National Board, but he resolutely refused to do so: he refused the situation, saying, he would not go to a Society where the Holy Scriptures were not taught. There is a marked change in the devotional demeanour of those who now attend the instruction given by the Irish Society; and so advanced are some of the converts in the knowledge of Scripture, and even of the points of many of the theological controversies of the day, that I can assure the Meeting they are able to combat all the learning and subtleness of their Romish Opponents. I know many Roman Catholics who come as many as eleven or twelve miles, to be present at the controversial Sermons which the neighbouring Clergy gave for the further instruction of the people, and who seldom reach their homes again until very late at night. When those Sermons were first commenced, they were preached against by the Romish Priests; but this year they have ceased, or rather, I should say, they have been silenced by the fear of the influence of the arguments used against their doctrines, and the dread of giving them greater publicity by opposing them. There is no Society which does so much good with so small an outlay; and the small sum of half-a-crown will send an Irish peasant forth, not only fully instructed himself, in his native tongue, but capable of instructing others, and of being added, perhaps, hereafter, to that silent leaven which is gradually working through the dense mass of Romish Superstition, and effecting the future regeneration of Ireland.

[Hon. and Rev. Charles Bernard—at the same.



## BRITISH AND FOREIGN BIBLE SOCIETY.

*Bible Distribution in Ireland.*

THE Society has granted 5500 Bibles and 20,500 Testaments to the Sunday-School Society for Ireland. The Secretary, in his Letter containing the application, states—

The issues of the Scriptures by our Society during the past year exceed those of the preceding by 2374 Bibles and Testaments, and 1667 Portions of Scripture. The Total Issues during the year 1842 (exclusive of upward of 36,000 Spelling-books, the Reading Lessons in which are selected from the Scriptures) amounted to 7420 Bibles; 21,729 Testaments; and 8447 Portions of Scripture. Our Society has in this way assisted upward of 1200 Schools with Books, either gratuitously or at reduced prices. On the 1st of January last there were enrolled on our lists, 2979 Schools, containing 241,129 Scholars, and 22,922 gratuitous Teachers; and it is important to remark, that from the returns forwarded to our Society, it appears that about 100,000 of the Scholars are now receiving instruction in Week-Day Schools.

I deem it unnecessary to enlarge on the efficient channel which the Society affords for circulating the Holy Scriptures, through the medium of the Sunday Schools in Ireland. I will merely insert a few Extracts from our correspondence, to shew the eagerness which our Roman-Catholic fellow-countrymen evince to read the Word of God, notwithstanding the means which, I regret to say, their Clergy so generally use to impede the progress of Scriptural Knowledge among their flocks. A Correspondent thus writes:—"Nearly one half (or about 60) of the children who attend, are Roman Catholics; but I do not find the slightest opposition, either on their part or that of their parents, to their pursuing the same system of Scriptural Education as the Protestants do: they appear quite as anxious to read and learn a portion of the Bible or Testament for each Sabbath."

Another Correspondent states:—"This School has on many former occasions received gratuitous supplies from the Sunday-School Society: it is particularly circumstanced; there are no resident Gentry living in this parish, nor any one to look to, but the Clergyman, for support or advice. There is a great Roman-Catholic population, and more than two-

thirds (or about 50) who attend on Sunday are of that persuasion."

Another thus writes—"The Sunday School is going on with great steadiness and efficiency. By its instrumentality, many copies of the Scriptures have been circulated among poor families, who otherwise would not have had an opportunity of being acquainted with the revealed will of God. The Roman-Catholic Children in the district generally attend, and pay the closest attention to their Scriptural Lessons. I have been often highly gratified at witnessing the diligence and care with which they have prepared the portions of the New Testament which were marked out for them to commit to memory."

## CHURCH MISSIONARY SOCIETY.

FROM the Forty-third Report we extract the following particulars relating to the Patronage and the State of the Finances of the Society.

*Increase of Patronage.*

During the year, the Right Rev. the Lords Bishops of Barbadoes and Guiana have accepted the office of Vice-Presidents of the Society.

Under this head the Committee have the satisfaction to report His Majesty the King of Prussia as a Member of the Church Missionary Society. His Majesty has graciously presented the Society with a Benefaction of 100*l.* and has become a Subscriber of 25*l.* per annum.

*State of the Finances.*

The signal blessing vouchsafed to the Society, with regard to its finances, has been already noticed. The Receipts of the Year from all sources are as follows:—

	£	s.	d.
General Fund . . . . .	104,177	15	7
China Fund . . . . .	5,805	0	0
Fourah-Bay Fund . . . . .	339	3	0
Capital Fund . . . . .	3,715	1	3
Disabled Missionaries &c. . . . .	1,063	10	9
	£ 115,100	10	7

The Expenditure of the Year stands as follows:—

	£	s.	d.
On the General Fund . . . . .	92,446	1	9
Account . . . . .	6,495	18	11
Liquidation of Debt . . . . .	£ 98,942	0	8

Since the accounts were closed on the 31st of March, a further payment has been made, on account of debt, of 6000*l.*

Thus, through the Divine bountifulness, the debt of the Society, which at the commencement of the year amounted to 13,500*l.*, is now reduced to 1000*l.*

In the Receipts of the Year are included 5805*l.* a legacy of the late Rev. John Natt; and a like sum of 5805*l.* (6000*l.* consols), a munificent Benefaction by one who wishes to be no otherwise known than as Ἐλαχιστότερος (*less than the least*). It is also gratifying to the Committee to report, that the Receipts of the Year include a Benefaction from the Corporation of the City of London of 500*l.*

The appropriation of the Benefaction of 6000*l.* consols is thus limited by the donor:—"I would destine and limit it to a special object; an object, nevertheless, which I have observed has already occupied the attention of several warm friends of the Society, but which has not yet been taken up, it appears, for want of the necessary means; namely, an attempt to make known the knowledge of a Saviour to that vast country, China, to which, apparently, an access is now open to us."

In pursuance of the course explained in the last Annual Report, the Committee, immediately after the Anniversary Meeting, took measures to reduce the scale of the year's expenditure to 85,000*l.* The arrangements for that purpose embraced the relinquishment of the Society's operations in Malta, Trinidad, and Jamaica, and a reduction of expenditure in some other Missions. It required, however, a considerable interval to carry out these arrangements in the distant Missions. The Printing Establishment at Malta has been entirely disposed of. In Jamaica, the Mission is now reduced to two Missionaries and one Catechist; but it was not practicable to effect the reduction of the Mission without involving an expenditure on account of it, in the past year, of nearly 6000*l.* In Trinidad, the difficulties have been still greater in effecting a reduction of the Society's establishment. The cost of this Mission, therefore, is little less than in the preceding year.

In the total of 92,446*l.*, above mentioned, is also included 1995*l.* 18*s.* 11*d.* for tradesmen's bills, forming part of the debt at the beginning of the year.

In those Missions, the operations of which the Committee decided on continuing, they have the fullest reason to believe that the ratio of expenditure assigned to them will be strictly adhered to.

On analyzing the aggregate of the gross Receipts of the past year, with a view to fix the ratio of expenditure for the ensuing year, it was requisite to deduct the following items—either as not applicable to the general Expenditure of the Society; as not to be anticipated in the next year; or, as in the case of the Contributions in the Missions, as applicable to the support of the Missions wherein they are raised, in addition to the sums allowed from home:—

Capital Fund.....	£3715
Disabled Missionaries' Fund..	1063
Rev. J. Natt's Legacy.....	5805
Benefaction (China).....	5805
Negro-Education Grant.....	1850
City-of-London Grant.....	500
Contributions in the Missions..	4756
	<u>£23,494</u>

The Committee, moreover, have not felt themselves warranted to calculate on the same amount of Benefactions as received in the last year, when Contributions were liberally made with the special view of liberating the Society from debt.

On the best view which the Committee have been able to take of the financial situation of the Society, they have judged it right to adhere to the course pursued last year, and to limit the scale of expenditure for the year, on account of the existing Missions of the Society, to 85,000*l.* The discontinuation of the Malta Establishment; the reduction of the Mission in Jamaica to its present limited extent; and the prospect of narrowing the expenditure of the Society in Trinidad, will, it is anticipated, leave at the disposal of the new Committee the means of some enlargement of operations in the existing Missions. The means thus available will, however, fall far short of what is needed to enable the Committee duly to improve the encouraging opportunities of extending the Society's operations which are placed within their reach. Indeed, the Committee feel that the circumstances of the Society are such as to demand the persevering prayers and exertions of their friends to sustain the operations to which the Society is already pledged.

It has been stated above, that the Benefaction of 6000*l.* consols is limited to China. With such a foundation laid for resuming the operations of the Society in that country, the Committee could no longer decline taking preparatory measures for that purpose. They have, there-

fore, determined on engaging the services of two Clergymen as Missionaries to China, so soon as two individuals of suitable qualifications for this difficult undertaking shall be met with. At present, the General Fund of the Society is insufficient to provide for a Mission to China, even of this limited extent. The Committee have, therefore, opened a Separate Fund for the China Mission. They do so with considerable solicitude, lest it should operate to the diminution of the General Fund, at present inadequate duly to sustain the existing Missions. They trust, therefore, that their friends, in promoting contributions to the China-Mission Fund, will use the utmost precaution not to injure the General Fund.

It will be observed, that the amount received on account of the Capital Fund during the year was 3715*l*. This, in addition to the sum reported last year, makes a total of about 5000*l*.—an amount wholly inadequate to effect the purpose for which this Fund was opened. The proceedings of the past year have afforded an additional illustration of the necessity of a Fund of this description of considerable amount. In the course of the year, the Committee were compelled to borrow to the extent of 19,000*l*., to meet the inequality between the receipts and expenditure, which constantly occurs during a considerable part of the year. This involved a charge last year for interest of upward of 700*l*. To this expenditure the Society must be constantly subjected, until a sum of money, constituting a Capital Fund, shall be placed at the disposal of the Committee equal to meet the inequality between Expenditure and Income above adverted to; and so relieve them from the necessity of borrowing money, to meet the current expenditure. The Committee, therefore, earnestly solicit contributions from their friends to this Fund.

#### *Conclusion.*

The Committee, in concluding their Report, desire to impress upon the friends of the CHURCH MISSIONARY SOCIETY the urgent need which exists for the continuance of those noble efforts by which its treasury has been replenished: and they earnestly deprecate the notion, that, because so large a sum has been raised during the last year, they may now relax in their exertions.

We need all the strength at present employed in each of our successful Missions, in order to sustain the work which  
June, 1843.

God has graciously enabled us to accomplish. European superintendence over those feeble flocks which have been gathered in Tinnevely, Krishnagur, and the villages near Calcutta, will be absolutely necessary for many years to come, to preserve them from being scattered, or from falling into such a state as will disgrace the Christian name.

Never should it be forgotten, that the venerable Schwartz and his co-adjutors left a large flock, which, through the neglect of the succeeding generation, fell into a condition little better than that of Heathenism. The blessed work we now commemorate in Tinnevely is but the revival of the work which Schwartz left behind him forty years ago.

The Bishop of Calcutta lately visited Tinnevely; and after witnessing the Mission-work of this Society, and the Society for the Propagation of the Gospel in Foreign Parts, combining both of them in one animated appeal, his Lordship exclaims, "I cannot but express my wonder at these blessed Missions. There must be twenty-four more Missionaries sent out, twelve from each Society. For now all the harvest languishes for want of reapers. . . . England has done nothing for her heathen subjects in India, comparatively speaking. Where are our pious young Clergy? Where the flower of Oxford and Cambridge? Where the enterprising spirit of our glorious Military and Naval Christians returned home from the wars, and prepared to devote themselves to the spiritual conflict with Satan in the strongholds of Idolatry in the East?"

But, not only is there a sacred necessity upon us to continue a full measure of support to the existing Missions: new and most wonderful openings have been suddenly presented to us; and dead to every Christian and generous impulse must be the heart which can contemplate them without emotion.

A highway into Central Africa, and the banks of the Upper Niger, has been pointed out, by the evident finger of God, through Sierra Leone, comparatively free from that terrific scourge which haunts the regions of the Delta and the Confluence. The Kings and Chiefs of Inland Tribes have been the foremost to invite us to send Missionaries unto them, and to receive their sons into our Seminary at Sierra Leone: thus, as it were, interchanging hostages with us, in ratification of a solemn compact that England and

Africa shall yet be united in the brotherhood of a common faith.

The eyes of Christendom are turned also with intense interest and expectation toward China. The amount of its population—more, probably, than one-half of the whole heathen world; the deep injury inflicted upon its morals and its prosperity, by British Christians, through the nefarious traffic in opium, the barrier which has hitherto encircled its empire and excluded the Gospel; the peculiar facilities afforded for the rapid propagation of Christianity, when once the breach shall have been made, by the fact that almost the whole male population is a reading population, and reading the same books, however much their spoken dialects differ—all these, and many other circumstances, justify the eager interest with which the hearts of Christians beat at the mention of China.

And if providential facilities for the accomplishment of a work form any indications of the Divine Will—which every Christian will admit that they do—then has God honoured this Society with a special call, both to penetrate into Central Africa, and also to attempt an entrance into China: for in the former case, a way has been opened for us without any expense to us: in the latter, the Lord has put it into the heart of one of His servants to devote the noble benefaction of 6000*l.* for this specific purpose.

May we not confidently trust that the same good Providence will go before us, and stir up faithful and bold and wise men to go forth as Missionaries; that the Lord will direct their course, and uphold and strengthen them in their work, and by them gather into the fold of Christ many of the illiterate idolaters of Africa, and of the deluded followers of Confucius, Laon-tza, and Buddha, in China? But if Central Africa, and China with its gigantic population, are to be attempted, let it not be by a puny effort. Operations must be carried on upon a large scale. The day is gone by, when simple Christians, after dismissing two or three Missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

The Committee call, therefore, upon their friends, to continue, yea with in-

creased ardour to renew their efforts for supplying the necessary funds; first, for maintaining and strengthening our present Missions; and secondly, for entering upon the glorious openings now before us. And knowing the strength of those motives which animate the hearts of Christians, the Committee feel assured that their friends will respond to this call. The love of Christ has not lost its constraining efficacy; but, as time rolls on, and the contemplation of the Church is more and more directed toward the consummation of all things, it surely will exercise an increasing influence over the hearts of believers. And if other motives be wanting at this hour, as handmaids to that sovereign principle, let us remember those national mercies which we have lately received, in the happy termination of the war, both in Afghanistan and China, and in the averting of a war with America. These mercies seem to call for some special acknowledgment: and what can be a more appropriate acknowledgment of them, than a special effort in the cause of the Prince of Peace?

*God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.*

#### *Mission to China.*

It will be seen from the Annual Report, of which an extract is given above, that the Committee are about to resume their operations in China. In prosecution of this design, the Committee are desirous of engaging the services of two Clergymen, of some experience, and possessing the qualifications requisite for this interesting but very peculiar and arduous undertaking.

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## Western Africa.

CHURCH MISSIONARY SOCIETY.

Sierra Leone.

RIVER DISTRICT.

*Hastings* — The Rev. J. U. Graf, whose health has been very weak, has been assisted by Mr. H. Townsend, who was appointed to the catechetical duties of this Station in an early part of the year. One object contemplated in this arrangement was, that Mr. Graf and Mr. Townsend

might together prosecute the study of the Aku Language.

*Candidates—Schools.*

Sept. 17, 1841—The class of Candidates under my instruction has given me general satisfaction. Their knowledge of Christian truth is extremely limited; but they are desirous of adding to their little stock. I have frequently visited them at their houses, and generally find that they are in the habit of praying with their families, and of asking a blessing on their food when they take their meals.

The children of the Day Schools have generally conducted themselves well. I cannot say that any of them are truly pious; but some are serious in their deportment.

The attendance at the Sunday School was very limited during the rains; but has improved of late. The attendance of the Teachers has been regular, and the help they have afforded me very considerable. There are seven classes of men, with a few Youths intermixed, reading the Scriptures, taught by men connected with our Church. Two classes of Youths, reading elementary books, are also taught by adults. The other class are taught by the Day-School Monitors. In the female part of the School I am not so well provided with adult Teachers; but I hope soon to be able to entrust classes to some promising women of the first class.

[*Mr. H. Townsend.*]

*Account of Two newly-admitted Communicants.*

On the 15th of May, Mr. Graf admitted to the Lord's Table nineteen Candidates who had been baptized in December of the preceding year. Respecting one of these Candidates, a man of about forty-five years of age, Mr. Graf remarks—

He was the chief of a wicked set of idolaters, and was in the habit of representing the Devil, by arraying himself on certain occasions in a disgusting grass apparel. He, with another similarly dressed, used to parade the streets during the Christmas holidays—a great nuisance to the orderly inhabitants, and a great temptation to our school children. He is now a converted character—is ashamed of what he boasted in before—has left all his companions in sin—and, though ignorant and dull, has learnt the Lord's Prayer, the Creed, &c., and has a very encouraging knowledge of God's Word. His intellect

has since been sensibly developed, so that now he is learning to read. The mode by which he has got on so well is this: he has a boy in our school, ten or twelve years of age, whom he brings with him to the Sunday School, that he may listen to all that is taught, and mark in the book whatever is to be learnt by heart. Then, during the week, he makes the same boy teach him what he heard on the previous Lord's Day, keeping him till late at night; and, indeed, sometimes making him rise in the night, if he cannot sleep, or is anxious to learn at once something out of the Bible or Catechism. About three months ago, when examining him for the purpose of receiving him to the Lord's Table, I found him so very stupid, that I postponed his admittance; but now I was very agreeably surprised to see the readiness with which he answered a few questions on Scripture History.

Respecting another, he observes—

She had been a Candidate for Baptism for some years; but her quarrelsome manners caused many a reproof from her Minister. Seeing some Candidates of more recent standing, but better character, promoted, while she was left behind, and being fully sensible of her disposition to quarrel with the other market-women, she resolved to sit outside the market-place, or to remain in the street by herself, selling her things quietly. How far this self-inflicted discipline has succeeded in subduing her former propensity I am unable to determine; but as far as her conduct goes, it is well known that she is much more quiet than she used to be; and she gives me every reason to believe that the grace of God is transforming her heart.

*Formation of a Christian-Relief Company.*

By the adoption of energetic measures, Mr. Graf has succeeded in prevailing upon the members of the Church and the Candidates for Baptism to give up their connection with the "Companies," the existence of which he lamented in former Reports. These clubs, though partaking something of the nature of Benefit Societies, were the means of bringing the people into contact with the worst characters, and of greatly retarding their advancement in Religion. Speaking of the result of his efforts, Mr. Graf writes—

All, with the exception of one or two, cheerfully promised to give them up, notwithstanding that they might have to suffer from their worldly friends; and thanked me for my promise to form a Relief Company from among themselves only. The spirit which they manifested after the first struggle was very pleasing. Flesh and blood at first seemed to shrink; yet feeling that to keep up the connection was inconsistent with their Christian Character, as well as contrary to the plainest injunctions of God's Word, they at last gladly submitted to the alternative of giving up what had heretofore been dear to them. In the mean time, the prince of this world, the devil, stirred up those whom he leadeth *captivè at his will*: they tried to discourage and intimidate.

I have since formed a "Hastings Church-Relief Company," under the management of a Committee of eight Communicants, to be superintended by the Minister on the spot.

*Waterloo*—Mr. W. Young, in his Report for the Quarter ending June last, thus writes of the

#### *Day School.*

Whenever I go into the School, the sight of so many children being taught to know the Living God and His Son Jesus Christ refreshes my spirit. I have to report an increase in our numbers since last March. There are at present 243 boys, and 192 girls; total, 435. The average attendance is 360: 117 are reading the Holy Scriptures. A few of the elder boys have a good knowledge of Arithmetic, the elements of Grammar and Geography, and write a fair hand.

#### *Contributions toward the New Church.*

During the building of the New Church, which is stopped until after the rainy season, now set in, the Communicants and the Candidates for Baptism freely carried 250 bushels of lime the distance of two miles, and thus saved the Society 11. 19s. 8d., besides contributing 2l. 6s. 7d. in money.

[Mr. W. Young.]

*Benguema*—Since the establishment of a School in this heathen village, the people have voluntarily sent the weekly payment of a half-penny for each of their children; and they have also built a house for the Schoolmaster.

Mr. Young thus reports, for the

#### Quarter ending September last:—

The Day School at this village continues to prosper, and to increase in numbers. There are at present 29 boys and 25 girls; total, 54: average attendance 48. A few of the children are beginning to read, and to write on slates.

The Sunday School is also prospering: it has increased in number nearly one half since June. There are now 15 men and 6 women: average attendance, 16.

#### MOUNTAIN DISTRICT.

*Gloucester and Leicester*—The condition of these Stations will be illustrated from the Journals and Reports of the Rev. J. Warburton.

#### *Visit to a Sick Communicant.*

*April 27, 1842*—This morning I was sent for to visit one of our Communicants, whom I found suffering great pain. I observed to her, "Suppose God were to call you to leave this world to-day, should you 'be afraid to die?" She replied, "No, Sir; I should be happy to leave, if it should please my Heavenly Father to call me."—I asked her what reason she had to suppose that she should go to Heaven. She replied, "Through Jesus Christ. Of myself I have nothing to boast. By His goodness and mercy He will take me to Heaven."

#### *Baptism of Twenty Adults.*

*March 27: Easter Sunday*—I to-day baptized twenty persons—seven men and thirteen women. Of these, fifteen reside in Gloucester, and five in Leicester; and two of them are so afflicted in body, that they had to be carried to and from Church. The season was solemn and interesting: several of the persons baptized were much affected: one sobbed aloud. The other members of the Church were evidently much interested in this addition to their number; and I doubt not that many a hearty prayer was offered up by them and for them. These are the first adults whom I have received into the Christian Church by Baptism; and they have been a considerable time under instruction.

#### *Admission of new Communicants.*

*May 1: Lord's Day*—I held Divine Service at Gloucester, and administered the Sacrament of the Lord's Supper to a large number of Communicants. The persons lately baptized were admitted to the ordinance for the first time. The

season was rendered peculiarly affecting by the interesting circumstance of three young women devoting themselves to the service of God, at His Table. Two are the children of Communicants, who were present; and one is an orphan, cared for by the parents of one of her companions. They were baptized in their infancy by our Missionaries; from the age of three years have been instructed in the Society's School at this Station; and, after considerable preparatory instruction and probation, during which their conduct has been consistent, they have now made a solemn and public profession of their faith in Christ, and desire to serve Him, in true holiness and righteousness, all the days of their life. May these dear young people remember that the vows of God are upon them; that the grace of God is sufficient for them in every time of need; and that *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*

*Christian-Negro Liberty.*

May 2, 1842—I held our Monthly Missionary Prayer Meeting at Gloucester; and dwelt, as usual, on the necessity of giving as well as praying; but with a faint hope of success. I was, however, agreeably surprised and encouraged by a remarkable instance of Christian liberality; for one of the Communicants came to me, after the Meeting, and presented eight shillings and eightpence, as an expression, she said, of her gratitude to God for His goodness to her, and of the interest which she felt in the good Cause. At a subsequent Missionary Meeting the same individual gave four shillings and fourpence; making, in all, thirteen shillings during the last three months. This good feeling pointed her out as a proper person to fill the office of a Collector, which she has accepted; and her collections at present amount to sixpence a week.

At the close of the Quarter ending June last, Mr. Warburton thus writes of the

*Formation of a Native-Assistants' Fund.*

In order to the formation of a Local Fund for the maintenance of Native Assistants, as recommended by the Parent Committee, I am soliciting from each Communicant and Candidate a monthly subscription, according to their ability, to commence next month. The plan will be extended to every person in the village

who is willing to contribute. Some have given very cheerfully; and I hope that a Missionary feeling will increase among us.

*Instance of respect for the late Governor.*

Aug. 22—On my way to Freetown I had a conversation with an intelligent Liberated African of Regent. I was struck with the strong manner in which he expressed his respect for the memory of our late lamented Governor, Sir John Jeremie. "The Black People," he said, "loved Sir John. Sir John was a good man." I asked him what caused the people to love Sir John. He replied, "Sir John reduced the market-fees; and he was kind to Black People when he met them in the streets."

*Repentance of a suspended Communicant.*

Sept. 19—A person whom I had suspended from the class of Communicants came to confess the sin on account of which he had been suspended, and which he at first denied. He said that he had been thinking much about his state: he had thought of his long standing in the Church; and that now he was suspended from its privileges: others were pressing onward, and he was falling back. If he were to die, what would become of him? He feared he would go to that awful place. My sermons, he said, spoke directly to him: he said to himself, That word is for me, only my name is not there. He felt so strongly on these occasions, that he could sometimes answer me, "Yes, Sir, that is true; but so many people live there." He looked before and behind, but he could find no comfort; therefore he came to open his mind to his Minister.

At the close of the Quarter ending September, Mr. Warburton gives the following additional information respecting

*Contributions to the Society.*

I have got a good many subscribers to the Society, principally of a penny a month; though one gives a shilling, another ninepence, some sixpence, and others fourpence and twopence. There is, however, a difficulty in getting many of the smaller sums regularly paid. One of the Communicants, a female, has brought me twopence a month for her husband, and fourpence a month for herself, for a whole year. I believe that some do what they can; and I also hope that they accompany their gifts with

prayer to God, for His blessing upon them, and on the cause of Missions. Our Missionary Meetings are tolerably well attended. I must also add, that several of the school children are monthly subscribers.

*Regent*—The Rev. J. W. Weeks returned to this Station in the early part of May, after his visit to England. He thus notices his resumption of the usual duties at Regent:—

*May 8, 1842*—I performed both Services at Regent for the first time since my arrival. I feel a great responsibility resting upon me to deal faithfully with my people. Many of my congregation I taught to read when children: now they are married, and have families.

*Candidates and Communicants.*

*July 4*—I commenced an examination of the Candidates for Baptism. As I examine each separately and alone, the process is slow, and will occupy several weeks, the number on the list being 212; but I find that by this plan I get a more thorough acquaintance with their views of Religion generally than by any other which I have adopted.

*July 11*—I examined ten Candidates. It is rather a singular circumstance, that, among so few, there should be members of eight different Tribes.

*Aug. 14*—I admitted four Colony-born Youths to the Lord's Table. All of them were formerly my Scholars; and it is very encouraging that they have now become members of our Church. I lent them suitable books to read; and have met them once a week, for some time past, to instruct them more fully in the doctrines of our holy Religion, and in their duty as Christians.

*Bathurst and Charlotte* — After the return of Mr. Weeks to Regent, the Rev. C. A. Gollmer was appointed to the Ministerial charge of Charlotte, to which that of Bathurst was added on the removal of the Rev. C. T. Frey to Kent, which took place on the 15th of August.

In describing his feelings on removing from Regent to Charlotte, Mr. Gollmer makes some pleasing references to the state of both Stations. He writes, in his Report for the Quarter ending June 1842—

I was soon cheered up, and could rejoice in being called to glorify God in so holy a work, especially as I was permitted to witness such clear evidence of the grace of God working in and among our Black Brethren—the sick and afflicted being patient and confiding in God—the dying only trusting in Christ our Redeemer—and others being indubitably upright: so that I sympathized with their compunction of conscience on account of sin, and their anxiety to be admitted into our Church. But just as I thus began to feel the ties which bind a Minister to his congregation, and had fixed my mind upon my Station, and arranged the affairs of my house, I was to be exercised with the painful experience of seeing those ties disconnected.

We also give some further Extracts from Mr. Gollmer's Journal.

*Congregation—Candidates.*

*July 19*—Three young persons—two females and one male—came to me to day, being desirous of admission to the Lord's Supper. I was pleased to hear the profession of simple and humble faith in Christ which they all made, particularly the young man. When I asked him, "Why did you not come before now?" He replied: "I was an apprentice; became free last year; and my master never told me that there was a class, and that I should go there." When I asked him why he wished to join now, he said, "The Scripture says, I no must wait till I better: I no can make myself better. I am sinner; and Christ came and died for sinners, to make them good." I was of course glad to increase our number of Candidates, by admitting these three persons.

*Meeting to build a Church.*

*Sept. 12*—A bell was heard this morning, as also on Saturday evening last, over all Bathurst. I inquired the cause; and was told that it was to assemble the people in the market-place, in order to ask them whether they were willing to make a collection for a new Church. Some of the principal persons at Bathurst had mentioned the subject to me previously; but I was not aware of their further proceedings. Being interested in the matter, I went to the market-place myself, where I found a great number assembled. Four of the principal inhabitants of Bathurst, having raised themselves on the butchers' table, addressed the assembly in the following manner:—"My country



people! God brought me in this land; and here I was taught the Word of God, which can do good to my soul. The White People"—Missionaries—"come here, not on account of money, but to teach good fashion. Now, my country people, we come together this morning about the Church palaver. This School-house there cannot do much longer; and then, by-and-bye, we no get a Church: we sit down with our children, and have no place for worship God. Suppose we can try for do something, we can die, and our children can worship there, and can say, Our fathers have done this. The Church Missionary Society will help we; but we must try for help them: and if we put money, the Missionaries all can put money; and so, by-and-bye, we get a Church." After the four Speakers had finished, I also mounted the butchers' table, and told them, not only that they ought to shew their faith by their works in this respect, but embraced this opportunity to speak especially to those who never come to Church, and invited them to come for their souls' sake. All the people who were assembled agreed to make a collection, which it is thought will be comparatively considerable.

The following extract from Mr. Frey's Journal furnishes another instance of the

*Affection of the People for their Teachers.*

Aug. 15, 1842—This morning I left Bathurst with Mrs. Frey and Mr. Bültmann, who had been to Freetown, and was on his return to Kent. The sight of the people and children, who were surrounding us to bid us farewell, and whose affection was already more placed upon us than I supposed, was truly affecting. Some of the senior boys and girls came forward with their slates, on which they had written their thanks for the instruction received from us. The following lines were written by a girl about thirteen years of age, and directed to Mrs. Frey:—

To my kind departing Mistress.

Bathurst, Aug. 14, 1842.

DEAR MISTRESS—I am very sorry to say that you are going now, Mam; but as you are not sent to teach only few, but to every one, we cannot help it. We are not able to stop you, Mam; but by God's assistance I shall remember you in my prayer, and I hope I shall see you once more again. But the instruction you have instructed me may take deep root in my heart; and may God bless the teaching and

increase the learning more and more: and as I am not able to thank you, Mam, may the Lord prosper your work! and I hope you will remember me in your prayer. I cannot forget you. The last thoughts of your scholar will be spent in prayer for you, Mam; and may God add His blessing, for Christ's sake!—Farewell, Mam.

Yours truly, Scholar, S. C.

As we passed over the mountains toward Hastings we were accompanied by Mr. Gollmer and by some of the school-boys, who were anxious to carry some little things for their Master, though the roads were bad and the weather rainy.

SEA DISTRICT.

Kent—The Rev. F. Bültmann continued in charge of this Station until August last, when he left on a visit to Europe. His place is now supplied by the Rev. C. T. Frey. The following extracts are from Mr. Bültmann's Journal:—

*Instance of Humility in a Communicant.*

May 1—On looking over the sponsors this morning, after Service, I observed a woman of rather doubtful character. I begged her to withdraw; and then desired the Churchwarden to ask his wife to stand instead, both he and his wife being persons of unblemished character, and members of our Church. The transfer, however, of this onerous charge was not so easily accomplished. After waiting for at least half an hour, I was on the point of proposing another individual, when my patience was more than compensated on learning the true cause of her hesitation. "Please, Massa," she said, upon taking her place among the sponsors, "I have yet so much to do with my own soul, to pray that God may help me, and forgive all my sin, and save me, how can I fit now to stand for another soul?" I need scarcely say how much this deeply-felt and reluctantly-expressed humility touched, encouraged, and humbled me. I soon succeeded in overcoming her ingenuous scruples, and with great satisfaction enrolled her name among the sponsors.

*Visit to New Tumbo and Loco Town—Information respecting the Loocs—Visit to Old Tumbo.*

May 22: *Lord's Day*—After Morning Service, I went to New Tumbo to hold Evening Service. Since February last, new locations of Liberated Africans have been made, both here and at Loco

Town. New Tumbo is seven miles, and Loco Town ten miles, east from Kent. The population of these two places is nearly equal in number, each amounting to upward of 200. The disparity between the two places, however, in point of character, is great. At New Tumbo the greatest simplicity prevails among all, from the highest to the lowest. Their Overseer is a Liberated African from the Bight of Benin, and is a man of very good sense, uncorrupted habits, genuine piety, and primitive simplicity. His wife is very much the same, though more knowing, as her nation in general appears to be. She is one of the Susoos brought hither by the late Rev. J. G. Wilhelm. They supply the place of a father and mother to the poor Liberated Africans placed under their care. Last month this village, and at the same time Loco Town, was supplied with a Schoolmaster by Government. At the request of the Overseer, however, I continue to send both Schoolmasters and two Communicants, in turn, to supply religious instruction on Lord's Days. Very few children, scarcely a dozen, are yet able to attend the Day School; but upward of sixty adults are already in the list of Sunday scholars. At Public Worship on Lord's Days we may reckon eighty in the morning, and forty in the evening.

At Loco Town, on the contrary, there are more children than adults; the number of children amounting to 122, all of them Locos. These, with their parents, escaped about two years ago from the Mahara war, and were afforded an asylum in this place: hence the name Loco Town, though since altered into Russell Town. The Locos, more generally than the Sherbros, have a plurality of wives; some of whom, however, are constantly migrating, while, for safety's sake, their children remain in the place; and hence the excess in the number of children, notwithstanding that thirty-seven Liberated African adults were, in April last, located here. This location has given such umbrage to the Locos, that, could they find a safe retreat anywhere out of this Colony, they would sooner emigrate than have their blood tainted by an alliance with people so recently rescued from bondage. The Loco People are not only averse to embrace the Christian Religion, but as reluctant to conform to the British laws. They practise idolatry, never attend Church, and, when prevented from working in the vil-

lage, on Lord's Days go into the woods. They constantly, on that account, quarrel with the Overseer, one of our Kent Communicants; who however, by some trifling presents to the Loco Headman, has prevailed on them to send many of their children, though very irregularly, to School. Twenty may be considered as the average attendance on the Day School, while the Sunday School is altogether composed of Liberated Africans, the thirty-seven above mentioned all having their names on the list.

May 24, 1842—I this morning visited Old Tumbo, a rather romantic place close to the sea, and about a mile from Upper or New Tumbo. The inhabitants of this place, not perhaps quite so numerous as at New Tumbo, are almost exclusively Sherbros. One of the oldest men, however, among them is a Liberated African, who makes most advantageous and honourable use of the respect which all Africans, and principally, I might say, the Sherbros, pay to age. The old man is not only a professed, but, I hope, a true believer. Constantly attending the Means of Grace himself, at New Tumbo, he sends his children thither for instruction, and has prevailed on a few others to do the same.

The two following Extracts are from Mr. Frey's Journal.

#### General View.

Aug. 21: Lord's Day—This morning I preached, for the first time, at this Station. The Place of Worship appeared rather strange to me, as I had never before seen a grass Church; but the whole was so nicely arranged, that I was much pleased. The people listened so attentively and quietly, that it afforded me reason to hope that many of them were sincere believers. The classes of Communicants and Candidates, as well as the Sunday School, are by no means well attended at this time, partly on account of the rains, and partly because some persons are watching their farms. The Day School is in good order, and well attended. The number of scholars is the same as last Quarter.

#### Visit to the Bananas.

Sept. 11 — After Morning Service, I went to the Bananas with Mrs. Frey. The people had just commenced Sunday School when we arrived; but hearing that we had come, they broke up the School, and made arrangements for Divine Service. I met a considerable congregation

in a small dark grass-house erected by the Government for the purpose. All seemed to be very anxious to hear something respecting their souls' salvation. After Service, two of the Communicants expressed to me their thanks for my visiting them, which can be done but a very few times during the rainy season.

The remaining Extracts from the Missionaries' Journals refer to miscellaneous subjects.

*Anniversary of the Sierra-Leone Church Missionary Association.*

March 24, 1842—I preached the Annual Sermon for the Sierra-Leone Auxiliary Church Missionary Society at the Mission Church, Freetown. The congregation, which was almost entirely composed of Africans, was large and attentive. They manifested the effects of the Gospel upon themselves, and the interest which they feel in its diffusion, by a collection of 6*l.* 19*s.* 1½*d.* The Annual Meeting was held in the evening of the same day, at St. George's Church, Freetown. It had been announced that the Governor would preside; but a Letter was received from His Excellency, expressing his regret that he should be prevented from so doing, and enclosing a benefaction of 2*l.* 2*s.* in furtherance of the object. The Rev. D. F. Morgan, the President, then took the chair; and having opened the business of the evening by singing and prayer, he and several other speakers addressed the Meeting. A collection was made, amounting to 12*l.* 5*s.* 2*d.* A small number of Europeans attended.

[*Rev. J. Warburton.*]

March 24—It was pleasing to observe that many persons of the villages felt deeply interested both in the Sermon and Meeting, some having come fourteen miles to be present. Occasions of this kind serve not only to add to the Society's funds, but also to stir up the minds of the people to make efforts to carry the Gospel to their native countries, and to feel a deeper interest in Missionary work in general.

[*Mr. H. Townsend.*]

*Desire of the Akus that Missionaries should be sent to their Native Country.*

March 26—Some influential Akus accosted me as I walked along the streets of this busy town, and said, "Sir, we have sent Letters to all the Ministers, and are going to make collections in every village, to send to the Society to beg the Gentlemen if they will be so kind as to

June, 1843.

send Missionaries to our country." I said, "I am glad to hear that, and have no doubt they will grant your request." They said—"We sorry for our country-people too much: they no have the Gospel." I told them that was a matter for prayer as well as liberality, and then God would surely open the way and incline His people's hearts toward their benighted land. Their prayers, they said, should not be wanting.

[*Mr. J. Beal.*]

April 4—A Meeting was held in the Church at Kissey; notice having been previously given, that it would be considered how a Missionary might be sent, at no distant period, to the Aku Country. The Meeting was fully attended; and as soon as the subject in contemplation was fully understood, numbers came forward to subscribe for such a blessed enterprise. Many, even of our school-boys, whose parents are Akus, put their names down, and subscribed their coppers.

*Improvement of the Native-Female Character.*

The importance of raising the character of the Native Females of the Colony, by imparting to them a higher degree of education, has often been dwelt upon by the Missionaries. The following Extracts indicate a hopeful progress toward the attainment of that end. Mr. Davies remarks of the Sunday School at Charlotte, May 1, 1842—

The first class of females read the Scriptures exceedingly well: their pronunciation was remarkably good. They are certainly in advance of the first class of males.

And Mr. Young, in his Report of Waterloo for the Quarter ending June last, observes—

A few of the elder girls feel an interest in Arithmetic, and are making good progress in it. I have determined to keep them in the School, and train them up for Schoolmistresses, until they can be placed under the immediate care of the wife of a Missionary or Catechist.

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## Mediterranean.

CHURCH MISSIONARY SOCIETY.

MALTA.

THE operations of the Society in the Island of Malta have been brought to a close. The Press has been sold,

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together with the lithographic apparatus and type-foundry.

The services of Mr. P. Brenner have been engaged by the Basle Missionary Society; and accordingly he left Malta for Switzerland in the beginning of September last. Mr. J. M. Weiss, the Superintendent of the Press, intends to remain in Malta, to carry on a Printing Establishment on his own account.

We regret to say that the health of the Rev. S. Gobat, as well as that of Mrs. Gobat, continues in a very weak state. It is probable, therefore, that they will return to their native country, Switzerland, in the hope that it may be re-established. Should it please God to restore the strength of this valuable and devoted Missionary, he will find an important sphere of usefulness in making Missionary Excursions in Egypt and other Mediterranean countries.

#### GREECE MISSION.

The Rev. J. T. Wolters left Syra, in order to enter upon his new Mission at Smyrna, in May last.

The Schools at Syra have been carried on without any interruption, under the superintendence of the Rev. F. A. Hildner and Mr. Sander-ski. The number of pupils continues large, and their progress is satisfactory. In a Letter dated Feb. 27, 1843, Mr. Hildner writes—

Our Mission, in all its parts, is in as favourable a state as can be expected: the state of Mrs. Hildner's health is the only thing which throws a gloom over our minds and labours.

The Annual Report of the Mission has not yet been received; but Mr. Hildner gives the following

#### Summary of Schools at the end of Dec. 1842.

	On the List.	Average Attendance
Boys: Hellenic School .....	40	38
Middle School .....	165	142
Infant School .....	117	92
	—322	—272
Girls: High School Seminary ..	30	30
Middle School .....	137	95
Infant School .....	96	60
	—271	—185
Total.....	593	457

We extract the following passages from Mr. Hildner's Journal:—

#### Death of Mr. Nicholas Zosimas.

April 28, 1842—Greece has to mourn over the loss of one of her great Benefactors. Nicholas Zosimas, the last surviving brother of the distinguished Greek Family of that name, has lately finished his earthly course. All the Newspapers of Athens, Syra, and other places, justly abound, on his account, in expressions of grief, gratitude, and praise. The five brothers of this family have indeed proved to be real friends to their nation, and have spent considerable sums in furtherance of the temporal and spiritual welfare of their needy native country. By their liberality, the celebrated Coray was enabled to print the Ancient Leafries and other works: to them Greece owes the reprinting of the best theological works of Theodoki, Eugenius, and others; and that the excellent Moscow edition of the Bible was distributed among the Clergy and Schools of Greece. Justly, therefore, was it ordered by Government that the Funeral Service for Nicholas Zosimas should be held in the principal Churches of Greece, and sermons preached in grateful remembrance of him. In Syra, all the Authorities of the place went in procession to the Church, in which a vast number of people of every class had already assembled to attend the Service. May other similar Benefactors arise from among the Greeks themselves, and, like these brothers, aid Greece in the supply of her existing wants!

#### Celebration of Easter by the Greeks.

May 1: Easter Day of the Greeks—Where are the watchmen on the walls of Zion? The manner in which Easter Day is still celebrated here, without a voice being raised against it, again made a very melancholy impression upon my mind. One may well be full of apprehension respecting these Christians, unless they soon commence a reasonable and spiritual Service, like their frat Christian forefathers, to the honour of Christ. Feasting and firing of guns, both closely connected with their Services, was going on the whole day: it seemed to me to be even worse than in former years. In both the Services which I held to-day, I found it exceedingly difficult to make myself heard, on account of the firing and noise round about me.

*Visit of the Ephori to the Schools—Their continued prosperity — Half-yearly Examination.*

May 13, 1842—During my Lecture in Scripture History to a section of the girls of the Middle School, the newly-elected Ephori of the Elementary Schools in Her-mopolis paid their first visit to our establishment. I shewed them through the different rooms and classes, and at the end they expressed themselves sincerely pleased.

June 30 — Our Lower and Higher Schools continue to prosper, and no hindrance or opposition from any quarter impedes our progress.

Aug. 29—The Half-yearly Public Examinations of our School Establishment were closed to-day. As they bear a great resemblance to those of former years, I refrain from going into any detail respecting them. Suffice it to say that we have had much reason to be satisfied and encouraged. They have lasted about ten days this year; and on each day, several members of the School Commission attended. The Commission generally lay the greatest importance on Ancient Greek being taught in the Hellenic Schools, and on reading in the Middle and Lower Schools. According to their desire, large portions from the Old and New Testaments were read before the parents of the children and other friends, of whom a great number attended. Each day the Examination was begun and ended with prayer, read by the Teacher or general Monitor; and at intervals hymns were sung by the children.

*Facilities for the Distribution of Books—Need of a continued supply.*

Oct. 10—To-day I gave to a young man, who intends establishing a School in one of the islands, a set of Reading-lessons, parts of the Old and New Testaments, and other Christian school-books. For rendering such assistance we have always plenty of opportunities; but there begins to be a scarcity of means.

Dec. 31 — By Letters from Malta I learn that I shall soon receive fifteen cases of Greek books from our presses; but that there is very little prospect of any new works or editions being published. Many of the books expected will be very acceptable; but that our presses will cease to supply us, is to be lamented. Greece still wants the help of Protestant Missions, and it is indeed too soon to

cease assisting them. I think we ought to hold out longer in patience. We want still several kinds of books for Schools and general reading. May means, therefore, be found further to aid Greece in her greatest necessities; and may our Lord and Master attend these means with His blessing, even to the salyation of souls!

ASIA-MINOR MISSION.

*Arrival of the Rev. J. T. Wolters at Smyrna — His study of Turkish.*

The more immediate object contemplated in the temporary resumption of this Mission by the Society was, the distribution of the Scriptures and other books, in the Turkish Language, among the Mahomedans of the Ottoman Empire. The removal of the Rev. J. T. Wolters to Smyrna, with a view to carry out this object, was mentioned at page 132 of our Number for last March. He arrived at his Station on the 11th of May 1842, and took up his residence in the Society's House at Boujah, a village near Smyrna. As the dialect of the Turkish Language which Mr. Wolters had acquired during his residence in Shusha, before he became connected with the Church Missionary Society, was the Tartar-Turkish, and differs materially from the dialect in use in Asia Minor, his chief employment, during the first two or three months, consisted in making himself better acquainted with the dialect which he is now to use. He had, however, opportunities of conversing with Mahomedans, and of distributing books; and he had some pleasing intercourse with an enlightened Greek-Christian family residing in Smyrna.

*Missionary Excursion to Constantinople.*

About the middle of September Mr. Wolters went to Constantinople, with the intention of proceeding on a Missionary excursion to Adrianople, Philippolis, and Thessalonica. From his Journal during this excursion we make the following extracts:—

Sept. 16 — Having commended myself and family to the protection of Almighty God, I left Boujah to proceed to

Constantinople. I went on board the steamer, which was crowded with passengers of every rank and description, about four o'clock. A considerable part of the deck was occupied by Turkish females and their children, while the men sat at a short distance. After sunset, the Mussulman hour of prayer arrived; but many seemed to be disinclined to fulfil this first of their religious duties. Only a small number, generally the more aged, arose and followed the example of one who acted as their leader. They spread their little carpets before them, directed their faces to the Keblah of Mecca, and began their prostrations and repetitions, the meaning of which was perhaps as unknown to them as to those who have no knowledge of the Arabic Language. Upon attentively observing a Mussulman when engaged in his prayers, one might be struck with his apparent devotion, as his whole mind seems to be absorbed in the act which he is performing; but the impression made on the Christian's mind by a praying Mussulman must, nevertheless, be a painful one. It is a mere outward exercise, learned in the same manner as a trade or business, by giving a certain degree of attention to the subject. While seeing these Turks engaged in their prayers, I was inwardly moved to pray that the time might soon come when the deluded followers of Mahomed should be brought to a saving knowledge of Him who has taught us the comprehensive prayer, *Our Father, which art in Heaven*.

At ten o'clock we arrived at the Dardanelles; and at Gallipoli at one P.M. Here we entered the Sea of Marmora, and passed the Island of Marmora before night.

Sept. 18, 1842: *Lord's Day*—Upon going on deck early this morning, I found that the steamer was already at anchor before the Turkish Metropolis. I went on shore, and found a hearty reception in the family of the Rev. W. G. Schauffler, my old friend and travelling companion on my way to Russia in the year 1832. I attended three Services to-day; first the German, then the English, and then the Armenian Service, held by the American Missionaries. Of the Armenian Language I understand only a very few expressions; but I was much pleased on seeing a considerable number of Armenians listening with great attention to the preaching of the Rev. H. G. O. Dwight, who addressed them, and prayed with them, in their own tongue.

Sept. 19 to Oct. 4—Wandering through Constantinople, in different directions, visiting the most interesting places of this populous city, and looking at its many cupolas and lofty minarets, one is constrained to think that it must be the very centre of Mahomedan power and glory; although there is, at the same time, much to be observed which clearly shews that that power, which was once the terror of nations, is now broken, and is gradually declining. Though there is still much in which the Mussulman naturally glories—which flatters his pride, and nourishes his hatred against Christians; yet there is more which proclaims loudly, to him who has an ear to hear, that the power and glory of Islam's former ages is gone; that the foundations of its empires are shaken; and that they are, as it were, dependent on the mercy of Christian nations for their very existence.

Mr. Wolters remained some days at Constantinople, during which period he obtained much valuable information respecting the object of his Mission. Not having been provided, however, with the necessary recommendations for obtaining a Turkish firmân, and finding that the month of Ramadan was at hand, in which it would be exceedingly difficult to have any intercourse with Mussulmans, he deemed it unadvisable to proceed on his intended tour at that time, and accordingly returned to Smyrna.

The following Extracts from Mr. Wolters' Journal refer to the period which intervened between his visit to Constantinople and the end of the year.

*Hopeful state of a Greek Priest, formerly in the employment of the Rev. J. A. Jetter.*

Oct. 29 — At Smyrna I met with a Greek Priest, named Eustathios, who was formerly a servant of the Rev. J. A. Jetter, at Boujah. Having long had a desire to receive Orders, he at last applied for them, and is now Pastor of a little flock in a village near Ephesus. While he was Mr. Jetter's servant, he employed all his leisure hours in private studies, preparatory, as it seems, to his final object. He is an humble and teachable man, and does not hesitate to confess that all he knows about the Gospel he owes, next to God, to the instructions of Protestant Missionaries.

Oct. 30, 1842: *Lord's Day*—I had much interesting conversation with Eustathios, and gave him a copy of the English Prayer-book in Modern Greek, which he gladly and thankfully accepted. From many of his statements, as also from his behaviour, I am led to believe that he serves the Lord Jesus Christ in simplicity of heart. He sees the spiritual darkness of his Church and nation, and is desirous of doing something, in his humble sphere, toward the diffusion of light and knowledge.

*Commencement of a German Service in Smyrna.*

Nov. 6: *Lord's Day*—There are not many Germans in Smyrna; but I thought it my duty to gather them into a little flock, and perform Divine Service for them in the German Language every *Lord's Day*. The Dutch Consul, Mr. Van Lennep, kindly allowed me the use of his Chapel. I began to-day, and had the pleasure of seeing about twelve or fourteen assembled, which cherished my hope of having by-and-bye a still larger congregation.

*Notices of a pious Greek, one of the fruits of the Rev. J. Hartley's labours.*

Nov. 12—I was requested by A. to lead the evening devotions in his family in Modern Greek. I read a portion of the Gospel, and made some practical remarks on it; after which we united in prayer. I read the Confession, and such prayers from the Liturgy as seemed to me to be suitable for the occasion. It is indeed an unspeakable blessing to assemble with even a small number of Native Christians around a family altar, and worship the Lord *in spirit and in truth*.

Nov. 19—A. gave me a short account of the manner in which the gracious providence of God led him to seek and know *the truth as it is in Jesus*. He was a Roman Catholic, and sincerely attached to the rites and dogmas of his Church. One of his friends possessed an Italian Bible, which A. did every thing in his power to purchase; but he could not obtain it. At last his friend, upon going a long journey into a distant land, gave A. the Bible as a remembrance. His joy in having obtained the long-desired book was great. It did not proceed, however, so much from an humble desire to learn and know the Truth, as from the consideration, that by the reading of the Bible he would be enabled to learn more than others. He was proud, and wished

to excel others in knowledge. He read the Bible repeatedly; and, after some time, again met the friend who had presented it to him. They came to Smyrna, at which place the Rev. J. Hartley was then staying. A.'s friend used to go out every evening, at a certain hour, to a certain place; and on being asked whither he was going, replied, "I have something to do." This so excited A.'s curiosity, that one evening he followed his friend, without being observed by him, to a certain house. His friend knocked at the door, and entered the house, A. remaining at some distance, to see his friend return; but he did not return soon. Upon another occasion, A. told him that he knew whither he went every evening. "Well," said his friend, "do you wish to go with me?" They went together to the house of the Rev. J. Hartley, who cordially welcomed the new comer, and offered him a Testament. He took it, and Mr. Hartley began to expound the Gospel. A. was thus gradually brought to an understanding of the Truth, saw and denounced the errors of his Church, and is now a faithful member of the Church of England, and, I trust, a disciple of our Lord Jesus Christ.

*An Armenian Funeral.*

Nov. 27: *Lord's Day*—Between Smyrna and Boujah I met an Armenian funeral. Several Priests, holding lighted candles in their hands, chanted the funeral dirge. The corpee was not exposed to sight, as it often is among the Greeks; but was in a coffin. The impression made on my mind while observing the rites and customs of Eastern Churches, the Roman-Catholic of course not excepted, is always a very painful one. There is much outward pomp and splendour for the eye; but for the heart there is scarcely any thing at all. That Word which is able to make men *wise unto salvation* is not taught or preached: it is only chanted in a language unknown to the mass of the people.

*Distribution of Books.*

Dec. 31—At the end of the year, it is desirable that I should give a short account of what I have been doing in the distribution of the Society's Publications, both in Turkish and Modern Greek. On my arrival here, I found a considerable number of books, which were left by the Rev. Messrs. Jetter and Fjellstedt; and to these I added some supplies from Syra

and Malta. The total number of books issued from the Depository, since my arrival at Smyrna, is 1552 copies. Of these, 1112 are Turkish, and 440 Modern Greek. Part of them have been sold; but I am unable to tell how many, not having yet received the account from the booksellers. I am thankful to the Lord for what I have been able to do in this important branch of my Missionary Labours. May His blessing rest upon it; and may many a grain of the good seed thus sown grow up and bring forth fruit to the glory of His Holy Name!

Subsequently, in a Letter dated March 14, 1843, Mr. Wolters enters more at large into an account of the openings for the sale of Turkish Books published by the Society. He writes—

According to the instructions of the Committee, it has been my endeavour, since my arrival here, to bring those Turkish Books into circulation, which, at the Society's expense, have been printed at Malta. Although I have not yet been able to enter on a Missionary journey, I feel highly encouraged by what has been done in the distribution of these books. They have not passed from my hands into those of the Turks directly; but a considerable number has been sold, which is preferable to gratuitous distribution, as it much less excites the suspicion of the Turks; and a book which is paid for, it may be expected, will be read. An account which I have lately received from Constantinople shews, that since my visit to that city there have been sold, by a Greek Bookseller, about 171 copies. More than 100 have been issued from the book-shop of the American Missionaries; and the money received for Turkish Books amounts to upward of 698 piastres. If the sale of the Society's Turkish Books be continued upon the same scale, not many copies will be left at the end of the year.

I was glad to read, in a Letter from Constantinople, the following remark:—"As some encouragement in the case of the Turks, there is, in one direction and another, a considerable demand for Turkish New Testaments." This is the case also, I am informed, in Syria. I feel indeed encouraged by these facts. They clearly shew that the Lord is preparing the way for the fulfilment of His gracious promises, in which we hope and pray the Mahomedan Nations will have a share.

*Openings for Missionary Labour among the Mahomedans.*

In a Letter dated Oct. 28, 1842, Mr. Wolters thus explains his views of the degree in which Missionary Labour may be hopefully carried on among the Mahomedans:—

It is a remarkable fact, that while Christian Missionary Societies are zealously endeavouring to spread the Gospel among the Heathen, comparatively very little is done for enlightening the Mahomedan Nations. And why is this? Because, humanly speaking, the door for entering into this wide field of labour appears still to be shut. But the important question arises, Whether it is not the duty of Christians to knock at the door, by the hand of prayer, faith, love, and hope? May not the Lord here and there open, if not a large and wide door, at least a wicket, for the entrance of one or other of His servants? or, Shall we not attempt to bring the Gospel of Peace to the deluded followers of the Prophet of Arabia? While we feel compassion and love for the souls of the poor Heathen, perishing for *lack of knowledge*, should we not also feel for the Mahomedans? Are they not likewise *without God and without hope in the world*? Does not the command of our Blessed Saviour, *Go ye into all the world and preach the Gospel to every creature*, charge us, in the most solemn manner, not entirely to exclude the Mahomedans from the sphere of our Christian benevolence, but to do for their salvation what our hands find to do?

There are some providential openings—not, it is true, for doing as much as is done in Heathen Countries at the present time; but much may be done in preparing *the way of the Lord*, and making *His paths straight*. I would particularly mention—

1. The distribution of the Holy Scriptures. Although for the present it is not to be expected that great numbers of copies could be distributed, yet if a Missionary is acquainted with the language of the people, and has formed acquaintances among them, he may find opportunities of giving the blessed Word of God into the hands of some individuals.

2. Besides the Holy Scriptures, other good and useful books may be prepared and put into circulation—books which may contain a great deal of moral and religious knowledge, and even portions



from the Sacred Scriptures. It is an encouraging fact, that the few elementary books published by the Church Missionary Society at Malta are accepted and bought by individuals. A Greek Bookseller at Constantinople desired me to send him 500 or 1000 copies of each, for sale; but, for important reasons, I find it advisable to send him smaller supplies. Many books might be mentioned, which would be of great value if they could be prepared in the Turkish Language.

3. With regard to the preaching of the Gospel, I do not hesitate to express my humble but decided opinion that every attempt to do it in a public and direct way, and with the view of making converts, would be of fatal consequence at the present time. The Mahomedans do not yet appear prepared to suffer, much less to favour, such an undertaking: but in conversations with individuals, the blessed truths of the Gospel may be communicated without hesitation. I was told by a Greek of Constantinople, who is a truly-enlightened and pious man, and a man of sound judgment and ripe experience, that in conversing with Mahomedans less danger is to be apprehended than in distributing books among them; as by this their suspicion and fanaticism are much more strongly excited, than by a simple conversation on Religion, occasioned, perhaps, by the Mussulman himself.

4. Lastly, I would refer to a point of the greatest importance—the life and example of a true Christian. The Mahomedans do not know what true Christianity is. They see the ignorance and superstition, as well as the bad conduct, of the Christians who live among them; and from the evil fruits which they perceive on the tree of nominal Christianity they are led to conclude that the very root of our Religion must be evil. It is acknowledged by many who have been long in these countries, and even by Native Christians themselves, that, generally speaking, the character of the Turks is in many instances more respectable than that of the Christians. While reading with my Turkish Master the Sermon on the Mount, he said, "Oh, what good words and precepts are these! but where are the Christians who believe and do them?" Under such circumstances, should not the example of a Christian Missionary make a good impression on the mind of a Turk?

As to the results which such comparatively insignificant efforts may produce, it

must be borne in mind, that it is our duty to sow the precious seed: we may then go on rejoicing in our *labour of love*, even if no fruit should ever appear. *He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.* May not the Lord in a very short time open a wide door for the proclamation of the Gospel among the Turks, Persians, and Arabians? Is not the political power of these nations declining from day to day? Do they not feel the superiority of Christian Nations in a strong degree? Yes, they cannot withstand. The tide of European civilization and manners is rushing in upon them, and they are gradually swallowed up. Shall the servants of the Lord not begin to build where human power destroys? The Mahomedan Empires, as well as their religion, are shaken in their deepest foundations, and, at the Lord's own appointed time, must fall. On their ruins the Lord will build His holy temple.

Upon a review of the preceding reasons, Mr. Wolters remarks:—

Smyrna is in every respect a large field for Missionary operations.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
CALCUTTA.

*Hindoostanee Department.*

THE Rev. J. C. Thompson having been appointed Chaplain and Secretary to the Free School at Calcutta, in December 1841, resigned his Missionary connexion with the Society. He still, however, kindly superintends the Hindoostanee Department, assisted by Mr. Wm. Lindstedt, and Molwee Hyder Ali.

*Congregation—Communicants.*

With respect to the life and conversation of those in this Church, Mr. Thompson reports that there is the greatest cause for rejoicing. They are most regular in their attendance

on the Public Ordinances of the Sanctuary, both on the Lord's Day and Week-days; and, when visited by Mr. Lindstedt and the Molwee, are found, in private life, to be equally correct. Many of them seem to have the love of God shed abroad in their hearts. It is a cause of great thankfulness, that the Missionary thus far sees the fruits of his last seven years' labour in the steady walk and conversation of those who have been brought out of the delusions of Mahomedanism to embrace the only way of salvation through Christ our Lord. The regular attendance at the Chapel on Lord's-Day Mornings averages 50, and on week-evenings 30: on Wednesday Evenings it is about 25. Many of these Christians use their influence with their neighbours to bring them to the knowledge of *the Truth* as it is in *Jesus*; and in two or three instances they have been successful. The number of Communicants is about 23: they come to the Lord's Table regularly every month; and in their almsgiving are most liberal, considering their means. This little fund assists some of the poorer Brethren, and defrays part of the incidental expenses connected with the Chapel.

#### *Baptisms—Candidates.*

During the past year there have been six persons baptized, five of whom were adults. Among them is a Molwee, who is employed as a Reader, and, as far as human knowledge can judge, appears to maintain his character for sincerity, earnestness, and devotion in the cause of his Redeemer. Another, who was led to address a Letter herself to the Molwee, desiring to be instructed in the Religion of Jesus, is a Mahomedan woman of about twenty-three years of age, a native of Moorshedabad. She received daily instruction from Mr. Lindstedt and the Molwee, or the Reader, and became fully convinced of the truth of the Gospel. She was taken seriously ill, and was not ex-

pected to recover; under which impression she expressed an earnest desire to die in the faith of Christ crucified, and to be admitted into His fold by Baptism. Having been examined both by Mr. Thompson and Mr. Lindstedt, and found to be really resting on Christ alone for remission of sins and reconciliation with the Father, the Sacrament of Baptism was administered by Mr. Thompson; who is happy to add, that she is, through God's mercy and blessing, likely to recover.

There are now under daily instruction eleven Candidates for Baptism. The time of the Molwee and Readers, with that of Mr. Lindstedt, is fully engaged in reading and expounding the Scriptures to the congregation at their houses as well as at the Chapel, distributing Tracts and the Bible, or portions of it, and holding controversies with Mussulmans.

#### *Schools—Marriages.*

The Hindoostanee School is in a very satisfactory state. The Bible continues to be read without any objection or scruple.

The Allipore School is gradually regaining its former state. After the Baptism of the two Youths mentioned last year, one of whom was a pupil of the School, the number decreased to nearly one-half; but they have now regained confidence, and are returning: the list numbers 120 boys. The Teachers, both Heathen and Christian, Mr. Thompson reports, are going on satisfactorily; and he is sure that the eye of the Lord is watching over the School for good.

There have been three marriages in the Chapel during the past year. One of these is worth recording, as it shews that when the principles of Christianity are implanted in the mind, the effects must be seen in the life. A young Native Christian, formerly an attendant at the Chapel, had passed through the Medical College, and received an appointment under Government at Patna. In his

younger days he had been, in a measure, betrothed to a Heathen Girl brought up by his mother, a Mahomedan; but unwilling to wed her after the Mahomedan custom, he instructed her himself in the Christian Religion, had her brought down to Calcutta, and baptized at the Hindoostanee Chapel; where, after three publications of the banns, he was united to her according to the ceremony of our Church.

#### AGURPARAH.

*Report by the Rev. J. F. Osborne.  
Congregation—Communicants.*

Since the last Report, the number of Native Christians at this Station has somewhat diminished. There are now only 20 adults, including those who reside within the walls of the Refuge; but these have been, for the most part, regular in their attendance on the public Means of Grace, and, as far as I could observe, have walked consistently. The congregation numbers about eighty, sixty being orphans; and thirty Communicants receive the Lord's Supper every month.

#### *Confirmation—Baptisms.*

The Church was consecrated by the Lord Bishop of Calcutta on the 30th of March; and on the same day his Lordship confirmed eighteen girls from the Refuge, and five adults.

I have baptized this year four infants, and a Youth who had long been an inquirer.

#### *Schools.*

The English School at Rajahat, and the two Bengalee Schools connected with this Station, have been going on steadily. Up to the time when the European Schoolmaster left us, the Catechist was employed, as usual, in preaching the Word and distributing Gospels and Tracts; but since then he has given his time chiefly to the Scripture Classes in the Heathen Boys' School. The daily attendance here has rather fallen off since January, as we have seldom had more than fifty boys present; but the number of names now on the books is nearly eighty. I have repeatedly examined the elder boys during the last twelve months, and have been much pleased with their progress in Scriptural Knowledge. The School is opened with Prayer, in English; and I am thankful to say that some of the Youths, and all the Teachers, voluntarily stand up

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during the whole time, and repeat the Amen at the conclusion, with due reverence.

#### *Death of a Christian Convert.*

During the year, a servant of the Mission, named Mohur, has died. He was one of the most serious and devout members of our congregation; and I have frequently noticed his conduct at Church as being particularly becoming. He paid much attention to reading; and a few months before his death I gave him Doddridge's Rise and Progress, which has been translated into Bengalee. He was ill about twelve hours previous to his decease, during which time I visited him twice. He said that he was quite ready to depart, that he believed in Christ, and had a *lively hope* through Him. He had no fear of death, and appeared to be entirely resigned to the will of God. He left the Church Militant to join, as I believe, the Church Triumphant, on Lord's Day the 6th of February. At his funeral, the next day, several Heathens attended, and went away, saying "He was a good man."

#### BURDWAN.

*Report, by the Rev. J. T. Linké, for the  
Year 1842.  
Congregation.*

The number of Native-Christian Families residing on the Mission Premises is twenty; consisting of seventy-five souls, children included, except those who live as boarders in the Orphan School. Their conduct, upon the whole, has been satisfactory; shewing, with one or two exceptions, that they are, to a certain degree, under the influence of Religion. It is, however, to be feared that most of them rest satisfied with what they have attained. The women shew a respect for Religion, and many of them, we hope, are partially governed by it; but there is a great deal of indifference manifested among them to the Public Means of Grace. Plans are being devised for their especial instruction, exclusive of the usual hours set apart for the Public Worship of God.

The Monthly Missionary Prayer Meeting, which was commenced at the beginning of the year, has been regularly attended: it is, however, not yet appreciated by our people as it ought to be.

#### *Baptisms.*

An addition has been made to our little Church during the year, by the baptism of nine of the elder orphan girls, and of two inquirers; one, a youth of twenty-

two years of age, of the writer caste; the other, a Kaanouj Brahmin, a Sooneashee, from the West, about thirty years old. Both reside in the Compound: the first is engaged as English Teacher in the Orphan Boys' School; the other is learning to read Bengalee, the Hindee being his native tongue. Besides these, five infants have been baptized; four of them the children of Native Christians; and one found in the fields near Bancoorah, and sent to us by the Magistrate of that place.

*Preaching to the Heathen.*

This most important branch of Missionary labour has been pursued with diligence. The attendance has been, upon the whole, encouraging, though we cannot say much of the effects produced. The impressions which are evidently made upon the minds of many of our hearers seem, for the most part, to vanish, without producing the desired fruits. A movement upon the face of the dark waters of the Hindoo Nation, a prognostic of the breaking forth of light, and life, and order, is, however, evidently observable.

*Schools.*

The ENGLISH SCHOOL is still under the temporary charge of Mr. De Rozario, our Catechist; no suitable person having been found to supply his place as Head Master. The average daily attendance is seventy. The pupils are divided into seven classes; the first being taught by Mr. De Rozario; and the others by three Assistant Teachers, who were once pupils in the School. The proficiency of the higher classes is as great as we can expect, from the education which we profess to give them. Some of them seek for higher attainments in colleges, while the majority are satisfied with what they attain here. Hence, at the end of every year, the first-class boys generally leave school, and look for employment principally under Government.

The higher classes in this School have been known, for several years past, to be fully acquainted with the essential parts of the Old and New Testaments, and all the leading doctrines of Christianity; but our ultimate object—their conversion to God—has only in a few instances been visibly realized: I say “visibly,” because how many of these young men, on their death-beds, may have committed their souls into the hands of Jesus we know not: such cases, of course, their heathen friends will never divulge:—the day of the Lord will reveal them.

The number of BENGALÉE DAY SCHOOLS has been gradually reduced to five. Three of them have an average daily attendance of sixty-one, eighty, and forty boys. A third of this number are reading the Gospels, and other parts of the Holy Scriptures; another third, Catechisms and other simple books; and the rest are learning the first elements of reading and writing. The reading of the Scriptures is generally conducted by one of our Readers or Catechists, and the Heathen Sircar instructs the boys in writing, ciphering, &c.

The system upon which these Schools are carried on, is, it must be acknowledged, lamentably deficient; so that, unless they can be placed on a more liberal and improved scale, their entire abolition might be recommended as a matter for consideration. The Report of 1839 states, in reference to them—“It is evident that these Schools have been very useful in spreading a knowledge of Christianity among a large number of the middle and labouring classes; and that, having thus attained their object, they will not be much longer required.”

*Orphan Establishments.*

The ORPHAN BOYS' SCHOOL has been carried on as heretofore. The number of boys, at the time of the last Report, was thirty. Two of these, infants, have since died; and two new boys and one infant have been received during the year. The progress of the scholars, I am sorry to say, does not quite come up to the expectations entertained. They are not, with one or two exceptions, so diligent as they ought to be, or, as generally speaking, the Heathen Boys in our English School. The chief reason, I should suppose, is their presuming upon the Mission for their future support.

The ORPHAN GIRLS' SCHOOL contains at present thirty-eight girls, varying in age from three to sixteen years. They all learn to read Bengalee, and are also engaged in needle-work and domestic duties, such as, preparing food, sweeping the school, &c. A few of them are taught English. Nine of the Girls, as mentioned in another part of the Report, have publicly taken upon themselves the profession of Christianity. In reference to this subject, I find in my Journal, June 29, 1842, the following remark: “I baptized nine of the elder girls from the Orphan School. They had been prepared for the solemnity, so far as instructions conveyed by human agency could accomplish it; and

some of them, I am happy to say, have given us reason to hope that their hearts are influenced by something more than mere human instructions." I was much pleased, when examining them previous to their baptism, with the answers which they gave, as well as with the feelings which seemed to pervade them, especially at the last examination, the day before they were baptized. On that occasion I took them singly, in order to ascertain more minutely the state of their minds, as also to speak more freely and directly to each of them.

I may here mention, that the daughters of our Native Christians assemble daily in our house, in order to be instructed in reading and needle-work, under the immediate superintendence of Mrs. Linké.

*Account of a Converted Brahmin.*

In a Letter written by the Rev. J. G. Linké, to the Ven. Archdeacon Dealtry, dated Burdwan, December 5, 1842, we have a fuller account of the Brahmin whose Baptism is mentioned in the preceding Report:—

At the age of eleven years, he was initiated into the ceremonies and rites of Brahminical superstition. Upon reaching his eighteenth year, when he attained his majority, he again submitted to new religious ceremonies customary at such a time, and dedicated himself to the worship of a particular deity. For between three and four years he travelled to the various shrines of this goddess, and performed different ceremonies and religious acts, which were to secure his life and happiness; but at length, seeing no possible benefit to be derived from such a life of austerity and self-torture, he engaged in trade, though still retaining peculiar reverence for his appointed goddess, and worshipping her at every place where he met with any of her many and various images. During his travels, he had heard the preaching of the Gospel at different times and places, but had seldom paid any attention to it; and when he did, it was only to contradict and to cavil. At length, at Purneah he received the Tract, "What Scripture

should be regarded?" the reading of which in a degree arrested his attention. At Berhampore he received a copy of the Gospel of St. Matthew; but was little interested by it. At another time he entered into conversation with a Converted Brahmin, who removed his objections, and overpowered him with arguments in favour of the Religion of Christ. For another year, however, no decided impression was made upon his heart; till one evening he passed by the Chapel in the city of Burdwan, in which the Society's Catechist, Mr. De Rozario, was speaking. With him he afterward entered into conversation, and accepted his invitation to visit him at his house. From this time he began to think more seriously on the subject of Religion. He obtained the Four Gospels, which he carefully read at home, and became a stated attendant upon the preaching of the Gospel. All his doubts were gradually removed, and he was filled with joy, and a hope of good to come. His friends and neighbours soon began to oppose and persecute him; till he took refuge in the Mission Enclosure, and, after due instruction and examination, received Baptism.—Mr. Linké adds—"He resides under our roof, spending most of his time in reading the Sacred Volume. The prayer and desire of his heart is to become an able and useful instrument in the hand of Christ, his Lord and Saviour, for the conversion of his benighted countrymen."

KRISHNAGHUR.

The exact number of those who have been baptized in the different Stations of this Mission has not been reported; but they may be computed at 3000 at least. 660 of this number have been added during the last year, chiefly from the districts of the Rev. W. J. Deerr and the Rev. A. Alexander; Mr. Deerr having baptized 300 converts, Mr. Alexander 230, the Rev. C. H. Blümhardt

79, the Rev. C. W. Lipp 28, and the Rev. C. T. Krauss 26. All these converts had been for one, two, or three years on the list of inquirers.

The Baptized Converts are scattered through many villages, in which they reside among Heathens and Mahomedans. The villages, as our readers are aware, have been distributed into five districts. In each district a resident Missionary is located; in each a Church is built, or is in the course of erection; and also Boarding Schools for the children of Native Christians. The expenses of the erection of the churches and schools, and of the support of the boarders, are defrayed by local subscriptions, independently of the funds of the Society.

The labour of the Missionaries has been almost wholly bestowed upon the pastoral superintendence of their congregations; which, it must be remembered, consist of recent converts suddenly called out of the gross darkness of heathen superstition and vice, and seldom possessed of that decision and energy of character, which are found among Europeans.

It must not be forgotten, that so far back as Oct. 1839 the Bishop of Calcutta, in his valuable Letter to the President of the Society, warned the Committee of the imminent dangers which would beset these infant Churches, both from the weakness of the native Character, and the instability and inefficiency of the Native Catechists. By these discouragements the Missionaries have been greatly tried. May it be our earnest prayer that they may be privileged to see the apathy of the inquirers removed, and that they may behold multitudes pressing into the Kingdom of God with earnestness and zeal!

*Report of the Rev. C. H. Blümhardt.*

*General View.*

On a retrospective view of the work which has been carried on in my division during the past year, it is with unfeigned

gratitude that I recall the Lord's mercy in the blessings which He has bestowed upon my labour, and in the forbearance which he has exercised toward the Native Converts committed to my charge, under the manifold weaknesses which some of them have manifested with regard to their spiritual welfare. Many have been the blessings of the Lord; and among them I reckon this the chief, that the past year, compared with the two preceding years, has been a year of peace. The cases of oppression by the landholders have been few, and have not been marked by that persecuting spirit which formerly characterized them. A friendly disposition seems also to exist, on the whole, in the minds of the Heathen toward our Christians. Throughout the whole of the district the message of Salvation is proclaimed, and discipline and harmony observed by all the Brethren in their proceedings; so that the characteristic of our labours during the past year has been peace.

#### *Congregations.*

The work at the Station is divided into the regular preaching of the Word, and the keeping of Schools. Divine Service has been regularly performed by me on the Lord's Day to the English residents, and the Holy Sacraments administered. This is a part of my labour upon which I look with thankfulness and great encouragement; and I humbly trust that it has been and will be accompanied with great blessings. The example of Europeans in this country attending to the Ordinances of the Church of God is in itself as effectual as the labours of many Missionaries, and prepares the hearts of the benighted Heathen to a reception of the truth as it is in Jesus. The Church, which was commenced sometime ago by subscription, is very nearly completed, and will be a very fine building. It has been made over to our Society, with the condition that it should be used for the Native as well as for the European congregations.

The attendance at the Bengalee Service on the Lord's-Day Afternoon has been equally good, and I have reason to believe that the preached word has been blessed to some of the hearers. There are nine Christian Families living here; and a new family, consisting of five souls, has come forward during the year, as candidates. The average number of communicants has been twelve.

*Schools.*

My Christian-Boys' School has undergone some changes during the last twelve months; but is promising. The number of boys at present is only twenty. Six of the first class have been removed to Dipchunderpore, their native village; where the Rev. H. C. Krückeberg has opened a school: and one of the eldest boys, a hopeful young man, I have employed as a Reader in one of my villages. It is difficult to increase the number of pupils, partly because the parents are reluctant to send them, and also because in each of the five Stations in the district there is now a Christian Boarding School; and, of course, it is desirable that the children should not be removed to another Station to be educated.

Mrs. Blümhardt some months ago commenced a School for Christian Girls, which, although small in numbers, gives her satisfaction.

Another important work here is, an English Heathen School, which I opened in the beginning of this year, at the urgent request of the Natives of this place, and which has been very well attended. The number of the boys is, on an average, between fifty and sixty.

*Out-Stations.*

As regards the work among the Christians in the villages, I regret to say that I cannot give so favourable a report as I should wish, and as by this time might have been expected. The work has been conducted with as much energy as circumstances allowed. No opportunity of doing good among the people has, I believe, been omitted, as to their spiritual and temporal welfare. My Catechist, Kally Comar Ghose, who resides at Bohirhatchee, has been active in diffusing spiritual knowledge to the people under his care; but he seems lately to have become disheartened, partly on account of the troubles with which he meets among the Christians, and partly on account of some late family misfortunes. The Readers residing in the principal villages of the district have, so far as I know, done their duty, although I fear that much of the unsatisfactory conduct of the people must be laid to their charge; for, with hardly any exception, they want that devotion to the cause of Christ which would fit them for their work, and without which they are *blind leaders of the blind*. It is much to be lamented that the villages are so far away from the Station; as it is

difficult for me to exercise that discipline over the Readers which they require; and it is a lamentable fact, that except the Natives are kept to their work, they will neglect it.

I invariably observe, whenever I go into the villages, that there is a great field of Missionary work before us in this district; for wherever the Minister opens his mouth to preach *the unsearchable riches of Christ*, he meets with willing hearers among the Heathen.

*Baptisms.*

The number of persons, both from the Station and the district, whom I have admitted into the Church of Christ by holy Baptism during the past year, is 79; viz. 16 men, 22 women, 22 boys, and 19 girls. These persons were received into the Church after previous instruction by the Catechist, and examination by me. The number of Inquirers still on the list, whom I do not yet consider fit for Baptism, is 158.

*CHUPRA.*

The Rev. W. J. Deerr gives an account of this Station, of which he has had the charge for the last eighteen months, in a Letter to the Rev. J. Innes. Mr. Deerr having left the Mission on account of ill health, the duties of the Chupra Station will now be carried on by the Rev. H. C. Krückeberg, who will retain the superintendence of the villages to the west of the Jellinghi, which have hitherto been under his care, in addition to those of the Chupra district. Mr. Deerr writes—

*General View—Schools.*

Our proceedings in the past year have consisted more in building up those who had already embraced Christianity, than increasing the number of converts. The Chupra district is now pretty well supplied with Native Teachers. There are twelve villages in which Native Christians reside among their heathen neighbours. There is one English Schoolmaster, who does at the same time the duty of a Catechist, and seven Readers. In places where the congregation is small, the Reader has two villages under his charge; but where there are larger congregations, one only.

Most of the Readers reside with their families on the Mission Compound; and every morning assemble on our premises, with the first class of the school, for instruc-

tion. The number of the class varies from 16 to 18; to whom the Missionary expounds, in order, a chapter of the New Testament. In the afternoon, the Readers go to their respective villages, to give instruction, and perform Evening Service. On the Lord's Day, Divine Service is performed in the Chapel on the Mission Premises, by the Missionary; and in the villages, by the Readers.

The number of boys at the school, of late, amounted to 50; but on my leaving, I expect that several of them would go to the schools of the other Missionaries. The first three classes read in the Scriptures, and the others were in the Spelling-book and elementary studies. I am happy to observe that the children have been sent with a proper intention on the part of the parents, no one ever asking any thing for sending his son to school; but it is a fact, that these native planters, not yet knowing the value of learning, still consider it a sacrifice to send their children to school. One of the opulent Native Christians attended the school, and found his son at the bottom of the class, much behind the other boys: upon which he exclaimed, "Alas! how much my boy might have benefitted me by feeding my herd of cows in the field: now, both advantages are lost." The children themselves would like better to stay at home, and the more-advanced come for nothing but instruction.

Boarding Schools of this kind will no doubt prove, in the course of time, to be the greatest blessings; the children being removed from the evil influence of their heathen neighbours, and brought under a regular course of instruction. The happy effects of schools of this kind are already visible. The greater number of the Readers now employed in the Krishnagur Mission have come from the Boarding School there; and even they are not a fine specimen, for we got them when they were already grown up, and several of them came from the plough, or from the herds of the field. It is a matter of gratitude that your Committee have of late supplied the whole of the Krishnagur Mission with such desirable schools.

The conduct of the Readers, and of the grown up youth of my school, has corresponded with their Christian profession. Of those situated in the villages I cannot speak in so unqualified a manner, because I have not been able to watch them so closely. I could not have wished things

better. Sometimes I feared that they would surpass their Teacher in fervency of spirit. The experience and opinion of many may differ upon this point, and I fear that this testimony would not be applicable to the whole mass of converts in any of the districts of the Krishnagur Mission; for there have always been *tares among the wheat*, and will be, till the angels shall separate them from it, *at the end of the days*.

*Retrospective View.*

If we now take a retrospect of somewhat less than 25 years, it is surprising to see what God has done for India. Let those testify of it, who saw what it was then, and what it is now. Look around, and see the great number who take an interest in Missionary Meetings, or in Bible Meetings; consider the reformation of morals, and the revival of Religion among Europeans, who are the very body of men through whose instrumentality, under the blessing of God, the conversion of India is to be expected; and say whether we may not expect still greater days.

The progress of Christianity in India is, however, not yet so visible upon a superficial view; every thing being as yet in its infancy, and the seed, as it were, just springing up. But, speaking now of what has passed before my own eyes, I have ample tokens that the work of regeneration has begun among some, especially among those who have been about me, and whose movements I could watch. One can never look better into the hearts of men, than when they are engaged in private devotion; and I have seen that the petitions offered up were as well adapted to their condition, and as full of vital devotion, as I have ever witnessed among the best of Christians.

Their ideas, as to that of which they stand in need, may be seen from the following account. When I gave an exposition of the text, *Whatsoever ye shall ask the Father in my name, He will give it you*, I said, "Now let me hear your hearts' desire—what you would ask of God." One said, "I would ask for pardon of my sins through our Lord Jesus Christ;" another said, "For an increase of faith;" a third, "I would pray to obtain eternal life;" a fourth, "I would implore the Lord for the gift of the Holy Ghost." Upon this I remarked, that this petition included every good gift and every spiritual bliss, in this world and in that to come. "But," I added, "have you nothing



more to ask?" Then Modhoosodon said, "I would offer up my petition for grace, in order to obtain the Lord's good pleasure upon me, by walking according to His Word."

From my own experience, I now leave India with the fullest conviction that there are true converts among the Native Christians, whom I love as brethren, and that they are *members of the household of faith*.

## SOLO.

*Report by the Rev. A. Alexander,*  
Nov. 28, 1842.

Since my last Report of this district, the various duties have been carried on by myself, two Catechists, and ten Readers. These Native Assistants read the Holy Scriptures at some village, morning and evening, and conclude with prayer, except on Saturday and Lord's Day, when they have the means of instruction afforded to them; and on Monday morning are sent to their work for the week. I visit the villages myself as often as I can.

On Lord's Days the congregation at Solo is generally encouraging. Many of the people come a distance of three, four, and five miles for Divine Service: these are converts from whom I derive much comfort; but numbers are careless and indifferent. The present number of Communicants is 46, and I believe their *conversation to be such as it becometh the Gospel of Christ*: they are never absent from Divine Worship, and think nothing of coming from a distance to hear me preach: I have known some of them also to endure injuries with perfect patience.

The number of Baptisms in the different villages, adults and children, since the last Report, is 230; and the number of Marriages during the same period, 22. The Boys' School is attended by 50 boys. The first class have made considerable progress in their education, which is intended to ground them in the knowledge of God's word: they are receiving instruction in the Bible, Church History, Geography, Arithmetic, Writing, and Grammar, in Bengalee. I find them very docile, and they afford me much encouragement. The other classes are learning various parts of the New Testament, Ellerton's Dialogues, Geography, and Writing. The present number in attendance in the Female School is 65: their progress in the knowledge of the way of Salvation is very encouraging. I

have had six applications from Candidates for Baptism during the year, three of whom remain under instruction.

## KABASTANGA.

*Report by the Rev. C. T. Krauss, Nov.*  
26, 1842.

The state of this Mission is, generally speaking, much the same as was represented in last year's Report; although the trials and disappointments among the several native flocks, as well as the evils and mischief done by Native Teachers, against which I have had to contend, have been very trying.

Since the Christian Boarding School has been established, there have been 82 souls living on the Mission Premises, who form a small Congregation on Lord's Days, and assemble twice every day for Prayers. The projected Church at this place will, as soon as possible, be commenced, the materials being all prepared.

The School is at present held in a temporary mud-house; but the regular School-house is very nearly finished. Some of the boys, I am happy to state, have made considerable progress in their studies, and the others are going on satisfactorily.

There have been 28 individuals admitted into the Church by Baptism; of whom 12 were adults, and 16 children.

Preaching among the Heathen has, besides the care of the Christian Congregations, been continued during the last year. The effect has been already manifested in a visit from some respectable-looking Brahmins, who came from large and populous villages toward the east of this place, expressing a desire to receive some New Testaments, and to hear the Word of God preached in a Bazaar near the Mission House, where 600 or 700 Brahmins reside. After having read a part from the New Testament, I questioned them about the contents, and was much pleased to find that they were well acquainted with the Christian Religion; most likely from some schools which I understand an Indigo Planter has established thereabouts. The amiability and intelligence with which they answered my questions, and their respectable appearance, induced me to yield to their entreaties, that, if life were spared, I should see them in the cold weather at their own places.

Immanuel Nobeen Chunder Meeter, one of the newly-converted young men of

Calcutta, faithfully assists me, according to his ability, in the work.

ROTTENPORE.

*Report by the Rev. C. W. Lipp, Nov. 26, 1842.*

The work of preaching and teaching in the 16 villages, as well as on the Mission Compound, has been carried on as last year, viz. by 7 Readers, 1 Catechist, and myself; and the Christians who then attended Divine Worship are, generally speaking, the same who attend now.

While it is to be lamented, that the majority of those who some years ago became Christians in name shew little desire for Christian instruction, and still less exhibit by their life a converted heart, yet there are some who appear to be touched by the grace of God, and who may prove, in the end, that the work of love and patience has not been in vain among them.

Within this year I have been able to add to the five mud chapels, already in existence, one more, situated between two villages; so that both villages will be able to hear the Word of Life proclaimed.

A Boarding School for Boys has been opened; and though, especially at the commencement, it proved to me a source of great anxiety and trouble, both on account of the want of a house and regular support, and because it was a new thing to the Christians hereabouts, yet I find encouragement enough to go on with it. There are at present 27 boys in my school, many of whom are able to read tolerably well, and to write Bengalee; and some have commenced English. They receive a plain education—reading, writing, and arithmetic. At the same time they receive daily Bible instruction, and are made to join the other Christians living on the Compound twice every day for prayer and exposition of the Bible. A School-house, now nearly finished, will accommodate about 50 of them.

This School, together with the Adult Christians living on the premises, as Catechists, Readers, and Servants, and who with their families amount to 82 persons, form a small Congregation, and afford ample opportunity for daily instruction.

In the course of the year, 26 individuals have been baptized, 4 of whom were infants.

BENARES.

The Rev. W. Smith is still at Benares; and has ere this been joined, we trust, by the Rev. G. Stolzenberg; the Rev. F. E. Schneider having already left to join the Brethren at Agra. There will still, therefore, be two Ordained Missionaries, and an English Schoolmaster, Mr. Mackay, to carry on the work of this Mission.

*Report by the Rev. W. Smith.*

Our Mission is in a great measure comprised in three departments—the Orphan Establishment on the Mission Premises—the Free School—and direct Missionary work, i. e. preaching to the Natives.

*The Orphan Establishment.*

Mr. Schneider has had charge of this since the Rev. C. B. Leupolt left. The number of Orphan Boys is between 90 and 100. Several have been married during the past year, to girls from the Orphan Establishment. Generally, they are very healthy and well conducted; and some of them, I doubt not, truly pious. Nearly all—the exceptions being two or three blind boys, &c.—read and write their own language; besides which the more intelligent read and write English and Hindoostanee, and a few of the highest class read Persian or Sanscrit also. In some of them I feel assured our many anxious desires will be realised, and our fervent prayers answered, in their growing up sound Christian men, and intelligent and faithful Preachers of the Gospel. In the Girls' Establishment there are 43 Orphans, who read and write their own language, and do various kinds of needlework. They are healthy, intelligent, and appear to be happy: they are generally very obedient and well conducted; and a few of them, we have reason to believe, have the grace of God in their hearts.

*Free School.*

The City School, or, as it is commonly called, the Benares Free School, is under the charge of Mr. Mackay, as Head Master. He reports:—

Our Free School makes tolerable progress, and, in many cases, satisfactorily. The number of boys averages from 170 to 180. In the English Department we have six classes; and the Monitors, who are taught for an hour before the school commences by the Master, form a seventh class. In the Oriental Department our numbers have averaged as follows:—

Persian and Oordoo Class, from thirty to forty ; the Hindee Class about the same ; the Bengalee generally about fifteen. These numbers are often exceeded ; but there are never fewer boys. Many come to us and remain but a short time—their minds are so fluctuating, and they cannot judge of the importance and necessity of longer application. The daily attendance of the scholars is regular. There is a very good spirit manifested by the boys on all occasions, and a considerable desire for learning ; which was particularly shewn when an extra lesson was proposed to be introduced without increasing the school-hours. On this occasion, the boys, with one voice, said they would remain in school another hour, in order to get that lesson without losing any which they already had. This is particularly pleasing, as it was quite voluntary. The studies pursued comprise the Bible, Geography, History, Political Economy, Evidences of Christianity, Arithmetic, &c.

Considering the great disadvantages under which the school labours in not having, excepting Mr. Mackay, any proper Head Teacher, it is, in my opinion, going on well ; and, as far as my observation goes, no prejudice is manifested on the score of Religion.

*Direct Missionary Work.*

This is peculiarly my department. We have, as you well know from former Reports, a Chapel in the Military Lines for the Drummers and their families ; and four in the city, besides four or five shops, for preaching to the unconverted Natives. The congregation in the Lines averages between 20 and 30 : some of them are very attentive devout hearers.

In our places in the city we have generally had crowds to hear us ; sometimes attentively, and with an evident desire to learn ; and sometimes very listlessly and briefly, occasionally manifesting a desire to refute what is being said, though they seldom now attempt this. Besides my duty in the Chapel in the Lines, and preaching on the Mission Premises to the Orphan Children, &c., once a-week, I have gone on an average eight and nine times a-week among them, spending from two to three, and sometimes four hours at a time ; so that it is utterly impossible to attempt the merest outline of what has been done, or rather attempted to be done. It has often occurred to me that I ought to spend less time with them, and more with God for them. I know not whether this would be right ; but I feel fully convinced that it is equally important, and perhaps much more effective, to plead with God for them, as to plead with them for themselves. Some of the conversations however which I have had with

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different persons have been very interesting.

*JAUNPORE.*

The Rev. R. Hawes has now been nearly twelve months at this Station, and has furnished the following Report of the work in which he is engaged :—

*Report by the Rev. R. Hawes.*

*Free School.*

When I arrived at the Station, I found the school decreased in numbers, and without discipline ; doubtless arising from the absence of European Superintendence, which is absolutely necessary in all Native Schools, to render them efficient and useful.\* Since I have been on the spot I have endeavoured to establish order and discipline ; and there are some features in the present improved state of the Institution which are highly gratifying. The first improvement is, that, after much prayer, and notwithstanding much opposition, I have at last introduced, as part of the education, God's Holy Word, without which all other knowledge is vain, if not positively injurious. There are still many boys who refuse to read the Bible in the school, for fear of getting a bad name among their friends and companions ; but even these come to my house and obtain copies of the Gospel and Religious Tracts, for perusal at their own homes. The Bible now forms a part of the education of our school, in the English, the Hindooee, and the Persian Departments. In the next place, the number of boys is increased, and their attendance is much more regular. In the English Department there are twenty-nine names on the books : some of the boys come from the Persian School part of the day, to learn English. In the Hindooee School there are thirty boys who attend regularly ; and in the Persian Department there are about forty-seven names on the books, while the attendance averages about thirty-five. The studies pursued in the school are the same as are generally adopted. The boys are attentive and willing to learn.

*Conversations with Natives—Distribution of Tracts, &c.*

I am now in the habit of taking my position on the famous bridge leading into the city of Jaunpore, and there conversing with the Natives, and distributing copies of the Gospels and Religious Tracts. I

\* Mr. Cresser, who for some time had the charge of the Agurparah English School, is now on his way to Jaunpore, in order to take the superintendence of this School, under Mr. Hawes.

have not met with that violent opposition which I had anticipated in this part of my work. The people listen attentively, and gladly receive the books which I take for distribution. There are some who occasionally cavil and object, laugh and despise; but this, though somewhat new to me, is by no means a new trait in the opposition of the natural man to the Gospel of Christ, or a novel feature in the Musulman character, or an unusual thing in the experience of the Christian Missionary.

In addition to my going into the city, my Reader visits the little villages scattered around the Station, reading and explaining the Gospel to the people, and distributing Tracts. The people have hitherto heard him gladly; and though he also has to confront the caviller in the course of his work, yet, by the diligent pursuit of his studies, he is becoming daily better qualified both to give a *reason of the hope that is in him*, and to answer the objections of his fellow-countrymen.

On the whole, though I know of no case of decided conversion through my instrumentality since my arrival here, yet some of the Natives have begun to read and inquire.

*Vists from Natives.*

As a proof of this, I may mention that they occasionally come to my house, especially the Native Masters of the school, the boys, and their friends; when I have to argue with them on the Evidences of Christianity, and the imposture of the False Prophet. I may also mention, that, on the application of the Rajah of Jaunpore's son, Baboo Ram Gholam Doobay, I have supplied him with copies of the Bible in English and Hindoocce, together with a number of Tracts.

*Ministrations to Europeans.*

I perform Divine Service every Lord's Day with the European residents in the little Station-Church. There are two women, Roman Catholics, who have come forward as candidates for admission into our Church. These I occasionally meet at my house for religious instruction and examination, preparatory to their being received into the Church.

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## **New Zealand.**

### CHURCH MISSIONARY SOCIETY. MIDDLE DISTRICT.

THE arrival of the Bishop, and the accession of strength to the band of Labourers, by the addition of new Missionaries, are a cause of great

thankfulness. And now that the outward frame-work of the Christian Church has been erected in that distant land in the fulness of its integrity, let it be our earnest prayer, that its Great Head may direct all its actions, and maintain purity and simplicity in all its operations, and continue to add life and energy to all its ministrations, *till all the New Zealanders come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

*Views of the Rev. G. A. Kissling as to the Society's Labours in the Middle District.*

Mr. Kissling bears the following satisfactory testimony to the success which has been vouchsafed to the labours of the New-Zealand Missionaries:—

It is really surprising to behold what the Lord has done among the poor New Zealanders. Almost every one of those whom I have met, during a residence of four weeks among them, can read and write. On Lord's Days they came to my house, sat on the floor, and read in the New Testament for hours: they read by turns, passing the book from hand to hand, till all had read some verses. They appear to be delighted with the New Testament and Prayer Book; and I heard the Bishop remark, the other day, that these poor creatures had a stock of spiritual and Scriptural knowledge which quite astonished him. Both Chief Justice Martin and His Excellency the Governor speak in the highest terms of the good accomplished by our Brethren.

The Lord of the Harvest has a great work here for us. The harvest is truly ripe, and the shocks of corn need only to be gathered in. I rejoice with our Brethren that the time has so signally come to own their faithful labours; and though their names have been much cast out, yet it could scarcely be otherwise: so great a blessing could not be vouchsafed without some mixture of trial with it; nor would Satan have been satisfied without aiming some blow at them for taking his spoil.

TAURANGA.

With a view to render the Rev W. Williams assistance in his exten-

sive sphere of labour, and to cheer him under the pressure of his overwhelming duties, the services of Mr. J. Stack have been transferred from Tauranga to the East Cape.

*Report for the Year ending March 31, 1842.*

We are again privileged to report the progress of the Gospel in this district. Our Baptisms during the past year have been 198; being an increase of 70 on any preceding year. The congregations, now numbering 1575, shew an increase, during the same period, of 238. Those who can read in their own tongue the wonders of redeeming love exceed, by 100, the number last reported. Four excellent chapels have been erected by the Natives at their own expense. Our Baptismal Classes maintain their numbers and interest. The desire to obtain the Scriptures has been so great, that our share of the munificent and most opportune gift of the British and Foreign Bible Society is expended. Only three cases of converts lapsing into gross sin have come to our knowledge; nor are we aware of a solitary case of defection from our ranks to the Popish Church.

When we consider the feeble means used by *the Lord of the Harvest* in producing this result, and the obstacles which have presented themselves in the untiring zeal and unremitting efforts of the Roman-Catholic Priests to introduce another Gospel, we cannot but feel that God has been with us *of a truth*. We wish not, however, to convey the impression that we look upon our Infant Church as *all glorious within*—that its members are *AGONIZING to enter in at the strait gate*—that they are *PRESSING toward the mark*—that they are counting *all things but loss for Christ*, or have *determined not to know any thing among men save Jesus Christ and Him crucified*. No: they have renounced Heathenism as a system, and have embraced Christianity as a system: yet are they but *babes in Christ*; and as such, we commend them to the earnest prayers of the Church, that they may *grow in grace*, till they shall arrive at *the measure of the stature of the fulness of Christ*.

Four months of the past year have been occupied in visiting the Natives of Taupo, Rotorua, Matamata, Maungatautari, and the Thames; but the removal of Mr. Stack from this Station will of necessity much limit my journeys, until I shall be supplied with additional assistance from home.

[Rev. A. N. Brown.

#### ROTORUA.

*Report for the Year ending March 31, 1842.*

The extensive district of Rotorua has this year to acknowledge the blessing conveyed in the timely and liberal gift of the New Testament. The poverty of the Natives, in this part of New Zealand, is so universal, that only a very few Testaments have been sold. During the past year, the Gospel has been slowly advancing: in proof of which it may be adduced, that, at almost every little Pa and location throughout this District, there is a humble rush-chapel, *where prayer is wont to be made*. Much opposition is still shewn by the heathen party; but no violence is ever used. The old people not uncommonly remark to the Missionary, "Our children are with you: leave us alone; we will continue in the belief of our fathers." Their children ARE with us. An Infant Church has been raised up in this District; and 185 adults and 79 children have this year been admitted to Baptism. Our congregations amount to upward of 1000. The Missionary has now not only to plant, but unceasingly to watch, lest the *enemy* should sow *tares among the wheat*; and, on the other hand, to contend against the lax doctrines of the Church of Rome. Hitherto, the Popish Priests have gained but little ground. Idols, and prayers to saints, are not well suited to the minds of those upon whom is breaking the clear and steady light of Gospel Truth. Of the events of the year which has passed away it may truly be said, *Surely goodness and mercy have followed us*.

[Mr. T. Chapman.

#### WAIKATO.

The Rev. R. Maunsell has made considerable progress in the translation of the Historical Books of the Old Testament into the New-Zealand Tongue. He has also been engaged, at the request of his Brethren, in drawing up a Grammar of the language.

Mr. B. Ashwell has been appointed to Kaitokohe, three days' journey from Waikato Heads. By this arrangement Mr. Maunsell will be left alone; but better provision will be made for the wants of the people.

*Report for the Year ending March 31, 1842.*

The commencement of the present year found the Missionaries of Waikato and Manukan very apprehensive respect-

ing the future condition of these people. The chief city of the Colony was, about a year since, established in the Thames, in the immediate vicinity of Manukau, and has already made considerable progress. As might be expected, the concourse of Natives has been considerable; and we have felt much solicitude lest their new position should withdraw their minds from the more solid and enduring treasures of the Gospel. Too many, we are sorry to add, have yielded to the temptation; and we have to lament that many a once flourishing plant is now like a *root out of a dry ground*. The evil characters in the township, the seductions of drink and of exorbitant wages, have proved too strong. Even those who have escaped confess, that, so great is the intoxication from the new scenes, it is advisable not to visit that place, unless under the direction of some experienced friend. Still, we are thankful to reflect, that, on the whole, the lapses have not been so numerous as we expected; and we know of but few who are disposed to follow their evil courses. The resignation of Mr. Fairburn has added the western bank of the Thames to our charge; and, during the past three months, three visits have been paid to that place.

The aspect presented by this portion of our charge is certainly encouraging. Though in the immediate neighbourhood of the township, they maintain a most consistent conduct, and their desire for instruction is considerable. The progress which our people have made in civilization is, we trust, discernible. Our labours have been directed to this object, so far as our other duties would admit; but we are too frequently compelled to feel, that though Christianity is the sure pioneer to civilization, yet must it be allowed some time for operation, before we can hope to find in our converts those habits which constitute the character of the civilized man.

Our labours in travelling have not been less in this than in former years. In our congregations we are happy to report an increase. Our Sunday Schools have been well attended; as have also, at least in Waikato, Week-day Reading Meetings, to which we attach much importance. There have been baptized during the past year, 253 adults and 92 children; making a total of 345.

[Rev. R. Maunsell.]

*Temptations incident to Colonisation—  
Desire for the Word of God.*

Of the northern part of the Dis-

trict connected with this Station Mr. J. Hamlin writes, in a Letter dated Orua, Manukau, April 6, 1842—

The present season, as it regards the Natives of this neighbourhood, may be said to be a time of trial, with regard to the work already accomplished—a time which will prove of what sort it is. The great influx of Europeans into this part of the country is, I think, in some measure calculated to do this. In the Bay of Islands the influx was much more gradual: it was a work of years; and consequently the Native mind was less likely to be excited by it. A little more than two years ago Auckland was covered with fern: now it is covered with houses and inhabitants; and the inducements for Natives to visit the place are not few. The ready market for all their produce, and the high wages given for their labour, have a tendency to draw the native population into those bewitching snares which, at Auckland, are exhibited to their view. The class of Society, too, with which the Natives are most likely to come in contact, is such, that it cannot fail to exert a baneful influence upon the mind. Our Day Schools have been altogether neglected, the Natives having turned their attention to trade rather than their own improvement: nor need we wonder at this.

There are, however, even in the present day, some pleasing features which should be noticed. The congregations generally, on Lord's Days, and the Sunday Schools, have not suffered any diminution. At Waitemata, or Auckland, both have rather increased. I believe seven adults of these Natives have been admitted to Baptism during the past half year; nor are their desires to become possessed of the Word of God at all abated. The New Testament continues to be sought after as eagerly as ever. Another source of encouragement is the steady walk of the general body: for while some have forsaken the ways of Religion, *having loved this present evil world*, and others have been guilty of great inconsistencies, yet the generality continue to walk consistently.

Mr. J. Morgan, in his Report for the half year ending March 31, 1842, makes the following remark on the great demand for the Word of God:—

The demand for Books this half year has been very great, the supply not being equal to more than one-fifth of the demand.

*Missionary Meetings at Waikato and Manukau.*

The Rev. R. Maunsell thus writes, in a Letter dated April 27, 1842, respecting the Meeting at Waikato:—

We have just concluded our mustering of schools. The attention, however, of our people has been for some time deeply engaged in other matters, and the Meeting was not so well attended as on former occasions. The formation of the new town in our neighbourhood has not done much to further the growth of spiritual feeling. There are some, notwithstanding, who maintain a very consistent conduct. Our Collection at this Missionary Meeting, which was exclusively Native, was 3*l.* 1*s.*

And Mr. Hamlin, in a Letter dated June 14, 1842, gives the following particulars of the Meeting at Manukau:—

Our Missionary Meeting was held at Manukau on the 26th of May. Last year the examination of the schools and the Missionary Meeting took place on the same occasion; that is, the schools were examined on one day, and the Missionary Meeting was held on the day following. The whole was conducted at Waikato Heads, about thirty miles from our house at Orua. The usual time for examining the schools being past, the Natives inquired when the examination would take place, and whether it would again be at Waikato Heads. I asked them to what examination they alluded. They replied, that of the schools. I then requested them to point out the school of which we were to have an examination. They held down their heads. I then said to them, "You know your school has been at Waitemata during the past year,"—meaning trade—"and of course we cannot have any examination of that which does not exist; but we will, with your permission, have a Missionary Meeting." To this they all agreed. Accordingly, the 26th of May was fixed upon for the purpose; though it was rather an unfavourable season of the year for the Natives to assemble from a distance, as the event proved, for scarcely any came. Most of the Manukau Natives, too, had, a fortnight previous, been to Waikato to a feast; and as the Waikato Missionary Meeting was held while they were there, they attended it, and many of them did not feel inclined to attend another Meeting of the same kind so shortly afterward.

At the day appointed, the Natives assembled to the number of about 120; but myself and family were the only Europeans present. Previous to the opening of the business of the Meeting, at the request of the Natives I heard about 25 of them repeat, without book, the first two chapters of the Revelation, and about 15 more repeated a chapter in the Thesalonians. One old woman, of the first respectability, repeated her share very well; and I was informed that she had learned several chapters by heart, though she could not read. This being concluded, I opened the Meeting, by pointing out to the Natives the object which we had in view—the extension of the Redeemer's Kingdom on earth. I addressed the Meeting at some length, and sat down. Kaihau, the principal Chief of the Tribe among whom we reside, then rose to address the Meeting. He said he had a few words to say. "Jesus Christ," he observed, "has said, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Ask,*" he continued, repeating it over two or three times. He then said, "This is the reason why we see so many of us eagerly seeking after the things for the body, but not seeking after the things for the soul: we do not ask; for if we did we should have. We should have better desires, and then we should desire better things." He applied each part of the text very well for a Native. He is not baptized, though he has long made a profession of Christianity.

Kaihau having resumed his seat, Thomas Ngapora addressed the Meeting; but first read this Resolution—"That this Meeting returns thanks to God for sending the Gospel to this Island; and will, by God's help, never cease to praise Him for the gift of the Gospel." It was afterward unanimously adopted. He observed, that he could not but acknowledge the truth of what Kaihau had said; and exhorted all present to be more importunate in prayer, as we had an assurance that we should receive. Several others spoke much to the purpose.

One, at the close of his speech, addressed a few words to me: "Be strong, and do not be weary of speaking to us, though we do turn a deaf ear to what you say." I again addressed the Meeting, and told them in what a state India was some time ago, and indeed at the present moment. "But," I observed, "I could bring it nearer home than India, and say,

'What was New Zealand only a few short years ago?' I can appeal to every one present, and ask whether your privileges, since the Gospel has been preached among you, have not been great; being fully assured, that not only those who *have tasted that the Lord is gracious*, but even those who are making no profession of Religion, will acknowledge that the blessings of peace which they have enjoyed under the preaching of the Gospel have indeed been great. Surely, then, you cannot refuse to lend your aid, in order that others may partake of those blessings which you enjoy." The Meeting having closed, a Collection was made of 5*l.* 9*s.*

On the Saturday following I went to Waitemata, and spent the Lord's Day among the Natives of that place. As they had been unable, on account of the weather, to attend the Missionary Meeting at Orua, a few of them assembled, and collected 2*l.* 7*s.*; which makes a total of 7*l.* 16*s.* The Society will not, I am sure, despise *the day of small things*; but pray that it may increase a hundred-fold.

HAURAKI.

Mr. W. T. Fairburn, on account

of his declining health, has retired from active service.

*Report for the Year ending March 31, 1842.*

We have much cause for thankfulness to our Heavenly Father for His continued goodness to us. Through His kindness we have been able to hold the ground previously occupied, and to make a little advance on the heathen country. During the past year there has been a gradual but steady progress made in the great work. The Schools have been kept by Native Teachers, who have conducted Service at their respective villages. The congregations amount to 1541: Sunday Schools, 1250; Week-day Schools, 551. During the year, 46 adults and 9 children have been baptized. There are now more than 100 Candidates for Baptism; and among them there is an evident work of grace. The whole district has been visited. There is an increasing desire to receive religious instruction: numbers visit the Settlement for the purpose. Popery has made its appearance; but, as there is no resident Priest, few have embraced its pernicious tenets.

[*Mr. James Precoe.*

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. James Baumann, with Mrs. Baumann (p. 304 of our last Volume), left Launceston, Van-Diemen's Land, on the 15th of January last, in consequence of his ill state of health; and arrived in London on the 10th of May—The Rev. Messrs. Edmund Johnson, Henry Mellon (p. 272 of our last Volume), and William Krusé (p. 224), were admitted to Priest's Orders, and Messrs. Theophilus George Bärenbruck, Nathaniel Denton, Christian Ehemann, Dieterich Hechler, James Hunter, Thomas Peyton, Francis Redford, and Samuel Crowther, a Native of Africa, to Deacon's Orders, by the Bishop of London, on the 11th of June: and the Rev. Henry Baker was admitted to Priest's Orders, by the Bishop of Ripon, on the 25th (p. 64), on Letters Dimissory from the Bishop of London.

*Irish Soc. of London*—At the Meeting of the Society, held on the 11th of last month at Exeter Hall, it was stated that it had been the means of instructing 200,000 Roman Catholics, chiefly adults, to read the Scriptures, and of circulating about 150,000 copies or integral portions of the Word of God among them, in their native tongue.—That the total number of schools under the Society was 788, and of pupils, 16,975, of whom the adults amounted to 13,043; those upward of fifty years of age being 351 in number; and the number of female scholars was 2908—The number of books issued during the past year was, 214 Irish Bibles, 1383 Tes-

taments, 4343 Portions of the Bible, 151 Prayer-Books, 38 Grammars, 10,855 Primers. The demand for Prayer-Books was unprecedented, and in aid of the Society a grant of 300 had been made by the Christian-Knowledge Society. To accomplish improvements in the moral working of the Society, it was resolved, in July last, to devote 1000*l.* for one or more exhibitions in College, to be held by young men preparing for the Ministry acquainted with the Irish Language.

*Sailors' Home, Sailors' Asylum, and Episcopal Floating Church*—The conjoint Anniversary was held on Friday, the 26th of May, at the Hanover-Square Rooms: Admiral Bowles in the Chair: Collection 22*l.* 10*s.* The Sailors' Home has a balance in the hands of the Treasurer of upward of 1100*l.* The Receipts of the Sailors' Home, in donations, subscriptions, &c., amounted to 1578*l.*; and the Board-money paid by the Sailors was 4500*l.* The Expenditure and Receipts of the Asylum were nearly equal, and left a balance of a few pounds in favour of the Institution. The Receipts of the Asylum, were 942*l.*; and the Floating Church had to acknowledge the receipt of 345*l.* including the annual donation of Her Majesty the Queen of 5*l.*, and the Queen Dowager's subscription of 10*l.* The working of these Institutions may be considered very satisfactory. The Floating Church was stated to be nearly 150*l.* in debt.

*London Hibernian Soc.*—The Thirty-seventh Anniversary was held at Freemasons' Hall on



Wednesday, the 31st of May: Lord Sandon in the Chair: Collection 176*l.* 4*s.* 7*d.* The Report stated that the number of Schools amounted to 1247, containing 58,882 scholars; and that 11,443 Bibles and Testaments had been distributed; making a total, since the formation of the Society, of 519,468 copies. The Receipts during the year amounted to 6212*l.* 2*s.* 5*d.*; and the Expenditure to 5267*l.* 7*s.* 5*d.* Among the Resolutions adopted were the following:—

—That it is highly desirable that efforts should be made to establish in Ireland a system of Education based on the Holy Scriptures, and sufficiently extensive to embrace the whole poor population of the country, as essential to the elevation of the character and the improvement of the condition of the people.

—That this Meeting deeply sympathizes with the Church of Ireland in the difficult position in which she is placed, while she is endeavouring without the aid of any public grant to fulfil the arduous duty of affording the blessings of Scriptural Education to the Roman-Catholic as well as to the Protestant Poor; and feels that English Churchmen are especially called on to assist her in a work so excellent in itself, and so important to the interests of true Religion in every part of the kingdom.

*Brit. and For. Anti-Slavery Soc.*—The Anniversary Meeting was held, on Wednesday the 21st of June, at Exeter Hall; Lord Morpeth in the Chair. Receipts for the year 2127*l.*; and the Expenditure 2067*l.* The balance due to the Treasurer last year was 525*l.* 6*s.* 7*d.*; and there now remains due to him 465*l.* We hope to give a copy of the Resolutions in our next Number.

*Universal Peace Soc.*—A convention was held at Freemasons' Hall, on the 22d, 23d, and 24th of June; and a General Meeting on the 26th, Charles Hindley, Esq. M.P. in the Chair, was held in Exeter Hall. Further particulars will be given in our next Number.

#### CONTINENT.

*United Brethren*—Br. and Sr. John Jacob Müller embarked at Hamburgh for South Africa.

#### WESTERN AFRICA.

*American Board*—Mr. Walker and Mrs. A. E. Wilson left Cape Palmas for the Gaboon on the 7th of November.

#### SOUTH AFRICA.

*London Miss. Soc.*—Intelligence has been received of the death of Mrs. Birt (p. 41), in Caffreland, in consequence of an accident, the particulars of which have not yet been received.

#### MEDITERRANEAN.

*Church. Miss. Soc.*—Mr. John T. Wolters was admitted to Deacon's Orders, by the Bishop of Gibraltar, at Smyrna, on the 25th of April.

*American Board*—Mr. and Mrs. Laurie ar-

rived at Mosul on the 11th of November. Mr. A. Smith, on his way to the Independent Nestorians, and Mr. and Mrs. Powers, on their way to Broosa, arrived at Smyrna on the 11th of January; and on the 13th, Mr. and Mrs. Laneau arrived there on their way to Jerusalem.

*Amer. Bapt. Board*—Letters from Mr. Buel and Apostolos state, that an insurrection at Patras, in consequence of the Baptism of two Greeks at Corfu, had made it necessary for the newly-baptized and Apostolos to leave Patras. Apostolos has gone to Athens.

#### INDIA BEYOND THE GANGES.

*American Board*—Dr. and Mrs. Parker arrived at Macao on the 4th of October, and at Canton on the 5th of November.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. John Johnson (p. 200) was admitted to Priest's Orders, by the Bishop of Madras, at Cottayam, on the 16th of April.

*American Presbyt. Board*—Dr. Willis Green has arrived at Calcutta, on his way to the Loodiana Mission. Mr. and Mrs. Janvier have reached Loodiana.

#### CEYLON.

*Church Miss. Soc.*—The Rev. Messrs. C. Jayesinhe and A. Goonesekera were admitted to Priest's Orders, at Colombo, Feb. 19, 1843, by the Bishop of Madras.

#### NEW ZEALAND.

*Church Miss. Soc.*—The Rev. John Mason was admitted to Priest's Orders, by the Bishop of New Zealand, at Wellington, on the 25th of September 1842.

#### WEST INDIES.

*Baptist Miss. Soc.*—Mr. Tinson, Mr. Nash, and all who with them embarked on the 25th of January, arrived at Kingston, March 31.

#### UNITED STATES.

*American Board*—On the 1st of March the following Missionaries embarked from Boston for Smyrna:—Rev. Justin Perkins and Mrs. Perkins; Rev. David T. Stoddard and Mrs. Stoddard; Rev. Edwin E. Bliss and Mrs. Bliss; Miss Catherine E. Myers and Miss Fidelia Fisk. With them sailed Mar Yohanna, the Nestorian Bishop, who came to this country, in January 1842, with Mr. Perkins. Mr. and Mrs. Bliss are expecting to proceed to the Koordish Mountains, to join that branch of the Nestorian Mission. The others expect to reside at Ooroomiah, where Mr. and Mrs. Perkins have already laboured eight years. The two unmarried ladies will reside in the families of the Missionaries, and take charge of the Female Schools among the Nestorians.

## Miscellanies.

On the following page is an Engraving of one of the Church Missionary Society's Chapels at Madras. It was built at the expense of Government for the use of Native Protestant Christians, on land belonging to the Society, in the principal street of Black Town—that part of Madras which is inhabited chiefly by the Natives. When completed, it was transferred to the charge of the Madras Corresponding Committee, and was opened for Divine Service on the 11th of October 1820.



CHURCH MISSIONARY SOCIETY'S CHAPEL AT MADRAS.

# Missionary Register.

JULY, 1843.

## Biography.

DEATH OF THE REV. JOHN MASON,

OF THE CHURCH MISSIONARY SOCIETY'S STATION AT WANGANUI, NEW ZEALAND.

THROUGH the mercy of God, the lives of the Missionaries in New Zealand have been remarkably preserved. Up to the end of last year, no instance of the death of a Missionary or Catechist connected with the Church Missionary Society had occurred during the twenty-eight years which have elapsed since the establishment of the Mission. We are now, however, called upon to mourn over the sudden removal of the Rev. John Mason, who, in the prime of life and in the midst of health, was diligently labouring in his Master's service, and whose successful labours gave promise of extensive usefulness. During the two years and a half in which Mr. Mason was stationed at Wanganui, he was enabled to communicate religious instruction to many villages on the coast to the north and south, and also up the River Wanganui in the interior; and he was instrumental in admitting, by Baptism, 300 adults into the Christian Church. At the very period, however, when his increased experience and knowledge of the language were calculated to add greatly to the efficiency of his labours, he was taken to his heavenly rest. Very mysterious and inscrutable are the ways of God; but we know that *He doeth all things well*. May we have grace to acquiesce in His dispensations, and to profit by the many warnings which are intended to remind us who survive of the solemn injunction, *Work while it is day: the night cometh when no man can work!*

In the following Letter from the Rev. O. Hadfield, dated Waikanae, Jan. 16, 1843, we are furnished with minute particulars of the painful event:—

It has become my painful duty to acquaint you with Mr. Mason's melancholy death, which took place on the 5th inst., in the River Turakina, about ten miles from Wanganui.

After remaining a few days at Wanganui, where Mr. Mason and I had been engaged in settling our matters of business, I purposed to return hither: and Mr. Mason proposed that he should accompany me a part of the way, as he was going to pay a periodical visit to a part of his charge at Rangitikei. At eight o'clock in the morning we began our ride; and after some delay at Wangaihu, which we

succeeded in crossing safely, we reached Turakina about eleven. As it appeared too dangerous to cross in the shallow water, the quicksands being in a very unsafe state, I advised that we should go to the mouth of the river, and try there; but on proceeding further, we found that it was already high-water, and that consequently the water must be too deep to allow of our crossing. As, however, we proceeded, Mr. Mason, who had on a pair of water-proof over-all boots, walked into the river, and tried the nature of the sand, which he found would not bear the horses. I, not so well acquainted with the river as Mr. Mason, proposed that we should either wait till two Natives, who were carrying some luggage for Mr. Mason, should arrive, or till the tide ebbed; but he thought that we might try the river near the mouth, where it was not more than

thirty yards wide; and consequently rode into it. On the horse getting beyond its depth, and beginning to swim, Mr. Mason, to avoid being wet, knelt upon the saddle. The horse at the time took a turn in the water; upon which I called out, "Sit fast: hold on to the saddle." Mr. Mason immediately returned, and said, that had I not called him back he could easily have crossed. I explained, that I did not call to him to come back, but to sit fast, as it was very dangerous to kneel on the saddle while the horse was swimming.

We then proposed crossing together; and I dismounted and took off my boots, and advised him to do the same, repeating the advice: this, however, he did not do. He then said to me, "Will you go first?" to which I replied that I would, and rode into the water. As soon as my horse began to swim, it endeavoured to return, and turned round in the water, and became unmanageable: my hat fell off, and I maintained my seat with difficulty. Mr. Mason, passing me at the time, called out to me to sit fast. Shortly after this, upon looking back, I saw him in the act of falling from his horse, and then endeavouring to swim. By this time I had reached the shallow water; and while dismounting and throwing off my coat and waistcoat, the two Natives, whom we had been expecting, appeared upon the opposite bank of the river. Mr. Mason in the mean time had begun to call out, "Take me out! take me out!" and was gradually sinking. I immediately swam to him, and endeavoured, by putting my hand under his chin, to raise his head above water; but as I raised him, I sunk myself. I then dived under him, and endeavoured to raise him, hoping that he would catch hold of some part of my clothes, and thus leave my hands at liberty for swimming; but he did not do so. I then took hold of his left wrist with my right hand, and tried to drag him through the water; but after trying for some time, and finding that, as the wind and the tide were carrying us further from the shore, it was a vain attempt, I left him, then several feet below the surface of the water, and with difficulty reached the shore, being in a very exhausted state, having swallowed a large quantity of salt water. Had I been allowed time to have taken off my clothes before I swam to Mr. Mason's assistance, I might have exerted myself more; but upon seeing him sink so rapidly, I went into the water with almost

all my clothes on, and consequently my efforts were unavailing. Not more, probably, than five minutes had elapsed since we had both entered the water on horseback; but in that short space of time Mr. Mason had sunk, and I had no hope left me of rendering him any further assistance, as there were no materials within our reach to afford us any help. One of the Natives swam across to us, but, being a bad swimmer, made no effort to assist me in my attempt to rescue Mr. Mason from drowning.

I was for a few minutes almost overwhelmed with grief, in seeing one thus snatched away from a life of active exertion in the work of our Redeemer—one who was my only fellow-worker in this part of our Master's vineyard—in a word, one who was to me a sincere and valued friend, at the same time that he was a zealous, diligent, and faithful Minister of Christ: so that I know not whether to consider more mine own loss of a dear and constant friend, or the Church's loss of an active and devoted Minister.

The two Natives now came to my assistance; and having helped me in taking off my wet clothes, they supplied me with their blankets, and kindled a fire. In the course of a few hours I was sufficiently recovered to ride back to Wanganui, a distance of about ten miles, to conclude the melancholy day by relating to Mrs. Mason the distressing circumstance of her husband's sudden death. Though deeply grieved, she bore as a Christian that severe affliction, which Jehovah, her Heavenly Father, had in His wisdom been pleased to put upon her.

Mr. Mason's body was found on the day following that of his death, and conveyed to Wanganui; where, on the 7th instant, we committed it to the grave, in the presence of almost all the English and Native inhabitants then in the Settlement. On the Lord's Day following, I preached a Funeral Sermon to the Natives, and also to the English; and saw in both congregations many a tear shed, when I alluded to him who on the previous Lord's Day had been present with us, but who was now taken to his Rest.

A few words more, perhaps, concerning my departed Brother may be expected from me. He entered upon his work at Wanganui about two years and a half ago. He had much to discourage him. The people made an empty profession of attending to him, but were really indifferent to the Gospel. Mr. Mason, how-

ever, persevered in faith; and now, almost all the inhabitants of Wanganui and the coast, on to Taranaki, profess Christianity; and about three hundred adults have been baptized in the name of the Triune God.

These few facts are of more weight, in my opinion, than many volumes of praise. Let it not, then, be supposed that Mr. Mason's labours, though short, have been useless. Time will never fully develop their extent. He had acquired a fair

knowledge of the native language; and had the essential qualifications of a Minister, namely, a clear knowledge of Christ, accompanied with patience, diligence, and faithfulness. To say thus much of Mr. Mason is, I believe, my duty: to say more might be impertinent. My prayer now is, that the Lord may provide for His people Pastors to feed them with the bread of life, and to exhibit Christ to them.

### OBITUARY NOTICE OF A SCHOOL-GIRL

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT BADDAGAME, CEYLON.

The following account is given by Mr. Powell, in a Letter dated Feb. 15, 1843:—

In October last we had the great affliction of losing, by death, our first, most forward, and, I may add, one of our most promising school-girls, about sixteen years old. She entered the School at a very early age, and had improved very satisfactorily. She had obtained an extensive and intelligent acquaintance with the truths of Christianity; and we have reason to believe that she felt the value and importance of them in her heart, and endeavoured to manifest them in her life. She was always a regular attendant at Church and School, and in manners and conduct was an example, at all times, to the other girls. For some time before her death she had been found, by Mrs. Trimnell, of great service in conducting a class in the School. About two years ago, after a long season of probation, I admitted her to the Holy Sacrament of Baptism; and her behaviour, both at that time, and after her reception of that Holy Ordinance, was very satisfactory, and such as to lead me confidently to hope that she was a sincere disciple of the Lord Jesus Christ. We had no opportunity of gathering testimony from her dying lips; for her sickness,

which originated only in a common cold, and therefore did not excite alarm, suddenly deprived her of speech and reason; in which state she remained until she died. Her friends, indeed, say that the night before her death she rallied a little; and finding that they had tied a piece of thread around her neck as a charm—for her parents are Heathen—she tore it off, and threw it away; after which she almost immediately relapsed into her former state. If this be true, she gave the last testimony she could that she died in the faith of a Christian. The day following her death she was interred in our church-yard, in the presence of most of her school-fellows, among whom she was a favourite: some of them were greatly affected, and cried very much. The Funeral Service was read by the Rev. A. Goonesekera, and a solemn and appropriate address was delivered in the Church by the Rev. G. C. Trimnell. I can have no doubt that she departed hence in the Lord; that she was a *brand plucked out of the burning*; and that she will have to ascribe her everlasting salvation, under God, to the kind offices and instrumentality of our Society.

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 278.)

UNITED KINGDOM.

*Britain's Responsibility.*

YOUR Lordship, in the Address with which you opened the business of the day, called

on the Society, in language of congratulation, to thank God for the degree of success with which He had favoured our operations; and I heartily sympathize in that

expression of grateful feeling. But I own, as I listened to the pages of the Report, there was mingled with a sense of joy and satisfaction something of a feeling of disappointment: for how stands the case? I think it is impossible to deny the high accountability of this great country for Missionary Exertions. The case might have been far otherwise, had it so pleased God. She might have been herself ignorant of the blessed truths of the Gospel—knowing nothing of their power, and therefore unconscious of their value to others. But, blessed be God! He has permitted His Word to *have free course, and to be glorified* in this land: the seal which closed it has been broken; the chains which bound it to the deaks have been unloosed; and the plea of ignorance, in a national sense at least, cannot be alleged with truth and justice. None can deny that England is deeply accountable for Missionary Exertions, on the score of her knowledge. Or again, put the case in another way. We may suppose her to have had the treasures of knowledge in all their richness and abundance, and yet she might have been unable, from position or circumstances, to make them known to others—to preach the Word in the regions beyond her, and give it *free course* elsewhere. But this cannot be said of her whose boast it is that the sun never sets upon the Queen's dominions; and of whom it may be truly predicated, that she is Mistress of the seas, and Queen of waters. No one can doubt, that, on the score of knowledge and on the score of power, this country is abundantly qualified, and deeply accountable, for Missionary exertions. Let me ask, then, whether, with the consciousness of these advantages, we may not naturally feel some disappointment at the inadequate exertions used, at the slow progress and limited success which attends the means employed for the diffusion of the Gospel. True it is, that in glancing at many of those *dark places of the earth* where yet *the Sun of Righteousness* has not arisen *with healing in His wings*, and from which idolatry has not yet been chased, we cannot but be struck with the small number of Christians in the world, compared with the many centuries which have elapsed since the first promulgation of the Gospel. Yet perhaps we might rather wonder that so much has been done, when we consider by what weak and unworthy instruments the designs of the Society have been carried on. When we look at the bodily

infirmities, or the mental disqualifications of our Missionaries—the inconstancy of some—the conflicting tempers or interests of others—or when we look to their frequent interruptions in the midst of their work—we might rather marvel that God has been pleased to work so much by these weak and incompetent instruments, than that He has left so much yet to be done by others, who may enter into the labours of their forerunners, and finish their work.

[*Bishop of Winchester—at Ch. Miss. Soc. An.*

My Lord, I think there are times, peculiar times, calling for peculiar effort; and this is one of them. In the Resolution which has just been moved, and supported by this Meeting, we have heard of the openings into China; but that is not the only opening. Everywhere, where England is sending forth her fleets, or her trade is passing; to the East and to the West, to the wide Pacific, to the Indian Ocean, across the Atlantic, to North America; and where science is speeding under the direction of our Government to the North and to the South Pole; there England comes into connection with unnumbered people—with Paganism under every shape—with the ignorance and the darkness which hang over so many portions of this globe. Now, I ask you, is it not plain that England has a Mission? Is that Mission the mission of trade, of conquest, of mere arts, of human civilization? Oh! let us not make so fatal a mistake. Rome had her Mission; and she has passed; for Christian Truth did not prevail by Imperial Rome, but in spite of Rome. Spain had her Mission; and the flag of Spain flew over almost every part of the world, and the Eagle of Spain carried her name into the Eastern and Western Hemispheres; but Spain carried a faith—not the faith of the Gospel, but the tarnished and adulterated faith of a false superstition; and Spain has passed away: her arm is crippled, her power is withered, and within narrow precincts hovers the Spanish Eagle. Look now to England. In all parts of the earth—across the Indus into the farthest China—by defeat, by conquest, by her virtues—alas! I must say by her vices—she is urging her way. I ask you now, shall we send along with her those Sacred Truths, that Christian Faith, those clear and precious words of the everlasting Gospel, without which, if England does speed her way, that way will not prosper? And may I not therefore say, that this Society has claims upon every patriot—has claims upon every man

who values the destinies of England, and appreciates that high Mission which it is given her to perform? The humble Missionary, who, whether on the burning soil of Africa toils to pour forth the words of Truth, or in the midst of the crowds of Benares, or in the solitudes of North America, plies his intrepid and modest course in the discharge of his simple duty, let us rest assured, deserves our strongest sympathies, our most cordial aid, if we wish that England may prosper in those destinies which are committed to her—in if in her great and mighty Mission she shall execute the behests of the Most High.

[J. C. Colquhoun—at Ch. Miss. Soc. An.

*As Funds are needed, they will be supplied.*

So long as we find that God is moving the hearts of His people in this land to meet our calls on them, and from many an humble individual there are sent forth to us contributions to the extent of their means—yea, and I am sure I may say, in

the case of many of the poor, beyond their means—it is a pledge to us, that from millions—aye, millions—of hearts in this country there is a response coming back to us, “Go on in the way which you have hitherto trod, and we will go on with you.” For I have observed, that whenever there has been a real case made out for the co-operation and sympathy of Christian People in this land, they have met it. We have let down our plumb-line deep into the well of Christian love, but I am firmly convinced that we have never yet fathomed it; and that if we are encouraged by the pillar of cloud so clearly leading us to China—if we go there, and find that our work enlarges around us—if we go to the Telooqoo District, and find that our work enlarges in that wide district, and that it is clearly proved that we must have our means of operation doubled—then the means of carrying on the work will be doubled.

[Archd. Shirley—at Ch. Miss. Soc. An.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

##### *Report of the Foreign Translation Committee.*

THIS Report, of which an Abstract follows, was made to the General Meeting of the Society, held on the 4th of July.

*Scriptures in Dutch*—The Dutch Bible has been completed; and the whole Edition, consisting of 1000 copies, has recently been received in London. The text is that of the Authorised or States' Bible: it has been edited by the Rev. Adrian Van Deirse, of Yesselmonde, near Rotterdam; and printed by Dr. La Law, at Leyden, from the best edition of Elzevir. This work has been prepared chiefly for the benefit of those in Southern Africa, and in the East and West Indies, who use the Dutch Language.

*Scriptures in French*—The French Version of the Old Testament has proved a work of considerable labour and difficulty: the translation and revision are, however, now nearly completed; and the Committee have every reason to hope that they shall bring the work to a close within a year from the present time.

*Scriptures in Coptic*—The Committee have to state, that they took advantage of the Rev. Dr. Tattam's mission to Egypt, to send a proof sheet of the Gospel of St. Matthew for the inspection of the Coptic

Patriarch at Cairo; and that the Patriarch and the Bishops at the Patriarchate were extremely gratified with this mark of kindness shewn to them by the Society, in undertaking so important and beneficial a work. They only lamented that the type, although very beautiful, was not sufficiently large for general use, nearly one-half of their people having defective sight, and their churches being dark. “Could but the type be larger,” they said, “the books would be constantly read in the churches and by the people.” The Committee, on this objection being reported to them, immediately caused a new fount to be cast, of a larger character; and the work is now proceeding in a manner which, they trust, will render it acceptable to the people for whose benefit it is undertaken.

*Scriptures in Arabic*—The new Arabic Translation of the Bible, which was preparing at Malta, but which had been suspended, in consequence chiefly of the illness of Mr. Schlienz, has been resumed, under the direction of the Bishop of Gibraltar, and, as the Committee have good grounds for believing, in a way calculated to render it one of the most important undertakings, as respects the East, in which they have yet engaged.

*Scriptures in Greek*—The printing of the Holy Scriptures in Greek at Athens is proceeding; and the Committee have

the gratification to state, that the Bishop of Gibraltar declares that he has no hesitation in saying that the very kind and friendly feeling manifested toward him by the Ecclesiastical Authorities in that city had been greatly promoted by the measures taken by the Society in their behalf.

*Liturgy in French*—Of the French Version laid before the Board last July, an edition of 1000 copies has since been published; of which 300 copies, together with 300 French New Testaments, have been sent to the Seychelles Islands, and 25 to Malta; and nearly 200 copies beside have been disposed of, or distributed, in other quarters. This edition is a duodecimo; but in consequence of repeated applications for French Prayer-Books of a smaller size, the Committee have undertaken a revision of the work, with a view to an improved edition in a reduced form.

*Liturgy in German*—In taking measures for obtaining a faithful translation of our Liturgy into German, the Committee secured the services of the Rev. W. F. Schwabe, Rector of Throwley in Devonshire; his father, the Rev. Dr. Schwabe, having kindly engaged to assist him in his labours. The lamented death of Dr. Schwabe caused an unavoidable interruption in the work; but arrangements have been made to supply, as far as possible, the loss sustained by the removal of one from whose acknowledged talents and learning the Committee had hoped to reap most important advantage.

*Liturgy in Turkish*—The Turkish Version of the Liturgy has been published. Of an edition of 1000 copies, 50 have been retained for sale at Leipsic, and 500 copies have been placed at the disposal of the Bishop of Gibraltar, for distribution in the East.

*Liturgy in Arabic*—The Arabic Version of the Liturgy, printed at Malta, being nearly exhausted, a new and very much improved edition is now in progress at Malta, under the direction of the Bishop of Gibraltar.

*Liturgy in Armenian*—In consequence of a misunderstanding with the translator, the completion of the Armenian Version of the Liturgy has been retarded. Such arrangements, however, have now been made, as, it is confidently hoped, will insure the publication of the work within a few months. The portions which have been submitted to the inspection of intelligent Armenians, both Ecclesiastics

and Laymen, at Constantinople, have created a lively interest among them with regard to our Church, and excited in them an anxious desire to become possessed, as soon as possible, of the whole book. The Rev. Horatio Southgate writes as follows:—

“My eyes are turned with intense interest to your Translation of the Prayer-Book into Modern Armenian. I shewed the proof-sheets, sent out to me a year ago, to several Armenians; and they have importuned me incessantly, ever since, to know when the whole work will appear. Those who know any thing of it look for it with as deep an interest as myself.”

The Committee add one, among many, of the encouraging testimonies which they have received to the importance of their labours. The Rev. John Blackburn, English Chaplain at Messina, in applying for a supply of Bibles, Testaments, and Common-Prayer Books, adds: “A few copies of the Common Prayer, in Italian, would be found extremely useful. On several occasions they have proved the means of exciting both surprise and admiration at the Constitution of our Church. The elegance of the Society’s Version, and its strict agreement with the idiom of the language, have been also much praised; and this recommends it to native scholars. When used at the English Cemetery, it has made great impression on the bystanders.”

There have been 2524 copies of the Committee’s edition of the Testament in Spanish sent to Spain, Mexico, and South America; and of their Versions of the Liturgy, not already alluded to, 596 copies of the Modern-Greek, 1774 of the Spanish, 241 of the Dutch, and 524 of the Amharic Version, have been distributed in the respective countries for which they were designed.

Recent events have turned the attention of the Committee toward China; and they have adopted means for ascertaining, with as little delay as possible, in what way, consistently with their prescribed sphere of operation, they may most successfully promote the objects of the Society in that country.

It has been the uniform object and endeavour of the Committee to consult the undoubted and permanent benefit of those for whose use their Versions have been intended. They have been careful, as far as possible, to ascertain that they were



not wasting their labour, or spending the pecuniary means placed at their disposal in vain; but that the works produced should be not merely intelligible, but also acceptable, and therefore clearly calculated to promote the cause of Christian Truth.

But the Committee desire further to remark, that their operations have been unavoidably restricted by that economy which they have been obliged to practise, in consequence of the comparatively small amount of Donations and Annual Subscriptions which they have hitherto received, and which, even with the grant of the Society for the special objects of the Committee, has not been such as to warrant their venturing upon a larger field of labour.

*Works already published* — Bibles, in 8vo., Italian and Dutch — Testaments, in 4to. with Marginal References, French; in 8vo., French, Italian, and Spanish—St. Matthew's Gospel, in the New-Zealand Language. The Liturgy, in 12mo., French, Italian, Spanish, Dutch, and Modern Greek; in Post 8vo., Arabic; in 8vo., Amharic and Turkish.

**BRITISH AND FOREIGN BIBLE SOCIETY.  
THIRTY-NINTH REPORT.**

*General View of the Year.*

FAR be it—your Committee would unfeignedly say, as they once again render up their annual account—from them to indulge in language that should in any degree savour of vain-glory: rather let the feeling contained in the Angels' ascription of praise, *Glory to God in the highest*, guide their pen and their lips, while they lay before you statements relating to a larger distribution of the Scriptures than was ever before made in the course of a single year; combined with evidence, inferior in strength to none which has on former occasions been offered, of the real spiritual benefits arising from the circulation of the Sacred Volume, amounting almost to ONE MILLION of copies, and bringing up the grand total of the Society's Issues to FIFTEEN MILLIONS. Let, then, the note again be struck, let it vibrate on the ear and in the heart—*Glory to God in the highest*.

*Funds.*

The entire Receipts of the Society amount to 92,476*l.* 2*s.* 8*d.*; of which 52,654*l.* 15*s.* 8*d.* has been received for the Sale of Books; and the remaining

39,821*l.* 7*s.* from Free Contributions from Auxiliary Societies, Legacies, Donations, Annual Subscriptions, &c., is the total amount applicable to the general purposes of the Society.

*Issues of the Scriptures.*

The Issues of the Society have been,

At Home .....	727,830
From Dépôts abroad.....	254,230
Total.....	£ 982,060

which is the largest number ever issued by the Society in the course of a year, and brings up the entire total of issues to 15,020,994*l.*

*Auxiliaries and Associations.*

There have been formed 101 New Societies: there are, in all, 2870 Auxiliaries, Branches, and Associations; and 1455 Public Meetings have been held during the year.

*Grants of Money and Books.*

	£	s.	d.
Domestic .....	4380	19	7
Europe .....	21324	5	11
Asia .....	5085	16	6
Africa .....	882	8	10
America .....	657	3	8
West Indies .....	3247	15	9
Total.....	£ 35,578	10	3

*Dread of the Imputation of Latitudinarianism should not deter from Co-operation.*

Your Committee have reason to know that during the closing year, as well as on former occasions, the fear of the imputation of Latitudinarianism prevents some from taking a part in the Society's labours, and that the friends of the Society have many an unjust insinuation thrown out against them on this very account.

This point is not a novel one: against this very danger much of the artillery of the first opponents of the Society was directed; while all manner of evil consequences were both gravely predicted, and no less seriously apprehended. The early defenders of the Society met this objection in a simple, yet powerful manner; and, as an example, the words of Dr. Isaac Milner, at that time Dean of Carlisle, may be quoted:—"Thus stands the argument," writes the Dean; "I hope to live in the next world with those who in this world love and revere their Bible, and obey its injunctions. Therefore, while I remain on earth, I would gladly make common cause with those who are active and zealous in furnishing the poor with

the Sacred Book. Here, then, is a consideration, which subsists altogether by its native strength and simplicity; which is not to be shaken by any nice and intricate calculations, any imaginary alarms of future mischief."—This, though written thirty years ago, is as true and simple now as it was then; and the friends of the Society may well take their stand upon this strong position.

Should any rashly assert that none can love and revere that Holy Book but such as view all its injunctions in the same light with themselves, your Committee cannot hope to make any useful impression on their minds; but there are others, happily, not quite so confident in themselves as to attribute infallibility to their own views, and who, without abating one jot of their own steadfastness on grand doctrinal points, or even on points of a subordinate nature, will yet acknowledge that a differing brother may hold the truth, and be a partaker of *righteousness, peace, and joy in the Holy Ghost*; and will be, in consequence, more anxious to assure themselves that agreement exists in these things, though it be vainly sought in others. If our differences were always brought to a touchstone of this kind, their magnitude would be wonderfully reduced, even if they should not wholly disappear.

*Will any one, at death, regret having aided the Bible Society?*

Dear Milner observes:—"It is the constant prayer of a Churchman that the Lord may deliver him 'in the hour of death, and in the Day of Judgment;' and I have observed that men, whose established reputation for talents and piety effectually repels the most distant suspicion of enthusiasm, have had their serious attention drawn, during the agitation of this great question, to the awful moment 'in which the distinction of Churchman and Dissenter shall be no more;' and have expressed their conviction that they will then be least disposed to repent of having supported the Bible Society. It would be a great presumption in me to rank myself with such characters, in any point of view, except in the circumstance of my entire agreement with them, that when the innumerable partialities and prejudices which serve to delude mankind in this imperfect state shall vanish, or shrink into their just dimensions, the recollection of having been a friend and not an enemy of the Bible Society will afford me a vivid

satisfaction, without any apprehension of blame for having been too zealous in promoting the dissemination of the Word of God."

*Grounds for Encouragement.*

Your Committee would notice the many cheering evidences that the Bible has been welcomed and read, and that it has imparted both wisdom and consolation, and has proved its divine character, in our own country, in various parts of Europe, in Africa, in Asia, in the Western Hemisphere, and in the Islands of the Sea. These are considerations to fill the heart with gratitude, and to strengthen the purpose of future devotedness to a work which has been crowned with successes so many and great. A lively joy, springing out of such considerations, shall do the heart good. Such *joy in the Lord* shall be the soul's *strength*; and in the exercise of such hallowed joy the friends of the Society may prepare themselves for the labours of the coming year.

With this joy let reverence and the deepest humility be ever mingled. For who and what are we, that God should deign to employ our services at all? And of what kind—how imperfect in their performance—how defective in their motives, are the services which have been rendered! Under a sense of deficiency, let us hasten to the only *Refuge set before us*.

*The Bible the Means of Conversion from Popery.*

The following extract is from a Letter addressed to the Committee of the Colebrooke Association of the Hibernian Bible Society, by a Convert from Romanism:—

There is no doubt, but that in the recent conversions from Popery the Word of God has been the chief instrument: the Romish Priests, however, do all in their power to put down the Scriptures, telling their deluded followers that it is the devil's chief engine for leading men astray.

But it frequently happens, that this opposition awakens a spirit of inquiry; their hearers perceive, that as Protestants encourage the circulation of the Bible, and Papists do not, the chances are that the Bible is against Popery. If Protestants were to read and value the Bible more, Roman Catholics would think more of it; but the apathy and carelessness of Protestants makes them think lightly of it;

and indeed the truth is, that the way in which Romanists often get Bibles is from careless Protestants.

We who lately reformed from Popery in this country found that, when we began to doubt, Protestants gave us the right hand of fellowship. Some of us got Bibles gratis from the Five-mile-town Depository, and searched them to see whether the things which Protestants told us were so. The first thing that awakened most of us was, comparing the cold dead Latin Service of the Mass with the Service of the Church of England; and these doubts were increased, or rather dispelled, by reading 1 Cor. xiv.

Some of us were disgusted with Confession, and we searched for it in Scripture, but it did not stand the test; and, by the grace of God, through the reading of His Holy Word, we were enabled to come out from among them, and to rely on the promise of God, that he would be our Father and our God.

#### BAPTIST MISSIONARY SOCIETY.

##### FIFTY-FIRST REPORT.

##### *Missionaries sent out during the Year.*

DURING the year, sixteen, of whom eight are Missionaries, have gone forth to join the Mission Band. Of these, the Rev. A. Leslie and Mrs. Leslie have gone to India; Rev. Owen J. Birt and Mrs. Birt, to Ceylon; Rev. W. K. Roycroft and Mrs. Roycroft, to the Bahamas; Rev. Joshua Tinson and Mrs. Tinson, Rev. W. Nash and Mrs. Nash, Rev. F. Hands and Mrs. Hands, Mr. and Mrs. Gay, and Mr. and Mrs. Gould, to Jamaica.

The total number of Missionaries who have been sent out by the Society, or have been in connection with it, amounts to 169; of whom 62 have been sent out within the last ten years.

##### *Return of Missionaries.*

Three have been compelled to retire from their work through the loss of health: Rev. J. M. Phillippo, of Spanish Town, after nearly twenty years of service, which service, however, he is likely soon to resume; Mr. W. Bontems, of Naassau, and Rev. John Williams, of Jamaica, whose constitutions have proved to be ill adapted for a tropical climate. They are now in this country, and without any prospect of return to the fields of their former labour. To this record must be added the names of three Female Missionaries, Mrs. G. July, 1842.

Parsons, Mrs. Dalwell, and Mrs. Harris, by illness, or other imperative causes. The Committee have also to add, that, with their concurrence, Mr. Harris has made arrangements to return to this country.\*

##### *Decease of Missionaries.*

Shortly after the last Annual Meeting intelligence reached the Committee that Mr. Gibson, who had just entered on his work in Calcutta, had been taken away, smitten by the sudden stroke of death. He died on the 2d of March 1842. Mrs. John Parsons has also been removed by death.

##### *Contributions to the Society.*

The Committee acknowledge, with many thanks, the following donations of 50l. and upward:—

	£	s.	d.
Mrs. Broadley Wilson . . . . .	90	0	0
Joseph Sturge, Esq., for Schools in Africa and Jamaica . . . . .	125	0	0
Rev. Mr. Boyce, of Bedminster, for Native Agency in Jamaica . . . . .	100	0	0
C. M. . . . .	90	0	0
C. M., for Africa . . . . .	50	0	0
Joseph Guttridge, Esq., a Ninetieth Birth-day Dona- tion . . . . .	200	0	0

##### *Summary.*

The Society has 187 Stations; 81 Male, and 59 Female Missionaries; 193 Native Preachers and Schoolmasters; 174 Day Schools; 10,088 Day and about 15,000 Sunday Scholars; Communicants added during the year, 3569; Total, 36,833.

##### *Alteration in the Rules of the Society.*

The Committee propose to extend the sphere of the Society's labour so as to take in not only the Heathen, but all parts of the world beyond the British Isles. The British Colonies will of course be taken up, and, as opportunities of usefulness arise, and adequate means are supplied, the Continent of Europe.

##### *Jubilee Fund.*

Immediately after the Annual Meeting of the Society in April 1842, the Committee formed plans for making the year a season of special prayer and solemn consecration to God. They recommended that Jubilee Meetings should be held throughout the country, in addition to the usual Mission Services; for the purpose of exciting and deepening a Missionary spirit, and of obtaining a special thank-

\* Mr. Harris reached England on the 15th of May.

offering to God, which might express our gratitude, enable the Society to enter upon new fields, and occupy old ones with greater vigour.

This recommendation has been very extensively adopted. Jubilee Meetings, which began with the Meeting at Kettering in May last, have been held in connection with all our Missionary Associations, and by most of the Churches. Missionary Sermons were preached on the second of October (the Anniversary of the Formation of the Society) throughout America, in India, in Australia, in Africa, in the West Indies, and throughout Great Britain and Ireland; and were followed, in all these cases but one, by Collections toward the Jubilee Fund.

The total amount of which the Committee have been advised, up to the 31st of March, is 32,500*l.*; including 3339*l.* 19*s.* 8*d.* from Stations abroad.

The Committee have already voted a part of this amount. For training Native Agents in Ceylon, Africa, and the West Indies, the Committee have granted 1175*l.*; for the purchase of the premises and library at Calabar, in Jamaica, of which the Rev. Joshua Tinson has accepted the office of tutor, 1125*l.*; and 50*l.* toward the purchase of books and furniture for a similar Institution at Colombo.

The expenses which will be incurred in the commencement and establishment of the Mission in Western Africa it is not easy to foresee; but probably 3000*l.* may be spent on this object with great advantage. The vessel for the use of this Mission will require a large and immediate outlay: 500*l.* are already specially contributed to it; and the Committee will feel much satisfaction if the whole can be raised without breaking in upon the Jubilee Fund. Of the necessity of such a vessel the Committee are, after much deliberation, thoroughly convinced.

A Mission has already been begun in Trinidad.

In reference to the purchase or erection of premises, to be held "in trust for the Baptist Mission, and to be adapted for the use of our other Denominational Societies," the Committee report that they have already obtained freehold ground in a very eligible site, and hope to have the building completed by the close of the year. It will contain, in addition to the ordinary rooms for the business of the Mission and other Societies, a large room as a Denominational Library. It is not

easy to ascertain what amount will be necessary to complete this building. It will be freehold, plain, commodious, and substantial.

The relief of the Society from its embarrassment is another object which is now effected. For the first time for many years, the Society is entirely free.

In addition to these objects, the Committee have made a vote of 500*l.* in aid of the Chinese Mission of the American Baptist Board.

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BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

*Resolutions.*

AT p. 311 of our last Number we gave some particulars of the proceedings of the General Meeting of the Society, at which the following Resolutions were adopted:—

— That, while this Meeting would record, with devout gratitude to Almighty God, the fact, that the Government of this country have dis severed their connection with the system of Slavery in British India and the British Settlements in the East, and would respectfully tender to them, and to their predecessors in office, their grateful acknowledgments for the measures which have been taken for the accomplishment of this great and good work, they would at the same time respectfully, but earnestly, press on the existing Authorities, both in Great Britain and India, the duty of adopting such supplementary measures as shall be necessary effectually to prevent the system of Slavery and the internal Slave Trade from again rising up under new forms and pretences; and shall fully secure to the millions who have been virtually or absolutely enfranchised by the late enactments, the personal, social, and civil rights which accrue to them thereby, and the protection which their new circumstances imperatively demand.

— That this Meeting deeply deprecates the fearful extent to which the African Slave Trade, especially with Brazil and the Spanish Colonies of Cuba and Puerto Rico, is prosecuted at the present time, in defiance of existing treaties and laws; and would encourage Her Majesty's Government, by such wise and pacific measures as may be necessary and shall be most effectual, to secure the faithful discharge of the obligations arising out of them for the prevention of that iniquitous traffic

(the continuance of which confirms the principle, that while Slavery exists the Slave Trade cannot be put down), for the liberation from Slavery of all those Africans who had been illicitly introduced contrary to their stipulations, as well as those who, declared free by the sentence of the Mixed-Commission Courts established in those countries, are held in a most cruel and unrighteous bondage.

— That this Meeting views with the highest satisfaction the progress which the Anti-Slavery Cause has made during the past year in the United States, France, Holland, Portugal, and Tunis; and would earnestly encourage their friends and co-adjutors in these several countries to persevere, amid the difficulties and discouragements by which they are surrounded, steadfastly and firmly in the maintenance of righteous principles, until they shall have achieved their deliverance from the guilt consequent on the support of the system of Slavery.

— That this Meeting deeply regrets the sanction given by Her Majesty's Government to a scheme of emigration from Africa to the West Indies, as of dangerous tendency; inasmuch as, in their judgment, it is not called for by existing circumstances, and can only be carried into effect at an enormous expense, to be borne chiefly by those whose interests it will seriously affect, for the benefit of the Planters and non-resident Proprietors; and which is, moreover, open to serious objections, on account of the disparity of the sexes which it allows to be introduced into the Colonies; and inasmuch, also, as it affords a pernicious example to slaveholding States to people their colonies and territories with nominally free, though really enslaved Africans; thus creating a new form of slave trading, which no treaties can reach, and no laws can cure.

#### UNIVERSAL PEACE SOCIETY.

##### *Resolutions.*

THE following is an abstract of the principal Resolutions adopted at the General Meeting mentioned at p. 311:—

— That this Meeting, regarding the whole scope of the New Testament, and the awful ravages of war among the nations of the earth, is confirmed in the strong conviction, that war is inconsistent with the spirit of Christianity and the true interests of mankind.

— That while this Meeting disclaims any intention to use any unconstitutional interference with the powers that be, it cannot refrain from expressing its abhorrence of the late cruel and unprovoked wars in the East; and especially laments the permitted traffic in opium, which it regards as not only unjustifiable in itself, but calculated to obstruct legitimate commerce and to provoke a renewal of hostilities.

— That, under a deep sense of the sinfulness of war and of the duty of Christians to adopt every measure for diffusing the principles of Peace, this Meeting would earnestly invite the cordial co-operation of all who profess the name of Christ, in the discharge of this duty, and in the general promotion of organized Societies for this especial object.

— That Christian Women, having as deep an interest as any other portion of society in the progress of Peace, owe to this cause the same aid they have with so much zeal and success rendered to kindred enterprises of benevolence.

— That this Meeting rejoices in the efforts of the friends of Peace in different parts of the world; and would respectfully but earnestly urge upon the consideration of every Government desirous of promoting the happiness of mankind the reference to arbitration of all future international disputes, agreeably to the recommendation of the General-Peace Convention held in this city the past week.

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

#### TIMMANEE MISSION.

THE Rev. C. F. Schlenker has been enabled to prosecute his labours at Port Lokkoh, in more perfectly acquiring the Timmanee Language, making translations, superintending the School, and preaching to the people.

The Rev. D. H. Schmid, originally sent out to Sierra Leone with the view of being employed on the banks of the Niger, has been appointed to this Station. He arrived at Port Lokkoh on the 30th of April 1842.

*Contrast between Missionary Labours in the Timmanee Country and the Colony.*

Mr. Schmid thus contrasts his present sphere of labour with that

in which he was engaged during the eighteen months of his residence within the Colony:—

The sphere of labour in this new and uncultivated Station is quite different from that upon which I entered when I first arrived in the Colony. At that time my chief duty was, to preach the Gospel to those who had become Christians, and were more or less advanced in the knowledge of Jesus Christ: I had, in short, to enter into another man's labours. Here, however, the ground has first to be digged, and tongue and head to become accustomed to another language, ere we can offer to the people the glad tidings of Salvation; which, after all, are not yet so gladly accepted as in the Colony. It is, indeed, painful to know, that not one of my fellow-creatures among whom I am labouring owns or loves the Saviour; but it is also a great incitement to pray for them.

#### *School.*

Respecting the School, Mr. Schlenker thus reports, at the end of June 1842—

Our School now contains thirty-two children: this is the number on the list, and also the average attendance. Several have been admitted during the Quarter. Their progress in the different branches of instruction in which they are taught is, in general, very satisfactory.

The Returns at the end of September exhibit the same numbers; viz. Boys, 23; Girls, 9: total 32. Mr. Schlenker thus refers to an Examination which took place in the presence of Ali Kali and others:—

*Sept. 7, 1842*—We had an Examination of our school children to-day, to which we had invited Ali Kali and some other Chiefs: a few more persons were also present. They were all surprised at what the children had learned, and were much pleased with what they saw and heard. When all was over, we distributed some small rewards to the children, which caused great joy among them.

Mr. Schmid gives the following satisfactory account of the progress of the children at the end of June last:—

I take great delight in seeing the children so far advanced in their different branches of learning. Ten months ago, when I came hither for a change of air, none of

the boys or girls understood a word of English, which was only begun with this year; and now I see the greater part of them writing and reading, some of them fluently. In Arithmetic, also, they have made good progress. With their singing, too, I am often delighted. They shew, in general, great cheerfulness in learning, as well as in their conduct; which gives us great hope that the Lord will so bless the seed which is now sown in their hearts, that not only they may be brought into the flock of Christ, but also, through them, their relations and friends, yea, all this people. The people shew great affection and respect toward us, though they do not yet evince any great inclination to hear the Word of God.

#### *Preaching to the People—Progress of Translation.*

The following Extracts are from the Journal of the Rev. C. F. Schlenker:—

*June 21, 1842*—Some time since I gave an Arabic Bible to a Mahomedan. A few days ago I observed this man reading it with my Interpreter, both in the Old and New Testaments. He came to us in the School, with the Bible in his hand, in order to wait until the Interpreter had done with me, and could go with him. I have now translated the whole of the Gospel of St. Matthew into Timmanee. After some time, I intend to revise it.

*July 21*—I have been to Ali Kali's yard regularly every Lord's Day, and have delivered the discourses to an assembly of thirty adults, sometimes forty. I have been much encouraged by finding that many understood all I said; while some, as might be expected in the beginning, comprehended less perfectly. Ali Kali himself understands me well; and it happens now and then, when he is struck with some truth of our Religion, that he repeats after me the sentence which contains it. All my hearers are very attentive, and always thank me at the conclusion for what I have told them. Some of them are regular attendants. I once addressed them from 2 Cor. V. 19, 20; when I told them repeatedly that we had come here to preach the Gospel to them, and asked them to receive it, as there was no other way for our reconciliation with God than that revealed to us in the Gospel; and as, if they would not receive it, they would have to give an account to God for their neglect of it. After I had

done, Ali Kali said to those who were present, "All that he tells us is very good: and if we are not doing now what he tells us, we shall one day see each other again, and then we shall say to each other, 'Ah! why did we not do that which White Men tell us that time?' They have come to this country because they love God's work, and this made them to leave their own country."

Mr. Schmid thus describes his own labours during the Quarter ending September 1842; and shews the importance of attaining fluency in speaking the language before an attempt is made to address the people publicly.

My time during the Quarter has been fully occupied in studying Timmanee, not interrupted, I am thankful to say, by any kind of sickness. The necessity of acquiring a good knowledge of a foreign language before we venture to address the people in it I clearly saw one Lord's Day, when I accompanied Mr. Schlenker to Ali Kali's yard in order to witness his method of proceeding. Soon after he had commenced his discourse, Ali Kali and other people interrupted him by several questions, which they put in rather a jeering way; but by the answers which Mr. Schlenker gave them I was glad to see that they were fully satisfied. Had Mr. Schlenker not been sufficiently advanced in the language to understand them clearly, and to answer accordingly, they would have laughed at him; and not only so, but the Word of God, of which he spoke, would have become an object of ridicule. The same might easily happen through inadvertence on the part of an Interpreter, through whom we used formerly to address the people; especially if the Interpreter, as is often the case, were not well versed in English. This experience decided me to confine myself for some time longer to our School, in which I keep regular English Service with the children and some other people who understand English.

*Address from a Liberated African to his Countrymen.*

The following Address to the inhabitants of Sierra Leone has especial reference to another Society; but it will be gratifying to our Readers, as affording a satisfactory evidence of the attainments and Christian feelings of a

Liberated African. Mr. John Langley is a native of the Ibo Country, and was liberated from slavery about eighteen or twenty years ago. On his arrival in the Colony he was placed in the Church Missionary School at Regent; and subsequently, being admitted into the Christian Institution, was trained as a Native Schoolmaster, in which capacity he laboured for several years, at Kent and other villages. For eight or ten years he was employed as a Manager of a District, and a Magistrate. He now resides in a good house, which he has built in Freetown, and has, for four or five years, been carrying on a profitable business as a merchant. He is a member of our Church, a consistent Christian, and a liberal contributor to the Church Missionary Society and other religious objects. The Address is dated Freetown, Oct. 12, 1842:—

I herewith propose and suggest a few things of a very important and interesting character, which I humbly pray you to peruse, and to consider carefully; and, if they should be approved by you, to lose no time in attending to them.

It has long been my earnest wish and desire to bring these things before you—ever since the year 1840, when I heard that there were some good Noblemen in England who had assembled together for the purpose of forming a Society for the suppression and extinction of the traffic in human flesh in this our native country, and that His Royal Highness Prince Albert was one of this truly benevolent company. And not only was it their object to put down this awful traffic, but also to be instrumental in scattering the light of the Gospel through every part of this vast continent; that its inhabitants might be brought to know the only True God, and Jesus Christ whom He has sent, of whose holy Name they have never yet heard, and upon whom they have never yet believed: for *how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?* And we may ask, How can they be sent without such exertions as are being made by the good

people in England, who are actuated by the Spirit of God to do what they can for the benefit of degraded Africa? All praise, honour, and glory to God; and thanks and blessing to the kind inhabitants of that country!

Having been prevented from putting these wishes and desires of mine into execution by the severe illness through which I have been called to pass, it was not until now that I have had an opportunity of laying this humble address before you.

Those Gentlemen above mentioned have formed and established a Society, called "The Society for the Extinction of the Slave Trade, and the Civilization of Africa;" and, for the accomplishment of these important objects, have, as many of you are aware, despatched an Expedition to the River Niger, under the superintendence of wise and valuable men, many of whom have fallen victims to the climate of that insalubrious region. But notwithstanding these distressing circumstances, they are not daunted nor discouraged, knowing that the good Master in whom they have confided, will, in His own time, bestow His special blessing upon those undertakings which have His glory, and the happiness of His creatures, for their object.

You must bear in mind, my dear friends, the many sacrifices which the people of that favoured country have made, and still are making, to accomplish their object. Time, property, and life, are willingly offered up; and all this, not for the purpose of benefitting themselves, but solely that they may rescue and deliver the helpless Africans from slavery, degradation, and death.

If these considerations are not sufficient to excite in you gratitude and thanks, allow me to remind you of the condescension of the Consort of Her who now sways the sceptre of England, who felt so deeply interested in the subject, that he took an active part in one of the principal Meetings which were held in connection with it.

From the foregoing observations it may be asked, What are we doing? In what way or manner are we endeavouring to evidence our gratitude to this Society for their benevolence toward us? Though we have scarcely any thing to give—neither do they require any thing from us—yet a Letter of gratitude, with as great a sum of money as our present circumstances

will allow us to contribute, will, I apprehend, assure them that we have a lively sense of the obligation under which they have laid us, and will be an evidence of the gratitude which we cherish toward them. It will also shew them that we, as well as they, earnestly desire to see the Gospel of Christ sent to our benighted countrymen, that they may be brought from *the region and the shadow of death, to see the light of the glory of God in the face of Jesus Christ.*

With these remarks, I most humbly beg to propose that a Letter of gratitude, with as much money as may be raised in this Colony, be sent to the Society above named. Remember, St. Paul says, *To do good and to communicate forget not, for with such sacrifices God is well pleased.*

(Signed) JOHN LANGLEY.

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### African Islands.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

*Three additional Martyrs.*

AT pp. 81, 82, we gave an account of the martyrdom of two Christians who were put to death in June 1842 by the cruel Queen of Madagascar: since that time three more have been sacrificed to her insatiate cruelty. We give the particulars, in the words of a Letter received from the suffering Native Christians:—

This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper [containing, it would appear, some reflection upon the Government], and having fixed it on the walls of a house, the Queen, when informed of the circumstance, was very angry, and published a proclamation ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the Queen declared she would have him cut into pieces the size of musket-balls. "And I will not," she said, "let him escape, for I and God are upon one side." The four days expired; and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head Teachers) was, with several others, accused, and compelled to drink the tangena ordeal. Raharo died from the tangena, and



Ratsimilay (another Christian) being detected in attempting to save him from it, was ordered by the Queen to be put to death. He and Raharo were cut into small pieces, and afterward burnt; and Imamonjy was also associated with them.

The Directors remark—

The fury of persecution in Madagascar has now been poured out on the Infant Church for more than eight years; its Members have been driven into exile and slavery, and seventeen of their number have been doomed to death; yet the trial of their faith has been found unto praise, and honour, and glory: none have apostatized, or denied the Lord who bought them. With tender sympathy and continued prayer for our persecuted Brethren, let us, then, unite thanksgiving to God who has sustained them by His grace under accumulated sufferings, and preserved them faithful even unto death.

## East Africa.

### CHURCH MISSIONARY SOCIETY.

*Account of Mr. J. Mühleisen's Ordination at Jerusalem.*

MR. MÜHLEISEN was ordained Deacon by Bishop Alexander, at the Chapel on Mount Zion, on the 17th of April 1842.

Mr. Mühleisen's own feelings on this occasion are thus expressed:—

I was admitted to the Ministry of a Deacon in the Church of Christ, on the 17th of April, in the Missionary Chapel on Mount Zion. If it shall please God to send me to Ethiopia, to guide some one or other to a saving knowledge of Jesus, Acts viii. 32—35, He will do so; having re-animated, in Jerusalem, my anxiety to accomplish the work according to His good pleasure.

While preparing for Priests' Orders, he was licensed to take part in the regular Services of the Chapel on Mount Zion, frequently preaching in German. He was also diligently engaged in studying Hebrew, Arabic, and Amharic. In acquiring the last of these languages, he was assisted by a Native Abyssinian, sent to him by the Rev. S. Gobat, from Malta.

Circumstances having rendered it highly important that Mr. Mühleisen

should avail himself of facilities which offered themselves for proceeding to the scene of his future labours, the Bishop kindly consented to hasten the period of his admission to Priests' Orders, and the Ordination accordingly took place on the 31st of July. "The occasion," observes the Bishop, "was, if possible, still more affecting and interesting than the first, when he was admitted Deacon. I am sure it left a lasting impression on him and on all present."

A more detailed account of the solemn transactions of this remarkable occasion, together with his subsequent proceedings, shall be given in Mr. Mühleisen's own words:—

On the 31st of July I was ordained Priest, in the Chapel of St. James. The remembrance of that day, I trust, will never be erased from my memory; and the effectual blessing which I then received will last, I hope, until I shall finish my ministerial course with joy. It was a day of much thanksgiving, and many fears. I went to the Bishop, with whom his Clergy were assembled. We ascended Mount Zion, and I was set apart; prayers being read by the Rev. J. Nicolayson. The Rev. G. Williams, the Bishop's Chaplain, preached the Ordination Sermon, from Eph. iv. 8. After the Sermon, I was presented to the Bishop by the Chaplain, according to the most excellent Form of our Church in the Ordination of Priests. The Litany having been said, the Bishop read the Epistle, and I the Holy Gospel. After the most solemn exhortation and heart-searching examination by the Bishop, and silent prayer, his Lordship and the Congregation engaged in that beautiful and holy prayer of our Church, with tears and broken voices, *Veni Creator Spiritus!* On the act of Ordination I need not comment. I believe we all had a deep impression of the most gracious presence of the Holy One in Israel on the Mount of His holiness. As on the occasion of my first Ordination, so also at this time, the Holy Communion was of substantial comfort to me. I heard, as it were, angelic words dropping from the lips of the worthy Bishop, when administering the Holy Sacrament: *Arise and eat, because the journey is too great for thee: 1 Kings xix. 7.* So I did; and I trust to go in the strength of that meat

and drink all along my future Missionary Journey. After the Holy Communion, I felt a happy calm shed abroad within me; I mean the peace of God, which passeth all understanding, as well as all human feeling. I could neither describe it, nor even fully comprehend it.—Thus we returned from Zion's sacred hill. The Chaplain took me into his room, and said, "You have now purchased to yourself a good degree, and great boldness in the faith which is in Christ Jesus: 1 Tim. iii. 13. Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it:" Col. iv. 17. He then presented me with Henry Martyn's Journals. On Monday I paid my respects to the Bishop and my friends, by all of whom I was recommended to the grace of God for the work which I ought to fulfil: Acts xiv. 26.

On the 2d of August I left the Holy City, with the feelings of a true Israelite, as expressed in Psalm cxxxvii. 5, 6. I shall never cease to pray for the peace of Jerusalem: I like her walls, and favour her dust: I love her cause, and feel attached to every individual within her gates who calls upon our Lord Jesus Christ. But, especially, when I remembered the mission which I had received from her, I was able to go out with joy, and was led forth with peace, as it is written. The sun was burning in the valley of the mountains of Judea. When riding over Sharon's beautiful plain, my heart was found in tune to sing the hymn—

Then let our songs abound,  
And every tear be dry;  
We're marching, thro' Immanuel's ground,  
To fairer worlds on high.

In Jaffa I had the pleasure of paying my respects to the English Consul of Jerusalem, on his return from England. I then sailed for Beyrout; went to Syrus, after having passed the lofty Carmel; and afterward to Sidon. The state of both cities is an evidence of Christianity, strong enough to convince any unbeliever. The 6th of August was my twenty-fifth birthday. I sailed for Alexandria on the 8th; and arrived in safety and good health on the 14th.

*Proceedings of the Missionaries after their meeting at Alexandria.*

At Alexandria, Mr. Mühleisen met Mr. Krapf, who had come thither from Aden. On the 18th of September they were joined by the Rev. C.

W. Isenberg, who was now about to resume his direct Missionary labours, after having completed the Amharic and other works which he had been engaged in translating and carrying through the press in this country.

On the 21st, Mr. Krapf was united in marriage to Miss Diettrich, who accompanied Mr. Isenberg from Europe.

On the 25th of October, the whole party, consisting of Mr. and Mrs. Krapf, Mr. Isenberg, and Mr. Mühleisen, embarked at Suez, in the steamer, for Aden; where they arrived after a voyage of a little more than eight days. They were well received by Capt. Haines, who kindly took them into his bungalow, which is about six miles from the town of Aden.

Their subsequent proceedings, up to the latest dates at which any information has been received from them, are detailed in the Letters from which the following Extracts are made.

Mr. Isenberg writes from Zeila, Dec. 7, 1842—

Finding a boat, which belonged to a Tadjurra merchant, we engaged it; and leaving Aden on the 18th of last month, arrived at Tadjurra on the 20th. Soon after our arrival, we waited on the Sultan; whom we found, as before, on the ground outside his house, surrounded by some of the influential men of Tadjurra. We paid our compliments to him; and delivered a Letter of Recommendation from Capt. Haines. After the usual inquiries, we asked him to assist us in proceeding to Shoa. He replied, that he could not give us an immediate answer, as he had to consult his chief officers and friends; and directed us to come to him in the afternoon, when he would give his reply. He then presented us with a sheep for Mrs. Krapf, she being the first European lady who had ever come to the country. Thus we were received with some appearance of friendship; but there was a coldness and reserve about him which we did not like. In the afternoon we called again; but the Sultan told us, that as they had not finished their consultations we must see him again next morning, and

that in the mean while he would look for a house in which we might live. On our calling the following morning, he declared that the King of Shoa had written to him to forward a certain Frenchman to Shoa; and had at the same time prohibited, under penalty of death for the guide, the entrance of any other European into his dominions. In proof of this assertion, he shewed us a Letter written in Arabic, and addressed by the King of Shoa, whose seal, genuine or spurious, it bore, to the Sultan of Tadjurra. This Letter, indeed, contained the prohibition above mentioned; but our suspicions concerning its spurious character amounted almost to moral certainty. It seemed to us probable that the King had given orders to Wulásma Mahomed, the Frontier Governor, to write to the Sultan of Tadjurra to send the Frenchman; allowing the Wulásma to use the royal seal, a duplicate of which, in fact, he has in his possession; but that the Governor, whose dislike to foreigners is known, added the clause prohibiting the introduction of any other foreigners. We protested against the authenticity of the Letter, detailing all the reasons for our opinion; but, seeing that this availed nothing, we asked the Sultan and his advisers to assist us in proceeding, upon our own responsibility: this also had no effect. We then asked their permission to copy the Letter; but they refused: and this refusal rather strengthened another suspicion on our part, viz. that the Letter was a fabrication of their own. They finally declared that they could not assist us in proceeding to Shoa.

On seeing that we had no hope of assistance from the Tadjurra Authorities, we looked out for our former guide, Mahomed Ali. This man was now at enmity with the Sultan and his brother Yishak; for as both these parties contended for the exclusive right of conducting Europeans to Shoa, the Sultan, and more especially his brother Yishak, a merchant, envied Mahomed Ali; who, having hitherto generally acted as the guide of English travellers, had accumulated great sums from his employment. These animosities ended in the expulsion of Mahomed Ali from Tadjurra. After his expulsion, he spent some time in his native country, in the interior; but on his father's going down to Tadjurra, in order to travel to Mecca, and by the advice of his friends, who wanted to reconcile him to the Sultan, he had come to the neighbourhood of Tadjurra; and we found

July, 1843.

him sitting under a tree, with some of his men. He was glad to see us; and on our inquiring whether, and in what way, he would be able to take us to Shoa, he said, that before his reconciliation should be effected he could not conduct us from Tadjurra; but if we would go to Zeila, he would, at a time to be appointed by us, come with camels to that place, and take us safely from thence by a road which had not yet been tried by Europeans, but which is often used by the Danakil of Mahomed Ali's Tribe: it has the advantage of being nearer and easier, and joins the Tadjurra road at the junction of the Somals, the Danakil, and the Gallas. The idea of our going by this road was not new to us: Mahomed Ali, in his last interview with Mr. Krapf, in Shoa, proposed it to him; and we had resolved, before we went to Tadjurra, if the Sultan should not allow us to pass, to go from Zeila.

We now resolved to go thither, and appointed Mahomed Ali to meet us at that place so soon as we should give him notice. We left Tadjurra on the 27th; and reached Zeila, wind and weather being against us, on the 29th. On our arrival, the Governor of this place, Ameer Kaleb, who depends on the Shereef of Mocha, received us with an escort of some twenty or thirty soldiers, drumming, shouting, and firing, from the gate of the town to the Governor's house, where we paid our compliments, and were treated with coffee. The next day, when we found some difficulty in removing our baggage from the boat into our house, we applied to him for assistance; but he strongly objected to doing any thing for us before he should have received a suitable present. We told him, that it was not customary for us to give, nor proper in him and others to expect presents before they were deserved; and that even then, we did not give the present when we entered a place, but when we left.

I have thought it necessary thus fully to lay our case before you, in order to enable you to judge of it, and sympathize with us. Ours is a course of trials, requiring patient endurance, and resignation to the will of the Lord. I hope you will not forget us in your prayers; but hold up your hands to God for us; for if He be with us, we doubt not of final victory.

In a Postscript to a Letter dated Zeila, December 26th, Mr. Krapf writes—

The Governor of Zeila has recalled his words, and will not allow us to start from hence without the permission of the She-reef of Mocha; but this does not signify, as we shall land where the Governor has no influence, if Mahomed Ali, on his arrival, should not be able to prevail upon him.

Thus it appears that God sees fit again to permit obstacles to be interposed in the way of the Brethren who are proceeding to Shoa.

## Mediterranean.

CHURCH MISSIONARY SOCIETY.  
EGYPT.

OWING to ill-health, the Rev. W. Krusé left Cairo on the 1st of August last. He had previously made provision for carrying on the Educational Establishments of the Mission with as much efficiency as circumstances admitted. After remaining a few weeks at Alexandria, he left, for Europe, on the 27th of September.

The Rev. J. R. T. Lieder, after having been admitted to English Orders during his sojourn in this country, by the Bishop of London, left for Egypt on the 1st of September, and arrived at Alexandria on the 18th, and at Cairo on the 26th of the same month. There he had the pleasure of finding the Rev. Dr. Tattam, who was visiting Egypt, with a view to obtain the sanction and assistance of the Coptic Patriarch to the printing of the Scriptures in Coptic and Arabic, the Arabic Version being that recognised in the Coptic Church.

In a Letter dated Dec. 26, 1842, Mr. Lieder thus describes his

### *Favourable Reception at Cairo.*

Our reception at Cairo, especially in the quarter of the Copts, was of a most cheering and satisfactory nature. Hundreds of individuals thronged to our house, to express their joy at our return; not only the poor, to whom particular care had been shewn, but persons of all ranks. On the 28th, I visited, with Dr. Tattam, the Coptic Patriarch, by whom I was received with much joy and respect: he arose, came half way to meet me, and embraced me three times. In

the evening we were informed that the Patriarch intended to pay me a visit next day; but my house being in no way prepared to receive such a personage, I declined the honour. The next day the Patriarch sent to my house three Bishops, to welcome me in his name; namely, Amba Sarabamoon, the co-adjutor of the Patriarch at Cairo, by whom the present Patriarch was ordained, a truly venerable man; Amba Abraham, the Bishop of Sette Gemiana, and Titular Bishop of Jerusalem; and Amba Iouse, Bishop of Manfalout. We felt grateful to Almighty God for our reception in Cairo, and consider it as an earnest of our future usefulness.

The School Establishments of the Society at Cairo, especially the Female department, I found in a satisfactory state.

In a Letter dated Feb. 18, 1843, Mr. Lieder mentions that a friendly correspondence had been opened between the Coptic Patriarch and the Anglican Bishop at Jerusalem.

### *Coptic Institution at Cairo.*

Before Mr. Lieder left this country, on his return to Cairo, the Committee requested him to re-model the Society's Seminary, in order more especially to adapt it to the wants of Coptic Youths intended for the Ministry of that Church. The number of pupils will be at present limited to twelve or fifteen, who will board in the Establishment, and be under Mr. Lieder's immediate supervision. It is the hope of the Committee that this Institution may be instrumental, under the blessing of God, in diffusing throughout the Coptic Church such a measure of Scriptural Truth, that, by means of the Copts themselves, it may eventually be purified from the errors which so painfully characterize it. At the date of the Letter above quoted there were seven Students in the Institution; and Mr. Lieder was looking forward to its being formally opened in the presence of the Patriarch and other Ecclesiastics of the Coptic Church.

### GREECE.

*Rev. F. A. Hildner's Report for the Year 1842.*

### *General Remarks.*

I feel glad in recording that the work

in which I and Mr. Sanderski have been engaged, since the departure of the Rev. J. T. and Mrs. Wolters, has proceeded, in its different branches, during the whole of the year, without the slightest annoyance or interruption from any quarter. We have continued to enjoy the protection and favour of Government and the Demarchy; and a most courteous and friendly disposition has been shewn by the Local School Commission, whenever it has been their duty to visit our School Establishment, or to be present at the Public Examinations. The Greek Bishop of Syra has also been polite and friendly toward us; and some of the Clergy under him have not hesitated to send their children and relatives to our school. It does appear, also, that we have grown more into favour with the people, and that parents have entrusted their children to us with greater confidence. We have learned that we must not rely too much on such outward advantages; yet we bless the Lord for them, and have endeavoured to testify to the children in our schools, and to grown-up people, that only by His Spirit can they be saved *from the wrath to come*, and find peace in their hearts.

Our sole uneasiness has proceeded from home; upon learning that, on account of the serious financial difficulties of the Society, we, in common with the other Missions, must limit our operations. We have, nevertheless, been enabled to go on, without giving up any essential part of our School Establishment; and have now, at the end of 1842, many reasons why we should offer thanks unto our gracious Lord and Master, and strong confidence in characterizing the past year, not only as a year of perfect peace from our enemies, but also a year of prosperity.

*State of the Society's School Department.*

The arrangements of the studies in the different Schools and Classes remain as stated in a more detailed report respecting the Schools at the end of 1840. It remains still a subject of our earnest prayer, that the Teachers might become more influenced by the Grace and Spirit of God, in order to the exertion of a still more salutary influence on the children under their charge. We had the highest number of Scholars in the month of March, viz. 658; and the lowest in September, viz. 575. The average attendance has varied during the year from 457 to 536. There are six Male and five Female Teachers employed. The whole number taught

from the beginning is 3869; among whom are 2054 girls. The whole establishment is in a hopeful condition. We are still, however, in the sowing season, and must patiently wait for the harvest.

Mr. Hildner then gives some information respecting the

*Schools of Syra in general.*

The Schools of Syra are continued as heretofore; but one cannot say much of progress. The number of scholars in Syra is now considerably under 3000; owing, in part, to the circumstance, that a good number of families have removed from Syra during the year; but principally to the community being much in debt, and consequently unable adequately to sustain the existing schools, much less to think of establishing new ones. For this reason also, the small schools, conducted by some woman or Priest, are suffered to continue. Our schools cannot receive more children: they have already more than is consistent with the room and the means. The Roman-Catholic population of the Upper Town has not yet a regular Girls' School, which is very much needed there. The Boys' School, conducted by an orthodox Greek Teacher, is, as far as respects secular knowledge, in a prosperous condition. He is not allowed to give any religious instruction: this is given by a Roman-Catholic Priest, who teaches the children a short Catechism. On the whole, however, the Roman-Catholic population and its youth stand higher in morals than the population, and especially the youth, of the orthodox Greeks.

Mr. Hildner thus resumes the report of the Mission:—

*Ministerial Services.*

Both the Services on the Lord's Day, in English and in German, have been regularly continued, so that not even one of them has been omitted during the year. These Services may appear insignificant; yet sometimes they have been encouraging, having numbered from 30 to 40 persons. I have reason to state that the blessing of God attends them. They are not unimportant in a Missionary point of view. A good example is shewn to the Greeks around us, when sailors, travellers, and other Protestants residing here, assemble on the Lord's Day for the Worship of God: it unquestionably serves to raise our Religion higher in their estimation, just as otherwise it must have a

contrary effect. I am collecting subscriptions for a little Chapel.

*Distribution of Books.*

In this Branch of the Mission something less has been done than in former years; owing, in some measure, to the removal of Mr. Wolters to Smyrna. Another reason why a smaller proportion of Books and Bibles has been disposed of is to be found in the circumstance, that we have thought it unadvisable to give so freely as formerly, but rather to sell at low prices. This we have done chiefly on account of our presses in Malta having been given up, and because we have not any prospect of getting new supplies for our schools. The whole number of books disposed of is nearly 5000 copies, almost all of a direct religious tendency. Among these are about 100 copies of the Holy Scriptures, either the whole of the Old and the New Testaments, or portions of the Old. A good proportion of them have been sent to the Islands of Candia, Cyprus, Scio, Samos, Hydra, and other parts of Greece and Turkey, mostly for the supply of Schools. Several interesting Letters of Thanks for these books have been received. By far the greater part, however, have been given or sold to the children of our Establishment, and of other schools in Syria and the neighbouring Islands.

*Translations.*

The want of means has precluded us entirely from attempting any thing in the preparation and printing of books during the last year: nor do we see any prospect before us of assistance in this respect, although Greece still very much wants supplies of books, for schools, and general reading of a directly religious nature. I heartily desire that we may be supplied with the means of doing something in this branch, where so large a door of usefulness yet remains open. It ought to be borne in mind, that, so far as I am informed, not a single school-book, which may be called Scriptural, or founded on Scripture, has been issued during the past year by the Greeks themselves; much less may we expect from them any other production of a Scriptural nature.

*Conclusion.*

In concluding these short notices of our Mission, I will only add, that we feel rather encouraged at the close of another year, and that we enter the new one with fair prospects before us, and multiplied opportunities for sowing the precious seed

of God's holy Gospel among our Greek Brethren, who, as to their spiritual necessities, are still so very helpless.

## India within the Ganges.

MADRAS.

*Missionary Labourers in India.*

THE following extracts are taken from a recent Charge delivered by the Bishop of Madras:—

So much misrepresentation has been circulated lately against the Reverend Missionaries of the Society for the Propagation of the Gospel in Foreign Parts located in the different Colonial Dioceses, of which those resident in my own have not, I fear, been without their portion, that I feel it my duty to this vast Missionary Diocese, over which it has pleased Providence to call me to preside, and which I fully believe to be the richest, and, perhaps, the whitest field of Missionary Labour to be found in the whole world, to endeavour to repel it. We read from time to time, as the monthly mails arrive from England, dark hints of strange doings in the East, of a lingering after customs, if not of their open assumption, which savour of the worst follies of Romanism, and of a leaning toward some of its most pernicious doctrines; in a word, of a taint of semi-popery plainly to be detected here, as elsewhere, among the Missionaries of the Venerable Society. It is due, then, from me to my Brethren who are labouring for Christ in my diocese, publicly to declare my firm persuasion, that there is not one Missionary supported here, either by the Society for the Propagation of the Gospel in Foreign Parts, or by the Church Missionary Society, who is not simply and soberly a faithful, uncompromising Clergyman of the Church of England, and that I could not wish for better men. The Missionary Church of this diocese is equally pure from extravagance and latitudinarianism; and I know not a single Missionary in the employ of either Society who would shrink from the avowal, and who does not act upon the principle, that, as it is his duty, so it is also his determination, "always so to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the Commandment of God." The harmony which prevails among the Clergy of the two Societies is indeed a cheering sight in a

*strange land*: God has joined them here together, in one heart and one mind for our work; and let not man strive to put them asunder. Solemnly, then, do I protest against such insinuations as those to which I refer, as most injurious to the cause of Evangelical Truth, and to the winning of countless souls to Christ. Weaken materially the resources of either of our Church Societies, and you stop the growth of the Gospel in every quarter of the globe.

—◆—  
 CHURCH MISSIONARY SOCIETY.  
 GORRUCKPORE.

THE REV. J. P. Mengé continues in charge of the duties at the Station, while the Rev. J. C. Wendnagel superintends the Mission at the Farm. Mr. Mengé gives the following account of his work, in a Letter to the Rev. J. Innes:—

*Report by the Rev. J. P. Mengé.*

It should be borne in mind, that we did not reach Gorruckpore until the end of June 1841, and that consequently we have not been here altogether more than sixteen months. We therefore have still much to do with learning the vernacular languages; and since I am fully persuaded that no language can be mastered without closely studying it at home, and without embracing every opportunity to converse freely with persons of all ranks in society, I have hitherto endeavoured, as far as I could, to act in accordance with this persuasion. In our work, we mourn to be obliged to confess that our encouragements have been few, and our discouragements many.

*The Girls' School.*

There are now nineteen girls in our school. Six have been married to boys at the Farm, one to an Assistant Catechist of Mr. Bowley, and one to a Native Christian in our Compound. Two of our girls have died; and four have been added to the number of our orphans, since December last. The school having originally been built for six or eight girls, it was our desire to have it enlarged. This is now accomplished; and by the kindness of the Magistrate, who sent his prisoners to work at the school, the expenses incurred will be nearly a third less than they otherwise would have been. The progress of the girls we trust, on the whole, is satisfactory. They have improved in needle-

work, read more fluently, and pay more attention to the instructions given; though it is very difficult to make them think. Deeming it more advantageous to catechize them at our Morning Prayers than merely to read a portion of Scripture, I began about the middle of March to go through the Gospel of St. Matthew, reading a few verses every morning, and then asking questions respecting the truths contained in them. We have finished this Gospel, and are now going through the Book of Genesis in the same way: of course, I always desire them to prepare themselves a day beforehand. Further, the Lord's-Day Afternoon Hindoostanee Service in the Church is chiefly intended for the girls; though the Christian families residing in our Compound, and at times a good many boys from the Farm, likewise attend. Of late, I have begun to write Hindoostanee Discourses, and to deliver them in the Church; but still I think the best way of communicating instruction to them—in fact, to almost all the Hindoos whom I have had any opportunity of observing—is to do it catechetically, since the most simple Religious Truths are scarcely comprehended by them but with the greatest difficulty.

*Native Preaching.*

Another part of my duties I consider to be the proclaiming, week after week, the Word of Life and Salvation in the Bazaar, and the distribution of Tracts, and Parts of Scripture, to those who are able to read them. Our Head Catechist and a Reader always accompany me. I do not mean to say that at present I actually preach to the Heathen extemporaneously. I only tell the Catechist what to read; and now and then, if required, add a few words of explanation, and converse with those who ask for books. Although the congregations generally have been good, few persons have shewn any signs of anxiety to hear much of the Gospel: the majority remain only for a few minutes, and then pass on. We have distributed a good many books; and might have distributed a great many more, if we had been inclined to give Tracts, and Portions of the Sacred Scriptures, to every one who asked for them. I really think that a Missionary should not give away indiscriminately any of the books entrusted to his management; since I am inclined to believe that it is but too true that some persons are very glad to obtain books merely for the sake of the paper and pasteboard.

*English Preaching.*

The preaching of the Gospel to the English Residents, while it cannot be called direct Mission Work, is still important, as each Christian should be a Missionary in his sphere of action. Considering the great influence which some Europeans possess in this country, much, very much, might be done, if all were desirous to do their duty. The attendance at our Lord's-Day Morning Service has been much better than during the first six months of my residence here; and while but four persons attended when I first administered the Holy Sacrament, upon the last occasion there were four times as many.

*Report of the Farm, by the Rev. J. C. Wendnagel, Nov 25, 1842.*

The land attached to Basharatpore, near Gorruckpore, extends to 1129 acres. A few years ago all this was jungle: now half of it is under cultivation; but I am sorry to say that the greater part of the cultivators are yet Heathens. I am thankful now to be able to state, that Basharatpore is at least as healthy as Gorruckpore; and it would be still more healthy if we had the means of clearing more jungle. This would be desirable, also, on account of the wild beasts: and as the produce of our fields would then be in less danger than at present, the Christians would more cheerfully devote themselves to agriculture, which is, I am sorry to say, still much neglected: they prefer earning a precarious subsistence by the sale of wood from the jungles. Some time ago we were greatly alarmed by three tigers, which came very near to our houses: they killed several head of cattle, belonging to Natives, which were grazing in our forest lands. One only of the tigers has yet been killed. There were also two bears in our jungles: one of them was destroyed, after having killed three women, two men, and two children, in a neighbouring village. One of our cultivators was deprived, a short time ago, of eight biggahs of sugar-cane, by some elephants; and others have suffered loss by deer and other animals. These accidents are, of course, very discouraging to the poor people, and can be prevented only by clearing more of the jungle.

There are at present twenty-six houses on the ground belonging to Christians, built on four spots not very far from each other; so that all the inhabitants are able to hear the little Church-bell. We shall soon be obliged to build a few more houses,

for some of our boys who wish to be married. We have a very handsome Church, beautifully situated on an elevated spot, near a large tank: its spires can be seen, from between the trees, at some distance. The house occupied by our Orphan Boys is situated at some distance from the Church: it is puckah (brick) built, and very comfortable. There is another little puckah house, not far from the Church, occupied by a Reader. The house which was intended for the Missionary is most uncomfortable and unhealthy. One room is now used for the School, and I occupy the other part occasionally during the day.

Our Congregation in Basharatpore consists of 34 married people and 5 widows; with 16 children belonging to these Christians. The number of our Orphan Boys is 48. Since I have been here, I have married five of the Orphan Boys, and three other Christians, to girls of the Orphan School; and have baptized three adults and four infants. The Orphan Boys are, as everywhere in India, very troublesome. I was obliged to expel two of them, to prevent their spoiling others: these two joined the regiment here; and two others, very obstinate boys, left me for the same purpose. It is the most difficult task for a Missionary in India to educate boys, and requires much wisdom. Of three who left me I have still some hope, as they attend the Service regularly on Lord's Day.

I cultivate, with my boys and some coolies, thirty biggahs of land; for which purpose we keep eight pairs of bullocks. I have ceased to plant sugar-cane; because it attracts wild elephants, which, when they have once made inroads, destroy also other crops. Our cultivation is therefore limited to wheat, rice, and dal (a species of vetch).

I am sorry to state that our School does not go on so well as I should wish, at least not better than when I first came to this place. All the boys are not able to read the Gospel, and some of them never will be able. The first reason is, that the greater number have no desire, and many have not the capacity on account of their advanced age: the more-gifted boys have been sent to Benares by the Rev. M. Wilkinson. Another reason is, that there are so many periods in the year when we are obliged to give up the school entirely, sometimes for a month or two, or even longer, on account of other necessary work in the field, as sowing, reaping, thrashing, and watering: in such periods all hands must be engaged the whole day, so that



the boys forget much of what they have learned before. The school can be held only in the middle of the day, when the boys can do no work in the field on account of the heat, which is also a great hindrance to their progress in school. It is, however, some comfort to me that the girls are able to read; and it is pleasing, when I sometimes pass their houses, to hear them reading the Gospel and singing Hymns.

Next Christmas-day it will be a year since first the Lord enabled me to preach the Gospel to my congregation in their own language. Since that time I have preached on every Lord's Day a Sermon or two; and the people are in general very attentive. When the business of the field allows it, I have my boys for two or three hours in the morning in the Church, to teach them the Catechism.

Besides the Morning and Evening Prayers in the Church, which are conducted either by myself or by the Reader or Catechist, there is on every Wednesday an assembly in the school-room for the Christian Women; when they sing, read a chapter of the Bible, converse, and pray together with Mrs. Wendnagel.

It is true, that there is very little to be seen of spiritual life at this Station, that worldly interest predominates, and that I stand in doubt with regard to many; but we have still no reason to be discouraged.

#### AGRA.

The Missionaries here are, the Rev. Messrs. Hærnle, Pfander, Kreiss, and Schneider; and the labours carried on are divided into the following branches:—

##### *Kuttra Mission-Establishment.*

This is, as it were, the point of union for the Christians who live in and near the city. Pastoral care is taken of them by one of the Missionaries, who resides at that place. They meet every Lord's Day, morning and evening, for Divine Service, in a small chapel built by the Society. Morning and Evening Prayers are, during the week, only attended by those who live on the premises: their number, including children, is at present 20 individuals. The number attending Divine Worship varies from 20 to 25 individuals, consisting chiefly of Mahomedan and Hindoo Converts.

Some years ago, a commodious School-house was erected, in which instruction has since been given to the children of Natives and East Indians, in the English,

Persian, Oordoo, and Hindoo Languages. The boys of the English Class, at present 53 in number, as they have finished the first and second Readers, are instructed in Bible History, History of England, Geography, Arithmetic, and Calligraphy. Of the Persian Class, from 40 to 45 attend daily: the average number, however, is 52. They read a Catechism, a brief Bible History, the New Testament and parts of the Old, and a Persian Tract giving a brief account of Geography and the Solar System. The Hindoo Class is attended by 20 boys, who read a Catechism, several parts of the Old and New Testaments, and a brief account of Geography and the Solar System. Numeration and Writing are also learnt by those who desire it. The Christian boys have, on Lord's Days, a Scripture Lesson, from 10 to 11 A.M.

##### *Public Preaching.*

This is carried on daily, so far as the weather will permit. Two Catechists and two Readers assist the Missionaries in this work, going with them, or alone, among the people. It is usual to commence with reading a portion of the Holy Scriptures or a Tract; after which an Address is given, and the chief doctrines of our holy Religion are made known and explained. A number of people soon collect in the crowded streets of the city, or on the frequented banks of the river. Sometimes they listen very attentively, shewing an evident interest in what they hear, while at other times they oppose and contradict; but even opposition, when ill-will and contempt are not the chief motives, turns out favourably to the cause of Truth; for the opponents find that arguments brought forth to uphold a system of falsehood cannot stand against that Truth, which He who is the Truth Himself has revealed. To those who are willing to receive books, and can read, Tracts and portions of the Scriptures are distributed at the end of these Addresses. We are not yet allowed to see much fruit of our labour; though we may mention an instance which shews that our exertions are not in vain. A young Hindoo, about twenty years of age, having several times heard the preaching of the Gospel in the bazaar, and having received an impression of its Truth, requested to be further instructed; after which, having repeatedly expressed an earnest desire for Baptism, he was admitted into the Church by that holy rite.

Public preaching, however, is not confined to the bazaar and streets of the city; but villages and melas are also visited, and excursions to a greater distance are made during the cold season. Our experience, especially at melas, has been encouraging; and we may say, that many of those with whom we have conversed on Religion have carried away a conviction of the error of their ways, and received an impression of *the Truth as it is in Jesus*; but the fear of leaving their caste, and being forsaken by their relations and friends, usually prevents them from taking our message, of the truth of which they are persuaded, into more serious consideration.

#### *Distribution of Books.*

About 1400 copies of different parts of the Holy Scriptures, and twice as many Tracts, have been distributed during the course of last year. We might have circulated many more, did we not act on the principle of giving to those only who can read; and their number is comparatively very small.

#### *Schools.*

A number of Schools have been opened in different parts of the city, and in several villages. A Catechism, the Four Gospels, and other parts of the Holy Scriptures, with a short account of Geography and the Solar System, have been introduced as School-books. Several of the boys, being very attentive and diligent, have given much satisfaction by the progress which they have made within a short time.

These Schools, ten in number, were under the immediate superintendence of the Missionaries, who visited them by turns, examined the boys, and watched over the Teachers, that they might not deviate from the plan of instruction laid down for them. By the kind assistance of those Christian friends who take an interest in the instruction of the Natives, they were enabled to carry out their plan to a considerable extent, so that about 300 boys were regularly instructed, and brought, in a certain degree, under Christian influence. As, however, some of the friends who supported these Schools left the Station, and others withdrew their subscriptions, the monthly expenditure could no longer be met; and most of the Schools have consequently been relinquished. The Missionaries could not draw on the Society for their support, it leaving local expenses to be defrayed by local contributions.

#### *Summary.*

The following is a Summary of the Station for the year:—4 Native Catechists, and 2 Readers; 2 Orphan Schools, one boys' and one girls', containing 276 orphans, taught by 3 male and 2 female Teachers; 3 Native Boys' Schools, with 92 scholars, and 3 Teachers; 1 English School, with 46 scholars, and 2 Teachers; 2 Native-Christian Congregations, one in the city of Agra, and one at Secundra; 67 Native Christians including children; about 380 attendants upon Public Worship; 70 Communicants; 10 Candidates for Baptism, 2 Adults, and 8 Children.

There are three Chapels, one at Secundra, and two in the city: in two of them Divine Service is regularly performed thrice in the week. The other having been lately erected in the very heart of the city, is destined for Preaching the Gospel to the Heathen and Mussulman inhabitants around. During the year the native congregations have had an increase of 14 persons, 1 adult, and 13 children, of whom 8 were infants. Two couples have been married, and two new houses erected in the Christian village at Secundra, which now contains sixteen houses or families.

#### MEERUT.

The Rev. R. Richards, after fourteen years service at Meerut, has been compelled to seek a renovation of health by change of climate. He left his Station on the 2d of November, to proceed to Buxar, where there is a small Mission at present under the care of a Catechist. It is hoped, by Mr. Richards's removal to this place, that his own state of health will be improved, and that he will at the same time be enabled to superintend, if not to take a more active part in the work of the Mission.

The Rev. Anund Messeeh has arrived at Meerut, and takes charge of the congregation there in Mr. Richards's absence.

#### BOMBAY.

The Society's Stations in Western India are still in the incipient stage of Missionary Operations. The Missionaries, both in Bombay and Nas-suck, are persevering in their patient and faithful labours: they have, however, hitherto reaped but little fruit, and can scarcely discern its promise.

The advantages which have been

gained have been, chiefly, the formation of Schools, the Translation of the Holy Scriptures and of Religious Tracts.

The Rev. G. M. Valentine devotes two days in each week to the Money School; and avails himself of all opportunities of addressing the Heathen, and of distributing Tracts and the Holy Scriptures, both in the city and the neighbourhood.

*Education.*

The Money School has been ably conducted by the Rev. J. S. S. Robertson. The average number of scholars has been between 80 and 90.

The health of Mr. and Mrs. Robertson rendering it necessary that they should visit this country in order to its restoration, the charge of the School during Mr. Robertson's absence was devolved upon the Rev. G. M. Valentine.

At the close of 1842, the number of Schools in connection with Bombay was seven, containing 454 boys and 10 girls.

Bombay, independently of its importance as one of the Presidencies of the Indian Empire, has a peculiar interest, from its connection with Africa, chiefly as the route from Europe to Asia by the Red Sea becomes daily more and more frequented.

Thus, during the last year, four Abyssinian young Female Slaves, having been brought to Bombay, were liberated, and placed by the Magistrates under the care of Mrs. Valentine; and are now under education in her school, with a fair prospect of improvement.

Two Abyssinian Boys were also entrusted to the care of the Rev. J. S. S. Robertson.

Two Jews also, from Madras, staid for a fortnight at the Mission House in Bombay, till they could procure the means of conveyance to Jerusalem; whither they were proceeding, under convictions of the truth of Christianity, and desirous of being admitted as members of the Chris-

July, 1843.

tian Church, under Bishop Alexander, at Jerusalem.

The following extracts are taken from Mr. Valentine's Journal:—

*Conversations with a Mahratta.*

July 23, 1842—I to-day conversed for a long time with a Mahratta, who for many years past has been acquainted with the leading truths of Christianity. He says that he has determined to become a Christian, and to receive baptism; but I am not convinced that his motives are altogether pure. I feel assured that he wishes to be a Christian; but as an open reception of the Gospel would render him an outcast from his own people, he thinks that he has a right to look to Christians for support; and apparently hesitates about taking a decisive step, because no prospect of temporal provision can be held out to him.

July 30—I again had a long conversation with the Mahratta. He is about to leave Bombay; but says that he wishes to return after seeing his family, and to place himself under me as a Candidate for Baptism. As he lived about three years in my service, he considers that he has a special claim on me to do something for his support on his embracing Christianity.

Sept. 3—To-day I received a Letter from the Mahratta; in which he says, that, after the rains, he shall return to Bombay, as a Candidate for Baptism. He says, that in his native village and neighbourhood he has discussions with the villagers on the subject of Religion, and that they hear him with much pleasure; but that his relations persecute and revile him.

*Establishment of a Native-Christian Service—Female Education.*

July 23—In the evening I held a Meeting of Native Christians, for worship in the Mahratta Language, from which Heathens are to be excluded. I have appointed to meet them every Saturday. As yet, I can only collect a congregation of five adults and three or four children; and of these, only two are Communicants.

Aug. 25—I have latterly arranged to spend more time in instructing our servants and the girls who live with us. Of females, I have in the house a class consisting of nine, five of whom are unbaptized. Four of them are Africans, who came to us as Mahomedans, and are now desirous of receiving baptism.

*Sermon in behalf of the Society, by the Bishop of Calcutta.*

In March last, the Bishop of Calcutta visited Bombay, in the course of his Visitation as Metropolitan. During his Lordship's stay, he preached a Sermon in Christ Church, in behalf of the Church Missionary Society; after which a Collection was made, amounting to upward of 80*l*.

Mr. Valentine has furnished the following

*Summary for the Quarter ending Sept. 30, 1842.*

Native Communicants .....	2
Schools .....	6*
Boys, including 90 boys at the Money School, learning English .....	475

The number of schools and children is now considerably less than in former Quarters, in consequence of the reduced allowance for this branch of our Mission.

**NASSUCK.**

Three Missionaries are labouring at this Station. The Rev. J. B. Dixon continues to be sedulously employed in the translation of the Holy Scriptures into the Mahratta Language. He has carried through the Press the Prophets, and the Poetical Books from Job to Canticles inclusive. In December, the Pentateuch was ready for publication. Mr. Dixon also spends a part of his time in preaching the Gospel to the Heathen from house to house; and during a few months in the year makes Missionary tours in the district.

The Rev. C. P. Farrar has resumed his labours at this Station. He has made tours to some distance from Nassuck, to preach the Gospel, and to distribute the Scriptures and Tracts.

The Rev. C. C. Mengé labours among the Mahomedan population of Nassuck who speak the Hindoostanee Language.

*Education.*

The Schools in connection with this Station, mentioned in former Reports, have been, for the most part,

\* One of these Schools is now transferred to the patronage of His Excellency the Governor of Bombay, and is carried on at his sole expense; but continues to be superintended by Mr. Sargon.

suspended, in consequence of the pecuniary difficulties of the Society at the beginning of the year. The Orphan Boarding School has been given up from the same cause; and its younger inmates have been transferred to the charge of the Rev. George Candy, Missionary of the Society for the Propagation of the Gospel in Foreign Parts, at Bombay.

The following extracts are taken from the Rev. C. P. Farrar's Journal:—

*Loss and Recovery of the god Balajee.*

July 14, 1842.—The god Balajee has been stolen, with his golden armour and ornaments. The thief is supposed to be some person belonging to the Temple, as it was secretly taken away from its box, by which the Poojaree (Priest) sleeps. The image itself is nothing but a rude mass of rock, which crumbles away on being handled: it is, however, richly endowed with villages and grants of money.

July 16.—The Natives are having recourse to all sorts of means to recover their god. The Jyotishas (Astronomers) are consulting the stars; the Bir and Shaburee and Pitru Mantriks are repeating their munttras, or incantations, to demons and the shades of departed ancestors; and the Brahmins are administering an intoxicating leaf, called Dhotra, to a little girl, to see if she be inspired to declare where the god lies hidden. The chief men of the Temple are fasting, &c.

July 19.—The god is not yet found; and in order to cover his retreat, they now say that the Poojaree's family had become too wicked for him to stay with them, and that consequently he walked off of his own accord.

August.—Balajee has been found: and a band of men, amounting to eight or ten, have been taken up, as concerned in the robbery. Many of them are Gosawees (Hindoo devotees and mendicants), or connected with Gosawees. They were overheard quarrelling about the division of the spoil, and this led to their apprehension. The recovery of the image has given a fresh impetus to idolatry. Crowds assembled to welcome back their god.

*Public Teaching of the Gospel.*

Aug. 15.—I took Dajee Pandurang, our Brahminical Convert, with me this evening, for the first time, to act as Reader. We had a quiet and attentive congre-

gation, varying from 40 to 80, at Marootee's Temple, near Kazeeapore. After the reading of a portion of the Tract on the Atonement, I spoke to them on the insufficiency of their entire system of worship and penance. None offered any objection, neither did any attempt to enter into discussion.

From the Journal of Mrs. Farrar we are enabled to give a more extended series of extracts:—

*Difficulties in the way of Female Education.*

June 21—Since my return, I have been endeavouring to collect a Girls' School under our own roof, in lieu of the one which we formerly had. We used to maintain the girls; but it is now thought desirable that we should re-commence operations upon some other plan. It is extremely difficult to collect girls, when no temporal advantage is afforded to them. This difficulty is, I believe, felt in every Mission; but more particularly in this Brahminical City, where the deeply-rooted prejudices of Hindooism are so fondly nurtured and cherished. In Bombay there is a very mixed population, chiefly dependent upon the European community, the weight of whose influence is thrown into the scale of female education; but here we have not so great a mixture of castes; and the lower orders being in a great measure dependent upon the Brahmins for their livelihood, are therefore, from self-interest as well as superstition, entirely under their controul. When it is known that the Brahmins here have been continually plotting to drive the Missionaries from the city, and that they have endeavoured to put out of caste those individuals who have rented houses to them, and those employed as Teachers, or even servants, in the Mission, it is not surprising that Mission Schools should meet with opposition. With regard to boys, the people are more disposed to regard education as a benefit, in their case, and it is therefore not so difficult to induce their attendance; but female education is an innovation, which exposes them to the reproach of infringing on the customs of their ancestors, and in which they see no utility. By what motives, then, shall we forward the work?

For the last fortnight I have been canvassing the neighbourhood, in company with the Teacher of the former School; but hitherto without success. The old objections—"Reading is of no use to

women"—"Our ancestors were not taught to read"—have been brought forward, and answered, and brought forward again. From several mothers, indeed, I have received the promise, "Well, I will ask her father when he comes: perhaps we will send her;" but I suppose it has been only to get rid of me and my importunities.

*Visit to a former Pupil—Her sudden Death—Superstitious Practices.*

June 28—In the evening I called on one of my old pupils, who is married to a Sepoy, or Native Soldier. I wanted her to collect a few girls, and teach them at her own house; but she would not undertake to do this. She has not forgotten how to read; but she seldom makes use of her ability: she thinks sewing more useful to her. She does not make all the use of her education that I could wish; but she seems to retain a grateful sense of the pains bestowed upon her, and is steady and well conducted.

July 12—I visited the Sepoy Wada, and walked into the hut which I visited two or three weeks ago, expecting to find its mistress at her accustomed post. She was a strong, healthy young woman; but she has been suddenly called away to her great account: her ashes have been dispersed by the winds, and her place knows her no more! The children and women belonging to the court crowded into the hut, to tell me the mournful tale: they suppose that her death was caused by the bite of a serpent. One little girl said, with great eagerness, that when the Pind had been put out (a ball of rice, &c. of which an offering is made to the dead) a crow immediately came and snatched it away. Her elder companions would have checked her, knowing that we Christians disapprove of their superstitious practices, but I encouraged her to go on. Another child then took up the story, and said, that when the crows took the ball it was a sign that all was right with the deceased; but when the crows would not touch it, it was a bad omen. There are plenty of hungry crows in India, so that this bad omen, I suppose, very seldom occurs; and thus the Hindoos are satisfied that all is right with their ancestors.

The poor widower was standing at the door, and I spoke to him as I went out. He has a very young child, and therefore feels his loss greatly; but he seems rather angry than sorry. He uttered reproaches against God which I could not repeat.

I reminded him, that, as a sinner, he deserved punishment; but he did not consider himself to be a sinner. I taxed him with the sin of idolatry. He said that both he and his wife had worshipped the God of heaven, and served Him much. But, alas! I fear all his worship consists in bowing down to idols, and calling out, "Narayun! Narayun!" or some other heathen name.

As far as I could ascertain, all the boys of the court attend our Schools; and one of the women said that her son told her a great deal about Jesus Christ.

A few years ago, when there was no Mission at Nassuck, a Missionary passed through the city, and preached to the people. Afterward, when his cup and saucer were set upon the table for tea, some one asked, "Are these the gods of this people?" I think the inhabitants of Nassuck know a little more about the Christian's God now.

*Conversation with a School Girl on Idolatry—“Sacrificing in Gardens.”*

July 4, 1842—Yesterday I had the following conversation with one of the little School Girls:—"Does your mother ever take you to make salaam to an idol?" "Yes."—"What! she teaches you to worship idols?" "Yes: don't we go and eat in the gardens, like other people?" said the child. "You know people go to gardens, and cook food there, and give some to the god, and wave a lamp before him; and then they may eat that food, and go home."—"If you were to give some of your dinner to these stone steps, or to this box," I said, pointing to the box containing the School-books, "could they thank you? Can they hear you if you speak to them?" The child opened her eyes, and laughed at the idea of offering her dinner to the box. "Then," said I, "your idols being like these, wood and stone, how can they hear you or bless you?" I made her repeat the first two Commandments, and told her, that since it was God's command that we should not worship idols, it was wicked, as well as foolish, so to do. It is a common mode of reproach among the people to call a person a stone, implying stupidity and insensibility. I asked the child, therefore, if she did not think it must be offensive to the Almighty to be represented by that to which she herself would object to be compared.

The sacrificing in gardens is alluded to in Isaiah i. 29. lxx. 3. and lxxvi. 17. The

child probably fixed upon this act of idol worship as the one with which she had of late been most familiar, for it is very assiduously resorted to during the prevalence of cholera. In it we see the insidious nature of idolatry; for what can be more agreeable to the imagination of a lively child than a trip to the groves, a feast in the pleasant fields? And while she is taught to regard this as a religious act, such services, and such a religion, are endeared to her. The spots here called gardens do not exactly correspond with the European notion of a garden: they are, rather, green and shady inclosures, situated at some little distance from the town.

*Notice of the Muhars.*

July 13—I went to visit a School in the Muhar Wada. The Muhars are a people so greatly despised, that the Hindoos consider themselves polluted by their touch. They are obliged to have their dwellings outside the city; and in the time of their Native Rulers a Muhar was not permitted to enter the holy city of Nassuck, lest his shadow should fall upon some Brahmin, and pollute him. In some respects they stand in the same relation to the Hindoos as the publicans and sinners of old to the Jewish nation. However, they are not despised on account of their own evil conduct, but simply because they were born Muhars. Some of their practices are, it is true, very objectionable: they will feed on dead cattle, and are often extremely dirty in their persons and habitations; but the degradation of their manners must be a natural consequence of the contempt in which they are held. One might think that Christians, going with a message of love to a people so despised, would have a great advantage among them; but Satan has not left his kingdom unfortified, even here. There is as much idolatry, superstition, ignorance, and worldliness in the heart of a Muhar as in any other natural heart; and these are the great barriers to the light of the Gospel.

After the School had been examined, Dajee, the young convert of the Mission, addressed the assembled crowd: they listened with deep attention, and apparently with much respect.

*Visit to the Brahmin Baba Dixit.*

August 16—I went to pay a visit to Baba Dixit, who is now very infirm, having lost the use of both his legs by paralysis. He is all day upon his mat on

the floor, not being able to move without assistance. He supposes the loss of the use of his limbs to be occasioned by magic; and is trying to remove the evil by charms and incantations, for which he is at great expense. He will also pay for almost any nostrum which any ignorant pretender may offer him; while he will not avail himself of the skill of an English Surgeon, who resides in the town. And yet I think Baba Dixit is more enlightened, and more liberal in his feelings toward the English, than the majority of the Nassuck Brahmans. I found him surrounded by a company of Brahmans, and supposed him to be engaged in some religious exercise. I said, "Why did you not let me know you had this assembly to-day, that I might have called some other time?" His son said, that the assembly came every day, to hear and read the Pooran; for since his father had been ill he had spent most of his time in religious services.

I then went into an inner apartment, to speak to his wife, and found her in a state of very great ceremonial sanctity. She could not let me touch her; nor could she approach the carpet on which I sat. I had brought a little English work-bag for her; but she could not receive it from my hands. I suppose all this was because she had bathed, and was in readiness to cook her husband's food. What with the Baba's Pooran readers, and his wife's extreme fear of pollution from me, though both appeared to wish to be civil to me, I had not much comfort in my visit.

*Report of the Hindoostanee Department.*

Of this Department the Rev. C. C. Mengé has furnished the following Report for the Quarter ending March 31, 1843:—

The Gospel of Christ has been preached, in conversations with respectable Mahomedans, and also daily in the School, and on the Lord's Days.

Portions of Scripture, and Tracts, in Hindoostanee, were distributed during a small tour into the hill-country of Peyt.

The Hindoostanee School, in which Reading, Writing, and Arithmetic are taught, continues to exist. There are 30 boys on the list; but only about 25 are in daily attendance. There being now no pecuniary advantages derived from attending the School, the elder boys have left in search of a livelihood. A Mahomedan Teacher has arrived at Nassuck, for

the purpose of instructing Mahomedan children; and is trying to prevent parents from sending their children into the Mission School because the Gospel is taught: he has already succeeded in a few instances. I shall be glad if he should excite a desire for knowledge among that ignorant class; but I am not very sanguine in my expectations.

English Services have been regularly held on Lord's Days.

The following Extracts are from Mr. Mengé's Journal:—

*Visit from a Mahomedan Pilgrim.*

June 21, 1842.—While I was engaged in sorting and arranging Bibles, Tracts, and School-books, a poor Mussulman came to me, begging for money. I asked him from whence he had come, and whither he was going. He told me that he had come from Benares, and intended to go on a pilgrimage to Mecca. When I taxed him with foolishness in leaving Benares, with his family, on such an unprofitable errand, he answered: "It was so written on my fate: what could I do?" He was of the Weaver caste, and said that twenty-seven families of that caste left Benares at the same time, and for the same purpose, and were now scattered all over Hindoostan. He arrived in Nassuck a few days ago, with his wife, father, mother, and brother-in-law; and was obliged, on account of the rains, to stay in the town.

*Insincerity of a Mahomedan's Devotions.*

July 18.—In the evening, while walking near our house, we got into the midst of some native huts. My wife was astonished and grieved to see a Mahomedan Fakcer repeating his prayers, and at the same time quite willing to hold conversation with passers-by on the sale of his grass, of which there was a large stock. The old man said that the Mahomedan religion had been on the decline since the power of the Moguls and Mahrattas had decreased in this country. He added, that the Konkannies (descendants of Arabs) were the only Mahomedans in this place who lived according to the religion of Mahomed.

*Interview with Mussulmans from Chandore.*

Sept. 19.—I was visited this afternoon by four Mahomedans from Chandore. They are less bigotted and better educated than the generality of Mahomedans, being anxious to improve themselves by reading and hearing. There are about forty

families of them living at Chandore. They make copper vessels, and derive great profit in selling them. They are continually mentioning the name of our Blessed Lord in connexion with the names of Mahomed, Abraham, &c.; and profess to do every thing connected with their religion in the name and to the honour of Christ, as well as of Mahomed. But our Saviour cannot give His honour to any other Being, nor can He share His glory with a sinful mortal. One of them, who called himself their Padre, had received from me a New Testament on some former occasion. He said, that he sometimes read in it; but it appeared that his mind was not yet impressed with the importance of Divine Truth.

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MADRAS.

The Rev. J. J. H. Elouis, having returned to India at the close of the year, after a temporary stay in England for the recovery of his health, has resumed his labours at Madras, among the Heathen Population of that city. Four Catechists, and nine Schoolmasters, are employed under his superintendence. Twelve persons have been admitted by Baptism into the Christian Church during the last year, of whom one was an adult Jew of independent property.

*Institution.*

The Institution has been conducted by the Rev. J. H. Gray. The general behaviour and progress of the pupils, 6 in number, has been highly satisfactory. Two have, in the course of the year, gone out as Catechists, to labour under the superintendence of Missionaries.

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TELOOGOO MISSION.

The Rev. Messrs. R. T. Noble and H.W. Fox, with Mr. Philip B. Gordon, are devoting themselves with much energy to preparatory measures for direct Missionary Labours among the Natives speaking the Telooogo Language. Mr. Fox has been obliged, on account of ill health, to withdraw from Masulipatam for a time; but Mr. Noble and Mr. Gordon have resided there throughout the last year. It must be remembered, that

the Mission work has, in this instance, to be taken up from the very commencement. Notwithstanding the peculiar claims of the Telooogo Country, from its being one of the oldest British territorial possessions in India, having been ceded in the year 1765, and having remained in a state of almost uninterrupted peace to this day—notwithstanding the peculiar inducements to Missionary Enterprise, from the fact that the people are one of the most interesting and hopeful classes in South India, possessing a greater manliness of character and independence, stronger natural affections, and less of deceit and dishonesty than most of their fellow-countrymen—notwithstanding, moreover, that one of the greatest hindrances to the progress of Christianity in India, the connexion of the Government with the idolatry of the people, does not exist here to the same extent as in other parts of the Madras Presidency, as the Temples are ordinarily under the management of the Natives themselves, without any interference on the part of the Company's servants—notwithstanding all these advantages for Missionary Labour, it is a melancholy fact, that no Clergyman of the Church of England has ever yet been known to have preached to one of the ten millions, speaking no other than the Telooogo Language, or to have written a Tract in that tongue.

This Mission has excited, as might be expected, a peculiar interest among the Christians of the Madras Presidency, and considerable local resources have been contributed especially for its support.

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TINNEVELLY.

The Summary of the Mission for the last year gives the number of Inquirers as 13,604, which is 6000 less than the previous year. But this defalcation is more than balanced by an increase in the number of baptisms, which have been 2211 in the course of the year; so that the



number of baptized persons now amounts to 6552. The Communicants have also been increased by above 200 in number, and are reckoned at 1178. The number of Villages from which applications for Christian instruction have been made is 315, being 127 less than in the year 1841.

The number of Schools is 120, being 10 less than in 1841. The number of Scholars is 3634, shewing a decrease of 1000.

We now give the Reports of the Palamcottah District for the half-year ending June 30, 1842.

PALAMCOTTAH DISTRICT.

This District is now under the sole charge of the Rev. G. Pettitt; the Rev. J. Devasagayam having been removed, at the close of 1841, to take charge of the Rev. C. Blackman's District, and the Rev. S. Hobbs taking charge of the Rev. P. P. Schaffter's District. Mr. Hobbs, however, remained in charge of the Seminary at Palamcottah until the close of the half-year. The following Report is furnished by the Rev. G. Pettitt.

*Report for the Half-year ending  
June 30, 1842.*

*Catechists.*

The Catechists have been less molested by the combined opposition of the Heathen, of which we had to complain in our last Report. Only one instance of misconduct has occurred: the rest have given evidence of faithfulness and zeal in their work. A successful attempt has been made, by several of them, to form Schools for the children of the congregation, and others. The usual attention has been paid to their improvement in knowledge and Scriptural learning. When assembled at the Monthly Meetings, short Sermons on the doctrines contained in the Creed have been dictated to them, which they have carefully written.

A distressing instance of sudden death occurred among the Catechists in the month of May. A young man, who had been an Assistant Catechist for two or three years, and was at the time stationed at the village of Karangadel, was taken out of a well, in which he had gone to bathe in the morning, quite dead.

There appears to be good reason to suppose that he was taken with a fainting fit, and fell in a state of insensibility into the water. He was only 26 years of age, and has left a young widow to lament his premature and sudden death.

*Congregations.*

There have been many new comers during the half-year, especially in the Western District; but the total numbers in the three Districts have not increased. This is occasioned by the withdrawal of Yeraal and other places. Though they returned to Heathenism before our last Report, they were not taken off the List, under the hope that they might, after a little time, find less opposition, or recover their courage. As they are still afraid publicly to profess themselves Christians—although they have written privately, saying that they are Christians in heart, and heathens only from fear—their names have been struck off. In addition to this, a few individuals in various congregations have either themselves apostatized, or have behaved in such a manner as to forfeit their connection with the Christian Church. There has therefore been in reality, during the last year, an increase. The steadfastness of the people under instruction during the late trials, their greater regularity in attendance at Divine Service, the interest which they have felt and shewn in the general welfare of the Christian Church, the increasing number of baptisms both of infants and adults, together with the value which the Communicants set upon the Sacrament of the Lord's Supper, are gratifying indications of the Divine Blessing upon our labours, abundantly sufficient to compensate for the discouragements just noticed. And there is some degree of consolation left even with respect to some of those who forsake the right way. Many do not return to idolatry—their minds having been too much enlightened again to take up that delusion; and instances are known of individuals among them who keep up daily the habit of prayer: whether it be mere formality or not, He alone can pronounce who searcheth the heart. Among the congregations, several very gratifying instances of true piety have been observed.

We have had frequent occasions for the exercise of strict discipline among the congregations: in most instances it has had a beneficial effect; and where the good effect is not yet realized, there is still hope that it will be.

*Seminary.*

Thirty boys, all boarders, have been learning during the last six months: we regret, however, that the arrangements for their education have not been equal to our wishes, for want of a proper superintendent under Mr. Hobbs. And now that it is better supplied in this respect, it must lose the superintendence of Mr. Hobbs, who has removed to Nulloor.

All the boys learn English, and the rudiments of an English education; and Scriptural knowledge principally through the medium of their own language. The first and second classes learn Latin also: the first class are reading Jewel's Apology. In English Grammar and Reading they have made respectable progress. The conduct of all has been satisfactory.

*Societies.*

The Church-Building Fund of the Asirvadapooram District having built its first Church, it will be proper here to give the following extract from my Journal in reference to it:—

June 1, 1842 — Opening of Tahthenkoollam Church. The internal dimensions of this church are as follows:—32 feet long, 18 feet wide, the walls 12 feet high, the chancel 10 feet by 6 feet. It is substantially built, the roof tiled, and accommodates the whole of the congregation, containing 90 souls: it will be large enough even should their number increase. The whole cost of the building is within 190 Rupees; the reasonableness of which is very much owing to the care and exertions of the Inspecting Catechist, who has taken great pains in its erection. More than thirty Rupees were contributed by the congregation, who are Shanars, and by no means wealthy people, besides their annual contribution to the Asirvadapooram Church-Building Fund; the sum of about 90 Rupees was voted to it by that fund; and the rest has been supplied from the Mission Funds and other sources.

This being the first Church erected by the aid of the Native Church-Building Fund in the District, it was agreed to open it with due solemnity. Accordingly, all the Catechists of the Asirvadapooram District, with a few people from the neighbouring congregations, assembled at the village; and the Rev. J. Thomas and the Rev. J. Devasagayam having kindly accompanied me, we all met this morning to open the Church with an appropriate Service. The Rev. J. Devasagayam read Prayers, and a suitable sermon was preached by the Rev. J. Thomas, who, together with myself, afterward administered the Lord's Supper to twenty-one communicants. A stone is inserted in the wall over the front door, inside the church, bearing this

inscription in Tamil: "This was erected by the aid of the Asirvadapooram Church-Building Fund, 1842."

*Catechists'-Widows' Fund.*

The Anniversary of this Society was held at Palamcottah on the 30th of June; the Missionaries and Catechists from all the Stations being present, and some of the Catechists being accompanied by their wives. The Meeting was a very large and a very gratifying one, both on account of the unanimity of feeling that prevailed, as well as on account of the prosperous state of the Fund.

*Translations.*

Since the last Half-yearly Report, the Tamul Translation of Watts's Scripture History has been completed, and published for the Tinnevely Tamul-Book Society.

(Signed) G. PETTITT.

Palamcottah, August 31st, 1842.

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## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### BADDAGAME.

#### General View.

THE Rev. G. C. Trimmell, who had been absent on a visit to England for two years, thus speaks of the Station, after his return, in a Letter dated June 24, 1842:—

Our morning Congregations have been good. The people appear to be attentive, and are exceedingly orderly: indeed, the outward appearance of devotion in our congregation is very much better than I have seen in any congregation in England; for all the Natives kneel during prayer, and generally join with one voice in the responses. I am happy to say that we have now a little choir, who, through Mr. Powell's industry and perseverance in teaching singing, can very creditably join in singing the hymns. Valuable assistance has been afforded us by our Native Brother in the Ministry, the Rev. Abraham Goonesekera, whose preaching in the Church in turn, and at the Schools, and his exhortations from house to house, I hope and pray will be greatly blessed. He is a valuable co-adjutor. Our Wednesday Catechetical Lecture in the Church is continued, and is well attended: the present number is between 200 and 250. The Seminary is in a very satisfactory state. We have 15 Youths, 3 of whom pay for their education.

We spend much of our time in visiting the Natives from house to house, both in this and the neighbouring villages.

The number of Congregations connected with this Station is 12, and the Communicants 20.

*Education.*

The Rev. H. Powell writes, in a Letter dated Oct. 10, 1842—

Our Seminary and Girls' School go on very satisfactorily. The number of girls has considerably increased since Mrs. Trimnell's return to Baddagame; and there is every indication that this increase will be permanent.

*Heathen Out-Schools.*

Many of the Heathen Schools at the Out-Stations in connection with Baddagame have been suspended for a time, from the conviction that their condition was unsatisfactory, owing to the want of efficient Schoolmasters, and the constant superintendence of a Missionary. In the Letter just quoted, Mr. Powell writes—

We propose opening them again, or others in their places, on a new and superior footing; and, if possible, getting the parents to pay a small sum toward the education of their children.

*Visit of the Bishop of Madras to Baddagame.*

During the months of January and February last, the Lord Bishop of Madras held his ordinary Visitation in the Island of Ceylon. Of his visit to three of the Society's Stations, his Lordship has, in a Letter to the Right Hon. the President of the Society, dated Allepie, March 28, 1843, given full and interesting details, which, as far as relates to Baddagame, we now lay before our Readers.

1. Having now, by God's mercy, been brought back in safety to the Continent of India, I avail myself of the first opportunity afforded to me to redeem my promise, made in my last brief Letter to the Reverend the Honorary Secretary of the Church Missionary Society, to give your Lordship some account of my recent visit to the Society's Missions in Ceylon. In any case this would be a duty; but under actual circumstances it is at once a duty and a pleasure, as I am enabled to

July, 1843.

speak most favourably and encouragingly of all that I have seen and heard respecting them. The only drawback to my satisfaction, in my recent Visitation of the island, as far as relates to the Society, arose from my impossibility to proceed to Jaffna. Although not in the habit of sparing myself when I can be useful to the Church, I found it utterly out of my power to go thither without a risk of health, from exposure to the sun and heat at the hottest time of the year, which my weakened constitution could ill bear: a consideration, however, which would not have greatly weighed with me, had not more pressing duties demanded my presence in this province with as little delay as possible. I have therefore determined, should life and opportunity be granted me, to cross over to Jaffna during my next Visitation of Tanjore and the other Southern Stations of the Indian Peninsula.

*Confirmation, Services, &c. at Baddagame.*

2. The first place connected with the Society's operations that I visited in Ceylon was a place very dear to me—beautiful, peaceful Baddagame—a Christian watch-fire in a very dark night—a Christian light in a very dark land. Mingled feelings of gratitude to God, and of thankfulness for having been graciously permitted—notwithstanding broken health and the incessant wear and tear of duties, the weight of which none knows who has not borne it—to revisit that lively spot, crowded on my mind as the sweep of the gentle and brimming river brought once more to my view its truly English-looking Church tower crowning the wooded hill; and I was soon met with a brother's welcome by my old friend the Rev. H. Powell, and my new friend the Rev. G. C. Trimnell. Mr. Powell having most kindly placed his house at my disposal for the accommodation of my family, we passed several days there—days which I would most willingly undergo the same and much more fatigue to pass again. I held there a Confirmation, and preached twice in the Church to a large and apparently very attentive congregation, the Rev. A. Goonesekera acting as my interpreter. Prayers were read by Mr. Powell, and I greatly admired the sound—in my ignorance I could do no more—of our glorious Liturgy in the Singhalese Language; and the responses, made audibly and clearly by each member of the congregation, called to mind one of the most endearing associations with the recollection of an English

Parish Church, where the usage still prevails—would that it prevailed everywhere—of the people praying with and responding to the Minister, “all kneeling.” How different from the heartless sight, so often exhibited in English Congregations, of the people sitting when they ought to kneel; and of being tongue-tied—because, I fear, their hearts are far away—when they ought to lift up their voices as the voice of one man in prayer and praise to God! The neat white dress, bordered with lace, of the Singhalase women, which is, I believe, peculiar to the island, is a very pleasing sight, and harmonizes well with our Church feelings and notions of propriety; slovenliness being a greater foe to Religion than some people are aware of; and neatness and simplicity of apparel in God's house being often a reflection of that inward purity and simplicity of heart which best become a Christian.

In the course of the second Public Service which I held at Baddagame, I felt it my painful duty to put, for a season, out of the congregation a man who had confessed himself to have gone back to Devil-worship. The Reverend Missionaries had brought the case to my notice, and urged me to strengthen their hands by thus publicly admonishing him, that others might take warning by such an example of wholesome severity, and might learn that they could not trample with impunity on the Cross of Christ which they professed to have taken up; and I have reason to hope that the lesson was not read to them in vain, that the Church possesses authority, not only to feed and to exhort, but also to reprove and rebuke in due season.

Baddagame, like other Christian Stations, has suffered much from the lust of money-making which now infests the Island. Some of our Schools have been broken up, in consequence of the boys being drawn away to hire themselves as labourers in the neighbouring coffee and sugar-plantations; and the few Schools that are still kept together have lost some of their most promising Scholars. They are, however, in a satisfactory state; and I was highly pleased by the knowledge shewn, both by boys and girls, in Holy Scripture, and in the practical duties of Christianity.

The last evening that I passed at this abode of peace and love, this cradle of the Gospel in a heathen land, will not, I think, be soon forgotten, either by the Reverend Missionaries and their amiable wives, or

by me and mine. Mr. Trimmell has brought back with him from England a remarkably fine organ; and having called together as many of the young persons connected with the Mission as could be conveniently collected for our home Evening Service, two Psalms were beautifully, because simply, sung to its accompaniment: and having introduced some of the Collects, and other Prayers of our Church, I explained to them, as my parting gift, the 25th chapter of St. Matthew. It is indeed a comfort to the Missionary to know and feel, that inasmuch as he gives the bread of life and the water of life unto the least of the brethren of Christ, he does it unto Christ Himself.

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## New Zealand.

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### CHURCH MISSIONARY SOCIETY.

#### OPOTIKI.

*Report for Year ending March 31, 1842.*

IN reviewing the events of the past year, connected with this Station, there is much for which to be thankful; although perhaps, on the whole, the Gospel has not made that progress which the opening of the year portended. Toward the close of the spring, a dispute took place between two Tribes in the larger Pa, who had nominally joined the Roman-Catholic party. It ended in a general skirmish, in which a few were wounded—two dangerously. The affair for some time wore a serious aspect, and gave much disquietude to the people generally. It is just here to notice the conduct of those who had made a profession of the Gospel at this time. They used every endeavour to reconcile the contending Tribes, by throwing themselves between them, unarmed, during the heat of the contest: indeed, this nearly cost one of them his life. The matter, however, at last terminated peaceably; and many, who before had professed Romanism, joined us.

The Schools generally have been irregular; and during the spring and summer have been altogether neglected, owing to the close attention given by the Natives to their cultivations. They are, however, beginning to attend again; and I hope that in the course of another year education will be regarded as more worthy of their attention than hitherto. The Natives of Wakatane have lately erected a good spacious chapel, and I think are the most promising Tribe under my care.

I have to regret, that in consequence of my being alone, added to much indisposition during the last nine months, my visits to this and the other outposts have been less frequent than I could have wished, and of short duration. This is the more to be regretted, because, as I have already stated, there is much for which to be thankful relative to this extensive Bay. I here allude to that general spirit of inquiry which is everywhere manifested, and which, in the crippled state of this Station, it is impossible to meet. But, notwithstanding, Divine Light makes progress. [Mr. J. A. Wilson.

*Visit of Mr. J. Stack to the Station.*

When Mr. Stack was proceeding to the East Cape, his new Station, his route led him through Opotiki; to which he thus refers, in a Letter dated Jan. 29, 1842:—

Mr. Wilson is going on successfully at his Station. By means of his attention to some wounded Natives, the Lord has raised him in the estimation of the people.

The Romish Bishop and Priests visited the place some time ago, and met with a very cool reception, in consequence of a quarrel which took place between people in the same village professing Romanism. They fought, and four were dangerously wounded. But for the interference of one of the Natives of Mr. Wilson's congregation, the conflict would have been dreadful. This peacemaker nearly lost his life in his generous efforts to save others: he was deliberately fired at; but, through the goodness of God, the ball did not take effect. This affair has opened the eyes of many of the Natives; who have openly declared, that as Popery leaves them under the full bondage of their native habits and tempers, they utterly renounce it. Mr. Wilson sadly feels the want of Clerical Assistance: his present labours are beyond his strength.

The following are Extracts from the Rev. A. N. Brown's Journal.

*Lord's Day*—I baptized sixteen adults, in the presence of an attentive congregation of 270 Natives. In the afternoon, 246 attended school, 72 of whom read the Scriptures. In the evening, about 300 assembled for Divine Service, when I baptized sixteen children.

*Hopeful State of two Leading Chiefs. — State of Popery at Matamata.*

*Lord's Day*—Two of the leading Chiefs, Matamata and Tiwa, who took

a very prominent part during the hottest part of the Southern War, have lately joined the Christian Pa. I do not speak of them as decided Christians, but as inquirers after Truth. Their sincerity has been in a measure tested, by their refusal to take any further part in the war; by renouncing their native tapus and ritengas; by living in the Christian Pa, and conforming to its rules; and by their attending the Public Services and Schools. It was to me an interesting sight, to find them taking their places in a circulating class, and betraying neither mortification nor anger in having to give precedence, on their making a mistake, sometimes to a slave, and at other times to a child.

Of the 150 men and boys who were at school, more than half read in different parts of the Testament. The Girls' School consisted of 110; but I could not stop long with them, being engaged to administer the Lord's Supper to four of the Christian Teachers.

In the evening I again addressed the Natives—300 were present—and baptized 6 children.

Roman Catholicism seems to be almost at a stand in the Heathen Pa. The Natives do not even assemble for Prayers. One of the party had a medal hung round his neck, with the inscription, "O Marie conçue sans péché, priez pour nous, qui avons recours à vous!" He seemed to look upon it as a charm; observing, that he was told not to part with the medal, and then, should he be seized with any illness, he would recover.

Upon a subsequent visit to Matamata, Mr. Brown thus mentions the

*Erection of a New Chapel.*

—At night I addressed a congregation of Natives in their noble Chapel. It is 85 feet long by 45 wide, accurately proportioned throughout, and would contain 1000 Natives. I look upon this free-will offering of the Natives to the Service of God—for their heavy labour in its erection has been gratuitous—as no slight proof of the sincerity of their profession.

*Examination of Schools at Tauranga.*

—There were 550 Natives assembled at the Settlement this morning. Of this number, 400, belonging to seven Schools in Tauranga, were arranged in eighteen classes, and went through their usual routine of school-duties. Eighty read several chapters in the New Testament. The whole examination was highly creditable to the Christian Teachers, upon whom so large a

share of the religious instruction of their countrymen devolves. The examination was followed by a large feast of pork, potatoes, kumera, pumpkins, &c.; to which we added a mess of boiled flour. The party separated apparently much pleased with the day's proceedings.

*Visits to Rotorua and Taupo.*

Having spent several days in the examination of Candidates for Baptism, he thus writes respecting the

*Baptism of Eighty-two Adults at Rotorua.*

*Lord's Day*—I addressed the Natives, of whom nearly 500 were crowded into the small chapel. They displayed much interest throughout the Service, and especially in the admission of 82 adults to the outward and visible Church of Christ by the sacred Ordinance of Baptism. These form the first-fruits of the Missionary harvest in the Rotorua District. It was in *troubulous times* that the *precious seed* was sown. Our friends here might literally have been said to *sow in tears*: now they are permitted to *reap in joy*.

*Journey to Taupo—Party of Inquirers.*

—In travelling over the level but barren plains which separate Tarewera from Taupo, we met two small parties: one consisted of a few dirty miserable-looking Natives, returning from a fight; and the other was an interesting little band of twenty persons sitting on the banks of the Waikato. They are in a very isolated spot, but are in the habit of assembling for Morning and Evening Prayers. They did not possess a Testament until Mr. Chapman left one with them. I was as much surprised as pleased at the readiness with which one of the men read from different Tracts which we placed in his hands. Several of the party joined our train, in order to be present at the examination of the Baptismal Candidates at Taupo.

*Account of Tongoriro—Service with Natives—Instance of Anxiety for the Word of God.*

—We pursued our journey to Tongoriro, a magnificent snow-capped volcano, probably 6000 feet high. At its base is a pretty lake, on the banks of which a small party of Natives are residing. As in all other parts of this region, there are boiling springs at the mountain's base. The mountain itself has still an unextinguished crater, and, as observed above, its splendid peak is covered with eternal snows.

Matthew, and a few other Natives, went off to preach to a party in the woods, and are to join us again to-morrow. Mr. Chapman pitched his tent, with a small

party, by the lake, while I remained in an adjoining wood with the old Chief of the Tribe and his small party. I assembled thirty-seven at Evening Service; and afterward engaged in conversation with the old man, and examined a class of professed believers. Their knowledge was small; but the wonder is, that, placed in so remote a part of the island, it should be so great. One of the party is to accompany us to Taupo, to see if he can pass examination for Baptism with a class there.

I found here the same earnest desire to possess books and Native Teachers that has been manifested throughout our journey. The strong desire of the Natives to possess the Testament has just been shewn in a striking manner. Captain Symonds and his party were very anxious to ascend the mountain; but the Natives opposed it, on the ground of its having been made sacred by their forefathers; and because, if the tapu were violated, some evil would befall them. "They offered us gold," remarked the old Chief to me: "had they brought some Testaments, we would have consented to their going up the mountain. Tell the strangers, when you see them again, that if they return in the summer, and bring Testaments with them, the tapu shall be removed from the mountain."

Late at night, the old Chief's party kindled a fire in front of my tent; and having made a screen of sticks and fern to shelter them from the inclement wind, they sat up till nearly day-break, asking questions on religious subjects of a Christian Native Teacher who had accompanied me from Tauranga.

Upon returning to Rotorua, Mr. Brown draws the following

*Contrast between the Past and Present.*

We were accompanied on this trip by William Marah. When he last visited Taupo it was with a fight: on this occasion, he went as a messenger of peace—a Teacher of the Gospel, of which he was then ignorant. Tamarakitaki was also of our party. This Chief was leader of the sacred fight, which some of my Brethren and myself encountered a few years since in the forest between Rotorua and Tauranga: he is now a Candidate for Baptism. Two other Natives, who were in the same party, I baptized on the 9th instant; and the remaining few of that sacred fight are all professing Christianity. Thus, labours made in *weakness, and in fear, and in much trembling*, have been crowned with an abundant blessing.

*Intercourse with Papists.*

The Extracts which we now sub-join shew some of the impediments which Popery raises to the progress of the Gospel.

*Discussion with a Priest at Rotorua.*

Mr. T. Chapman, in a Letter dated Rotorua, Feb. 19, 1842, writes—

The opposers of the Truth are now, from the very spirit of opposition, in many places giving the Papists encouragement; alleging, that this new religion is very acceptable to them, because it is just like their own. They allude to the laxity, the juggling, and the non-observance of the Lord's Day. In a discussion which I had with the Popish Priest of this district the other day, I asked him, among other questions, how he knew that the Virgin Mary could hear him, when he prayed to her. "Oh," said he, "what's this?" turning to Dives and Lazarus. "Where," said a sharp lad of mine, before I could speak, "a spirit to a spirit! What, are you a spirit, then?" Catching the idea, for it was new to me, I added, "From hell to heaven? Is this hell then?" He looked confused; and, turning round, began addressing his party, fighting off.—I asked him why he left out the Second Commandment. "I have not left it out: the First includes it."—"Are you wiser than God, then? He thought it necessary." "Is not the Fourth abrogated?" said he; "and why not the Second?"—"Have you the authority of the first Church for abrogating the Second Commandment?" I said: "And does not Christ expressly declare—? see Matt. v. 17, 18." To this he replied, "You had better tell me the names of the Bishops of your Church from the time of the Apostles."—I then related to the Natives, Augustine's coming to England, and the unfavourable reception which our own Bishops gave him, with the probable reason. Then he would interrupt me by reading, in a pompous manner, the names of some of their earliest Bishops. He repeated this so many times, continually telling the Natives that Elizabeth was a very wicked woman, using no very delicate words, that I was at last constrained to remind him not to forget Pope Joan. Indeed I may say, that, after seven hours, all I could get from him was, "Who were the Bishops of your Church after the Apostles?" I charged his Church with fifteen errors, such as the Natives could understand; adding, that there were

almost as many more, which they could not: but he would not go into these, continually interrupting me. I then took out my watch, and said, "Let this regulate us." To this he would not consent, unless I would allow him the first three hours; he had so much to say about the Apostolic Order of his Church. I wished for half an hour to each, and no interruption. To this he would not agree, unless he might stop me if I said any thing which he thought was wrong, and explain. So you see he was Jesuit in every thing.

*Journey of Mr. B. Ashwell from Otawao to the Upper Part of Mokaui.*

Our last Extract is from a Letter written by Mr. B. Ashwell, dated Feb. 16, 1842, giving some particulars of an excursion which he and Mrs. Ashwell made from Otawao to the upper part of Mokaui. He writes—

We left Otawao in the evening of the 13th of January; and reached Mohoanui, after wading through a deep swamp a mile in length.

On the 14th, we reached Pukemapau. The Natives here are much opposed to the Papists. We then proceeded to Mania, at which place we arrived at 11 o'clock at night. The Natives here are lukewarm, and, I think, would not be proof against the gifts of Pikopo.

On the 15th, we reached Wakatumutumu. A great number of the Natives were absent at a Hahunga, i.e. weeping over the bones of their friends. Toward evening, I was much rejoiced to see a party belonging to the Pa, who had just returned from Taranake, a week's journey from this place. In the evening, I had a congregation of 100 Natives. This Pa has lately joined us, hitherto having been heathen. Three Natives were baptized by the Rev. R. Maunsell when he was here. I trust there is a little life among them.

On Lord's Day, Jan. 16th, I had a congregation of 150 Natives. At a neighbouring Pa all the Natives had joined the Papists, with the exception of one man, his wife, and family. He came to me for a Prayer-book, which I gave him, and promised him a New Testament when he should have learnt to read. The Natives here were much rejoiced to receive a few New Testaments—some of those sent by the Bible Society. They told me the Testament was their great treasure, better

than all the riches of Pikopo (the Roman-Catholic Bishop). After two Services, and an Infant and Adult School, I closed the day with a reading class. Wakatumutu is surrounded by Pās which have joined the Roman Catholics.

On Monday the 17th I reached Paripare, one of the strongholds of Popery in this neighbourhood. The Natives behaved kindly to us, gave food to my Natives, and invited us to stay all night. After my tent was put up, I said, "I shall ring the bell, and all of you come and listen to the Word of God." They said, "We will have our karakia first, and then come." As it would have been in vain to oppose, my Natives and I retired to a short distance. They commenced by crossing themselves; and among their prayers was one to the Virgin Mary, which I subjoin. I send it, that it may be seen that Popery is the same everywhere:—

"We run to the shadow of Thy strength, O Holy Mother of Jesus Christ our God! Incline thine ears to our prayers, because of our wants; but rather for thy powerful intercession to Jesus Christ, that we may be saved henceforth from all our fears, O glorious and blessed Virgin! Amen."

After they had finished, I said to them, "Do you know that you have been worshipping a woman?" They laughed, and said, "We are very ignorant."—I said, "Is it right to worship you know not what?" They replied, "When our Pakeha, the Priest, comes, he will teach us out of his big book."—I said, "Why does your Pakeha keep from you the Word of God, that inestimable treasure? Of what use will the perishable things which your Pakeha has promised you be when you die?" The reply was, "We know not: we will ask him for the Scriptures."—I said, "I am sure he will not give them to you, for he knows that you would then see the errors of Popery." I then pointed out some of these errors. I having finished, one of my Natives from Otawao got up, and said, "When we sow our kumeras, the end that is rotten we throw away. Do the same with your karakia: cast away that part which is rotten." The principal Chief, Unmy, jumped up in anger, and said, "What! do you call our karakia rotten? You are the only person who ever dared to do this." After he had been making an angry speech for half an hour, I interrupted, and said, "We are strangers, invited by you to stay all night; and you also said that you would listen to my

words. Your being so angry is a sign that yours is a bad cause." He acknowledged it; and concluded by saying, "Although it is a wicked worship, I will stick to it, even though I should perish everlastingly." I returned to my tent very much depressed by the awful obstinacy of some of these people. The Monitor appointed by the Priest followed me to the tent. I had two hours conversation with him on the errors of Popery.

On the 19th we reached Rangitoto. One of the principal Chiefs, Ngatuna, although he had joined Pikopo, seemed glad to see me. All the Papists, with the exception of two or three, attended the Service; but one troublesome fellow, while I was speaking, struck their bell for the Roman Catholics to leave me, and begin THEIR Service. I was glad to find that they did not do so. In the evening, Ngatuna came to me, to say that he was so angry with the Native who had endeavoured to interrupt prayers, that he would not join the worship of Pikopo that evening; but had come to my tent with the Monitor appointed by the Priest. After talking till midnight, some of the Papists said to their Monitor, "You have no foundation for what you say: it is a waste of words: you have no argument to bring forward." The poor Monitor was much humbled; and Ngatuna said to me, "I have not yet quite joined Pikopo: perhaps I may join your Church." There appeared to be so much sincerity about him, that, as he could read, I left him a Testament, after marking several passages on the errors of Popery.

On the 20th we returned to Otawao.

## West Indies.

CHURCH MISSIONARY SOCIETY.  
JAMAICA.

CONSIDERABLE progress has been made in carrying into effect the Society's Resolution of withdrawing its operations from this Island. In the beginning of the year 1842, the Mission comprised nineteen Stations. Of these, four have been transferred to the general Ecclesiastical Establishment of the Island; viz. Pedro Plains, Somerset Hall, Mount Hermon, and Birnam Wood. Five, viz. Church Hill, Siloah, Prattville, Woodford, and Nain, have been



taken in charge by Island Clergymen who have either been Members of the Corresponding Committee or former Missionaries of the Society. One, Amity Hall, has been taken up and supplied by the Bishop. Another, viz. the Normal School at the Grove, is now carried on at the expense of the Mico Charity. Four, viz. Old England, Elstree, Port Morant, and Port Antonio, have been necessarily closed; and the remaining four, viz. Salt Savannah, Rural Hill, Chichester, and Moore Town, are still in connection with the Society.

The Committee have had the satisfaction of receiving several testimonies to the value of the labours which the Society has been permitted to carry on in this Island for several years, and to the promising state in which it leaves most of the Stations to be hereafter provided for from other sources.

The Rev. J. M. Trew, who visited Jamaica in the earlier part of last year, and whose services were very valuable in carrying into effect the Society's plans with reference to this Mission, writes, April 9, 1842—

On Lord's Day last I worshipped at the Grove, and witnessed the labours of the Society in that district; nor shall I soon forget the impression then made on my mind. It is my firm conviction that the labours of the Society are about being abandoned just at a time when those labours appear to be experiencing the divine blessing in a larger measure than at any former period. I can perceive it in the instruments who have been raised up to preach the Gospel, through her means, in this land—in the ardent desire of many

of the congregations to do more toward the support of the ministry of the Gospel than heretofore they have done—and in the work which has been carried on in and around the Normal School for several miles.

The Rev. J. Stainsby, Rector of the Parish of Hanover, in a Letter dated May 20, 1842, observes—

We all deeply lament the falling-off of the funds; and the effect of the withdrawing seems like cutting off one's right hand. But God's will be done! May He raise up among ourselves a spirit of liberality, so that we may be able with our own means to carry on, in some degree, the work from which the Church Missionary Society is withdrawing!

And in another Letter, dated July 7, 1842, he writes—

I cannot say with how heavy a heart I review the withdrawal of the Society's aid from the Church in this Island. A blessing has truly rested upon its operations. A goodly number of pious Clergymen have been brought forward, directly or indirectly, by means of the Society's operations. It was for some years the bond of union between several Brethren and myself, who bore the burden and heat of former days of trial. In the course of years we have been separated; but still the work has prospered, and one after another has been raised up. Altogether, in view of this altered state of things, I desire to say, *What hath God wrought!* To part with the Society after such fruit, arising mainly from its instrumentality, is surely to part with a dear friend; and therefore one's heart bleeds. May the Lord, with whom is the residue of the Spirit, more abundantly pour out of the same upon His Church, and especially prepare the Youth of this land to become able Ministers of the New Testament, and give an abundant blessing to their labours!

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*University of Oxford*—Summary of Members, in January 1843; the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	937	508	Balliol.....	293	148
Brasenose.....	412	220	Trinity.....	292	143
Exeter.....	358	170	St. John's.....	279	142
Oriel.....	376	162	Wadham.....	278	109
Queen's.....	396	185	Worcester.....	370	126

University.....	349	119	Corpus.....	123	98
Magdalen Hall.....	196	65	Jesus.....	126	88
Pembroke.....	173	100	All Souls'.....	108	65
Magdalen.....	172	123	St. Edmund Hall, 98	..	58
Lincoln.....	172	78	St. Mary Hall.....	75	..
New.....	169	82	New Inn Hall.....	72	..
Merton.....	156	77	St. Alban Hall.....	20	..

Total Members on the Books.....5667  
Total Members of Convocation.....2898

*University of Cambridge*—Summary of Members, in January 1843; the first column

denoting the total number on the Boards of each College, and the second the number of those who are Members of the Senate:—

Trinity.....1887 ..1043	Jesus .....	197 ..	98
St. John's.....1198 .. 641	Magdalene.....	197 ..	98
Queen's..... 336 .. 163	Clare Hall ....	176 ..	93
Corpus..... 282 .. 113	Penbrooke.....	133 ..	64
Calus..... 281 .. 146	Trinity Hall....	132 ..	40
Christ's..... 246 .. 123	King's.....	113 ..	85
St. Peter's.... 223 .. 106	Sidaey.....	111 ..	67
Catherine Hall, 220 .. 99	Downing.....	63 ..	34
Emmanuel ... 216 .. 113	Com. in Villa ..	0 ..	13

Total Members on the Boards ..... 5974  
Total Members of the Senate ..... 3118

**Church Miss. Soc.**—Mr. James Beal and Mrs. Beal left Sierra Leone on the 30th of April, and landed at Plymouth on the 1st of July.—The Instructions of the Committee were delivered by the Clerical Secretary, on the 7th of July, at the Institution, Islington, to the following Missionaries, on occasion of their departure to their respective Stations:—to the Rev. W. Kruś and Mrs. Kruś, returning to Egypt; to the Rev. Edmund Johnson and Mrs. Johnson, proceeding to Calcutta; to the Rev. Henry Baker, jun., and Mrs. Baker, proceeding to Cotayam; and to the Rev. Henry Mellon and Mrs. Mellon, proceeding to Bombay (p. 310)—The Rev. E. Johnson and Mrs. Johnson embarked at Portsmouth, on the 15th of July, for Calcutta.

**Baptist Miss. Soc.**—Dr. Prince and Mrs. Prince, Mr. and Mrs. Merrick, and Mr. Alexander Fuller, embarked on the 14th of June for Fernando Po. Mr. Fuller is an African, and has been for nine years a Member of Mr. Philippo's Congregation in Spanish Town, Jamaica.

**London Miss. Soc.**—Mrs. Lowndes (p. 137), accompanied by her eldest daughter, who for some time past has laboured under serious indisposition, arrived at Falmouth on the 29th of April—On the 3d of June, the Rev. William Bayers, with Mrs. Bayers, embarked for Calcutta, on his return to Benares—Mrs. C. Campbell also embarked in the same ship, with the intention of being landed at Madras, thence to proceed to her husband at Mysore—On the 17th of June, Thomas Wilson, Esq., many years Treasurer of this Society, departed to his Rest.

**United Brethren**—Br. and Sr. Barsoe set out for Altona, in company of the single Sister Ang. Chr. Dor. Geisler, who is likewise appointed to the service of the Mission in Labrador; and on the 2d of June arrived in London.

**Jews' Society**—On Trinity Sunday, the Rev. R. Belloan, the Society's Missionary at Posen, was admitted to Priests' Orders, by the Bp. of London.

#### WEST AFRICA.

**American Board**—From the new Station on the Gaboon River, Mr. Wilson writes, on the 26th of July, that the people were still friendly and interested in the Mission. A School had been established ten days, and then had fifteen pupils.

#### SOUTH AFRICA.

**London Miss. Soc.**—The Rev. Robert Moffat and party (p. 175) reached Cape Town on the 10th of April—The death of Mrs. Birt (mentioned p. 311) was occasioned by the overturning of the waggon in which she, her husband,

and child, were returning to their Station, after having been to the sea-side for the benefit of her health.

**American Board**—Mr. Groot writes, on the 18th of November, from the Umgeni River, that he has been there six weeks, and has had congregations on the Sabbath varying from 600 to 1000, and the hearers were attentive to what was spoken. Respecting the Zooloo Country, which he had been obliged to leave, no important news had been received. There were some indications that the Chief was becoming decidedly averse to White Men residing in his territory, and that he would not respect the English Power till a contest with them should prove their superiority in military prowess.

#### INLAND SEAS.

**American Board**—Dr. Grant, writing on the 28th of September, says that he had made arrangements for one Station at Asheta, where he had opened a School of 20 pupils, and hoped to have another Station at Lexan. The Patriarch and the people continued friendly. The Papists were adopting measures which called for an immediate reinforcement of the Mission—Mr. Smith, writing from Beyrout on the 27th of February, says that the Pasha had distinctly admitted the right of their converts to perfect toleration in the enjoyment of their religious opinions—In a Letter, dated January 5, Mr. Stocking observes, that the whole number of Free Schools among the Nestorians is now 40; 20 have been lately opened. In these Schools there are 56 Teachers, 22 of whom are Priests, and 26 Deacons. The Scholars amount to 763, of whom 635 are males. In the Seminary and Girls' Boarding School there are 81 pupils. The Papists have generally been unsuccessful in establishing Schools. The demand for preaching is greater than the Missionaries can supply—Mr. Perkins, Mar Yohanna, and his company, arrived at Smyrna early in April (p. 311).

#### INDIA WITHIN THE GANGES.

**American Board**—Dr. John Steele died at Madura on the 6th of October, of a pulmonary consumption, under which he had long been lingering. He was one of the most respected and valuable members of the Mission.

#### SANDWICH ISLANDS.

**American Board**—On the 8th of October last, Mrs. Locke, wife of Mr. Edwin Locke, of Waialua, on the Island of Oahu, was, after a distressing sickness of some months, removed from her labours and her afflicted family by death—Mr. Rowell and Dr. Smith, and their Wives, arrived on the 21st of September.

#### WEST INDIES.

**Wesleyan Miss. Soc.**—More than 6000l. will be required, of which more than 1000l. has been contributed, toward the restoration of the Chapels and School Houses destroyed or injured by the recent earthquake in Antigua and other Islands in the West Indies.

#### UNITED STATES.

**American Board**—The Church of Scotland has granted 2162l. to the Board, to assist them in spreading the knowledge of Christianity among the Spanish Jews in the East.

# Missionary Register.

AUGUST, 1843.

## Biography.

### OBITUARY OF JOHN STEELE, M.D.

IN CONNECTION WITH THE MISSION OF THE AMERICAN BOARD AT MADURA, SOUTH INDIA.

DR. STEELE'S death occurred on the 6th of October, 1842. As a physician, a man of business, an exemplary Christian, and as a Missionary Labourer, he won, in an eminent degree, the esteem and confidence of his associates: by his kind and prompt attention to all their wants; by his endeavours, even beyond his strength, to administer relief in times of sickness, and his readiness to bear his full share of the burdens of the Mission, he greatly endeared himself to those connected with him. The native population who knew him loved and respected him. Of his religious character Mr. Tracy remarks:—

His personal religion partook of the general character of his mind: it was deep and solid, rather than showy. He was no enthusiast, no lover of change, not driven about by every wind of doctrine; but his *hope, as an anchor of the soul both sure and steadfast*, entered into that within the veil. With a deep sense of his ruined and helpless state by nature, he fled for refuge to the hope set before him in the Gospel; and there, upon that *sure* foundation which shall never be moved, he rested all his expectations of eternal life. Until within a few months previous to his death, he conversed but little respecting his religious feeling and spiritual prospects. When he did speak with others on these topics, his great desire seemed to be, that his hopes might be thoroughly sifted, that he might depend on nothing as an evidence of his state of acceptance which would not stand the most severe test.

On one occasion, soon after increasing weakness had confined him to the house, being asked what was the state of his mind in prospect of that change which must soon come on him, he replied, that he was not able to speak of those transports of joy which some have been favoured with: on the contrary, he found it sometimes difficult to get realizing views of eternal things. To the reply that this might be the effect of long-continued sickness on his physical constitution, and that our safety did not depend on the frames  
*August, 1843.*

of our mind, but on a surer foundation, he said he had come to the same conclusion. Of one thing he was sure, he had no merit to plead, not a single act of his life on which he could or even desired to prefer a claim for salvation: his only hope was in the Lord Jesus Christ, and he felt it was a hope which *maketh not ashamed*.

Some time after this he had a sudden and alarming attack of faintness while entirely alone, and thought himself to be dying: he, however, recovered. To the inquiry how long the feeling of distress continued, he replied with much emotion, "Long enough to make me feel after the foundation, and I found it firm: it was upon the Rock." His feelings overpowered him, and he could add no more at the time; but returned to the subject again and again, speaking of the preciousness of the Saviour and his confidence in him, till his emotions became too powerful for utterance.

As his disease advanced, his desire to depart and be with Christ increased; and he often expressed the fear that he might become impatient for his release from sufferings. Not a complaint, however, fell from him. *All the days of my appointed time will I wait, till my change come*, was the language of his heart as well as his lips. The Lord was a present help in trouble; the arms of his love were underneath his dying servant; and the clay tabernacle was taken down so quietly,

that scarce a jar was heard. During all his sickness his confidence in the mercy and love of his Father and Redeemer was unshaken; and his hopes, scarcely for a moment shaded with the faintest cloud of doubt, grew brighter and brighter as he drew nearer to their consummation in glory. His mind was filled with joy and peace in believing.

On Tuesday night, the 4th of October, I watched by his bedside. He passed the night much as usual. In the morning we found him covered with a profuse cold perspiration: his breathing soon became unnatural; and seeing us looking at him with painful interest, he asked, "Do you think me dying?" To my reply, that it appeared much like death, he answered, that he had never before felt so much as if his last hour was come; but added, "*The Lord is my portion; He will not leave me. I cannot doubt; why should I doubt?*" Then addressing Mrs. Steele, and thanking her for all her kind attentions to him, he said, "I can leave you also, as well as my spiritual interests, in my Saviour's hands, without the least anxiety. He will protect you." On my repeating the promise, *When thou passest through the waters I will be with thee*, he said, "Yes, I find it true now: He is with me; He has not forsaken me." He then repeated very slowly and distinctly, "The Lord Jesus Christ: in Him is all my trust: He is mine, and I am His." I remarked, "He is just such a Saviour as we need: it is at such a time as this that we need a Saviour who can help us." To which he answered, "Precious Saviour! He is just such a Saviour as we need. What should we do without such a Saviour?" The ayah (nurse) came in, and stood much affected at the foot of the bed. He said, "There's ayah come to pay her last respects: may the Lord lead her into the way of Truth!" About ten o'clock he said, as several were standing around his bed, "Lord Jesus, into thy hands I

commend my spirit. Thou art my Redeemer, my hope, my righteousness, my all." Mrs. Steele replied, "The Lord will soon take you to himself;" to which he answered, "Even so come, Lord Jesus!"

After this he seemed to revive again; and in the afternoon he said to Mrs. Steele, "Be not anxious: the Lord will take care of you." At another time, when Mr. Cherry was standing by his bed, he said, "Help me to bear my testimony to the goodness of the Lord, in comforting me, in keeping me, and granting me so many blessings." On some one's repeating the verse, "There shall I bathe my weary soul," &c., he said, "Blessed truth! glorious truth!" As the Brethren of the Mission came in one by one, he recognised each with a look of affection which will not soon be forgotten, and reached out his hand to take a last farewell.

On Wednesday night, Messrs. Dwight and Muzzy were with him. Toward morning he repeated, *The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in the paths of righteousness for His Name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.* These were nearly the last words he spoke. About seven o'clock in the morning he lost, apparently, all consciousness; and at a quarter past eight o'clock, without a struggle, he resigned his soul into the hands of Him who gave and redeemed it. Who can refrain from adding, *Let me die the death of the righteous, and let my last end be like his?* The funeral took place in the afternoon of the day on which he died, and was attended by nearly all the English Residents, civil and military, who manifested their respect for the deceased and the Mission by accompanying the body of our departed Brother to its last quiet resting-place.

#### OBITUARY NOTICE OF MRS. LOCKE,

WIFE OF MR. EDWIN LOCKE, TEACHER AT WAILUA, IN THE SANDWICH ISLANDS,  
IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS.

Mrs. Locke's influence on the School instructed by her husband was great and salutary. She looked upon the pupils as members of her own family, and she was unwearied in her exertions to promote their welfare. The Rev. A. B. Smith has furnished the following sketch of her character:—

During her protracted illness, I had abundant opportunity of becoming acquainted with her, as I usually saw her daily during the whole period. She always appeared calm and composed. Death, she said, appeared pleasant to her, because that by it she should be freed from sin and suffering. She felt no anxiety to live on her own account. She desired that her life might be spared, if it were the will of God that she might train up her children for Him. She chose, however, to leave the event with Him, feeling assured that He would do perfectly right. She often spoke of her eldest child, who was drowned, with a cheerful acquiescence in the will of God in removing him from her. She had evidence, from his habitual conscientiousness, his love of prayer and Christian instruction, that he was sanctified in his childhood; and she seemed to delight in thinking that God had taken him to himself. She had no disposition to murmur, but bore all that her Heavenly Father saw fit to lay on her with calmness and resignation to His will. She was satisfied that God would afflict her no more than was for her good; and she endured all her sufferings with uncommon patience and serenity. This divine impression had evidently been deeply made on her heart: this was manifested in all her conduct and conversation. While watching over her sick bed and

ministering to her wants, I could not but feel that I was ministering to one beloved of God, and called to be a saint. Her memory is sweet: it is embalmed in all our hearts.

Her end was calm and peaceful. For several hours before her death she was unable to speak, and much of the time she appeared unconscious of her situation. But we needed no testimony from her in the hour of death as evidence of her acceptance with God: her life was sufficient. As we stood around her death-bed at the silent hour of midnight, watching for the departure of her spirit, we felt that it was a solemn scene. We were on the confines of the holy Sabbath, and one of our number was about to leave us for the upper world. Her breath became shorter and shorter, till at length it ceased without a struggle, and her spirit in silence passed away to her everlasting rest. "She is gone! she is gone!" exclaimed her heart-broken husband. We gazed upon her pale, emaciated form, and felt assured that it was the forsaken tabernacle of an eminent saint. We mourned deeply her loss, but could not wish to call her back from the Rest on which she had entered. We knelt around her bed, and gave vent to our feelings in supplicating the blessing of God on ourselves, that we might be prepared to follow her.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 317.)

##### WESTERN AFRICA.

##### *Sierra Leone the Centre of Christianity and Civilization to Africa.*

I HAD the honour of presiding last year over a Committee of the House of Commons, among the objects of whose inquiry was that of examining into the condition of the British Settlements on the Western Coast of Africa.

We said in the Report of that Committee, that while the Government has done little for the benefit of the African within the Colony of Sierra Leone, this Society has done much. The result of the inquiries of the Commissioner appointed by Government to look into the subject—and that result may be relied on—was, that the Government Schools were few, poor

and wretched, and ill paid; and that the Schools of the Church Missionary Society were better paid, and most excellent in their results. He at one time doubted whether the scholars were not educated in words rather than things; but, to meet this objection, the Rev. D. F. Morgan, the Colonial Chaplain, called up the boys, questioned them on abstruse points of theology, and made some of them write on paper their recollection of sermons which had been delivered to them; and the results are, a series of replies, which I confess would, in my mind, do credit to the most-advanced school in this country.

But it is not merely the circumstance that these schools are good: it is remarkable, that they comprise about 6000 child-

ren out of 40,000. This is a larger proportion than prevails in England, and larger than in Scotland: I believe it is without a precedent, in any country, that the proportion should be so large as in Sierra Leone—and mostly under the care of this Society.

They not merely give elementary education, but, for some years past, an endeavour has been made—and not without success—to convey education of a higher class to the Emancipated Negroes of that Colony;—I allude to the Fourah-Bay Institution. There we have, at the head of it, the Rev. E. Jones, a Gentleman himself of African descent. He is an evidence, hardly required before a Meeting of this kind, refuting the idle and degrading idea, which at one time prevailed, that the African is unfit to cope with other portions of the human race in point of intellect. In the Gentleman who will follow me, I believe, (Rev. A. W. Hanson,) you will have a demonstration of the injustice and fallacy of such a supposition. Under the charge of Mr. Jones, young men have been trained for the office of Catechist; for admission to Orders in the Established Church of this country; and I rather think that one, himself an Emancipated Slave from a slave-ship, has lately been admitted by the Bishop of London to all the privileges of that high station.

These are no small evidences of the advantages of this Mission. But we have further evidence, in the character which the Negroes from Sierra Leone have acquired in the British West-Indian Colonies. We have evidence that the Negroes from Sierra Leone are distinguished for their good behaviour in all the civil and social relations of life: and I believe it will be found, that although perhaps in the West Indies there are peculiar advantages for the Negro in acquiring the habits and arts of civilization, yet that the Emancipated Negroes educated under this Society have a decided pre-eminence, in the intellectual and moral tone of mind.

But the intercourse which has lately begun between the Negroes of the two sides of the Atlantic opens to us a still more important door of usefulness for the future. We must not abandon, we must not neglect, this Settlement of Sierra Leone. It is a great door, through which, hereafter, the knowledge of the arts of social life will be communicated back, through the medium of the Negroes themselves, and disseminated over the shores of

Africa, from whence they sprung. The course, I take it, will be this: Negroes will be passing over to the West-Indian Colonies; they will there lay by considerable sums; they will be under the care, I hope, of Christian Teachers, who will not allow them to lose sight of the great truths, which, under your auspices, they have learned; they will be inspired, many of them, with a desire to return to their native country, and to communicate to their brethren the religious and social knowledge which they will have acquired; and their point of access will be fixed by the means of return—the emigrant ships, whose course will be to the shores of Sierra Leone. It is there that our Missionaries must receive them again; it is there that they must revive all those impressions which they once received at their hands; it is there that they must be directed to the various points on the coast of Africa, where they may become the most effectual instruments of spreading over that land the light of knowledge and of truth.

Sierra Leone is already beginning to discharge this function. We have seen one instance in the hiving-off from Sierra Leone to Badagry, which, even now, is one of the chief ports of the slave-trade—one of the points at which it lingers most adhesively: they have hived-off, undeterred by the apprehension of slave capture from pitching their tents in the midst of a population debased and demoralized by the accursed traffic. And what has been their first inquiry? As soon as they have settled, and have felt encouraged to look forward with some confidence to the future, they have written back to Sierra Leone, to their former friends, to come forward, and do the part of the Christian Teacher toward them; to preserve and spread around the benefits of instruction, which they esteem so highly. Mr. H. Townsend, one of the Catechists of our Society, already, even without waiting for any specific direction from the Society, stimulated by his own ardour in the cause, has accepted the invitation; and in a vessel belonging to one of that Coloured Population, which now pursues from Sierra Leone a legal and honourable traffic along the coast under the protection of the British Flag, has already started for that important position, to devise and assist in operations which will plant the blessings of civilization, and the still greater blessings of Christianity, in a part of Africa hitherto given up without a struggle to all the barbarizing effects

of the most atrocious slave-trade. This, I believe, points out how the Mission at Sierra Leone will be so highly useful. It will be the great *dépôt* of Christianity: it will be the great emporium of Christianity in that part of the world. It will be said of it with the Poet:—

Hither, as to their fountain, other suns  
Repairing, in their golden urns draw light.

I hope we shall spare no expense upon it. I hope we shall call on our friends all over the country to come and assist us, not only in forming Elementary Schools, but Schools also of that higher class, which shall draw the more influential Youth of the neighbourhood to them, to carry back Civilization and Christianity to their native districts.

Sierra Leone is also admirably adapted for a communication with that great stream which has been so much the object of British and of Christian Enterprise. We have accounts of the progress of a Gentleman connected with this Society—I think a Translator or Linguist, not in Orders, but employed in making himself master of the languages of the country—and of the success with which he has overcome difficulties hitherto considered almost insuperable. He has already reached the upper waters of the Niger; and has been invited—and, I believe, accepted the invitation—to Sego, the capital of a territory contiguous to the almost unapproached city of Timbuctoo. He has found the means of doing this in safety, and with encouragement; and everywhere he has found on his path that the

fame of this Christian Settlement of Sierra Leone had gone before him, and had created an impression among those barbarous Chiefs, influencing them to form further relations of trade and intercourse with the Colony.

These, My Lord, are important objects. I hope we shall pursue them. I hope we shall not be discouraged by the deficiency in agricultural and commercial resources, which I am afraid we must admit to belong to this Colony; but that we shall be encouraged, by the evidence which has been given of the great moral improvement which has already taken place and the great religious prospects which are opening from our settlement there, to fresh exertions, for the purpose of developing all the Christian Opportunities which are offered by it.

Perhaps I should have mentioned the testimony borne by Her Majesty's Commissioner, in the course of his inquiries, to the aspect of Sierra Leone in a Christian point of view, as far beyond that which he had seen in the West Indies, or in any other part where he had come into contact with the Negro Population. I should also have called the attention of the Meeting to the high testimony which he bears to the importance of Female Influence in the education of the Emancipated Negroes: for he distinctly states, that wherever he found the wife of a Missionary had been, the character of the School was far superior to that of others which had had no such advantage.

[Lord Sandon—at Ch. Miss. Soc. An.

#### CHURCH MISSIONARY SOCIETY.

##### FORTY-THIRD REPORT.

###### Introduction.

*'The Lord hath done great things for us; whereof we are glad—* was the song of Israel, when set free from captivity: and no words more appropriate can your Committee select, to give utterance to their present feelings. They entered upon their duties at the commencement of the year shackled and oppressed by a heavy debt, and a fearful excess of expenditure. They proceeded in faith and hope, though with fear and trembling. And taking their stand upon the Protestant and Evangelical Principles by which the Society had ever regulated its course, they awaited the result of the trial, whether a Society, cleaving humbly but faithfully to these principles, would be rescued from its peril, or be allowed to sink under pecuniary embarrassments.

Your Committee now appear before you, at the close of this year of peril and trial, all but relieved from their financial difficulties by the largeness of the contributions which have flowed into their treasury. The income of the year has exceeded 115,000*l.*—a sum of unprecedented amount, as the contribution within a single year, in the history of any other Protestant Religious Society in this or any other country. Out of the fulness of a grateful heart, they exclaim, *Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake!*

###### Summary of the Society.

*Missions, 10—Stations, 92:* being in Western Africa, 14; East Africa, 1; Mediterranean, 3; North India, 18; South India, 18; Western India, 2; Ceylon, 4; New Zealand, 19; West Indies, 7; N. W. America, 6. 'Labourers (including wives)

1409; and consisting of 88 English, 12 Lutheran, and 10 Native or Country-born Clergymen, of whom 83 are married; 57 European Lay-Assistants, of whom 24 are married; 10 European Female Teachers; and 1023 Native or Country-born Male, of whom 39 are married, and 63 Female Assistants—*Attendants at Public Worship*, 66,001 — *Communicants*, 6315 — *Schools*, 685 — *Scholars*, 37,212; consisting of 14,432 Boys, 5975 Girls, 10,595 Youths and Adults, and 6210 of whom the sex is not specified.

The numbers given under the heads of Communicants, Attendants on Public Worship, and Scholars, are very imperfect, in consequence of defective Returns from some of the Stations.

#### *New Associations.*

Sixty new Associations were formed in the course of the year 1842, including Seventeen Juvenile Associations. The Committee gratefully renew their cordial acknowledgments to those friends who have aided in visiting Associations during the past year—a service, the great value and importance of which is every year more manifest.

#### *Decease of Missionaries.*

The following individuals have been removed from their labours by death in the course of the year:—Mrs. Weiss, wife of Mr. J. M. Weiss, on the 19th of May 1842, at Malta, after an illness of some months;—Mrs. Alexander, wife of the Rev. A. Alexander, in May or June, at Solo, of cholera;—the Rev. Christian Frederick Warth, on the 12th of May, at Naassuck, of cholera;—and the Rev. Thomas Youd, of the British-Guiana Mission, at sea, in June, a few days after his embarkation, on his return home.

#### *Return of Missionaries.*

Mr. Nathaniel Denton, and Mr. Thomas Peyton and Mrs. Peyton, left Sierra Leone on the 21st of April 1842, on account of ill health; and landed at Portsmouth on the 23d of June. Mr. John Ilott and Mrs. Ilott left the same place on the 1st of May last, in consequence of ill health; and landed at Portsmouth on the 26th of June. The Rev. Frederick Bultmann left Sierra Leone on the 30th of August, on a visit home; and landed at Dartmouth on the 20th of October. Mr. Samuel Crowther arrived in London from Sierra Leone, with

a view to admission to Holy Orders, on the 3d of September. Mr. J. M. Weiss left Malta on the 26th of May last, in order to confer with the Committee relative to the Printing Establishment there; and arrived in London on the 15th of June. The Rev. William Krušé left Alexandria on the 27th of September, for the benefit of his health; and landed at Blackwall on the 13th of December. Mr. John C. Müller arrived in London, from Jerusalem, on the 18th of June. The Rev. William J. Deerr left Calcutta on the 15th of December last, and arrived at Liverpool on the 27th of April. The Rev. Charles Blackman, with Mrs. Blackman, left Madras on the 20th of February 1842, on account of ill health; and landed at Gravesend on the 20th of June. The Rev. Paul P. Schaffter, with Mrs. Schaffter, left Madras on the 24th of August, in consequence of failure of health; and landed at Deal on the 5th of January. The Rev. William T. Humphrey's services having been discontinued by the Committee, he arrived in London in February 1843. The Rev. John S. S. Robertson and family left Bombay on the 11th of January, on account of ill health; and landed at Weymouth on the 29th of April. The Rev. Henry L. Dixon and Mrs. Dixon left Jamaica on the 5th of June, in consequence of ill health; and arrived in London on the 25th of July.

The Committee have appended to their Report a statement explaining the grounds of their proceedings respecting Mr. Humphrey.

#### *Ordination of Missionaries.*

During the past year, thirteen of the Society's Candidates have been admitted to Holy Orders; three to Priest's Orders, and six to Deacon's Orders, by the Bishop of London; one to Deacon's Orders, by the Bishop of Hereford, on Letters Dimissory from the Bishop of London; one to Deacon's Orders, by the Bishop of Calcutta; one both to Deacon's and Priest's Orders, by the Anglican Bishop of Jerusalem; and one to Deacon's Orders, by the Bishop of Guiana.

#### *Missionaries sent out.*

In the course of the year, Seven Ordained Missionaries, Three Catechists, and Two Female Teachers, have been sent forth to the Society's Missions; including Four Ordained Missionaries who have returned to their Stations, and Two Cate-



chists whose services have been transferred to other Missions. Six of these being married, the total number of individuals sent out is Eighteen.

*State of the Islington Institution.*

The Principal of the Institution thus speaks of its state, in his Annual Report:—

It is found to be the invariable result of inquiry and of candid reflection, that the Students become more decidedly, because more intelligently, attached to the Constitution and the Formularies of the Church of England. But on the other hand, while a spirit of controversy is studiously discouraged, there is very perceptible among them a wholesome zeal and godly jealousy for the maintenance of *the truth of the Gospel*. It is attachment to the Church, as reformed from the errors of Popery, and as *the pillar and ground of evangelical truth*, that is inculcated and cherished.

The Principal cannot conclude his Report without repeating the conviction that the Institution is among the most important parts of the Society's machinery. It seems to be pre-eminently the spring-head of actual Missionary Operations. Most earnestly, therefore, would he renew his entreaties, that all who love the work may continue *instant in prayer* on this behalf—that the salt of divine grace may be cast in at the very source, and that the streams which issue thence may be wholesome and healing as *the water of life*.

Six Students have been received into the Institution during the year, and Twenty-eight remain under preparation in it.

RELIGIOUS TRACT SOCIETY.  
FORTY-FOURTH REPORT.

*Issue of Publications.*

THE publications issued from the Depository during the year amount to 16,067,176; making the total circulation of the Society, in nearly ninety languages, including the issues of Foreign Societies assisted by the Parent Institution, to exceed THREE HUNDRED AND SEVENTY-SEVEN MILLIONS.

*Grants for Great Britain and Ireland.*

The Committee have made the following grants for gratuitous circulation; namely—

Sabbath-Day Circulation.....	125,263
Soldiers, Sailors, River Men, &c..	169,563
Home-Missionary Society Agents..	57,623
District-Visiting, City and Town Missions, Christian-Instruction, and other kindred Societies....	414,775
British Emigrants.....	22,629
Prisoners.....	5,775
Hospitals.....	5,350
Workhouses.....	4,574
Railway Workmen.....	4,350

Fairs.....	34,525
Races.....	18,675
Foreigners in England.....	12,854
Special Occasions, particularly at Public Executions.....	99,100
Miscellaneous.....	795,617
Wales.....	19,287
Scotland and the Orkney Islands..	71,676
Ireland.....	211,594
	<hr/> 2,073,230

These grants amount in value to 2650*l.* 12*s.* 7*d.*

*Notices relative to Domestic Grants.*

*Libraries for the Police*—The London City Mission having determined to supply the Stations of all the divisions of the Metropolitan and City Police forces with a Library, the Committee have granted, in aid of the object, books to the value of 60*l.* at half price.

*Sales by Licensed Hawkers*—The circulation of religious works through pious hawkers continues to be made, with considerable success.

*Union Workhouses*—Two Libraries have been granted, value 5*l.*, at half their price.

*Young Ministers*—Twenty-one applications have been received from young Ministers, of different Denominations, whose resources are limited, for the Society's grant of books not exceeding 10*l.* on payment of 5*l.* These grants amount to 93*l.* 19*s.*

*Libraries*—The Libraries granted within the year amount in value to 1503*l.* 7*s.* on reduced terms, without including those sent to Foreign Lands.

The total number of Libraries granted since 1832, exclusive of those sent to Foreign Lands, is—

For Sunday and Day Schools.....	1504
For Destitute Districts, and Miscellaneous Objects.....	978
For Union Poor-Houses.....	65

making a total of 2547 Libraries, for Great Britain and Ireland, which have caused an expenditure of 8254*l.* 19*s.*

*Factory Circulating Libraries*—The Committee call the attention of their friends in the manufacturing districts to the importance of providing suitable books for the numerous class of adults and young persons engaged in manufactures. They have caused a small collection of suitable books to be made, amounting in value to 2*l.* 14*s.* at the retail price; and these they offer, for the object stated, for 1*l.* only The Committee are willing to try this new plan, to the extent of 200

Libraries, on the terms which they have stated. Applications must be accompanied by the recommendation of a Minister, or friend, conversant with the locality for which the Library is requested.

*Wales*—Two new Tracts have been added to the Society's Welsh Publications; namely, "The Soldier out of Uniform," and "The Resurrection of the Just and Unjust." The Committee have made various grants, for circulation in manufacturing and other districts, amounting to 19,287 Tracts and Children's Books.

*Scotland*—The Society's Corresponding Secretary, accompanied by the Rev. William Swan, late Missionary in Siberia, visited Scotland during the year, for the purpose of extending the objects of the Institution. The Deputation were kindly received; and the interest produced by the information given, in connection with the Society's gratuitous operations, produced a determination in the minds of many to give increased support to the Institution. No Deputation had visited the country since 1820; when the Society's late lamented Secretary, the Rev. Legh Richmond, attended several Meetings on its behalf. The contributions received by the Deputation amounted to 145*l.* 9*s.* 11*d.*

The Committee have pleasure in acknowledging a donation of 50*l.* from the Edinburgh Religious Tract-Society; and trust that the example will be followed by kindred Institutions. The grants to places in Scotland amount to 71,676 Tracts and Children's Books; and 27 Libraries for Schools, and 20 for destitute districts, on reduced terms. The Committee hope their friends will remember that these Libraries are intended for poor and destitute districts, where the whole of the cost price cannot be raised.

*Ireland*—The Committee continue to receive numerous applications from their friends for suitable Tracts to enable them to make known the great principles of the Reformation. They have granted 19 School Libraries, and 19 for destitute districts, at half price; and 211,594 Tracts and Children's Books. The publications have been placed with the Agents of various Public Institutions labouring for the benefit of Ireland, and also with Clergymen and Ministers interested in its moral and spiritual prosperity.

#### *New Publications.*

The New Publications which have been printed during the year amount to 213.

#### *Notices relative to different Works.*

In the Tract Series, a variety of additional publications have been added. No. 513, "The Lord's Day," and No. 514, "The Sunday Newspaper," are valuable Tracts, at a time when the press is leading many to neglect the duties of the Lord's Day.

The "Cards on Important Subjects," printed last year, having had an extensive sale, the Committee have added a second series, containing thirty-two additional Cards. These little works will enable many to give a *word in season* to persons who would be unwilling to receive the little Hand-bill.

In the 64mo Series, separate Portions of Scripture have been published; which, from their small neat appearance, are adapted for personal use, and for gifts.

Among the Books is a new edition of the "Holy War," by Bunyan, with numerous engravings. It is a reprint of the edition of 1682, carefully collated with other copies. Those of the original sidenotes which illustrate the text have been retained.

The work "On Ministerial Faithfulness," by Bishop M'Ilvaine; "Essay on Justification by Faith," by the late Rev. Thomas Robinson, M.A.; and "The Life of Cyprian," are suitable publications for these times, and are worthy of an extended circulation.

"The Master and Mistress, or Hints to the Heads of Families," and "The Mother taught from the Sacred Scriptures," will be found profitable additions to the domestic library; and also "The Christian Companion for the Chamber of Sickness."

"The History of the Macedonians, the Seleucids in Syria, and the Parthians," has been published. This part, with the "History of the Egyptians, Carthaginians, Assyrians, Chaldeans, Medes, Lydians, and Persians, from Rollin and other authentic sources," may now be purchased in one volume, or in five distinct parts, each of which is perfect in itself. The portions taken from Rollin have been re-written; and much additional information is given from other authorities.

"Scripture illustrated by Engravings" is designed to present to the eye and to the mind of the reader a correct description of Scripture facts, derived from the best authorities. The Engravings are accompanied by brief accounts from the Scriptures of the events which they

describe, and a short improvement of the subject. Six parts, containing subjects from the Old Testament, have been published, which may now be obtained in one volume.

The Committee continue to feel a deep interest in the preparation of suitable Works for the Young. It will be seen that several additions have been made in this department; and they call the particular attention of the friends of Youth to the 16mo Square Series, which contain many useful subjects. "The Old Sea Captain" will please and instruct his juvenile readers. The "Missionary Book for the Young;" "A Book about Pictures;" "Kind Words for his Young Friends, by Uncle William;" "Columbus and his Times;" and "The Royal Gift Book," will be found valuable additions to every juvenile library.

For children under ten years of age, "Play Hours, or the Happy Children;" "Lessons in Reading;" and "The First Lesson Book," will be found useful assistants in the family or the school.

The Society's Periodicals and Almanacks continue to have an extensive circulation, particularly "The Child's Companion," and "The Tract Magazine." The varied and interesting contents of "The Visitor" make it a suitable addition to the Libraries of Mechanics' Institutions, Sunday and Day Schools, and all similar objects.

On the suggestion of a kind and liberal friend, the Committee have published separately the "Short Comments on every Chapter of the New Testament."

#### *Plan for the Issue of Cheap Books.*

The wide circulation of infidel works, and the growing activity of the Roman Catholics in the publication of cheap books in support of their tenets, has led the Committee seriously to consider the means of counteracting these pernicious efforts. In an Address lately issued, signed by two Romish Priests, they inquire, "Ought we not seriously to ask ourselves, Why do we not publish our standard works quite as cheaply, and quite as well, as those which are published against us? Why, in a word, do we not publish them at least two, three, or four hundred per cent. lower than we have done?" It is then proposed to secure, by subscriptions, the sale of 3000 copies of each book; "after which," adds the Address, "you will be able to obtain from August, 1843.

the bookseller with whom you generally deal any number, great or small, of these works on the same terms as we offer them. One of our chief reasons for undertaking this work is, to establish the power of buying, from any bookseller, single copies of all these works at the prices we have stated." The same writers add, "that it would contribute much to the holiness of Catholics, and the removal of many and deep-seated prejudices from the minds of Protestants, to pour these books through the country and numerous colonies, all will readily acknowledge: then why should we not realize this plan, so clearly practicable as it is?"

Several Roman-Catholic Works are now in circulation, through this new effort. The Committee have therefore sent forth a few cheap anti-popish and other useful books. Like the supporters of the Church of Rome, they feel that the efficiency of their plan will depend on the zeal with which subscriptions are given in aid of the "Cheap List."

The Committee have issued twenty-five approved publications, at very reduced prices, in neat paper covers; among which, seven directly oppose the errors of the Church of Rome.

Donations and Subscriptions are earnestly requested for this express object; and subscribers to this fund, paying 10s. 6d. annually, will be entitled to considerable privileges, and in proportion for subscriptions of a larger amount. These books may be obtained through any bookseller.

#### *New Buildings.*

The Committee have purchased for the purposes of the Society four small leasehold houses in Chapter-House Court, in the rear of their premises in Paternoster Row. The attention of the Committee having been directed to the dilapidated and dangerous condition of the Society's Premises, in consequence of the giving way of some of the principal walls, and having subsequently discovered that most of the principal timbers were decayed, they have felt it their duty to make arrangements for rebuilding the premises, by which considerable additional accommodation will be obtained. For this purpose they have surrendered the existing leases of the property; and a new one has been granted, for an extended term, at a considerably reduced annual rent.

*General Remarks.*

At no former period has the Committee presented a Report of the Society's proceedings when there were so many circumstances to encourage the hopes and to excite the fears of the Church of Christ. Although active efforts are continued, both at home and abroad, to disseminate anti-scriptural principles, yet those who feel it their duty to make known the pure truths of the Gospel are still cheered by many proofs of success.

The serious attention of the Committee has been called to the numerous publications which are issuing from the press, in support of principles, not only opposed to the Reformation, but also to the Holy Scriptures. In addition to the works already on their Catalogue, the Committee trust they shall be able to publish others which may, with the Divine Blessing, counteract the dangerous sentiments now so widely diffused.

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## Mediterranean.

### AMERICAN BOARD OF MISSIONS.

#### SYRIA.

#### *Thoughts on the American Mission in Syria.*

THE following communication from the Rev. W. M. Thomson, of Beyrout, was in reply to an inquiry made by the Board on the question of discontinuing the Mission in Syria:—

I do not think that the Mission to Syria ought to be abandoned. And further, I believe that the facts which sustain the above opinion will prove, that if there were no Mission in Syria one ought to be forthwith established.

The whole earth is to be given to Christ for His inheritance; and among the rest, the 60,000,000 or 100,000,000 who either speak, or are more or less conversant with the Arabic, must be converted. And this work, great as it is, will be effected by the labours of an enlightened Ministry, the gradual but powerful instrumentality of Christian Education, and by the preparation and general diffusion of Religious Books. The extension of commerce, the influence of political revolutions, the conquests of Christian Nations, can do nothing to promote the object, except by removing obstacles and preparing the field for the appointed instrumentalities.

The above statement will not, I apprehend, be controverted by Christians gene-

rally. And it will also be granted, that it is the duty of the Church to set about the conversion of these millions as soon as God opens the way, and to prosecute the work to the utmost of her ability. And it seems to me to follow, as a legitimate inference, that if there can be found a field where but one of the three great departments of labour for the conversion of the Arab Race can for the present be conducted, it would be the duty of the Church to enter it, and continue to labour there to the extent of her resources. But if a place can be found where all three can be commenced and carried on simultaneously, the argument is complete and unassailable. And such a field is Syria.

The Gospel can be preached by the living ambassador of Jesus Christ, and by as many of them as have the heart and the tongue to do it, in Beyrout, Jerusalem, Damascus, Tripoli, Hamath, Aleppo, and in the multitudes of towns and villages in Lebanon and throughout the country. I speak neither at random nor without reflection. I know it to be a fact, that throughout the country, with but partial exceptions, even Foreign Missionaries can visit, and receive at their own houses, this perishing people, and preach the Gospel to them; and the strength of a giant may be exhausted in this work. In Beyrout, in Lebanon, and I believe in nearly all other places in the country, there need be no other limit to this kind of labour than what is found in the strength, time, and zeal of the Labourer. There are not, it is true, large Churches in which to preach; but in most places companies may be collected regularly in such houses as we have, and the Gospel publicly and formally announced, as in our own country.

There is another way in which we may, and in fact are now publishing the Gospel: it is the system of colporteurs, or book-distributors. We have at Beyrout a bold, efficient, and pious man, who distributes books over a very large surface, extending as far as Damascus. Mr. Whiting has done something in the same way; and another is stationed at Tripoli. By this means, the Bible, and the best books we have been able to prepare, are very widely circulated, and the Gospel proclaimed to a multitude of people, by intelligent and pious Natives; and we are endeavouring to secure the services of the best-qualified person we have in the Mission to conduct this department of labour in Aleppo; and as soon as we have the men and the means,

we ought to station them in all the chief towns in the country.

This shews clearly that we have an open field for the press; and there is scarcely a country in the world where it is more unshackled than in Syria: indeed, I know of but two or three Governments on earth where it is so free: we may, in fact, print just what we please. The Government has not yet interfered with our press in any way whatever. It may change its liberal policy; but hitherto it has let us alone altogether, and *sufficient unto the day is the evil thereof*. Whether we are now making the best use of our liberty, is another question; but if not, it is no fault of the Government.

As to Education, we have most of our common schools still in operation; and we have almost daily applications from the mountains, to commence new schools, notwithstanding the disturbed state of the country; and we are prevented from opening a number merely by the want of faithful and competent Teachers, and an uncertainty whether we shall have funds to support them. And in regard to the Seminary, I have heard but one sentiment of deep and painful regret at its suspension from all our native friends and acquaintances. Had we the men to conduct it, the means to sustain it, and a suitable location, we might immediately have as large an institution as we should deem it judicious to maintain. On this point I speak without doubt, reserve, or hesitation. If all this can be done, why should Syria be abandoned?

It is true, painfully true, that the minds of the people generally are so disturbed by political troubles, that we must not expect the same amount of good to result from our labours as in more quiet times. It is true, also, that uncertainty and doubt hang like dark clouds all around our political horizon; nor can the keenest vision pierce them. No one can tell what troubles are yet in store for Syria, nor how long the reign of confusion shall last. I do not see light on this subject as yet, but rather darkness; and the longer I look into the future, and reflect on probabilities, the more deeply am I persuaded that order and permanent peace will not be established until after the downfall and dissolution of the Turkish Government. This, however, may be much nearer than any of us expect; and in the mean time we may be permitted to labour on

without much annoyance, and have the work of evangelizing Syria in such a state of forwardness, that its progress will not be greatly checked by any political changes and revolutions. Nor is it improbable that we may be permitted to labour unmolested through all the commotions which are yet to shake the country. Particular plans may require to be modified or abandoned, and new ones adopted; and still the real work may be carried forward. Let this suffice on the subject of politics. *He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thy hand.*

I cannot agree with those who see nothing doing—who discover not a ray of light, or a glimmer of hope. A good deal has been done; important operations have been kept up throughout all our troubles; and it is not the fault of the country if more has not been accomplished. We have a good house and a permanent establishment in the mountains, which could never have been secured before; and perhaps we have preached the Gospel, in one way or another, to as many people during the past as in any former year. Something, therefore, is doing, and has been done.

But, on the other hand, we have seen brighter days—I have at least. We had larger congregations three years ago, and more strangers to hear us. Then there were more serious inquirers, and greater interest was felt on the subject of Religion than has prevailed during the past year. Some of the causes are accidental; many of them, I trust, are temporary; all of them may soon be removed; and none of them produce the conviction in my mind that we ought to throw down our sickles, and run out of the field.

You will see from the above that I regard this as a time of trial for our Mission, such as it has not heretofore been called to pass through. But I by no means think that we could be justified in returning our commissions to the Churches which sent us out, and thus hand poor Syria over to the enemy of souls. We are not yet ready to shake the dust from our feet, and return to the Lord with the report that Syria *received us not*. Until that time arrives, I shall give my vote to remain, eating such things as are set before us, and preaching the kingdom of heaven.

## India within the Ganges.

### ADDITIONAL CLERGY SOCIETY.

#### *Supply of Labourers to Smaller Stations.*

In the following extracts from a recent Letter from the Rev. J. H. Pratt some gratifying intelligence will appear relative to this New Society and its proceedings. The fund opened for the maintenance of additional Clergymen is likely to be well supported. It has already two Clergymen under its care. Mr. Pratt, on the 6th of May, writes from Calcutta—

This morning we have had a Meeting of our Additional Clergy Society. We have now 23,000 rupees, all giving five per cent.; and Monthly Subscribers, amounting, on an average, to 300 or 400 rupees. This Meeting has been specially convened to draw up a Title for the first Clergyman to be supported by the Society—Mr. M'Cullum. He was under my instruction for several months before leaving Calcutta in August. He came out to this country several years since, and has been engaged in education.

The Rules of the Society were, that a Station, on applying for a Clergyman, should pay 150 rupees per month to the Society, and that the Society should add a like sum, making a salary of 300 rupees. The Station was to guarantee his support for two years at least. Under these conditions, the Gentlemen at Bhagulpoor raised 3600 rupees, being 150 per month for two years, invested it, and made known their wishes to the Society. Mr. M'Cullum is about to be Ordained to this Station.

Since we have accepted the offer from Bhagulpoor, the Society has changed its plan. We now require of the Station making application, to purchase or build a suitable residence for the Minister, and to transfer it to the Bishop and Archdeacon for the purposes of the Society. We require nothing else. The Society gives the Minister 250 rupees monthly. This change was made, partly because it was thought hopeless to get the smaller Stations, for the supply of which the Society is designed, to raise (at any rate for any length of time) so large a sum as 150 rupees monthly; whereas, in their desire for a Minister, they might make one great effort, and raise money enough to buy or

build a good house. This would save the Society the expense of building.

We want to raise an *Indigenous Ministry*: by this I do not mean a *Native Ministry*: this we want too;—but I mean Europeans ordained in this country. The object of the Additional Clergy Society is to support such Clergymen by funds and endowments raised in this country.

Mr. Pratt adds, on the 25th of May—

Another Candidate comes under very interesting circumstances. Mr. Prochnow (as also Mr. Stolzenburg, now our Missionary at Benares) and others came out from Prussia with the Rev. Mr. Start, who seceded some time ago from the Church of England. Mr. Start intended opening, from his own resources, a Mission in this country, on his own plan. The Missionaries were to labour with their own hands, and do what they could to support themselves: the rest he would supply, trusting to their conscientious economy. The design failed. The simple-minded and excellent Missionaries felt deeply the want of the order connected with a visible and external Church.

Mr. Prochnow offered himself just as I was looking out for a Clergyman for the Himalayan Church Missionary Society. The Parent Committee declined opening a Mission there at present, from the state of its funds. The Committee formed at Simlah are, therefore, going on their own plan. They have given a guarantee to support Mr. Prochnow for five years at least. This is the Title. The Mission is to be at Koteghur, four marches from Simlah in the interior. Already the Local Committee have got a good Schoolmaster in another of the Prussian Brethren.

To-day, therefore, (Ascension Day,) have been ordained the first Clergymen supported by two new, entirely new, Societies in this country. May the Lord bless these as channels of good!

### CHURCH MISSIONARY SOCIETY. TINNEVELLY.

The following Reports have been received from the Misson.

#### SATANKOOLLAM DISTRICT.

*Report for the Half-year ending June 30, 1842, by the Rev. John Devasagayam.*

#### *Congregations.*

The number of souls in the congregations is, at present, 5333. The number at the end of December last having been 6140, there has been a decrease of

807 souls. This decrease is chiefly owing to backsliders, and to families excommunicated for intermarriages among the Heathen. Most of the backsliders were the unbaptized new-comers at the end of last year. The troubles and persecution which they had to sustain from the Heathen at that time was one of the chief causes of their going back to idolatry. I am thankful to say, that most of our old people have been steady in the days of trial, and appear to have truly renounced Heathenism. But many of these grieve us by their great indifference to the means of grace, and by their worldly spirit. I need not say, that frequently, when one or the other in a family despise our instruction, the rest appear to value it. When the father is lazy or hard-hearted, or full of a worldly spirit, the mother and children perhaps appear to be the contrary. When a mother is given to superstition, and neglects instruction, we often find the husband or children promising.

The preceding half-year being a very busy time for Shanars, they have not been able to attend regularly to the instruction given to Candidates for Baptism, so that the number that received this holy rite was only 41 adults. I am, however, glad to say that I meet a good number, in our several congregations, who are sincerely desirous to be admitted to the communion of the Church by Christian Baptism.

The number of Communicants whom I have admitted during the preceding half-year is 61, of whom several were confirmed when the Lord Bishop was here. They and the old Communicants, I am happy to say, have conducted themselves worthy of the privilege they enjoy. Although I have administered the Lord's Supper once a quarter at Kadatchapooram and Anugragapooram, yet many of the Communicants here and in the neighbouring villages come regularly to Satankoolam, where I administer the Sacrament once a month at the Catechists' Meeting. The number here has frequently been from 50 to 80. The devoted behaviour of my Communicants has often increased my hopes of their tasting how good the Lord is, and my thankfulness to God that He is truly present with us and blesses us. Their good examples are also blessed to other people.

With regard to the improvement of our people, particular attention has been paid that the Catechists teach them plainly,

and catechize them frequently. When I have visited them, it has been one of my first objects to see how much they retained of the sermon which they heard on the preceding Lord's Day, and to examine them in the principles of our Religion. A list was also made of all those who were ignorant of the Lord's Prayer, Creed, and Ten Commandments; and almost all of them are now instructed therein.

Finding that a number of adult readers greatly neglect their self-reading, I formed a Bible Class, in January last, in almost all our congregations; in which adults of both sexes spend about two hours on Lord's Days, in reading the Scriptures, Prayer-Book, and Psalms, under the direction of the Catechist and Schoolmistress. The present number, in all the congregations, appears to be 197; viz. 172 men, and 25 women. A small number excepted, they attend the class regularly, and improve in reading and knowledge; and their thirst for the Scriptures, and other Christian books, also greatly increases.

That the numerous Heathen and Mahomedans at Satankoolam might have an opportunity of hearing the Word of God, I have opened two Meetings weekly, on Mondays and Wednesdays, in a large building near their street. The Inspecting Catechist, Lazarus Pilley, and myself, chiefly attend these Meetings, and instruct the people by catechizing the school-children and reading the Scriptures. We do not fail, on other occasions also, to speak to the Heathen, and give them Tracts. Although we seldom meet a large crowd, those few who come hear the Word attentively, and receive Tracts.

#### *Catechists.*

The number of Catechists at the end of June last was 36, including 5 Head and Inspecting Catechists. Most of them have been diligent in their duties. When I am at Satankoolam, I have regular Weekly Meetings with them on Thursdays. In the forenoon they read a few chapters in the Old Testament, and are questioned and instructed from the same, with the help of Henry's Commentary. In the afternoon they write from memory the outlines of a sermon published by our Tract Society, which they previously read and study. In the evening I have regular Divine Service with them, and preach a short sermon. The attention which they pay to their improvement greatly rejoices me; and I trust that the Lord will

graciously bless our Meetings. We also endeavour to take care that their wives are regular Communicants, and that they render some assistance in teaching the Catechism to those of their sex in the congregations.

*Schools.*

The present number of children, in 8 Schoolmasters' Schools, 7 Catechists' Schools, and 6 Girls' Schools, is 596; viz. 383 boys, and 213 girls—an increase of 81 boys and 41 girls upon the preceding return. Of these, 463 are Christians. The progress of the children is very encouraging. Out of 596, 245 are Scripture readers. Of the Catechism and Scriptures, all the children have committed to memory a good portion. Some of the heathen children also shew a pleasing disposition: they refuse to daub themselves with ashes. One boy especially, at Satankoolam, was very severely treated by his superstitious mother, and was forced to daub himself with ashes, and to go to a heathen school. Although he did his best, by his silence, not to irritate his mother, he was determined not to comply with her sinful wishes, but came again to our school. I sent people to dissuade the mother from her cruel treatment, by friendly advice. She appears now rather tired with her son, and lets him have his way. His attention during the Service in the Church is very pleasing. Some of our Christian children take a delight in reading our books to other people when they go home from school.

I have also very pleasing accounts to give of our Girls' Schools: they are more regular, and make more progress, than the boys in the Village Schools. Although the allowance of cotton for the girls is one great inducement to them, the pleasure which they take in study I observe to be the principal cause. The Schoolmistresses are seven in number: several of them are truly pious women, and shew a maternal love to the girls under their care. We had their Half-yearly Examination at Satankoolam on the 21st and 22d instant, giving them at the same time the half-yearly present of clothes, with a good dinner. We could hardly express how delighted we were when we saw that they possessed so rich a stock of Scriptural knowledge, and that their manners were so much improved by our Christian education. Most of the children value our Christian books. These schools have been

the cause of my offering abundant praises to the Lord, and prayers to Him for the prosperity of their founder, Mrs. Blackman, and her family. Her labours have been richly blessed by the Lord: and how great will be her joy when she shall meet these girls and their children in heaven! In place of the Boarding School at Satankoolam, which was discontinued when Mrs. Blackman left us, a Day School for the girls has been opened, in which, at present, fifteen regularly attend. Their diligence in learning, and their attachment to my wife, who has the immediate inspection of it, make us think that we are well paid for our little labour. Many of our girls will prove also valuable assistants to teach the Catechism to the females.

The Weekly Meeting with the women, at Satankoolam, on Lord's Days and Fridays, and the Monthly Meetings with the Schoolmistresses and Female Communicants, which Mrs. Blackman held, are continued by my wife.

*Preparand Class.*

Although I have no proper Preparand Class, I have been bringing up several Christian young men, that they may be employed in Christian Schools where we have Heathens: three of them are already employed as Schoolmasters. I have at present eight promising Christian boys, and two Heathen boys of respectable parents, who are instructed with my three children, both in English and Tamul.

*Church-Building Society.*

The good example of the Catechists and people in the Second District has been gladly imitated by those in my District. They have established a Church-Building Society at Satankoolam and Kadatchapooram. Many have already given the earnings of one day, and the remaining subscriptions will be collected before the end of the next month.

(Signed) JOHN DEVASAGAYAM.

Satankoolam, July 26, 1842.

MEIGNANAPOORAM DISTRICT.

*Report for the Half-year ending June 30, 1842, by the Rev. J. Thomas.*

In my last Report allusion was made to the violent feelings of the Heathen in this district against Christianity. On account of their organized plans, and unremitting exertions, they have succeeded in doing much injury among congregations recently formed, and who consequently had not had Christian Truth deeply rooted



in their hearts. Many persons, however, and those in villages where the majority have gone back to Heathenism, remain immovably attached to Christianity, notwithstanding severe loss and suffering, which they have borne with surprising fortitude. I have been astonished and delighted to hear many of them affirm, that, whatever may befall them, they will never forsake the Lord Jesus Christ. Although the love of many has waxed cold during our troubles, I can say with gratitude that the love of many more has increased for the faith on account of which they have been called to suffer. It cannot be said with certainty that any of them have yet shed their blood as a testimony to the faith of Christ; though I have reason to believe, that, in some instances, persons have lost their lives in consequence of having become Christians.

During the last half-year I have not had any addition from Heathenism to the number of candidates for instruction; which is scarcely surprising, considering the suffering to which the Christians have been exposed. Of the older congregation I can report favourably. In all my visits I have been gratified with the excellent attendance on the Means of Grace, with the progress which the people are making in Christian Knowledge, and the earnest desire expressed by many to receive baptism. My intention is, with the divine assistance, to direct all my efforts to instruct fully, and baptize as soon as I can, all who are at present in the position of Candidates for admission into the Church; in a word, to form in every considerable village a well-disciplined congregation, giving it the advantages of all the Services of our Church, and the Sacraments, and my own labours as often as practicable.

During the last half-year the number of Schools has been reduced; but they have been those which were established in Heathen towns and villages, and where the Schoolmasters were for the most part Heathen: so that it is not to me matter of so great regret, especially as I have abundant work of a more strictly Ministerial character, among 30 Catechists, and 3990 persons under Christian instruction; of whom 1312 are baptized, and 214 are regular communicants.

As a pleasing testimony to the sincerity of the people, I may mention, that they contributed to the funds of the District Church-Building Society, during the year ending on the 1st of January last,

upward of 100 rupees. On that day we held the Anniversary Meeting, at which many from the different congregations were present. The fact, that the Converts thus contribute toward the furtherance of the Gospel may serve to correct some erroneous notions which are abroad; such as, that the Christians, one and all, derive some pecuniary emolument from the Mission. The people themselves have a distinct Poor Fund—which is, I hope, very creditable to them; and every congregation contributes to its funds, out of which many poor Christians are clothed, and, in extreme cases, relieved with pecuniary assistance; but the Church Missionary Society gives not one farthing to this object. By means of our Church-Building Society, one Church, at a cost of 100 rupees, has been erected, and assistance has been rendered to enlarge or repair several others. The total receipts of the Society for the year were nearly 150 rupees—all, except 20 rupees from a friend, raised in this district.

I mentioned, in my last Report, that Mrs. Thomas had commenced a Native Boarding School; and I mentioned also our want of a school-room, with suitable apartments to render the school efficient: nothing, however, has been done, and that for the best of reasons—I have not had money to lay out for the purpose. I have the strongest conviction of the usefulness of this branch of Missionary labour; more especially in our Mission, where the girls who have been thus well educated are entirely Christians, and for the most part are the intended wives of Catechists, Schoolmasters, and respectable persons in the congregations; so that all the good resulting from their superior training is secured to the Christian Church, by the beneficial influence which they must necessarily exert over the Christian Females, wherever they may be located.

(Signed) J. THOMAS.

June 30th, 1843.

COTTAYAM.

*Cottayam College.*

It was mentioned, at p. 346 of our last Volume, that the Bishop of Madras had visited this College. In the Journal which his Lordship has since published, he thus speaks of his visit:—

I feel most warmly interested in the

prosperity of this Institution, looking upon it as a nucleus of Christian Education for the whole province. There is a neat Chapel, in which Divine Service is performed every morning and evening; in the morning in Malayalim, and in the evening in English. It is delightful to me to attend these Services, and almost throws me back upon the days of Oxford. This morning I confirmed fourteen of the Students.—In Mr. Chapman the Society has a most valuable co-adjutor; and I look forward with confidence to the time when, under his faithful and judicious superintendence, this little Institution will assume a most important and influential character, as a training-place for a future Native Church-of-England Clergy.

Owing to the fear occasioned by the pecuniary difficulties of the Society, and the uncertainty respecting the College property, the Rev. J. Chapman has allowed the numbers to be reduced, by abstaining from the admission of new pupils as the old ones removed. At the close of the year there were 70 pupils. Mr. Chapman is not able to speak with much encouragement of any of the present pupils. He writes, in a Letter dated July 11, 1842—

I seem to be just where I was when I first came. From one cause or other, I have lost my best and forwardest pupils, and am now going over the same ground again. Of the work for which I long—training for the Ministry—I have none, and can hardly name the time when it may be looked for. Should the happy day ever come when the Syrians shall seek *the truth* as it is in *Jesus*, the Principal of the College, be he who he may, will then have a delightful though difficult office. May the Lord hasten that day!

*Opening of Rev. B. Bailey's New Church.*

In a Letter to the Rev. J. Tucker, dated July 19, 1842, Mr. Bailey thus writes:—

Having got my new Church into such a state of forwardness as to allow of our having Divine Service in it, I endeavoured to make arrangements for its being opened for Public Worship at our last Quarterly Clerical Meeting. Accordingly, on Wednesday, the 6th instant, the Church was opened for Divine Worship. The whole of the Services were in Malayalim, com-

mencing at half-past 10 o'clock A.M. The Morning Prayers were read by myself; and the Rev. J. Chapman then preached an excellent Sermon on John vi. 66—69, to an interesting congregation of about 800 persons. Afterward, the Rev. J. Peet, in the place of the Rev. H. Baker, who was not quite well, assisted me in administering the Lord's Supper; when 84 persons, including my Brethren and ourselves, partook of that sacred Ordinance.

We had Divine Service again on Friday the 8th instant, on the occasion of giving food to as many of the people connected with us in our Mission as could attend, and to the work-people who had been employed in the building of the Church. On this occasion the Services were again in Malayalim, and all the Brethren were present. The Litany was read by the Rev. J. Johnson; and the Rev. J. Peet addressed the people assembled in Church. Food was then distributed to the persons above mentioned, and to many others, including a great many poor people, amounting in all to about 2000. These were both solemn and interesting occasions, and I trust the Divine Presence was with us. I feel truly thankful to the Lord for thus far prospering the work of our hands in the erection of a House to His Holy Name. Much still remains to be done before the building will be quite complete; and the sum already expended far, very far, exceeds the amount subscribed. The building is, in my opinion, and that of all who have seen it, a neat and commodious Place of Worship.

The Church, which Mr. Bailey mentions with so much modesty, is thus spoken of by the Lord Bishop of Madras, in the Journal just quoted:—

The first place I visited was Mr. Bailey's New Church, which he is building with admirable taste, after a design of his own. The style is pure Gothic; and when finished, it will be one of the finest Churches in India.

*Review of Past Labours.*

Mr. Bailey continues:—

I cannot refrain from just alluding to three important objects which the Lord has enabled me to accomplish, in the prosecution of my Missionary Labours. The first is, His graciously sparing me to complete the translation and printing of the whole of His Blessed and Holy Word in the

Malayalim Language ; the second is, the translation and printing, in the same language, of our incomparable and Scriptural Liturgy, which is now in use throughout our Malayalim Mission ; and the third is, the erection of a neat and substantial Church to the honour of His Holy Name. I trust that my other Missionary Labours have not been wholly in vain. I am now the oldest Missionary engaged in the service of the Church Missionary Society, having first come out to India in 1816. Only two Englishmen had been ordained under the patronage of the Church Missionary Society before me : they are no more. Many who have since been engaged in the service of the same Society have also been removed from their sphere of labour by death, and many have been obliged to retire from the Missionary field on account of ill-health. How much longer I may be permitted to continue to labour in this field, I know not : I have frequent warnings that it will not be much longer. However short or long the remaining time may be, may the Lord give me grace to prove *faithful unto death*, and afterward give me a *crown of life* !

MAVELICARE.

*History of the Mallapalli Church and Mission.*

We take the following account from a Letter addressed by the Rev. J. Peet to the Rev. J. Tucker, dated Mavelicare, October 13, 1842 :—

The whole of the circumstances connected with the progress of the Gospel in this place appear to me so interesting and satisfactory, that I deem apology unnecessary for forwarding a short abstract of the history of this Mission from its commencement to the present time.

Mallapalli is situated on one of the lower ranges of the Travancore Hills, about fifty miles N.E. of Quilon, and upon the verge of the residence of civilized life : all beyond is resigned to the beasts of the forest. Mallapalli itself is not unfrequently the scene of consternation and grief, from the inroads of wild elephants, tigers, cheetahs, &c., who devour or trample down the produce of the ground, seize cattle that are fastened to their owners' cottages, and sometimes even destroy the unwary inhabitants.

Like most of the high land in Travancore, Mallapalli is covered with a thick and almost impenetrable jungle ; lofty trees

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and low brushwood being so completely interlaced with numerous and beautiful parasitical plants as to render travelling exceedingly difficult, except in the track of the elephant, or narrow paths formed by the necessities of man.

The surrounding ranges of hills rise so high, and are so entirely covered with jungle, as to give Mallapalli the appearance of being placed in the midst of a sylvan amphitheatre, the sight of which produces sensations similar to those experienced when viewing the ocean : the mind is vividly and irresistibly impressed with a deep feeling of the insignificance of man, and of the power and majesty of God.

Standing in such a place, with but few signs of man or his works, while the ear is perpetually assailed with the screech of the peacock and other wild fowl, and where nature in all its grandeur meets the eye at every turn, a stranger would be ready to ask, Is not this a more suitable place for the resort of the hunter than for the peaceful labours of a Christian Missionary ? while the friend of the Gospel would be agreeably surprised and delighted to witness, on a Lord's-Day morning, a goodly number of cleanly-dressed and cheerful-looking Natives issue from the thickets, to unite in the worship of the True God, according to His own blessed will and commands. Yes ! in this apparently unpromising Station there is a building erecting to the honour of Christ, and a people who are dear to our and their Lord and Saviour, and who will be publicly acknowledged by Him in the day when He shall come to *make up His jewels*.

The reason of the apparent paucity of inhabitants is, that their houses, gardens, and farms, being situated in the narrow slips of land which lie between the hills, are completely hidden by the surrounding jungle.

Many of the inhabitants are day-labourers, and several are what at home would be denominated small farmers. The majority are Syrians ; and the remainder Heathens. Upon first visiting Mallapalli, I found the people to be fierce, brutal, and ignorant, to a degree unknown among the inhabitants of the plain ; but frank, open to conviction, and without that base cringing spirit which at once so eminently characterizes and disgraces the Natives of India.

Some seven years since, while, in consequence of the removal of my Brethren by sickness, I stood singly in the Travancore Mission, circumstances induced me

to visit this far-off people, and place them under the constant instruction of a Native Catechist, by whose faithful labours they speedily became acquainted with the Truth; and in the course of a few months, some of their chief men told me, that, "having found Syrianism to be incompatible with Christianity, they had resolved among themselves to unite with me, and erect a Church in connection with our Society." For this purpose they subsequently subscribed among themselves, and expended about 200 rupees in commencing a building. Having, however, united with persons of ambiguous character, and doubting whether they might not be again involved with the Syrians, they nobly gave up all claim to the property, and at a considerable expense purchased a piece of land, and erected a temporary Place of Worship on another site. Subsequently, they laid the foundation of a substantial Church, whose cost will amount to about 3000 Rupees.

This manifest proof of their separation and sincerity soon brought them into local notoriety. Their Clergy, who seldom visited or saw them, except once a year at Confession, became now exceedingly anxious about them, and strove, by defaming their character and injuring their business, to bring them back again into the Syrian Church. Their Heathen neighbours were also roused against them; and when affairs called their Headmen into the populous districts, they were subjected to much abuse and persecution on account of their faith. But, besides troubles from without, they, like most Churches in similar circumstances, have been called to endure sharp trials from within. Novelty soon ceased; and many, of whom six years ago I hoped well, have since fallen away: some, even to the present, remain in a lukewarm state, neither with nor against us; and the irregular conduct of a few has occasioned much sorrow and humiliation. But, notwithstanding all these drawbacks, the Church has steadily progressed, and the graces of Christianity have been strikingly exemplified in the lives and conduct of many. In addition to the unhappy persons to whom allusion has just been made, there are at present about 200 individuals under the ministerial care of a Native Clergyman, who have continued firm to their Christian principles, whose consistency does credit to our holy faith, and whose simple fervour and hearty responses at the time of

worship would gladden the hearts of all who look and pray for the full coming of Messiah's reign.

But not the least outward proof of this people's sincere attachment to the Truth will be found in the fact, that, besides the money already named, they have subscribed toward erecting their present Church upward of 250 rupees, with which they have raised the walls of the chancel six feet, and in other parts between two and three feet, high. Having subsequently applied for aid, they received 300 rupees from the Church-Missionary funds, and 250 rupees the proceeds of my Malayalim Grammar. By these sums the chancel has been finished, the walls of the other parts of the building raised about seven feet, and the whole covered with a cadjan roof, to be properly completed according to their future ability. It being my object to prepare the building for immediate Service, I fitted up the chancel with substantial communion rails and table, and a round glass window at the east end of the chancel. Over the Communion-table were placed four plates, containing the Ten Commandments, Lord's Prayer, and Creed, written in the native language, in imitation of those in our Churches at home: these call forth the admiration of our people; and justly; for they are at once ornamental and instructive, and do much credit to the good taste of the late Rev. T. Norton, by whom they were designed. All the other necessary Church furniture, as, pulpit, desks, &c., having been provided, all our Brethren in Travancore, with their respective congregations, were invited to meet us at Mallapalli on the 27th of September last, for the purpose of opening the Church for Divine Worship. On that solemn and interesting occasion, the Services, including two baptisms and the administration of the Lord's Supper, were performed with the help of our Cottayam and Allepie Brethren, before an overflowing congregation; after which, upward of 600 of our Native Brethren dined together; and in the evening all separated in peace and good order.

#### NASSUCK.

##### *Visits to Villages near Nassuck.*

The following extracts from Mr. Farrar's Journal refer to some of the visits which he makes from Nassuck to the neighbouring villages:—

Jan. 7, 1843—I rode to Amba. It is

a pleasantly-situated village, about ten miles from Nassuck. I had an interesting meeting with many of the villagers, who expressed a wish for instruction. One elderly man attracted my notice by the great attention which he paid to my remarks. He received with thankfulness a Tract on the True Way, and a Gospel of St. Luke. He promised to read some portion daily; and, as he is a good reader, and really seemed intent on the subject, I hope he will do so. There was no opposition made by the different parties who came through the day.

Feb. 6, 1843—I rode to Goolwuns, and had a very quiet and attentive congregation of about eighty. They made no objections; and their only plea was, "You come to us for a short time, and we listen to you; but how can we keep these things in our minds, or know in what way to worship God through Jesus Christ? You tell us to cast away our idols, and that is all right; but what are we to substitute for them?" I explained to them our mode and form of worship; and told them, that the books left with them would give them further knowledge, until, if it please God, I should again visit them. Their manner was simple, serious, respectful, and pleasing.

Feb. 7—I paid a visit this morning to Hewurgam. It is a small village; but has a hamlet connected with it, and the inhabitants of both places formed a congregation of about fifty adults. This was the first time they had heard the Gospel, and it was listened to with all the attention which novelty is calculated to produce.

*Missionary Tour into Candeish, by the Rev. C. P. Farrar.*

On the 13th of January Mr. Farrar commenced a tour to several places at some distance from Nassuck. He travelled in a north-easterly direction.

Jan. 13—To-day I rode to Janoree. The School, which we had maintained here for many years, was given up on the reduction of our Mission expenditure. The boys flocked around me, and I was glad to supply them with books. Between fifty and sixty of the adults also came to hear the Gospel, and the number afterward increased to about a hundred.

Jan. 14—I rode to Pimpulgaon, a town on the high road, which has been frequently visited by Missionaries. A

number of Canoos and other Brahmins called on me. They listened quietly; and the only defence of their system was, that it was ancient. I answered, "Falsehood is ancient;" when they immediately drew the desired inference, that antiquity was no test of truth. I was kept busy through the morning by different parties of visitors. In the evening I rode to Wurdneir.

Jan. 15—This town is called Bhairoba's Wurdneir, on account of an ancient festival of the so-called god Bhairoba, an incarnation of Siva. It lies off the main road, and, so far as I can ascertain, has not before been visited by a Missionary. My halting-place was densely crowded this morning by all castes, whom, as usual, I made sit down, while I explained to them the way of salvation through Christ Jesus. No objection was advanced; and having preached to them until my voice failed me, I proceeded to distribute Tracts, for which my audience evinced great eagerness.

Jan. 16—I rode to Dhorumba. The villagers were on the look out for me; so that immediately on my arrival I was surrounded by the greater part of them. They approved of the Gospel; "but," said an elderly Koolumhu, "what can we do? We know nothing, and we have no one to teach us." It was a festival-day of their god Rhundsha; and my preaching did not stop their preparations for the fulfilment of the vows of those, who, having obtained the object of their vow, were now about to swing on the hook before the image.

In the afternoon I rode to Dhodup, a village on the hill-fort of that name, one of the many forts up the mountain range which separates the Deccan from Candeish. The inhabitants are chiefly descendants of those Brahmins who were formerly in the service of the Mogul or the Peishwa. A small party of them came to me in what formerly was the Dhurbar (Court of Audience).

Jan. 17—I passed through the Kansaharee Pass, in the ghauts, and stopped at the village of that name below. All the male portion of the inhabitants came to me, including the Bheels and Muhars. They were apparently simple and teachable. I was sorry to find that there was not a single person in the village able to read. I gave them a few Tracts; and they said they would occasionally get persons passing this way to read a portion to them. I am now in the Baglana District

of Candeish, and the whole country wears a wild and jungly face.

Proceeding through Wasgaon, Lonnor, and Yenkuder, Mr. Farrar, on the evening of the following day, reached Brambungaon, where he had a most interesting meeting with nearly the whole village, which appeared to be prosperous, and under good management. The people sat with him until long after dark; and he was much struck with the intelligence shewn by one of the Pateel's family.

Jan. 19, 1843—I proceeded, before day-break, to Dabardee and Pulna. Dabardee is celebrated as the residence of Kubeer, a very popular poet and reformer. He was a Brahmin; but was not afraid to make innovations on the habits and rules of his caste. I had here a very large congregation, owing to the place being crowded with Marwadees, from the neighbouring villages, to perform the funeral obsequies over one of their body. I addressed them as loudly and as long as I was able; but my voice was not equal to a continued effort. I invited them to tell me, if they could, any one among their gods who could and would be to them a Saviour. No one answered; and I pressed on their silent attention the power and love and works of Him to whom all power in heaven and in earth is given. The effect seemed to be good, and the rush for books was overpowering. They thronged me throughout the day, and I had great difficulty in obtaining a moment's respite. One young Goozerattee Brahmin, to whom I gave a copy of "Old-Testament Narratives," was the most indefatigable reader I have seen among the Natives. He read on for hours without interruption, coming occasionally to me for explanations.

From Pulna Mr. Farrar went to Malligaon, which was the farthest point of his present tour. He commenced his return by proceeding through Monghyr and Soudana to Chandore, where he arrived on the evening of the 21st.

Jan. 22: *Lord's Day*—The Mussulmans, who form a considerable portion of the population of this large town, of which Holkar is the Pateel (Headman), were the first to come to me. They entered readily and freely into discussion, and were eager for Hindoostanee Books.

These were succeeded by large parties of Hindoos, who left me no leisure throughout the day.

Jan. 23—I rode to Wudalee. This also belongs to Holkar, and is an improving village. One of the shopkeepers is a Mahratta; and this is a specimen of the way in which the castes are very gradually entering on one another's peculiar avocations: he is a shrewd man, and was glad to obtain a Hurd Tract. I gave to two young intelligent Brahminical brothers, who seemed most anxious to obtain it, a copy of the Psalms and Proverbs, which they assured me they would read daily.

In the evening Mr. Farrar rode to Pimpulgaon, and reached Nassuck the next day.

*Missionary Tour to the Hill-Country North-West of Nassuck, by the Rev. C. C. Mengé.*

In the beginning of March, the Rev. C. C. Mengé went on a Missionary tour into the Hill Country, taking a different direction from that in which Mr. Farrar journeyed.

March 2—Angeneera. The education of Youths in our Schools often proves beneficial to the parents, either by causing them to learn to read themselves, and thus to become acquainted with the truths of the Gospel of Christ, or by the children reading to them the blessed Word of God. I to-day met with an instance of the first kind. Two little boys came to me, begging for books. I was rather astonished to find children of the labouring-class able to read; and upon asking them where they had learnt, I found that they had been attending one of our Mission-Schools at Nassuck. They had then accompanied their parents to the Hill of Angeneera, where they had found some work, and had not forgotten to bring their book with them. Both read with perfect ease, and answered the questions which I put to them with great readiness. The father of one of the boys came, and was evidently pleased with the attainments of his son. He was a plain but intelligent man, and told me that his little son had taught him to read; and that the book entitled "New-Testament Narratives" contained the good Word of God.

March 4—I arrived at Trimbeck at 5 o'clock P.M. The Brahmins of this place are more bigotted than their brethren at Nassuck, and withstood me greatly.

They told many stories of the power of their god, who is greatly revered in the Deccan; and thousands of pilgrims resort to the place, to get rid of their sins, as they suppose, but in fact to shorten their lives and confirm themselves in the licentious worship of their idols. This place is full of idolatry; and the din of musical instruments and the sound of bells in their famous temple is continually heard. Oh, when will this unhappy people break the bonds by which Satan holds them to do his pleasure!

*March 5, 1843: Lord's Day*—In the course of the day I was visited by several young Brahmins, to whom I gave Portions of Scripture in Mahratta. I was much pleased with a young Brahmin lad, who had been formerly in Mr. Warth's School. He read the first Psalm, and the remarks which he made proved that he understood its sense thoroughly.

*March 6*—I set out for Hursole, and rode over a steep ghaut. About sunrise there was a thick mist, which prevented me from discerning any thing at the distance of a couple of yards. When this mist had disappeared, a picturesque view opened upon me. There were hills beautifully wooded, and a number of bamboos gracefully bending their pliant boughs. We passed several small villages, whose inhabitants seemed to be as wild and uncultivated as were their residences. They did not appear to have an idea of the existence of God, or of what would become of their souls after death. I descended a dreadfully steep ghaut, to Hursole, where I was civilly received by the Karkoon (Agent) and the attendants of the Mamlatdor (Superintendent of the collection of the revenue, police, &c.)

*March 7*—I spoke to the Pateel, and to many other Mahomedans, of the blessed truths of the Gospel; and was contradicted only by a few, and that in a respectful manner: they said they had no objection to hear the Gospel of Christ. They begged very hard that I would establish a School among them, as there were about thirty or forty Mahomedan children who were growing up without any education, there being none to teach them. I pleaded want of funds, and distance from Nassuck; but promised to assist them if I should be enabled to pay a Master.

In the afternoon I left Hursole, and rode through several steep mountain passes. The poor villagers seemed to be less frightened at the sight of a European than they

were a year or two ago. I was told that they generally ran into the wood whenever a European made his appearance in their hills. These hills are thickly wooded, yielding beautiful timber, and affording shelter to numerous wild beasts. In the evening, with the help of moonlight, I arrived safely at a village called Kohur, twelve miles from Hursole, and alighted at the Pateel's house. I conversed a long time with an intelligent Koonbee from Janoree on the subject of Religion: he had had some intercourse with my late Fellow-labourer. The Brahmins did not relish our conversation, and left us directly; but the poor Coolies (inhabitants of the hills) sat around us, observing the strictest silence.

*March 8*—At day-break I set out for Peyt, where I arrived at about nine o'clock. After dinner I desired the Pateel to assemble all who wished to hear the Word of God, and to receive Christian Tracts. I had the unspeakable joy of seeing my shed filled with many Mahrattas, Mahomedans; and Coolies, to whom I read the Parable of the Prodigal Son, and applied it to them, entreating them to return from their evil and idolatrous ways, and to worship God Almighty through Jesus Christ our Lord. I was listened to attentively, and am not without hope that I was well understood by several of them.

I left the same evening on my return to Nassuck. Not succeeding in getting a guide, I lost my way; and had to wander nearly the whole night, until I reached the small village of Scindia, whither I had ordered my things to be sent. I had, however, two opportunities of preaching *Christ and Him crucified*, in places through which I passed that night; and trust that those who heard me did not hear in vain.

*March 9*—I went to Kotzengaon, and in the evening to Dhondeegaon, where I had the pleasure of addressing a large and intelligent assembly of villagers. It was quite a pleasure to me to speak to these poor people, who received the Word of God with great joy.

*March 10*—I left Dhondeegaon early in the morning, and arrived at Angeneera about three o'clock P. M.

I never saw man in a more degraded state than among these hills. Some of them seem to have nothing but the appearance of man. They cut down trees, eat and drink what they can get, and seem to have no thought beyond. A tree grows in their woods which they call the Mohu-

tree, from the flower of which they prepare an intoxicating drink which completely stupefies them. But I have also found simple-hearted and unsophisticated men, who have listened with joy, and with some degree of understanding, to the precious truths of the Gospel of Christ.

## Ceylon.

COTTA.

CHURCH MISSIONARY SOCIETY.

*Visits of the Bishops of Calcutta and Madras.*

In a Letter dated March 24, 1843, the Rev. J. Bailey writes—

We have been favoured and highly delighted with visits from both the Metropolitan of India and the Bishop of Madras. Bishop Wilson arrived on the 11th of January, held his Visitation on the 13th, and visited Cotta on the 14th; when he examined the Institution Youths, the Boys of the English School, the Out-Schools, and the Cotta Girls' School, with all of which he expressed himself most highly delighted and edified. He spent the whole day here, having arrived soon after eight A.M. and remaining till seven in the evening. We had a number of friends from Colombo to meet him. In reference to this day, his Lordship several times afterward said, with emphasis, "Ah! that day at Cotta was worth fifty other days." The day afterward he preached at St. Peter's, Colombo; and announced his intention of preaching for the Mission in the same Church on the Thursday following. This he did, and we had a collection of 27l. 7s. 6d.

The Bishop of Madras arrived on the 26th of January, and held his Visitation on the 27th. On the 8th of February he held a Confirmation in St. Peter's, Colombo, when thirty Candidates from Cotta were confirmed. On the 10th he visited Cotta, spending the whole day here, and examining the youths and children, &c., in a manner similar to Bishop Wilson. On Lord's Day, the 19th, he held an Ordination at St. Peter's, Colombo, when four Candidates were ordained Priests; two of them being Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, and the other two our Native Deacons. The Bishop preached his farewell sermon at St. Peter's yesterday, and is to leave at three o'clock to-day in the steamer for Cochin.

### *Institution.*

The health of the Rev. J. F. Haslam has, through mercy, been greatly restored; and he has been enabled fully [to resume his labours in the Institution. In a Letter dated Feb. 21, 1843, he writes—

We are going on as usual. Our daily studies are just the same as when I last wrote, except that, of course, some of the boys have made a little progress, and are reading higher books in some subjects. With regard to the state of Religion among them, I do hope that some of them think seriously about it; and I cannot but indulge the pleasing anticipation of some of them hereafter becoming faithful Teachers or even Ministers of Christ among their fellow-countrymen. Several of them have lately been confirmed by the Bishop of Madras; some of whom, I trust, are seriously impressed with a sense of the obligation resting upon them to walk as Christians ought to walk.

The following account of the Institution, and of the visit paid to it by the Bishop of Calcutta, has been transmitted to the Society by his Chaplain, the Rev. J. H. Pratt, in a Letter dated Trevandrum Residency, Travancore, February 8, 1843:—

The Christian Institution is in every way interesting. Here a number of Youths, of good promise both for piety and capacity, are brought together from the Schools of the Missions, and boarded and educated, with a view to their becoming useful Schoolmasters, Catechists, and Assistant Missionaries. The boys are first chosen from the Mission English Schools, and put into a preparatory class at Cotta, from which they are transferred to the Institution. They are not put upon the foundation till after about a year's probation. They generally remain in the Institution from four to six years; and those who shew, by their piety, diligence, and zeal, that they are likely to promise well as Candidates for Holy Orders, are not considered eligible till after five years of service in catechetical duties. Thus every care is taken to train them up to be useful and well-furnished Labourers.

Mr. Pratt then relates the particulars of an Examination which was conducted by the Bishop and himself:—

At 11 o'clock we assembled in the large



verandah of the Church; and a paper was laid before the Bishop, shewing the subjects which the boys had studied. The Youths were drawn up in a long row, for examination in the English Division. The Bishop directed them to read the 42d chapter of Isaiah.

After recording many of the answers given by the Youths, Mr. Pratt proceeds:—

They gave satisfactory answers to many other questions. I have been thus circumstantial, that you may see how well-grounded they are in fundamental truths. The chapter upon which some of these questions were based was chosen at the time by the Bishop, and the boys were not previously prepared. You may rely upon the accuracy of my notes; and I think you will say that the state of religious knowledge in the Institution, as far as we can judge from this specimen, is very satisfactory. May the Lord raise up many well-furnished Native Catechists, and Ministers of the blessed Gospel, from among the Students!

We now lay before our Readers the account which the Bishop of Madras has given of his Visit to the Society's Stations at Cotta and Kandy.

#### COTTA.

##### *Examination of the Institution, &c.*

From Baddagame let us now go on to Cotta. I passed two days at that delightful Station, where I was most kindly welcomed by my old friends, the Rev. Messrs. Bailey, Haslam, and Jayesinhe, and made the acquaintance of a new fellow-labourer, the Rev. F. W. Taylor. The occasion of my first visit was an Examination of the Missionary Institution, which, notwithstanding that a similar Examination had so lately taken place there, during the visit of the Lord Bishop of Calcutta, was attended by a large party of Ladies and Gentlemen from Colombo, interested, as all Christians ought to be, in the propagation of the Gospel among the Natives. It was a heart-touching sight. I forget the exact number of Scholars; but the whole of a very large verandah was filled by them and by the strangers. Being anxious both to ascertain, as fully as possible, the proficiency of the pupils, and also to manifest the deep interest I take in the Institution, I conducted the Exami-

nation almost entirely myself; and, while questioning them in Holy Scripture, I put them through such a course of Theology, as surprised all present. One Gentleman especially, an Officer of high rank, who had lately arrived from England, and who is indeed a *devout soldier*, declared that he was beyond measure astonished, not only at their accurate knowledge of the Bible, but at the quickness and ease with which they understood and entered into my meaning. It was indeed delightful to observe, that even when they could not quite readily express themselves in words, from the Examination being conducted in a foreign language, they evidently apprehended the drift of my inquiries.

The Singhalese are certainly a very quick-witted race: all they need is, to be instructed in that which is good; and this, I am bound to say, is done for them at Cotta. Sad, however, is it to think, that many, very many, of those who are thus brought up in the *nurture and admonition of the Lord*, no sooner go forth than they are exposed to all the temptations, and lusts, and abominations of idolatry. But what can we do in a heathen land, but teach and preach the Gospel, leading to God the increase and the in-gathering? Hundreds, doubtless, of those who profess Christ in youth deny Him in manhood; but, still, let us rejoice even over one sheep found and rescued in this wilderness. The day is not yet come for Ceylon, when thousands shall be brought daily into the fold.

But to return to our Examination, which was by no means limited to the Bible, although the Bible was the foundation on which it was built. The whole of the first class showed a very creditable knowledge of the Greek Testament, and indeed of the Greek Language, in which they have been well grounded by the Rev. J. F. Haslam; and it was highly gratifying to me to hear them give a correct explanation of some word in one of the Evangelists, the grammatical meaning of which developed some important point of Christian doctrine or discipline. They passed also a very creditable Examination in Modern History, although I was insensibly led on, by the interest of the scene, to put questions which they could scarcely be expected to answer. We subsequently went from the verandah to the large room, used for Divine Service, where I took an opportunity, in the course of my Address, to endeavour to interest all present in the

Missionary Cause, and for which that day's examination will, I really believe, raise up many new friends, and strengthen the love of old ones.

The pleasing duties of the morning were finished by a visit to Mrs. J. Bailey's School. Half an hour's talk with them fully satisfied me that the poor girls are being virtuously brought up to lead a godly and a Christian life; and let us hope that they will exercise hereafter, among their countrymen, the almost irresistible influence of Christian wives and Christian mothers.

The Reverend Missionaries being very desirous that I should preach to their congregation, I gladly revisited Cotta on the following Sunday; when I chose for my text 1 Cor. ix. 24, and did my utmost to persuade them, both Ministers and people, of the necessity which was especially laid upon Christians in a heathen land, so to run that we may obtain. The Rev. Cornelius Jayesinhe was my interpreter, an office which he discharged as readily, and I was assured as ably, as did the Rev. Abraham Goonesekera when I preached at Baddagame. In the course of the Service, which was very solemn—the whole congregation joining in the responses, and a general "Amen" following upon every prayer—I consecrated the Burial Ground. This was my last visit—the last that I can reasonably hope ever to make—to a place which will always be very dear to my memory.

Earnestly do I pray that the blessing of the Lord of the Harvest may rest largely and constantly on its Clergy and people; that the former may be made the honoured instruments of adding daily many souls to the Church, so that where they have now their hundreds, they may shortly number their thousands and that the latter may persevere unto the end in the faith and works of the Gospel, unseduced by the allurements held out to them by the speculations of our money-making countrymen to forsake Christ, and follow THEM.

#### KANDY.

##### *Need of more Missionaries.*

The next of the Society's Missions that I visited was that at Kandy, a place where the Missionaries' voice cannot be raised too loudly and unceasingly against its many abominations. Kandy is the capital of the coffee-plantations; and God is outraged every Sunday, by thousands of

Coolies (native-labourers on the adjoining estates) crowding in to make their weekly purchases of provisions, drunkenness and blasphemy being their constant companions. It is with the greatest difficulty that the Rev. Messrs. Oakley and Greenwood can stand up against the torrent, or keep together their few sheep in this wilderness of Mammon. They continue, however, patient in *well-doing*, assured that in due time, that is, in God's time, they will reap, if they faint not. Mr. Oakley, an old and valued acquaintance and correspondent, received me as I expected to be received, and gave me much useful, but very sad information. I did not fail to examine Mr. and Mrs. Oakley's School, of the state of which I can report very favourably; although during my brief stay at Kandy I was too much occupied by other duties to give the Mission as much of my time as I would gladly have bestowed upon it.

##### *Admission of the Rev. Messrs. Jayesinhe & Goonesekera to Priest's Orders at Colombo.*

On the 19th of February I held an Ordination at Colombo, when I admitted two of the Society's Missionaries, together with two Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, to the Holy Order of Priests. It will be as gratifying to your Lordship and the Church Missionary Society to hear it, as it is to myself to be able to state, that I have received the highest testimonials in favour of Messrs. Jayesinhe and Goonesekera during the three years that they have passed as Deacons; that they have used the office of a Deacon well, and have purchased to themselves a *good degree and great boldness in the faith which is in Christ Jesus*; and I am persuaded that, by God's grace, they will prove themselves equally faithful in the higher charge to which Providence has now called them. I am very anxious to add to our list of Singhalese Missionary Clergy another, who, I doubt not, will be found equally worthy. I refer to the chief Catechist at Cotta, by name Cornelius, who has been most warmly recommended to me by the Cotta Clergy, and whom I shall be very ready to receive as a Candidate for Ordination. Another Native Missionary is much needed at that Station, and his admission to Orders will be a great encouragement to the Native Christians.

I must not omit to add, that the exami-

nation of Messrs. Goonesekera and Jayesinha was most creditable to them.

*General Review.*

I shall now conclude with a few general remarks on the Society's Missions in Ceylon. The Missionary Clergy there as here [in Travancore] seem to be all that the most ardent lovers of Missions could wish them to be; full of faith, and of good works the fruits of faith, pious, and sober, and vigilant.

Three days before my departure, I had the pleasure of presiding at a Public Meeting convened for the purpose of establishing a Colombo Church Missionary Association; and I trust that the local funds of the Society will be permanently benefitted by it.

The Church system of catechizing and training-up their congregations, whether old or young—and all are young in Christian faith and knowledge—has been largely blessed. In Ceylon, as in India, the Native Christians dearly love our Liturgy, and prize the Prayer-Book next to the Bible. If we can but keep them from the root of all evil, the love of money, they will, I doubt not, do well; but they are sadly beset by that temptation, which, indeed, has led astray many whom we might have thought far more able to withstand it.

*The Bishop's Opinion of the Society's Translation of the Scriptures.*

I have given my anxious consideration to the long-agitated question in Ceylon respecting the Singhalese Translation of the Prayer-Book, which also involves the correctness of the Singhalese Version of the Bible; and although not quite satisfied, I am disposed to recommend the Translation adopted by the Church Missionary Society Missionaries, which repudiates the so-called "Honorifics" usually applied when addressing or speaking of the Deity. The analogy of all other languages, so far as I have been able to ascertain it, is decidedly in favour of the Cotta Version; and it certainly appears more agreeable to that awfully-simple reverence we owe to the great Name of God, not to encumber it by any additional title of honour, such as we give, according to the custom of society, to mortal men and miserable sinners like ourselves. There is, moreover, in my judgment, a very great danger connected with the use of these "Honorifics." We have no security, if such titles be once recognised as applicable to the Deity, that in the course of time, and through the cor-

*August 1843.*

ruption of sound doctrine which time too often brings with it, some fearful heresy may not spring up from the use of them; applying one title of honour to God the Father, one of less honour to God the Son, one that less fully acknowledges His Godhead to God the Holy Ghost. While, then, in consequence of the extraordinary and, I fear, invincible prejudice of the higher classes of the Singhalese in favour of their Wahamse or "Honorific," I despair of introducing it as the one Authorised Version of the Book of Common Prayer, I am nevertheless bound and ready to sanction the Cotta Translation, and to recommend it to the patronage of the Venerable Society for Promoting Christian Knowledge, from a conscientious conviction that it is the SAFER version of the two now in use in the Island.

It only remains for me to assure your Lordship of my hearty desire to promote the Society's objects in connection with the Church of England to the utmost of my power, and to subscribe myself, &c.

G. T. MADRAS.

Owing to various circumstances, this Station is less advanced than the other Stations; and the people exhibit a degree of indifference to the Gospel, and stubborn adherence to idolatry, which call for the exercise of much faith and patience on the part of their Christian Instructors. The number of Congregations connected with the Station is 10; of Communicants 24; and of Schools 12, containing 250 boys and girls.

*Trials from the Indifference of the People.*

The Rev. W. Oakley writes, in a Letter dated July 29, 1842—

In this land of Heathen darkness we have peculiar trials, chiefly arising from the apathy of the people, who have never been accustomed to reflect on the subject of Religion. Still, we have reason to believe that some measure of good has been effected; and we cannot doubt that still greater good will be produced by the faithful preaching of the Gospel of Jesus Christ among them.

At this Station, Missionary work progresses but slowly. The inhabitants of Kandy are far more given to trading and money-making than to idolatry; but they are equally removed from all regard for Christianity. Even the nominally Christian

families, with very few exceptions, live wholly regardless of Religion of any kind. The Heathen living in the town are very much like them. On great days, *i. e.* feast-days, many of the Heathen, as a matter of course, visit their temples. It is precisely the same with the nominal Christians in this country: on great days, as they call them—Christmas Day, Good Friday, and Easter Sunday—hundreds of Christians visit our Places of Worship who never go near a Church on any other day in the year, unless they have to attend at a baptism or a funeral.

#### *Visits to the Prison.*

In the Journal of the Rev. C. Greenwood, the following account occurs of his ministrations in the city prison:—

*Oct. 24, 1841: Lord's Day*—I to-day visited the prisoners. It would hardly be expected that this would prove so interesting a branch of a Missionary's duty as it really does: I did not look for its being so. It is, however, one of the most interesting—I had almost said, one of the most hopeful—parts of our duty here. Some of the prisoners have been for a long time inmates of the prison—three, four, five, or more years: and as the Missionaries have the entire spiritual charge of the prison, and either they or their Catechists visit it every Lord's Day, some have a considerable acquaintance with the truths of Christianity.

What an awful view does this statement unintentionally present of the state of Heathenism!—a prison in a Heathen land the most HOPEFUL field of labour! Better is it to be surrounded by thieves and malefactors in a jail, than to be at large amidst idolatrous associations and ceremonies.

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## Indian Archipelago.

AMERICAN BOARD OF MISSIONS.

BORNEO.

*Chinese Emigrants regard China as their Home.*

Messrs. Pohlman and Youngblood have addressed a Letter to the Board, in which they say—

The population is of such a floating character, that we find it difficult to

secure their attention to Divine things. Every Chinaman regards China as his home. There his affections centre; there are his wife and children. His sole object in leaving his native country is money. This object being gained, he returns at once. If he marry again, the family which he has here returns with him, and amalgamates with his family there.

If he die in a strange land, his friends preserve his remains with the utmost care; and at a subsequent day collect the bones, and carry them in stone jars to be buried with his fathers in the land of his nativity. Of course the Chinese out of China are in an unsettled state, and such a situation is exceedingly unfavourable to their giving such attention to the Gospel as to secure for it a strong hold on them. This we find to be the case here; and more especially as this population is not only ever changing, but is proverbial for being composed of the lowest class of Chinese. In going through the kampong at almost any time, while a portion of the population are intent on buying, selling, and getting gain, the others are just as intent on gambling, opium-smoking, and other kindred vices.

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## New Zealand.

CHURCH MISSIONARY SOCIETY.

THE Committee have recently received two communications from the Bishop of New Zealand, detailing at large the results of his visits to almost all the Society's Stations in the Island. His Lordship's interesting Letters fully confirm all preceding Reports of the signal manner in which it has pleased God to bless the *Gospel of His grace*, both to the temporal and spiritual welfare of the Natives. It is very gratifying to find that the Bishop's mind has been favourably impressed with the character and conduct of the Missionaries.

The Bishop's first Letter is addressed to the Honorary Clerical Secretary; and is dated, Brig "Victoria," Gulf of Hauraki, July 29, 1842, the Bishop being on his voyage from Auckland to Wellington and Nelson. It first notices

*His Lordship's Sojourn at Sydney.*

You may have heard already that I arrived at Auckland on the 29th of May, after a delightful voyage of five months; including a detention of five weeks at Sydney, during which I enjoyed the great privilege of conversing deliberately with the Bishop of Australia upon every subject relating to the New-Zealand Mission. I had also the pleasure of becoming acquainted with several members of the family of the late Rev. S. Marsden, and of officiating in his church at Parramatta. In speaking of our stay at Sydney, I must not omit to mention the great kindness which we received from the Society's Agent, Mr. Robert Campbell, who placed a large house at my disposal for the reception of the party, and thereby enabled me to avoid an expense, on their account, of at least one hundred pounds.

The present state of the native population of New South-Wales is a frightful warning to all who are entering upon the deep responsibility involved in the care of a savage race. They are not deficient in intellect, as some have said, but, from causes too various to be accurately traced, have sunk into a state of the most abject misery. May God preserve the New Zealanders from such an end as that to which the aborigines of New South-Wales are fast approaching!

*Departure from Sydney; and Arrival at Auckland, New Zealand—Arrangements for stationing the new Missionaries.*

An accident to the ship "Tomatin," in the harbour of Sydney, led to so much delay, that I left my-family and party, and went on in the brig "Bristolian;" in which I arrived at Auckland, as I have said, on the 29th of May. Here I found the Rev. G. A. Kissling and Mrs. Kissling, and Mr. S. M. Spencer and Mrs. Spencer, who arrived in the "Louisa Campbell" about a fortnight before me. Mr. Kissling brought me a Letter from you, in which you suggested a change in the location of Clergymen proposed in your Letter of December last. I should willingly have acceded to this, if Mr. Kissling had not represented to me that his residence in a hot climate would make it very painful to him to be placed in a very wet and windy situation, which is the general character of the South-Western District of this country. I have therefore consented to his going to the more genial climate of the East Cape; and am now on my way to station the Rev. C. L. Reay

in connection with the Rev. O. Hadfield and the Rev. J. Mason. The exact spot for his Station I cannot decide till I have seen the country, and conferred with those gentlemen on the subject. The Rev. W. C. Dudley and Mrs. Dudley have gone to stay with Mrs. Selwyn, at the Waimate, till the return of the "Columbine" from Poverty Bay; after which they intend to go without delay to Wairoa, south of Poverty Bay, a Station at present under the care of the Rev. W. Williams. I have requested Mr. Kissling to continue to give to Mr. Spencer the assistance which he has afforded to him, with good effect, during the voyage; and they hope shortly to go down together, in the "Columbine," to the Station allotted to Mr. Kissling near the East Cape. Mr. Spencer's acquaintance with the mechanical arts will enable him to assist Mr. Kissling very materially in his first settlement.

*Interview with Messrs. Maunsell and Hamlin—Commercial Intercourse of the Natives with Europeans.*

Soon after my arrival at Auckland I was visited by the Rev. R. Maunsell and Mr. J. Hamlin, two of the best linguists in the Mission. From them I obtained an account of the state of their districts; which seems to be highly satisfactory, with the one exception of the unsettled and wandering habits of the Natives, caused by their frequent visits to Auckland for the purposes of trade. The extent to which this is carried on may be judged from the fact, that nearly the whole population of the town is supplied with pork, vegetables, fish, and firewood, by the Natives, who receive very fair prices for their commodities, and buy, in return, English clothing, tools, and other goods. This free intercourse has had the good effect of encouraging habits of industry, neatness, and cleanliness; but, on the other hand, it has taken the Natives away from the care of their Missionaries for long periods, and has introduced irregularity, especially into their Schools. Still, their habits of Daily Worship remain unchanged; every morning and evening they are still heard singing their hymns, in the temporary huts which they have built in the little bays near the town—and especially near the houses of Mr. G. Clarke, late of the Waimate, and now Protector of the Aborigines, and of Mr. Martin, the Chief Justice, who is a devoted friend to the native people, and is

seldom without a little family of his friends encamped under his house in the little bay in which he lives, at the distance of a mile and a half from the town. On my first landing, I was delighted to see a large party of Natives working for him, the conditions being specified in a written contract drawn up by him in their own language. Mr. Swainson, the Attorney-General, another zealous friend of the Natives, lives in the same bay, and has in his employment one of the most intelligent and well-conducted native women whom I have yet seen.

*Voyage to Te Puru, in the Thames, to visit Te Raia, a Heathen Chief.*

On Monday, June 6th, I left Auckland in a small schooner, in company with Mr. Clarke, to go to the mouth of the Thames, to inquire into the circumstances of an attack made by a Heathen Chief, named Te Raia, upon some of the inhabitants of the district of Tauranga.

*Notice of William Jewett, Native Teacher at Waiheke.*

On our way, we called at Waiheke, a beautiful island in the frith, where I saw the first specimen of a thoroughly native village; and I can assure you the sight filled me with joy. We were met on the beach by the Native Teacher, William, a man of tall stature, and face deeply tattooed, but with all the mildness and courtesy of a civilized Christian. He showed us his Chapel, a large room, built after the fashion of the country, of reeds neatly bound upon a strong framework of wood; and invited us to pass the night in a house which he was building for himself, of the same materials, but with glass windows presented to him by the Chief Justice. The house, he says, is to have four rooms; one for eating, one for sleeping, one for cooking, and one for a study—for writing has now become one of the greatest pleasures of the New Zealanders, and it is very unusual to find one who cannot both read and write.

*Visit to Orere, the probable Site of a Native College.*

We landed next at Orere, a village on the main land, midway between Auckland and the Station occupied by Mr. J. Preece. This may be called a village of Native Missionaries, for the Teachers from this place conduct Public Worship in all the neighbouring villages for several miles around. The exertions of Mr. W. T. Fairburn in this neighbourhood, while his health allowed him to visit the Natives at

their own Settlements, have certainly been blessed with very great and lasting fruit. Orere is the place which I have selected in my own mind for the site of a Native College, for the education of the more hopeful scholars from the Mission Schools, with a view to their assimilation in habits and character, as well as in Religion, to the better portion of the English Settlers. The Natives are willing to give me a site for this purpose; and, with the effectual support which I can obtain from the chief persons in the Colony, there will be no lack of means for its maintenance. A radius of twenty-five miles from this place describes a circle comprising the whole of the inhabited part of the estuary of the Thames.

*Arrival at Hauraki, Mr. J. Preece's Station.*

On Tuesday, June the 7th, we reached Mr. Preece's Station late in the evening; and landed in the midst of a most picturesque party of Natives, bearing lighted torches to guide us to the Mission House. I had been told that the New Zealanders were dishonest, and thought it desirable to look after the numerous articles which we brought with us in the boat; but I soon found that they were bringing every thing up to the house with the greatest care; and I have since learned, that property of the most tempting kind may be left in the hands of the Christian Natives, in the darkest night, without fear of losses from theft. On arriving at the Mission House, we were most hospitably received by Mr. and Mrs. Preece, whose family justify the praise which has been bestowed upon New Zealand as a climate most peculiarly favourable to European children.

*Walk to Te Puru—Notices of Te Raia, and another Chief.*

On the following morning we walked along the beach to Te Puru, the village of the Heathen Chief Te Raia, one of the few remaining examples of the race of savages, who have now almost entirely passed away before the advance of Christianity. As we walked through the villages which line the coast, we were struck with the goodly sight of a numerous population of infant children, growing up in places which a few years back were overrun and depopulated by the Northern Tribes. The right bank of the frith of the Thames is now so thickly set with villages, that we passed five or six in a walk of not more than twelve miles; and in all we saw the same signs of abundance, if not of comfort, in the English sense of

the word. The situation of some of these native dwellings, in the midst of woods, and sheltered under steep hills, was often singularly beautiful. On our way, we learned, upon evidence which could not be doubted, that the bodies of at least two of the persons killed in the attack had been eaten by the conquerors. I fervently pray that this may be the last instance of this horrid practice among the New Zealanders, and I have good reason to think that it will; for this massacre has called forth an expression of indignation from all the Midland Tribes, which the Governor and the Missionaries together have scarcely been able to restrain from breaking out into acts of retribution.

The behaviour of Te Raia was a striking instance of the indirect effect of Christianity, even upon the unconverted. When he spoke of the wrongs and insults which he had sustained from the people of Tauranga, the fury of the savage showed itself in every look and gesture; but after the "korero" (speech), when we conversed quietly on the sinfulness of murder, his manner to us was as mild and subdued as if he really believed and felt all that we said to be true. Many of his own people had become Christians, and had refused to share in the expedition.

The Chief who accompanied us from Mr. Preece's Station was another striking instance of this partial change of character. He was the man who, many years ago, was frustrated by Mr. Fairburn and Mr. J. A. Wilson in his attempt to cut off the inhabitants of a distant village. By great exertion, the Missionaries arrived in time to warn the inhabitants of their danger; so that the last canoe paddled off at the moment when the enemy came in sight. Still, such was the consciousness of this Chief and his party of the truth of the principles upon which the Missionaries acted, that, without expressing any resentment, they built huts for the night, and provided food for the men by whom their whole plan had been defeated, before they took any thought for themselves\*. These, and a hundred similar instances of the influence of the Gospel upon the native character in its worst form, will shew how universally the whole mass has become leavened with a knowledge of the Truth. The force of evil habits still remains; but they are not justified or defended: they are known

to be contrary to the laws of God and man; and even the most savage of the Heathen Chiefs seem to be waiting only for a fitting opportunity to lay down their arms without compromising their false principles of honour. The interference of the Government will furnish them with the excuse which they desire for living henceforward at peace one with another.

Among the Christian Natives, I have met with most pleasing instances of the natural expression of deep and earnest feelings of Religion. In their affectionate and childlike behaviour to their Missionaries, it is impossible not to recognise their sense of incalculable benefits derived from them. The Missionary is their friend and adviser on all occasions, having gained their confidence by imparting that which they know to be the most valuable of all knowledge. I can only add, in few words, that my experience of the native character, in the highest sense, has more than equalled all my anticipations.

*Administration of Baptism at Hawraki.*

On the following day, I administered the Sacrament of Baptism to several adults of Mr. Preece's District, in a very large and well-built Native Chapel, capable of containing at least 500 persons.

*Visit to Mr. Fairburn, at Maraetai.*

On my return to Auckland I spent two days at Mr. Fairburn's house at Maraetai; and performed Divine Service to a small congregation of Natives, the greater number of his people having gone to a more distant Settlement.

*Voyage to the Bay of Islands.*

On Thursday, June the 16th, I left Auckland in the Schooner "Wave," in company with Mr. and Mrs. Kissling and the Rev. W. Cotton; and reached the Bay of Islands, after a rough passage, on Monday, June the 20th.

At Paihia, I had the satisfaction of finding the Rev. Messrs. H. and W. Williams; which gave me the opportunity of the fullest conference upon every department of the Mission with the senior Clergymen of the body. Mr. Williams received me into his house; and placed his boats, and every other kind of assistance that he could command, at my disposal.

*Visit to Waimate, calling at the Kerikeri.*

On Tuesday, June the 21st, Mr. Williams escorted me in his boat to the Kerikeri; where I was received by Mr. J. Kemp, who kindly undertook to prepare a com-

\* See pp. 479, 480 of the Missionary Register for October 1836.

partment in the Mission Store for the reception of my library and other goods.

We then proceeded, with the Rev. R. Taylor, to the Waimate; the first sight of which, by moonlight, revived all our recollections of England; the white Church, and the Mission Houses with their neat gardens and fields, presenting an appearance of settled comfort which is scarcely to be found in any other part of New Zealand.

On the following day I walked round the whole of the Mission Station with Mr. Taylor and Mr. R. Davis: first visiting the house lately occupied by Mr. Clarke; which I found to be suitable as a temporary residence for my family, till I can determine the place of my future abode. When I arrived, a negotiation was in progress for letting the farm, with Mr. Clarke's house, as a residence, to a Scotch gentleman. The terms which he offered seemed to me to be low; and I shall gladly consider myself as the tenant of the Society on the same terms, if this proposal should meet with the approbation of the Committee. I am anxious that the Mission Farm should not be let, except to persons more or less under the influence of the Church; for otherwise the whole character of the Station, and its effect upon the native mind, may soon be essentially changed for the worse, by the introduction of a promiscuous body of labourers.

I look upon the Waimate as the heart of the Mission. More than 400 Native Communicants, I am informed, sometimes assemble there at the Lord's Table: its Church is at present the best in the Colony. The neighbourhood is chiefly occupied by the sons of Missionaries, all, as far as I could observe, shewing the effects of early education, by pursuing a line of conduct far more regular than that of ordinary settlers. A great effort, I think, ought to be made to maintain and extend the influence of this Station.

*School for the Sons of Missionaries: its proposed re-organization—Removal of the Rev. R. Taylor to Wangarua.*

The Northern Committee have made an urgent request to me, and to which I have assented, that I would form a Collegiate School, under my own superintendence as Visitor, in connection with an Institution of a higher kind, for the education of Candidates for Holy Orders. This, they think, will meet many of the difficulties which they feel at present, in pro-

viding for the education of their children. My own views of the necessity of such Institutions, in a new Colony, are quite in accordance with those expressed by the Committee; but I should not have been prepared to take upon myself, at so short an interval, the serious duty of organizing such an Institution, if I had not felt that the representations of the Body were too urgent to be resisted. I have therefore acceded to the wish of Mr. Taylor to be relieved from the charge of the School after Christmas, and to be removed to a Mission Station. The place recommended is at Wangarua, to act as much in connexion with Mr. J. Shepherd as may be found possible.

I will endeavour, after Christmas, to re-establish the School upon a different basis, if I can meet with a gentleman qualified to undertake the duties of Head Master. I think that the Society ought not any longer to be responsible for the expense of the establishment, which might be made to support itself. I have therefore recommended, that, for the future, the Society should be called upon to do no more than provide the school buildings, and a stated annual sum for the education of every Mission Scholar; leaving it to the Master to augment his own income by the success of his own exertions. In this work he shall have my cordial assistance, and the best advice which I can give him.

*Appointment of the Rev. W. Williams as Archdeacon of the East-Cape District—The Bishop's Ordination Regulations.*

I have acted upon the advice of the Bishop of Australia, confirmed by my own personal observation, in appointing the Rev. W. Williams to the office of Archdeacon of the District of the East Cape: I have also requested him to act, in conjunction with the Rev. T. Whythead, as one of my Examining Chaplains, especially for the native language; a knowledge of which I mean to require from every candidate for Holy Orders, and from every Clergyman licensed to any Station, either in the towns or country: for I find, that, from causes already mentioned, the Natives are becoming so mixed with the English, that every Clergyman must be prepared, when called upon, to minister to the spiritual wants of both classes of the inhabitants. This is already the case at Kororarika, where the Rev. R. Burrows conducts four Services every Sunday—two for the English Settlers, and two for the Natives; and derives his income



partly from the English and partly from the Society.

Many of the Society's Catechists have applied to me to be admitted as Candidates for Holy Orders. In answer to these applications, I have told them that I will consider proficiency in the native language, and the visible signs of a blessing upon their exertions among the Natives, as a qualification for Deacons' Orders, without a knowledge of the original languages of Scripture; but that I cannot admit any one to Priests' Orders without a competent knowledge of the Greek Testament. It will be desirable that the Catechists so admitted to Deacons' Orders should be stationed in the Districts least frequented by the English; such as the neighbourhood of the East Cape, Rotorua, &c., where they can be visited periodically by Archdeacon Williams, for the administration of the Lord's Supper. The favourable opinion which you expressed of Mr. Davis has been confirmed by my own personal observation; and I have encouraged him to place himself in communication with Mr. Whythead, on his arrival at the Waimate.

*Administration of the Lord's Supper at Paihia.*

On Sunday, June the 26th, I administered the Lord's Supper to 150 Native Communicants at Paihia, and was much struck with their orderly and reverential demeanour. All were dressed in European clothing; and, with the exception of their colour, presented the appearance of an English Congregation. In few English Churches, however, have I heard the responses repeated in the deep and solemn tone with which every New Zealander joins in that portion of the Service.

*Visit to Kororarika.*

On Sunday, July the 3d, I assisted Mr. Burrows at Kororarika, where I found a very respectable wooden Chapel, occupied alternately by a Native and English Congregation. His position there is very important, as that place is the head-quarters of the French Bishop; and the best proof of Mr. Burrows' usefulness is, that so little progress has been made by the French Missionaries, even in their own immediate neighbourhood. I have been unable to ascertain the slightest foundation for the Bishop's statement of many thousand Natives having joined him. His converts, as far as I can learn, are not numerous.

*Return to Auckland.*

On Tuesday, July the 5th, I returned

to Auckland in the "Tomatin;" leaving Mrs. Selwyn in the care of Mr. Williams, who promised to escort her to the Waimate, as soon as Mr. Clarke's house should be prepared for her reception.

*Further Account of the Station at Waiheke.*

Since my return, I have been occupied in visiting the native villages in the neighbourhood of Auckland; among others, the village of Putiki, in Waiheke, already mentioned, in compliance with a well-written invitation from the Native Teacher. Wirima received me in his new house with a natural politeness and good feeling which would not have disgraced an English Gentleman, and provided every thing for our comfort, to the best of his ability. On this occasion I was accompanied by Mr. Maunsell. Saturday evening was spent in reading and explaining Scripture; and the Sunday in Divine Service and School. The School was conducted in the most orderly manner; grown-up men, in full English dress, standing round in classes, according to proficiency, and reading and taking places with all the docility and good humour of children. After the reading, they marched in perfect order into the Chapel; where they repeated by heart a chapter of the New Testament with great accuracy, and were afterward questioned by Mr. Maunsell. All this was the more surprising, because this village is but rarely visited by an English Missionary, since the illness of Mr. Fairburn prevented him from going about among the Natives.

*Proposed Formation of a Translation Committee.*

The intercourse of the Natives with the English is fast leading to a corruption of their language; and I am therefore anxious, while the language is still spoken in purity, to fix the standard, as much as possible, by a very careful revision of the versions of the New Testament and Liturgy. For this purpose, I am requesting all the Missionaries to send in to me written remarks with reference to any errors in the published versions; which I intend to classify, and then submit them to a Translation Committee, composed of the two best grammarians and the two best oral scholars, with myself as Chairman. Archdeacon Williams, Mr. Maunsell, Mr. Hamlin, and Mr. W. G. Puckey, are generally acknowledged to answer respectively to the above description, and would represent the dialects of a very

large portion of the whole country. I am of opinion that we shall not find much requiring to be altered; but, as Bishop Marsh said of Dr. Kennicott's work, it will be well worth the labour to be sure that there is but little to be done.

*Projected Route in returning from Wellington to Auckland.*

I am now on my voyage to Wellington and Nelson; and if it please God to give me health and strength, I purpose to return by land, in company with the Chief Justice, Mr. Martin, by the following route:—

From Wellington to Waikeano	Rev. O. Hadfield.
..... Waikeano to Wanganui	Rev. J. Mason.
..... Wanganui by Taupo	} Archd. Williams.
to Ahuriri, to meet	
..... Ahuriri to Wairoa	Rev. W. C. Dudley
..... Wairoa to Turanga	Archd. Williams.
..... Turanga to Waipatu	Mr. J. Stack.
..... Waipatu to Opothi	Mr. J. A. Wilson.
..... Opothi to Tauranga	Rev. A. N. Brown.
..... Tauranga to Rotorua	Mr. T. Chapman.
..... Rotorua to Otawao	Mr. J. Morgan.
..... Otawao to Kaitotohe	Mr. B. Ashwell.
..... Kaitotohe to Walkato	Rev. R. Maunsell.
..... Walkato to Orua	Mr. J. Hamlin.
..... Orua to Auckland.	

*Conclusion.*

I hope this Letter will have put you in some degree in possession of my feelings toward the Natives, and toward the Mission. If you have gathered from it that I have imbibed the strongest regard for this native people, and a very high respect and esteem for the members of the Mission in general, you will have drawn a right conclusion from this very imperfect statement of my real feelings. I would rather that you should give me credit for feeling more than I express, than incur the danger of seeming to exaggerate beyond the facts of the case. God grant that the facts may every day more and more speak for themselves, and prove this country to be, as I believe it to be, the ground-plot of one of the most signal mercies which God has ever granted to the Missionary exertions of His Church.

The Bishop's Second Letter is also addressed to the Honorary Clerical Secretary; and is dated H. M. Colonial Brig "Victoria," off Kapiti, Nov. 3, 1842, his Lordship being on his voyage from New Plymouth to Waikeano, in pursuance of the arrangement laid down in the last Letter.

In a Letter which I wrote to you about the end of July, I gave you some account of my visit to the Stations on the Frith

of the Thames and at the Bay of Islands. At the time of my writing, I was on board the above vessel, bound from Auckland to Wellington. In fact, I find very little time for writing, except on shipboard; as my days on shore are much occupied with travelling, or with the business arising out of my duties in the different places which I visit.

*Notice of Barrier Island.*

On my way to Wellington, I touched at the Great Barrier Island, Aotea; where I found a party of forty Natives in a deplorable state of ignorance, all their intercourse with the English having been confined to traffic with whale-ships. On my return to the Waimate, I hope to send them some books, and, if possible, a Native Teacher.

*Visits to Two Villages at the East Cape—Notices of Wellington.*

Being detained by contrary winds off the East Cape, I landed on Sunday, August the 7th, in Hicks' Bay, at a village called Kauakaua, where the Natives were just assembling for Afternoon Service, under the direction of a Native Teacher sent by the Rev. W. Williams. The Chapel was crowded with a most attentive and orderly congregation. The change in the habits of the Natives on this part of the coast, since the establishment of the Mission, is so great, that even the master of a small coasting vessel—a class of men not usually favourable to the Mission—spoke of it as exceeding any thing that he could have believed.

As the wind still continued contrary, I landed again on Monday morning, to fulfil a conditional promise that I would bring medicine for some sick in the village. This gave me an opportunity of going to another large village, about a mile from Kauakaua. In both I was particularly pleased to find a large proportion of young children; which is not the case in all parts of the country, especially at the south, near Port Nicholson, where the numbers are decreasing; principally, I believe, from the imperfect adoption of English clothing. The Physician appointed for the care of the Natives at Wellington attributes the mortality principally to the injudicious use of blankets, which are worn day and night, and wet and dry. It is most important to bring up the rising generation to a complete adoption of English habits, for which purpose Boarding Schools are essentially

necessary. The proceeds of the Native Reserved Lands, and the Fund arising from the sale of lands by the Government, will probably be applied chiefly in this way.

The state of the Natives at Wellington requires great care. They are there placed in the midst of the town, and exposed to all the temptations to English vices; from which, however, the greater part of them have kept themselves clear. Mr. Hadfield has great influence with them; and Mr. Aldred, the Wesleyan Missionary, is much respected by the portion of the population which has attached itself to him. I have requested Mr. Cole, the resident Clergyman at Wellington, to use all diligence in learning the Native Language; and I have no doubt that he will soon qualify himself to conduct their regular Services, and to act as their friend and adviser.

*Visit to Nelson—Necessity of a Resident Clergyman, and Temporary Location of the Rev. C. L. Reay.*

From Wellington I proceeded to Nelson, in company with Mr. Reay; the other Clergyman whom I expected from England, for the care of that Settlement, not having arrived. Here I found that the state of the Natives absolutely required the residence of a Clergyman competent to communicate with them. Scarcely a single person in Nelson speaks the Native Language; and, as the Natives were flocking as usual in great numbers to buy and sell at the New Settlement, differences were beginning to arise, which threatened to be destructive of all good feeling between the two races. In fact, the towns are at present the keys to the native character in the neighbourhood. If the intercourse of the Natives with the English in the Settlements be not carefully watched by some person resident on the spot, the character of the people will soon, I fear, be changed for the worse, over a wide circle in the neighbourhood of the English Colony. My own observation, at every town in New Zealand, has impressed me with the certainty of this fact. I therefore decided to leave Mr. Reay at Nelson, till I can supply his place by another resident Clergyman; when he will go to his Station, which will probably be between Wanganui and New Plymouth, where a large native village is likely to be formed by the return of many of the Taranaki Natives, who were expelled from their own country by the irruption of the Waikato

*August, 1843.*

Tribes. In the mean time I have undertaken to supply one half of his income from the funds placed at my disposal by the Society for the Propagation of the Gospel in Foreign Parts, in consideration of his services to the English Settlers. He conducts the daily Services of the Natives who come to Nelson; of whom, during the period of my stay, we had a constant succession of congregations. He also visits the neighbouring Settlements, which formerly belonged to Mr. Hadfield's district.

*Return to Wellington—Death of William Evans.*

From Nelson I returned to Wellington; where it pleased God to visit me with a heavy affliction, by depriving me of my dear young friend and travelling companion, William Evans. During his last illness he spoke with the deepest feeling of the impression which had been made upon his mind by the sight of the Native Congregations assembling every morning and evening for their devotions.

*Departure from Wellington, and Visits to Waikanai and Otaki.*

After the funeral of my friend, I made preparations for my land journey, and left Wellington with a party of twenty-eight Natives; and arrived on the second day at Mr. Hadfield's Station at Waikanai. Mr. Hadfield is highly respected along the whole of this coast, not only by the Natives, but even by the sailors employed in the whale-fisheries at Mana and Kapiti. His house is in the native village, a situation generally supposed to be inconvenient, but, I believe, very advantageous for the instruction of the Natives in English habits.

On the morning after my arrival, a large congregation assembled in the Chapel; and I afterward went to the School, at which I saw 400 Natives, arranged in classes in a very orderly manner. I passed through the whole of the classes, and was much pleased with the proficiency of the people in reading and writing, and, above all, by their acquaintance with the Scriptures. In fact, there is scarcely an intelligent Native who will not readily find any passage in the New Testament which may be quoted. A new Chapel is being constructed at Waikanai, the materials for which are ready on the ground. Among the rest, I saw the ridge-piece, of one solid tree, 76 feet in length—a present from the neighbouring Tribe at Otaki;

who, till Mr. Hadfield's arrival, had been at enmity with the people of Waikanae, but have now forgotten their animosities, and presented them with this appropriate peace-offering.

On the following day I went on to Mr. Hadfield's second Station at Otaki, where another numerous congregation assembled to meet me; but I had not time to see their School arrangements, as I was anxious to go on toward Wanganui. Mr. Hadfield accompanied me part of the way; but was obliged, by lameness, to return; which I much regretted, as his company was a great assistance, and a real pleasure, to me.

*Indisposition of the Bishop—His Arrival at Wanganui, and Visits to several Villages:*

When I arrived within twenty miles of Wanganui, I was obliged to halt for three days, in consequence of a painful inflammation in one of my feet. Mr. Mason, on hearing of my approach, sent me his horse, on which I reached Wanganui. I rested one day at his house, and assisted at his Native Services. In the evening I had much conversation with the Natives on their disputes with the English Settlers; and advised them to be quiet, and await the arrival of the Commissioner, to settle all their land questions. At present, the Land Claims are a serious cause of dissension between the Natives and the Settlers; but there is now a prospect, I hope, of a speedy adjustment.

My lameness continuing, I left Wanganui on Mr. Mason's horse, to go with him to visit his various Stations on the west coast, between Wanganui and Taranaki. He has houses in many of the principal villages, which will enable him to spend a few days in each of them from time to time—a plan more likely to be productive of permanent good than a succession of short visits. These little dwellings are built, after the native fashion, with reeds; and we found them very serviceable during the bad weather with which we met on the journey. The weather certainly justifies Mr. Kiasling's apprehensions; as strong gales are very common on this coast, accompanied with much rain. The population, also, is much scattered, which was another difficulty on his part. His wish is, in the present state of his health, to be placed in the midst of a large and concentrated population, for which the east coast offers the greatest facility.

*Admission of the Rev. J. Mason to Priests' Orders.*

I forget whether I mentioned, in any former Letter, that I admitted Mr. Mason to the order of the Priesthood, at Wellington, on the 25th of September, in the presence of 300 or 400 Natives. The Ordination Service was translated into the Native Language for this occasion by Messrs. Hadfield and Mason. It was a most interesting ceremony to me, as being my first Ordination; and I was very glad that the first exercise of this function of my office should take place in the presence of a native congregation. After the Service, I distributed among them copies of the small edition of the Gospel of St. Matthew, printed, at my request, by the Society for Promoting Christian Knowledge, with a small label, containing a memorial of the day.

*Journey to New Plymouth.*

My journey along the coast was the means of making me acquainted with a very large number of Natives, from all of whom I experienced the greatest respect. At another season of the year the Congregations would have been larger, as this is the time when many of the men are absent at their cultivations.

On Friday, October the 28th, I arrived at New Plymouth; and on Sunday received a very large congregation of Natives in a temporary building used for Divine Service. A Clergyman will shortly be stationed here; to whom I have given the same direction to study the Native Language, and to be ready at all times to minister to the native population of the Settlement, and to all others who resort to it for purposes of trade.

*Proposed Station for the Rev. C. L. Reay.*

In the present unsettled state of the Tribes in this district, I am unable at present to decide upon the most advantageous position for Mr. Reay to occupy. The Port-Nicholson Natives, who accompanied me on my journey, state, that it is the intention of a large body to assemble and form a Settlement at Mokotunu, twenty miles from New Plymouth, toward Wanganui. These will all be from the congregations of Mr. Hadfield and Mr. Mason; and therefore Mr. Reay may very likely find that the most advantageous centre for his operations. Mr. Reay will then be 110 miles from Mr. Mason, and Mr. Mason 70 miles from Mr. Hadfield.

*Future Proceedings.*

I am now on my way to Waikanae,

from New Plymouth, in order to ascend the Manawatu River, to join Archdeacon Williams on the East Coast at Ahuriri.

NORTHERN DISTRICT.

The Annual Reports of the different Stations in this District for the year ending June 30, 1842, have at length been received. They all contain expressions of strong satisfaction at the arrival of the Bishop. They refer to a degree of anxiety and excitement which prevailed very generally in the minds of the Natives, on account of the exercise of British authority in the trial and execution of a Heathen Chief of high rank, who had been guilty of a horrid murder; but these feelings soon subsided. They speak favourably of the continued progress of the Gospel; though they lament a degree of indifference to further instruction which is manifested by some of the Christian Natives.

The following are some extracts from the various Reports.

TEPUNA.

*Report by Mr. John King.*

The Word of the Lord is spreading. The Natives see that it is wasting away their heathen gods, customs, and superstitions, according to the Prophet's words—*He will banish all the gods of the earth; and men shall worship Him, every one from his place, even all the isles of the Heathen.* The greater part are turning to a profession of Christianity; so that those who hold out against it are often at a loss to know how to keep up their old superstitions. At times they prevail—not, as formerly, by threats and force, but by entreaty and persuasion—upon some of the unestablished Christian Natives to aid and assist them. This is a grief to us, and a stumbling-block to themselves and others; but *He which hath begun a good work will carry it on.*

Upward of one hundred have been baptized at this Station; and others are seeking to be admitted to the Holy Sacrament by the Rev. H. Williams.

*Services.*

In a Letter dated Feb. 17, 1842, Mr. King enters into fuller particulars respecting the Services at this Station, and the neighbouring Native Villages:—

Divine Service commences at nine o'clock on Lord's Day morning, in the New-Zealand language: about fifty generally attend. The introduction of the Psalms into the Service excites much feeling and interest in the congregation, and adds new devotion to the Litany and to the other parts of the Church Service. Every additional portion of Scripture translated and brought into use increases the interest, and helps to further the spread of Divine Truth among the Heathen. There is English Service at eleven in the morning, for our family and the Europeans who occasionally attend. I hold Service with three or four groups of Natives in the afternoon; and we have also Native Service at the Station in the evening. The Natives are daily coming to read and hear the Scriptures, and to be instructed therein. Here are about 250 Natives, divided into ten parties. Divine Service is generally held with six or seven of these parties on the Lord's Day, and the others are visited by me or the Christian Natives on the Lord's Day, or during the week.

KERIKERI.

*Report by Mr. James Kemp.*

The cause of Christ has been gaining ground among the Natives. The preaching of the Gospel has been blessed by God to many; although great efforts have been made by the enemy to hinder, if possible, its progress.

During the year, two Services have been held in the Chapel on the Lord's Day, in the Native and English Languages. The Congregation has varied from 50 to 150. The adult Sunday School and Bible Class have, we hope, made some progress in the knowledge of the Scriptures and Catechisms.

The Native Villages in connection with the Kerikeri are, Tohoranui, Ti, Takou, Waiaua, and Upokorau. Most of the Natives of Tohoranui have taken up their abode at the Ti, belonging to the Church Missionary Society. A large Raupo Chapel has lately been built at this place, by the Chief Tareha and his tribe; and many Natives assemble to attend Divine Service, which is conducted by a Native Teacher in my absence.

The number of Natives, adults and children, admitted to Baptism in Kerikeri Chapel is 195.

The average number of children who have attended the School during the year is 12: they have been instructed by my two daughters. The pupils live in the house,

and are clothed and provided for at the Society's expense. I am thankful to say that a steady though slow progress has been made in reading and writing the English Language, which now appears to be an important object to attain.

MIDDLE DISTRICT.

*Visit to Maungatautari and Matamata.*

Mr. Brown left his Station, on a visit to Maungatautari and Matamata. Of Maungatautari he says:—

*Feb. 13*—In the evening I addressed the Natives, of whom 150 assembled. They were making preparations for the erection of a commodious chapel, to be completed at their own expense. The few who possess Testaments are very careful to preserve them; for besides being in paper covers, and put away in small bags after school, they tie the covers of the Testaments together by strings about four inches long, which only admits of their being half opened, and thus the binding is kept whole for a much longer period than would otherwise be the case.

Mr. Brown went from Maungatautari to Matamata.

*Wonderful Deliverance of a persecuted Female Slave.*

*Feb. 19*—I went to see a woman who has experienced a wonderful interposition of Providence. She is a slave; and for persisting to attend Divine Worship at the Christian Pa, her master deliberately loaded his gun, and fired at her. The ball entered at the back of her neck, and passed out at the top of her shoulder. She fainted; when the man, considering that she would die, dragged her to an old potato-pit, and threw her in, and, after filling up the place with earth and posts, returned home. Before the poor creature was thrown in she had recovered from her fainting-fit; but on one of the heavy posts being lowered on her back, she again fainted. During the night she revived; and feeling an immense pressure upon her, she could not tell—to use her own expression—whether she was in the natural world or in some other. After much struggling, she succeeded in getting from under the posts, to a side of the cavern which had not been filled up. This movement caused the earth to fall from between the posts; when she ultimately succeeded in forcing her way up between two of them, and walked to the Christian Pa for protection. The circumstance has greatly

astonished all parties; but especially the wretch who shot her, and who has now consented to her remaining with the Christian Natives. They had, indeed, previously informed him, that, having shot and buried his slave, he could no longer exercise over her any authority, and that they meant to retain her.

**West Indies.**

JAMAICA.

CHURCH MISSIONARY SOCIETY.

*Normal School.*

THE Committee have always regarded this Establishment as one of the most important parts of the Society's operations in Jamaica. Its importance became more evident of late, from the increased demand for Coloured Schoolmasters consequent on the withdrawal of so many European Teachers from the Island. The Society have therefore great reason to be satisfied with the arrangement which has been effected with the Trustees of the Mico Charity, by which the Institution will be carried on in connection with the Church of England, under the visitatorial superintendence of four Clergymen who were formerly Members of the Corresponding Committee.

BIRNAM WOOD.

The Rev. J. F. Sessing, in the prospect of resigning his Missionary connexion with the Society, upon his Station being transferred to the Island Ecclesiastical Establishment, thus writes, in a Letter dated Birnam Wood, Dec. 5, 1842:—

I cannot find it in my heart to leave you altogether. I allow the change to take place in form; but I shall always work and pray for your success. My appointment as Island Curate came unsolicited, and partly unexpected, and therefore I receive it thankfully as a favour from God. I certainly feel some reluctance in giving up my Missionary name; but since you consider such a change desirable, and I am allowed to remain in my sphere of labour, I consider myself still a Missionary indeed.

I send my first year's subscription of One Guinea, which I intend to continue

as a thank-offering. I hope, moreover, to send you, in future, a yearly collection from my congregation; but other calls make it impossible at present.

We give a few extracts from Mr. Sessing's

*Report for Quarter ending Sept. 30, 1842.*

I rejoice to say that the cause of Religion is continually gaining ground in my district. All the features of my work are such as to lead me to hope that my congregation will speedily increase. The department of the whole is undoubtedly improving. Drumming, dancing, and rioting, are never heard of: theft is quite unknown: single cases of quarrels and differences I have to settle now and then; but these are very scarce. Those who have lived in sin are getting married very fast: they diligently guard the sacred enclosure of the marriage state, and evidently enjoy its blessings. The Lord's Day is kept holy; and the cause of Religion is regarded and advanced whenever brought before them. The attendance of the people on the means of grace is most regular, and they begin to consider them both a privilege and a blessing.

Our Divine Services have been regularly held every Lord's Day during the quarter. The Chapel has generally been full; but not crowded, except on particular occasions. The attendance, which was formerly rather fluctuating, has now assumed a more steady character, and the people behave with quiet decorum. The average attendance is about 350.

Our Sunday School, likewise, is most numerously attended, and proves a blessing to many. I have about twenty-five scholars in my Bible Class, with whom I have read as far as the Book of Judges. Whatever they read is explained by me, and they are catechized on it. It is pleasing to observe how well they remember what we have gone through.

Our Day School continues to prosper; we have on the list 109 children, and 75 is the average attendance. The Bible Class contains about 30 children.

My meetings with the Communicants and Candidates for the Sacraments are well attended. During the last quarter I received 33 new persons, besides upward of 40 young people for Confirmation.

The number of my Communicants at the last Sacrament was 82: they give me much joy and encouragement. I had to exclude one woman, a Candidate, for quarrelling with another, and received a

man and his wife into the class of Communicants: I also re-admitted four who had been suspended.

Never before have I seen such an eagerness for Bibles, Prayer-Books, Hymn-Books, &c.: I cannot procure them fast enough. However large I make my orders, the stock is generally exhausted before a new supply arrives.

During the quarter I have baptized 31 children, and married 17 couples.

OLD ENGLAND—SILOAH—PRATTVILLE—  
ACCOMPONG.

The removal of the Rev. H. L. Dixon from Siloah to Old England, in April 1841, has already been noticed. We regret to say that the change did not produce the permanent benefit to his health which was anticipated: he was therefore compelled to return to England. He sailed from Jamaica in June 1842. From his Journal, before he left the Island, the following extracts are made:—

*Visit to Nassau—Anxiety of the People of Accompong for continued Instruction.*

Dec. 31.—Determined not to lose the opportunity of setting on foot some plan by which the Siloah People might secure the permanence of the means of grace, at the conclusion of the sermon I sought to know their willingness to exert themselves in behalf of the support of any person approved by the Committee. W. Coke, Esq., also spoke in a very encouraging manner; and it was at length resolved that the District Visitors should each have a list made, in which to insert the names of persons willing to subscribe, and to what amount; and that there should be lists kept by the Catechist, Schoolmaster, and others, for the same purpose. The morning was terminated by the undoubted display of a sincere intention on the part of each one to do his duty.

The distressing case of a large party of Maroons was again brought to my notice to-day. They do not know to whom to look for advice, and think that I can by some means help them. They say, "We do not like to be forced to leave the Church of England, in which we were brought up. We cannot tell what will become of our more than fifty children. We have nobody to help us, no one to read to us, or ever to give us any instruction." "Meet me at the Rectory, Black River,

to consult the Rev. T. F. Williams on Monday next," was the most definite answer I could give them.

In Accompong once dwelt the wickedest of men, who hearkened not to the voice of their Teachers, until Mr. Gillies came. In a melancholy frame of mind, he left when the seeds of the Word of God had just taken root in the minds of many of the inhabitants.

Jan. 2 — To-day three men, according to my appointment, came from Accompong at an early hour as a deputation from their town to the Rev. T. F. Williams, who gave their cause the closest attention. I was present to beg his advice as to a suitable Teacher for themselves and their children, and his co-operation in beseeching the Bishop to aid with a half stipend in support of their Teacher. It was finally arranged that I should see all the Maroons at their houses, in order to ascertain the number of people well disposed toward the Church, and the amount of subscriptions which might be expected from them.

Jan. 4 — I went to Accompong; and at the request of the Maroons, drew up a Petition to the Bishop on their behalf, to be transmitted through the Rector: every thing was most encouraging. The people's reception of me was in the highest degree respectful and thankful.

In the evening we had a Religious Service; and I preached to an audience which could not be contained in the house, though some went into the bed-room. I was prepared to take my leave of them, that I might return to Siloah in the cool of the next morning; but the parents of the children all but insisted that I must stay and see them assembled in the school-room before I should go away. I postponed for a few hours my departure in the morning; and, as so many people were waiting at the school-room, I thought it best to give them "prayers."

Subsequently, Mr. Dixon adds—

I am distressed to find that the Bishop has not funds; and the sum of 33*l.* currency, which is the utmost they are able to raise among themselves, is not sufficient to provide for a Schoolmaster. I hope to supply a Female Teacher, willing to undertake the tuition of the children, with whom the parents will be satisfied.

*Contributions from Prattville and Old England toward a Teacher.*

Jan. 26 — The Rev. Messrs. Douet

and Littlejohn, and J. R. Tomlinson, Esq., came this morning to Old England, to be present at a Meeting convened for ascertaining whether the congregations of Prattville and Old England would unite in supporting a Clergyman or Teacher between them, and what amount of annual subscriptions might be expected from them jointly. Prayers were read, and the Rev. C. J. P. Douet addressed the people, calling upon them to unite in a liberal subscription for the maintenance of any person who might be obtained to take charge of them. The Rev. D. Littlejohn and Mr. Tomlinson also spoke to the assembly, which numbered about 250.

A deputation, with Mr. Manning, their Catechist, attended from Prattville. A willingness on the part of the congregation at Prattville was signified by their four leading men; and the Meeting terminated by promising to obtain lists of subscriptions at both places, and, on a future convenient day, to meet again, and ascertain if the whole would amount to a sum large enough to support a Minister.

It was a sad day to most of the Old-England People. The Chapel might with great propriety have been called "Bochim" (the place of weeping); many saying, "We have had two Ministers,"—the Rev. W. J. Woodcock, and myself,— "and now we just used to our own Minister, him taken away from us."

In a Postscript, Mr. Dixon adds—

The subscriptions promised at Old England amount to 106*l.* 8*s.* 4*d.* currency; and at Prattville, to upward of 80*l.* currency.

On another occasion Mr. Dixon writes—

March 27 — I to-day made my fourth collection during a residence of ten months at Old England. The sum gathered from such a handful of people gratified me: it was 6*l.* sterling. Including this, I shall have sent 24*l.* sterling from this place. Several persons have been received as Communicants to-day, all of whom I have known from the time of my first coming to this district.

*School &c. at Old England — Visits to Siloah: Contributions to secure the continuance of Instruction.*

Feb. 16 — For several days I have been much engaged in the Day School, which has more than doubled in number since I have been at Old England.



March 18—The Rev. C. J. P. Douet having desired to meet Mr. Tomlinson and myself at Siloah, in order to consider what could best be done for that Station, now about to be vacated by the removal of Mr. Smith, I went thither. It was calculated that no rational doubt could be entertained of the people raising 200*l.* sterling per annum, provided the Station were continued.

*Mr. Dixon's Farewell to the People at Old England and Siloah.*

May 1: *Lord's Day*—Very few Lord's Days have been welcomed by me, as a day of rest both for body and mind, more than the present one. The winding-up of affairs, and making preparations for a removal, engaged me during the most of last week.

My Farewell Sermon to the People of Old England was founded on the words, *This I say, Brethren, the time is short.* It was a time of much weeping. The people have become remarkably affectionate. After the Service, I administered the Sacrament of the Lord's Supper.

May 7—I met the Communicants and Candidates at Siloah. I was affected at perceiving that eight persons were present from Old England; the distance being thirty-four miles, and the roads very rough and mountainous.

May 8: *Lord's Day*—I preached in the morning to a congregation of about 700 persons: it was evidently a time of trial to the people, as well as to myself. The Sacrament of Baptism was administered to about ten persons, at the commencement of the Morning Service. In the afternoon, about 230 Communicants partook of the Lord's Supper. The people bidding me "Good-bye" afterward made me all but faint: they were obliged, in fact, to desist. They desire me to purchase a gown at their expense.

In the evening, a Prayer Meeting was held by the people among themselves. I occasionally went to the door; but was too much fatigued to remain among them. Many engaged in prayer; and those who did so, most kindly and fervently remembered Mrs. Dixon and our daughter, the ship in which we are to sail, the Captain, passengers, and sailors, as well as myself. It is not improbable that this ship has been, and will be, the subject of as many prayers, from a number of pious and unsophisticated individuals, as almost any ship which has ever crossed the Atlantic.

The three Stations of which we shall now report still remain in connection with the Society.

SALT SAVANNAH.

Mr. Henry Taylor has removed from Church Hill to Salt Savannah. Mr. J. B. Wildman's Property will thus be provided with a Teacher as long as the Society retains any connection with the Island.

MOORE TOWN.

This town, inhabited by Maroons, was one of the earliest Stations occupied by the Society in Jamaica. For several years Missionary Labours were carried on in it amidst many difficulties and discouragements; but it pleased God in due time to crown those labours with very marked success. As no prospect presented itself of providing for the continuance of religious instruction to these interesting people, the Committee have, under the special circumstances of the case, agreed to pay the salary of the Rev. T. Gibson, the Missionary stationed here, for two years. By that period it is hoped that some provision may be made in the Island for the endowment of the Church.

The following extract of a Letter from the Rev. G. Griffiths, who is thoroughly acquainted with Moore Town, dated Port Antonio, July 19, 1842, gives a concise view of the condition of the Station, and its claims upon the Society's funds:—

By extraordinary exertions, a permanent and substantial Chapel, measuring 78 feet by 38, has been very nearly completed, at an expense exceeding 1500*l.* The population of the district amounts to 2000 souls, living at an average distance of more than ten miles from any other Place of Worship. Of these, more than 300 adults are Communicants, and 150 children are attached to the school. This is one of your earliest Stations in the Island, next to Mr. Wildman's estates. This, too, is the spot on which most of the Society's battles have been fought. And now that the Maroons have at length obtained their privileges—the Chapel so near its

completion—and the house formerly occupied by the Superintendent, together with twelve acres of land, given up for the use of the Teacher—I feel persuaded, that, upon a deliberate view of the case, you will not, you cannot, in justice to these destitute people, do otherwise than sanction our arrangement for Mr. Gibson's appointment to Moore Town.

## CHICHESTER.

*Report by the Rev. C. W. Winckler, for the Quarter ending Dec. 31, 1842.*

We make a few extracts from this Report, which shew, that, upon the whole, this Station is in a satisfactory condition :—

The number of Communicants has increased during the year to 98. Two of the members died during the past year in peace, through faith in Jesus; and two more were excluded for improper conduct. One of these died three weeks ago. He had been, till lately, very consistent in his Christian profession, and caused me at times to rejoice over him. But, alas! the plague of Jamaica infected him, and he fell a sacrifice to it, in the indulgence of sinful lusts. His unexpected death has struck many of my young people with awe; and I did not fail to improve the opportunity, in admonishing them to renewed vigilance over their hearts.

I have, generally speaking, not much of which to complain with regard to my people; but I can discover few cheering signs of a genuine conversion to God, or marks of a really spiritual life of faith in Christ. There are, certainly, some very hopeful cases among them; but experience has taught me to rejoice only with fear and trembling. The prevalent desire of becoming small proprietors of a few

acres of land and a house occupy, at present, the thoughts of the people of this country exceedingly; so that I have often to tell them, in public and in private, "Mind, you cannot take your houses and lands with you when you die; and if you neglect the prosperity of your souls now, what will become of you hereafter?"

The Holy Sacrament of the Lord's Supper is administered twice every quarter, and seventy, on the average, partake of it.

During the year I have solemnized twelve marriages, and baptized thirty-five infants, of whom only five were the illegitimate children of parents who are now married. The total number of marriages solemnized by me, during the five years and nine months of my residence here, is 200.

The Knockalva Day School has for the last nine months been supported entirely by the congregation; and has 160 scholars on the list, with an average daily attendance of 89; of whom 65 are girls, and 95 boys. It requires much patience to carry on this School, as the contributions from the people and scholars come in very slowly. Some are, indeed, very ready to pay their subscriptions, and a few voluntarily give as much as 1*l.* 1*s.* 10*d.* sterling per annum; but many reluctantly pay 1*s.* per month. Had I a more efficient Master, a great weight would be taken from my shoulders; but if I do not superintend it myself, the machinery will not move.

*Summary.*

Average attendance on Public Worship:	
Lord's-Day Morning .....	400
Communicants .....	98
Average attendance .....	70
Candidates .....	65
Knockalva Day School:	
Boys .....	95
Girls .....	65
	— 160
Average attendance .....	98

**Recent Miscellaneous Intelligence.**

## UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Messrs. Baker and Mellon, with their Wives, and Miss Blake, embarked at Gravesend, for India, on the 27th of July (p. 352).

*London Miss. Soc.*—In consequence of failure of health, Mrs. Leitch, wife of the Rev. A. Leitch, of the Madras Station (p. 208), has returned to England. She arrived in safety on Tuesday, July 11, and has since proceeded to Edinburgh.

## WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. F. Schön, and the party who sailed with him (p. 224), safely arrived at Sierra Leone on the 31st of May last. By a Letter from the Rev. J. Warburton, dated June 28th, we learn that the

Misses Morris and Phillips, and Mr. J. C. Müller, had had the fever; but were then convalescent.

## SOUTH AFRICA.

*London Miss. Soc.*—The Rev. Peter Wright (p. 41), Missionary at Griqua Town, died at Philippolis, on the 14th of April, after a short illness of ten days, leaving a wife and nine children. He has been removed in the midst of his energies and usefulness, at a period when his presence and his agency on the borders of the Colony appear to have been most urgently needed. The immediate cause of his death was malignant sore throat, which has made its appearance in the country in the form of an epidemic, and seems likely to prove the occasion of extensive mortality.

# Missionary Register.

SEPTEMBER, 1843.

## Biography.

### OBITUARY NOTICES OF NATIVE CONVERTS.

FROM the various communications which have been made by Missionaries we select a few instances of the happy effects which, by the divine blessing, have resulted from their labours.

#### WESTERN AFRICA.

The following particulars are given by the Rev. E. Jones, in his Report of the Christian Institution, Fourah Bay, belonging to the Church Missionary Society, for the Quarter ending March 25, 1843:—

#### *William David.*

Early in January last, William David, the Assistant, was appointed Schoolmaster at Gloucester. His health had long been declining; and it was hoped, as he had derived some benefit from a short stay at Gloucester, that his removal to that Station would prove favourable to him. His loss to the Institution was, as all know, great indeed. Apart from his qualifications as an Instructor, his Christian deportment was so exemplary, and he exhibited so much of the mind of Christ in his daily walk, as to exert a most salutary influence on all around. Nevertheless, it seemed to be the will of God that he should leave us; and we parted from him sorrowing, yet little thinking that we were soon to see his face no more. His health at Gloucester did not improve; and it was only occasionally that he was able to attend to the duties of the school. On Saturday, the 25th of February, while on his way from Freetown to Gloucester, he was suddenly seized with illness; and became so faint from loss of blood, arising, it was thought, from a ruptured blood-vessel, that he was obliged to be carried back to Freetown. He sent for me immediately, and seemed to think that death was before him. I thought so too, but did not suppose that he was quite so near. His case met with the kindest consideration from our medical attendant, but he gave me to understand that he could do nothing for him. It was now that

Sept. 1843.

God was glorified in the dying hours of His faithful servant. It was no unwelcome message to him to be told that his days were numbered: he was prepared for the issue, and had taken refuge in Him who had deprived death of its sting. About ten days before his death he told me that there was a passage of St. Paul which troubled his mind. "Sir, I have read in Hebrews, that *whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth*. I have never been scourged: I have never had any trouble: I have been very comfortable. Do you think, Sir, I can be a true Child of God?" I endeavoured to explain the passage to him; and told him also that he should look at his long-continued illness as a chastening from the hand of his Heavenly Father. This seemed to afford him much comfort, and I heard no more of doubts disturbing his few remaining days. He was much in prayer; and did not like many visitors, as it hindered him from this delightful privilege. On Friday, the 10th of March, he appeared to have revived a little; but died somewhat suddenly, about one o'clock on the same day. On the morning of the 11th I followed his remains to the grave. I had loved him as a brother. I had formed great hopes of his future usefulness, and deeply felt his loss. As I turned away in sadness from the scene, I thought on the Prophet's words, and was comforted: *The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.*

The Rev. J. Warburton also writes, in his Report for the same period—

From the known character of William  
3 E

David for piety and intelligence, I had anticipated his great usefulness; but it has pleased God to remove him from the field of labour to his reward. I visited him on the day he died, and found him calmly resting on the promises of God. On being asked whether he desired to remain and labour in the Mission, or to depart and be with Christ, he answered, "That I leave with God."

—  
SOUTH AFRICA.

Mr. Daumas, of Mekuatleng, a Station belonging to the Evangelical Missionary Society of Paris, gives an Obituary Notice of Entouna and Motsie.

*Entouna.*

A woman who had been brought to the knowledge of the Truth at Beersheba has died happy in the Lord. I went to visit her a short time before her death: she edified me by her conversation. She knew that her end was approaching, but she did not fear. On the contrary, her soul rose above the things of earth, and approached heaven. She said, "I feel that I am going to change my abode: my Saviour has prepared one for me: I shall inhabit it for ever." On the day of her death some Christians came round her couch, and exhorted her to trust in the Lord. She begged them to sing her a hymn. After the singing, which the circumstances rendered particularly touching, a woman began to pray. While she was breathing at a throne of grace the most ardent supplications the patient took her sight to the abode of eternal happiness.

The Christians desired that she should repose near the happy Ma-Enkanouga and Mary. This circumstance gave me much pleasure. I yielded with joy to the desire of the neophytes; and we deposited the remains of Entouna in the cemetery of the Station.

*Motsie.*

Motsie, a simple and sincere Christian, the Lord has taken from us in an unexpected manner. I had received him as a Candidate for Baptism, because his conduct agreed with his profession. His sickness was not long, and the care which was taken was without any beneficial result. Martha took him to her house, and behaved toward him like a true mother. As soon as his relatives heard of his illness they hastened to fetch him home. He would not agree to it. He said to them,

"My sickness is to death: you cannot restore me to health: it will be infinitely sweeter to me to die in the place where I received the knowledge of the Truth." The Lord sustained him; and his last moments astonished and filled with joy those who surrounded him. He had the happiness of the use of speech until he breathed his last sigh, which is very uncommon in the disease which brought him to the grave. He held very edifying conversations with his friends. He loved to speak of heavenly things, for on them he had fixed his hopes. The last Sabbath which he spent on earth recalled to him, in a very lively manner, the happy moments which he had passed in the House of God. He spoke of the Eternal Rest which he was about to enjoy. A few moments before his departure he experienced ineffable joy. He said to those around him, "My friends, do you not hear a great noise? Do not fear: it is the Lord Jesus who comes with His angels to receive my spirit." Scarcely had he pronounced these words when his soul departed to that happy world where there is no more death, neither sorrow nor crying. The Natives who had heard him speak, filled with admiration as they beheld him, said, "Our friend seems still to express what he felt: see the calm which reigns in his countenance."

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CALCUTTA.

The following Notices were transmitted by the Native Teacher Jacob to Mr. George Pearce, connected with the Baptist Missionary Society:—

*Sanyási Mistri.*

On the 4th of March, Sanyási Mistri was attacked with cholera; on which many persons went to see him and to render assistance. At first, it was hoped that he would recover; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd, therefore, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that He will save me."—He was again asked, "Can you give me any reason for such a hope?" He answered, "I know that it is written in God's Book, that God sent his Son into the world to save sinners, and that the Son gave His life for our salvation."—"But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and

through him I am going to God."—"Can you pray a little?" "I am very weak, and unable to speak much; yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself!" Becoming rapidly weaker, he said, "I am unable to speak much with you, but do you pray for me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." On which, I am sorry to say, they were so much affected, that Káláchánd was unable to pray with him, as he had been requested. After this, he was unable to speak again; and about noon on the following day he slept the great sleep. In addition to the above, Brother Gangárám gave the following account, which I will give in his own words:—"I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way, he told me to read the 14th chapter of John's Gospel, of which chapter I read to the seventh verse; and then read the second chapter of Revelation, and spoke a word of exhortation from the fifth verse. Concerning his external conduct, I can say that I never saw any thing blameable." In this manner his life ended.

#### *Gangárám Mundal.*

On Monday, the 21st of March, Gangárám Mundal (the same who conversed with Sanyási) was attacked with cholera, and, yielding up this life, entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which, he said, "See, God has afflicted me for three years: I have sent for many doctors to make me well, and have spent many, many rupees; but all this has been in vain. What God has seen fit, that has He done. In God's afflicting me, my will has been laid aside, and His will has been fulfilled. But I thank God, that, through the sickness He has now appointed, He calls me to Himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure; wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O Brethren, if God now takes me, do not grieve on account of my death. You

have for many days interested yourselves in me; then rejoice and pray that He would quickly snatch me from this pain." On Monday morning, having been again called, I attended on him. Then he said, "This time God will take me; wherefore give me no medicine, and at my death do not be sorrowful, but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At twelve o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of Religion. He answered me most cheerfully on every point. After this conversation, he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he would have me read, he said, "Something concise about Christ's sufferings, death, and resurrection." I read John xx., and prayed with him. About four o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on Religion. He invited me often to come and pray and read the Scriptures in his house. I do think that all the pain he endured in this life worked out for him joy in another world.

#### *Hárámáni's Mother.*

On Monday, March 14th, both Hárámáni and her mother were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning, when I feared they would not survive; wherefore I began to converse with them on Religion. I will briefly mention to you the questions I put, and the answers they gave. I asked, "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world we might have enjoyed much happiness; but now we hope to go to our Saviour, and to find a place at His feet."—"Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins, leaving heaven, and coming down on this earth: this we firmly believe; and now our prayer is, that He would very soon take us from the earth." After speaking in this strain, the mother, looking toward the daughter, said, "Do not fear: be not disturbed: Christ is a Saviour; wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eter-

nity." Then she began to sing the 103d Hymn. Afterward, having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself! I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew Him. She replied, "He is a merciful friend. He gave His life as an atonement for our sins, wherefore He is compassionate toward me." Then she asked how her daughter was; but Káláchánd told her not to care about her, but to think more of herself. She then sung from the beginning to the end of the 123th Hymn, and asked Káláchánd to pray. I learned the next day that Gangáram had had some talk with her on the interests of her soul, on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death, her answer

was, "My keeper for eternity is Christ: to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself! this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will He provide for you in a far better way than I have done, for He is the Father of the fatherless." She continued praying for some time audibly; and then, when unable to speak, still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go, she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the Place of Worship, as she longed much to hear the preaching of the Word. She died on Sunday, March 26.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 357.)

##### WESTERN AFRICA.

##### *Openings in Africa a Call for greater Exertions.*

We are called, in the language of the Resolution, to reflect on the fact, that access is likely to be obtained into the interior of Africa. We are told, also, that this prospect is presented by a journey which has been recently accomplished by one of the Labourers in connection with the Church Missionary Society; and that, while this fact illustrates the value of the position of the Colony of Sierra Leone, in its bearing on the evangelization of that country, it demands, on the part of this Society, the most prompt and strenuous exertions to improve to the uttermost the advantages thus afforded it. I cannot but believe, that if every individual here not only professed, but really felt, an interest in this subject—if every professed Christian was fully willing to come up to the responsibility which lies on him as a disciple of the Lord Jesus Christ, in connection with the evangelization of Africa—I cannot but believe, that those in Africa, who are calling out for help and

for fellow-labourers to urge on the work of their common Master, would not call in vain; but that many would come forward, and face every peril, and cheerfully aid them.

I feel fully assured, that God, in His providence, will not suffer the favourable dispositions of the Native Rulers of the barbarous tribes of Africa to alter, neither will He suffer that road to be closed, if the Church comes up to its duty in this matter. But if, after we have been praying to God to open the door into heathen countries and to give us opportunity to labour in those countries, now that God has opened these doors, and so turned the hearts of the Heathen toward us, that they at least receive us cheerfully, and are willing to listen to the instructions we bring to them—if, while God has done His part, we are not willing to do our part, I believe that the road will be stopped, the dispositions of the Native Rulers will be altered, and, in the Day of Judgment, the Christian Church will have to give account for opportunities of doing good omitted to be improved.

Suffer me to ask what position the Christian People of England would have been prepared to occupy, had the Niger Expedition been entirely successful. Now, if the spot which they proposed to attain has been gained from another quarter—if the heart of the country has been laid open, and made accessible for the entering-in of those who are desirous of spreading the knowledge of the Lord Jesus Christ from any other point than the course of the Niger—why is not the Christian Church prepared to enter into this field, and to go and labour therein, planting the seed of Eternal Life?

The blessing of God has been poured upon the Society's operations at Sierra Leone: not a single death has, the past year, taken place among the Labourers of the Society in that field. In spots where, twenty or thirty years ago, not a single Christian was to be seen, Native Converts assemble to consider what are the best means of erecting houses within which to worship God; and not merely on the Sabbath Day, but daily, meeting together to offer up their thanksgivings to God for sending these Labourers of the Church Missionary Society—Christian Missionaries—among them. In localities where perhaps nothing but the sound of the death-drum was heard, and where it was common to see individuals immolated on the altar of pagan gods, we now see Christian Congregations meeting from Sabbath to Sabbath; and we can mention one instance of a native population, in a village of 1400, where every day, when opportunity offers to go to the House of God, six-sevenths of the entire people are to be found there.

Let me remark, that even if all the energies of the Society were bent to that single country (Africa) alone—if all the Missionaries you have were called from India, New Zealand, North America, from the Islands of the Seas, and placed on the Peninsula of Africa to bend their energies toward the well-being of those 90,000,000 of people, you would then have but two Labourers to every million of inhabitants.

Let us bring prominently before us the fact, that the Society has been permitted to establish at Fourah Bay, in Sierra Leone, an Institution in which it proposes to educate Native Youths of promise, who shall go forward among their own people, to communicate, in their own tongue, the knowledge of the truths which they themselves have received in that Institution.

By that means—I say it confidently—and by that alone, will Africa ever be evangelized. And if it be true, that in Sierra Leone have been gathered together Natives of at least forty distinct tribes, all speaking different languages, individuals from all of which tribes may, though even imperfectly, receive instruction in this Institution—and some of them are receiving it—for the purpose of going out to spread the seed of Christianity over that broad Peninsula, is it not a matter of conscience, that you should look upon this Institution with favour, and give it your support?

Suffer me to say, that, as an African, I feel ashamed, whenever I am called on to appear before a British Christian Public, that the appeal which has been made for 2000l.\* for the purpose of carrying Christianity in an efficient way from Sierra Leone into the interior of Africa has not long ago been responded to.

[Rev. A. W. Hanson—at Ch. Miss. Soc. An.

#### MEDITERRANEAN.

*The Divine Presence, not Magnificence, the Glory of a Church.*

I CANNOT say that I regret much the slow progress, and the almost, it would seem, interminable obstacles which have retarded the Church on Mount Zion. I listened with anxiety to hear something about it this morning. Perhaps we have felt too much solicitude about the completion of this material building. But if the material Temple makes no progress, the glorious building and fabric of lively stones, the temple, of which Jesus Christ himself is the chief corner-stone, will survive, amid the wreck of all that earth calls good and great: that structure stands not still. And if that make progress—if the lively stones of that spiritual edifice are being hewed out of the Jewish Quarry, glorious and precious as diamonds, and being added to the spiritual fabric, no matter if the worshippers have no Temple dome, but the sky beneath which the Son of David preached; and no pulpit, but the rock from which the Apostles sometimes ministered; or the little bark on the water's edge, while the assembled people lined the shore—no matter, I say, if the spiritual fabric goes on. We want not materialism, but immaterialism. What we want is, the work and the Word of the Living God. What though some exclaim, "What a mean edifice will be that

\* For re-building the premises at Fourah Bay.—Ed.

Church at Jerusalem, even when it is built!" What, though Mussulmans may point at it with contempt, and Jews may think of the magnificence and splendour of their old Temple, and point the finger of scorn at what they may call your homely fabric; I would reply, 'Have you forgotten that the glory of the latter Temple was to excel that of the former?' What if the magnificence of Solomon's Temple was such, that when the second reared its modest head the older men lifted up their lamentations, while the younger mingled their shouts of joy; yet the Prophet was commanded to tell them, that its glory should exceed the glory of the former, because the Lord would come to that Temple. To that Temple he came, in lowliness and humility—a stranger—a *man of sorrows, and acquainted with grief*; yet His presence in lowliness gave it a glory which belonged not to Solomon's Temple, though the mystic Shechinah between the wings of the cherubim beamed brightly there. Whether, then, His second advent be understood personally or spiritually, will not the glory of the latter Temple surpass the glory of both that went before, since Christ is coming again to His Temple—whether spiritually or personally we say not—to commence His reign, to exalt His Zion, and to rule the earth? The glory of the temple is not in the magnificence of its arches, nor in the beautiful light of its stained windows, nor in a gorgeous array of priests in sumptuous apparel, for these often come between the worshipper and God; but it is in the power of the Divine Presence, and the influence of the Divine Spirit, and the ministration of the Divine Word. I rejoice, then, to know, that the temple on Mount Zion will be a fabric of simple beauty, adorned the most when adorned the least by the art of man. We would have it decent and comely, as a place devoted to the Worship of God should be, but I would not to make it a gorgeous Cathedral: for though I do not despise what is great and grand in our estimation being consecrated to the Worship and Service of God, we ought to be very jealous lest the splendour of the material fabric should obscure the spirituality of our holy Religion, and especially when we present it to the Idolater or to the Jew. For, after all, suppose we built the finest fabric we could raise on Mount Zion, could not the Mussulman point to his more magnificent mosque, and the Hindoo to his

richer pagoda? If we glory in the mere structure, we must hide our heads before the Mussulman and the Idolater. But, thank God! we can use the language of the poor peasant, who, when coming from his parish church, was asked by an infidel, "Is your God a little God or a great God, that you go to a house to meet him?" meekly replied, "My God is both little and great."—"How can that be?" inquired the scorner. "He is so great," said the peasant, "that the heaven of heavens cannot contain him; and he is so little, that he dwells in my heart."

[Rev. H. Stowell—at Jews' Soc. Ann.

*The Temporal as well as Spiritual Necessities of the Jews should be relieved.*

There is a reference in the Resolution to the temporal relief afforded to the poor and sick Jews. Now you will remember our Lord's mode of Missionary Operation was the same. For a long time, a prejudice prevailed in this Society, and among its best friends, against giving any temporal relief. "You may go and preach to the Jews," said they, "but you must not do any thing for their physical suffering or temporal distress." Now, this was altogether contrary to the principles of the Gospel and the practice of our Lord Jesus Christ. Our Lord gave bodily as well as spiritual relief, and administered to the wants of the poor by His acts of beneficence. Wherever He preached, He went about doing good, healing sicknesses, relieving temporal distress, comforting those who needed comfort. Let us do the same. Our Hospital is commenced; and the demand for help is great. The Jews are willing to come and receive relief; and we have stirred up our Jewish Brethren to a spirit of jealousy; and they who should have been the first are now the second to have a physician and an hospital in the Holy City, to minister to the wants of their Brethren. Here is a triumph of Christianity! But it is also necessary to have an Institution to teach the Jews trades. A great portion of those who are converted are learned Jews: it is not simply the ignorant and uneducated, who know little about Religion, but many who have studied, and whose minds have been awakened by studying the Talmud, and who are desirous of investigating religious subjects, that are converted. And when such persons are baptized, there are no means of subsistence left for them among their own people. How is this state of things to be met? By an Operative Institution, where



they may acquire the means of maintaining themselves. What are we to do with our converts, when they are surrounded by hostile brethren, and by those who care nothing for their wants and their woes? We must teach them to labour, that they may earn an honest livelihood, and be able to support themselves, and likewise to give unto others in necessity.

[Rev. Dr. M'Caul—at the same.

*Importance of there being a Bishop at Jerusalem.*

I believe that the Bishopric at Jerusalem is essentially necessary, in order to make known the Gospel among that people. And I rejoice in the sentiment which has been expressed to-day, that by the foundation of a Bishopric in Jerusalem you

rise from a mere solitary and isolated effort, to the establishment, by God's blessing, of something that is fixed and permanent. Attempts were made a century ago to convert the Jews by Societies which existed in Germany, and men went forth to preach the Gospel to that people. But their zeal died away, and the Societies failed; and all traces of their labours have disappeared, except a few books. If we would have a permanent Church among the Jews, or any other people, we must have Native Bishops, Priests, and Deacons. Therefore I rejoice that a Bishopric has been founded at Jerusalem, and that he who is chosen to fill that high and holy office is himself a Jew.

[The Same—at the same.

**LONDON MISSIONARY SOCIETY.**

**FORTY-NINTH REPORT.**

*Summary View of the Society.*

THE number of Stations and Out-Stations belonging to the Society, in different parts of the world, is 439—Missionaries, 167—Assistants, European and Native, 603—Churches, 131—Communicants, 14,835— and Scholars, 45,507.

The Society has 15 Printing Establishments.

*Changes among the Society's Missionaries.*

*Deaths*—The Missionaries and their families, though not exempted from the inroads of disease and death, have been mercifully preserved to a degree seldom enjoyed during the progress of any former year. Two Assistant Missionaries and three devoted Women have died in the Lord—Mr. B. H. Paine, of Bellary; Mr. J. Giles, of Berbice; Mrs. Messer, of Uitenhage; Mrs. Mundy, of Chinsurah; Mrs. Henderson, of Demerara; and three male, and five female labourers.

*Returns*—Rev. C. D. Watt and Mrs. Watt, Mrs. Williams and son, Mrs. Lessel, Mrs. Sewell, Rev. E. Williams, Mrs. Williams and family, Rev. S. Haywood and Mrs. Haywood, have been compelled to visit their native country for the restoration of health; but, notwithstanding these painful visitations, the number of invalids now in Britain is much smaller than usual; and of these, the greater part hope to embark for their respective fields of labour before the close of the year.

*Sailed*—Since the last Annual Meeting, twenty-three individuals—thirteen Male and ten Female Missionaries—have left our shores. Of these, four have embarked

for the South-Sea Islands, Rev. Joseph Moore and Mrs. Moore, Rev. Alexander Chisholm and Mrs. Chisholm—six for India, Rev. John Smith, Rev. J. S. Wardlaw, Rev. J. C. Whitehouse, Rev. M. Hill, Mrs. Hill and Son, Rev. J. W. Gordon—eight for South Africa, Rev. Robert Moffat, Mrs. Moffat and family, Rev. William Ashton and Mrs. Ashton, Rev. Walter Inglis and Mrs. Inglis, Rev. Joseph Gill and Mrs. Gill—and five for the West Indies, Rev. Alexander M'Kellar, Rev. W. G. Barrett, Mrs. Barrett and child, Mrs. Dalgleish, and Mrs. Wheeler.

*State of the Funds.*

	£	s.	d.
Receipts of the Year			
Contributions	57004	17	4
Ditto at Missionary Stations and Auxiliaries abroad	16225	8	5
Legacies	4492	12	0
Dividends	728	0	11
<b>Total</b>	<b>£78,450</b>	<b>18</b>	<b>8</b>

*Payments of the Year.*

Missions—			
Continent	200	0	0
South Africa	9847	6	7
Mauritius	1599	18	10
Madagascar			
Corfu	329	9	1
China	930	2	9
Singapore	2054	14	9
Pinang	1303	10	10
Malacca	568	5	6
Northern India	1019	3	2
Southern India	15355	12	3
Java	999	7	8
South Seas	9547	16	4
Demerara	5358	2	7
Berbice	7787	6	11
Jamaica	8351	16	2
West-Indies' Deputation	370	13	1
Missionary Students	733	9	9
Missionary Families	4678	5	10

Publications.....	826	10	11
Salaries.....	1641	12	4
Travelling Agents.....	1094	4	0
Sundries.....	1672	15	8
Total.....	£85,442	5	0

and the proportionate generosity of the affluent, the painful, but otherwise absolute, necessity of reduction in their labours may yet be prevented.

#### *Grants received.*

The amount raised in this country, including the special contribution to the Chinese Fund, exceeds that of last year in the sum of 832*l.* 8*s.*; but deducting the sum of 7560*l.* 4*s.* 6*d.* raised specially for China, it is 6727*l.* 16*s.* 6*d.* less than the receipts of that year. It should, however, be stated, that the amount of legacies received is less than in the former year by 2609*l.* 16*s.* 7*d.*; still, however, leaving a diminution in the ordinary contributions of 4117*l.* 19*s.* 11*d.* This deficiency arises principally from the decreased remittances of the Auxiliaries in the manufacturing districts; and when the deep depression and severe distress of those districts are considered, it cannot awaken surprise, although it must be the occasion of regret.

The sums raised at the several Stations toward their own support is less by 3255*l.* 9*s.* 6*d.* than that reported at the last Annual Meeting; which may be accounted for from the non-arrival of several accounts, and other incidental causes, without supposing there has been any decrease of zeal or liberality.

The expenditure of the Society for the year exceeds that of last year by 2936*l.* 12*s.* 2*d.*; and exceeds the income of the present year, available for general purposes, by the amount of 14,714*l.* 2*s.* 6*d.*

This fact, with the additional consideration that, during the last five years, the aggregate excess in the Society's outlay has exceeded its total receipts by 25,710*l.* 12*s.* 3*d.*, awakens in the minds of the Directors the deepest anxiety with respect to its future interests and operations.

On the one hand, it is evident that the present amount of operations cannot be sustained without a considerable increase in the Society's permanent annual income; and on the other, to reduce the number of Agents and to abandon Mission Stations when the claims of the Heathen are so urgent and the prospects of the world so inviting, is an alternative which they cannot even contemplate without extreme reluctance: and they still trust and pray, that, through the smiles of Divine Providence upon the commercial interests of our country, the systematic and well-organised operations of their Missionary Associations, the self-denying liberality of the humble,

The Directors thankfully acknowledge the following grants, amounting in value to 979*l.* 4*s.* 2*d.*, from the Committee of the British and Foreign Bible Society:—158 English Bibles; 250 Dutch Bibles; 50 Hindoostanee New Testaments; 484 English Testaments; 200 Dutch Testaments; 200 Malagasy Testaments; 100 French Testaments; 23 copies of the Psalms in English; 100 of Luke and Acts in Malagasy; 500 reams of paper for printing the Rarotongan Scriptures; and the cost of binding 5000 copies of the Oordoo New Testament.

The grateful acknowledgments of the Directors are also presented to the Committee of the Religious-Tract Society for various grants to the value of 1519*l.*; including 1908 reams of printing-paper, 106,726 publications, and money grants 125*l.*, on behalf of Mission Stations in India and other parts of the world.

#### *Concluding Remarks.*

The aggression of the French on the civil and religious liberties of Tahiti has filled the minds of the Directors with the deepest sorrow and anxiety; and in these feelings they have had the sympathy not only of the Christian Public of Britain, but of the Protestant Churches of the Continent.

The overthrow of the independence of Pomare and the authority of the Native Government, with the assumption of sovereignty by the power of France, are acts of such injustice and atrocity as to demand universal condemnation. As the iniquitous proceeding appeared, at least, to have been committed by Admiral Du Petit Thouars on his own responsibility, the Directors indulged the hope that the Government of France would not compromise its honour by confirming the outrage; but in this hope they have been disappointed; and that Government is now adopting measures to take possession of Tahiti, and to establish a military force on the island.

The establishment of French authority has been accompanied by the introduction of additional Catholic Priests, and the public display of all the seductive superstitions of the Church of Rome. The influence of such exhibitions, together with the demoralizing influence of the French

Forces, are perilous temptations to many of the people, the result of which it is fearful to contemplate. Under this most disastrous event, the Directors have adopted all practicable measures to avert, or at least to mitigate, the threatened evils. They have communicated the painful facts, and the consequences, not only to the friends of the Society, but to the public in general, through the ordinary channels of intelligence, and by a brief statement prepared for the occasion. In connection with the friends of other Protestant Missions, they convened a Special Meeting at Exeter Hall on the 12th of April; when a Memorial to the Government, praying for the adoption of all appropriate and pacific means for restoring to the Queen of Tahiti her just independence—for securing to the British Missionaries unrestricted liberty in discharging the duties of their office—and also for preserving the civil rights and religious freedom of other evangelized Islands in the South Pacific, was adopted.

Special Meetings have since been held in different parts of the country, at which similar proceedings have been adopted; and among the friends of Protestant Missions throughout Britain there has been a spontaneous expression of sorrow, indignation, and alarm.

The Directors have been favoured with repeated interviews on the subject with Sir Robert Peel, and with the Right Hon. the Earl of Aberdeen; and it is but justice to his Lordship to state, that he is anxious to adopt means which shall effectually secure the personal safety and Ministerial freedom of our Missionary Brethren. From various Members of both Houses of Parliament, and particularly from the Right Honourable Sir George Grey, the Directors have received valuable counsel and co-operation. It cannot be doubted that the present aggression on Tahiti is only part of an extended design for the forcible establishment of Catholic Missions in all the Islands of the Pacific, in which the labours of Protestant Missionaries have proved successful. In the year 1839 the French Frigate "Artemise," Capt. LaPlace, exacted from the king of the Sandwich Islands 20,000 dollars, as a penalty for his refusal to receive Popish Teachers, with a threat to carry war through the country unless the laws forbidding their admission were instantly repealed. In January last, also, a French man-of-war called at Vavou, one of the Friendly Islands, where Missionaries of the Wesleyan Missionary

Sept. 1843.

Society have a flourishing Station, to demand, in the name of the King of the French, explanation of the Chief for having declined to receive the Romish Missionaries. The proceeding was conducted with great parade; and the Chiefs were asked by the Captain "whether they had not heard what had been done at Tahiti, and other places, by the French."

From these and other indications, no less decisive in their character and influence, the Directors cannot but entertain the strongest apprehension that the present gross aggression of France, unless firmly resisted, will prove the precursor of similar outrages on other groups of Islands in the South Pacific.

Deeply concerned to avert a calamity so fatal to the interests of mankind—confiding in Him whose Kingdom they labour to advance—and entreating the prayers and co-operation of the Christian Public, the Directors will not fail to employ every practicable means for restoring the independence of Tahiti, and for securing to its people those inestimable advantages, which, under the blessing of God, have resulted from the faithful labours of their Missionaries.

The Directors have been cheered and encouraged by the strong assurances of Christian Sympathy and honourable Protestant Feeling which they have received from the Members of other Missionary Institutions, both at home and abroad.

And should the Great Head of the Church graciously overrule this effort of "the wrath of man," to promote a closer and more generous union among the members of his Universal Church, then shall we find the temporary evil followed by a lasting blessing; and though *the kings of the earth and the rulers thereof may take counsel together against the Lord and against his Christ*, they will but *imagine a vain thing*, and the union of the Church will prove the earnest of the world's conversion to the faith of Christ.

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WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1842-43.

*Summary View of the Society.*

MISSIONARIES: in Ireland, 24—Continent of Europe, 15—Western Africa, 16—South Africa, 32—Malta, 1—South India, 11—North Ceylon, 4—South Ceylon, 13—New South-Wales, 7—Australia, 4—Van Diemen's Land, 7—New Zealand, 15—Friendly Islands, 8—Feejee Islands, 6

— Demerara, 7—Honduras, 2—West Indies, 80—British America, 94. *Total*, 346, beside 5 Supernumeraries, and 15 Assistants; of whom 203 are principally connected with Heathens and Converts from Heathenism, and 163 labour among Europeans and British Colonists.

*Assistants*: These Missionaries are assisted by 327 Catechists and Readers, and by 4558 gratuitous Teachers; of whom 3135 labour in Missions among the Heathen, and 1750 among Professed Christians. The numbers here given are less than those actually engaged as Assistants, several Stations having made no returns.

*Members in Society*: in Ireland, 2940—Continent, 2113—Gambia, 533—Sierra Leone, 2371—Cape Coast, 690—South Africa, 2499—Malta, 16—South India, 342—North Ceylon, 204—South Ceylon, 763—New South-Wales, 938—Australia, 508—Van Diemen's Land, 618—New Zealand, 3259—Friendly Islands, 6980—Feejee Islands, 837—Demerara, 3242—Honduras, 187—West Indies, 51,232—British America, 14,926. *Total*, 95,198: being an increase of 6883; and consisting of 73,139, chiefly among the Heathen, and 22,059 from among Professed Christians.

*Scholars*: in Ireland, 4000—Continent, 1350—Gambia, 326—Sierra Leone, 1462—Cape Coast, 316—South Africa, 6228—Malta, 26—South India, 1900—North Ceylon, 1250—South Ceylon, 3036—New South-Wales, 946—Australia, 1528—Van Diemen's Land, 866—New Zealand, 4007—Friendly Islands, 6059—Feejee Islands, 1105—Demerara, 2214—Honduras, 107—West Indies, 15,087—British America, 8591. *Total*, 60,404: being a decrease of 667; and consisting of 43,097 chiefly among the Heathen, and 17,307 from among Professed Christians.

*Missionaries sent out in 1842-43.*

To *Gambia*: Messrs. Godman and Parsonson—*Sierra Leone*: Mr. and Mrs. Quick, and Mr. Amos—*Cape Coast*: Mr. and Mrs. Watkins, and Mr. Chapman—*Jamaica*: Mr. Hardy.

*Missionaries returned into the Foreign Work.*

To *Malta*: Mr. Jenkins—*Madras*: Mr. and Mrs. Cryer, and Mr. Roberts—*West Indies*: Mr. Walton, Mr. and Mrs. Moss, and Mr. Fidler—*New Brunswick*: Mr. Williams.

*Deceased Missionaries.*

*Cape Coast*: Mr. Wyatt—*Coomassie*: Mr. Rowland—*British Acera*: Mr. Shipman—*Australasia*: Mr. Oston, Mr. Waterhouse—*New Brunswick*: Messrs. Sleep and M'Masters—and 2 Wives of Missionaries.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Contributions paid at the Mission				
House .....	2365	6	0	
Auxiliary Societies .....	67136	0	11	
From Ireland .....	5216	9	3	
From Foreign Districts & Stations,	11574	12	10	
Legacies ..	838	16	3	
Public Grants .....	3313	14	6	
Dividends .....	1108	6	11	
Donations on Annuities for Life..	1275	0	0	
Contributions for Schools in Ireland,	42	10	0	
Special Contributions for Ashantee,	150	4	0	
Juvenile Christmas Offerings....	2138	9	7	
Interest on a Grant from the Centenary Fund for Relieved Missionaries and the Widows and Families of Missionaries .....	450	0	0	
Advances to Stations repaid .....	1574	6	7	
Lapsed Annuities .....	1069	15	10	
	£ 98,253	12	8	

*Payments of the Year.*

<i>Missions—</i>				
Irish .....	3991	9	3	
Stockholm .....	429	9	2	
Germany .....	57	12	9	
French .....	3255	5	0	
Gibraltar and Spanish .....	1136	3	3	
Western Africa .....	8209	8	11	
South Africa ..	13849	14	10	
Malta .....	373	0	8	
South India .....	5624	15	7	
<i>Ceylon:</i>				
Tamul .....	2282	12	7	} 5524 15 6
Singhalese .....	3212	2	11	
New South-Wales .....	} 4365	12	2	
Australia .....				
Van Diemen's Land .....	1637	8	0	
New Zealand .....	4188	4	8	
Friendly Islands .....	1823	3	0	
Feejee Islands .....	1470	4	0	
<i>Expenses of Superintendent of</i>				
Australia and Polynesia....	459	9	11	
Demerara .....	329	6	9	
Honduras .....	1092	18	7	
West Indies .....	15579	6	9	
British America .....	8721	16	11	
Returned Missionaries .....	1218	2	10	
Widows and Children .....	1150	15	8	
Medical Expenses .....	115	6	10	
Missionary Candidates .....	41	13	10	
Students in Theolog. Institution..	535	6	0	
Stock to cover Annuities on Donations .....	1275	0	0	

Interest and Discount . . . . .	2477	11	11
Annuities on Donations . . . . .	1072	15	10
Publications . . . . .	5490	0	4
Salaries, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries . . . . .	3767	14	10
Annual Appropriation for Train- ing a Native Agency . . . . .	1500	0	0
Total . . . . .	£ 100,663	13	9

*Remarks on the State of the Funds.*

The Committee have to report that the Gross Income received for 1842, from all sources, was 98,253*l.* 12*s.* 8*d.*; being a Decrease of Income as compared with 1841, of 3434*l.* 9*s.* 8*d.* The Gross Expenditure of 1842 was 100,663*l.* 13*s.* 9*d.*; being an Increase of Expenditure, as compared with 1841, of 1909*l.* 6*s.*; leaving a Deficiency in the year 1842 of 2410*l.* 1*s.* 1*d.* To meet this Deficiency there is the Surplus of Income over Expenditure in 1841, 2933*l.* 14*s.* 7*d.* By this addition of the Surplus of 1841 to the real Income of 1842, the Deficiency of 1842 is wholly liquidated, and a Surplus yet remains toward the Expenditure of 1843, amounting to 523*l.* 13*s.* 6*d.* The Committee frankly confess, that this general result, although in one view very gratifying, as shewing that the Society has escaped the calamity of incurring a New Debt, is by no means so cheering and satisfactory as they were led in their last Report to anticipate. They feel it to be their duty to repeat distinctly, that though the increased Expenditure of the past year has been provided for, that happy result has been effected only by the application of a Surplus from the former year's Income. This is obviously a resource which cannot again materially avail us: it may be considered as already exhausted. Nothing but an immediate and very considerable augmentation of our stated and regular ANNUAL INCOME can provide even for the existing claims on the Society, or enable it to meet them without plunging anew into debt and difficulty. To prevent so great an evil, the Committee will feel themselves constrained still to maintain that system of stern and determined resistance to all applications for NEW Missions, and of postponement even of necessary reinforcements to several old Missions, on which they have too long been compelled to act; which they know and feel to be most injurious and distressing; but to which they must generally adhere, until their solemn, earnest, and repeated

applications for larger pecuniary means shall, by the blessing of God, be honoured with a more decided and practical response.

Much improvement in the Annual Receipts was accomplished during the year 1841. But the Committee are sorry to state, that in 1842 no further progress was made toward a permanent equalization of the Society's Income with its Expenditure: on the contrary, the Income has somewhat decreased, and the Expenditure has considerably increased. The regular increase of Missionary Families involves, of course, an addition of expense for successive years, even where there has been no actual addition to the number of Missionaries: for this, every Missionary Society ought to be prepared. And the Decrease of Income, though discouraging, is accounted for, to a great extent, by the commercial and other embarrassments of the country during the past year.

On two items, however, the Committee deem it necessary to advert: First, to the Decrease in the Receipts from Auxiliary Societies at home and abroad: and they rejoice in the persuasion, that this Decrease, which is of small amount in comparison of the average sum usually realized from this source, owes its origin, as before intimated, to causes merely temporary; and will, they trust, be more than made up by the enlarged liberality of friends, and the renewed zeal and assiduity of Collectors, during the year now current. To secure this object, let every Minister of our Body, every Local Committee, every Member, gird himself afresh for the work, and "make the cause of Christ his own."

The Committee advert, Secondly, to the Christmas or New-Year's Juvenile Donations. These amounted in 1841 to 4721*l.* 7*s.* 4*d.*, beside some arrears received after the Accounts had been published. Including those arrears, the sum received for 1842 is 2138*l.* 9*s.* 7*d.*; a sum which is in itself of great importance to the Society, in its present comparatively crippled condition, and still more worthy of grateful acknowledgment on account of the cheerfulness with which it has been very generally offered on the part of the youthful Donors, and of the salutary principles and feelings which it has been the occasion of calling into exercise. Circumstances much to be regretted prevented the application to our young friends, at the close of 1842, from being made either so urgently or so universally as was desirable. It is hoped that no such hesitation or difficulty will

again occur; and that this mode of affording additional help to the greatest of all Causes will, in future, be kindly and zealously promoted in every circuit of our connection at home and abroad.

*Extinction of the Old Debt.*

It now remains that the Committee should state to the Society the progress of the effort for the liquidation of an old-standing Debt, amounting to the once-alarmsing sum of 30,616*l.* 12*s.* 9*d.*, and incurred chiefly in the years 1838, 1839, and 1840, by the great enlargement of the Society's Missionary Operations in the West Indies, in Southern and Western Africa, in New Zealand, in the Polynesian Islands, and in other heathen lands. By the singular liberality of a comparatively small number of friends—of the Committee of the Wesleyan Centenary Fund—and by other means—the work of liquidation has been quietly but auspiciously advancing toward completion. The Centenary Committee have made appropriations to this object of, in all, 11,000*l.*

And the Committee have peculiar pleasure in the expression of their highest admiration and gratitude to those Christian Ladies who kindly undertook the preparation and management of a Sale of valuable and useful articles at the Centenary Hall, from which the Treasurers have already received 1788*l.* 2*s.* 10*d.* The total product will amount, it is believed, to about 2000*l.*

In consequence of these various contributions, the reduction of the Old Debt will only require, in addition to the 25,785*l.* 16*s.* 8*d.* actually received, a further sum of 6653*l.* 2*s.* 1*d.*

*Concluding Remarks.*

While the Committee indulge in grateful joy on account of the manifest tokens of the Divine Blessing which have been vouchsafed to their exertions, that feeling is increased by the consideration that other Protestant and Evangelical Missionary Societies are also cheered by the approving smile of the Great Head of the Church.

With these views, while expressing their affectionate sympathy with the London Missionary Society in the grievous affliction which has befallen it in its earliest

sphere of effort, they feel that that affliction is, in an important sense, their own. The achievements of Divine Grace in Tahiti conferred especial honour on the Society by whose instrumentality they were effected; but in Christian Tahiti all had a common property. It was one of the principal glories of this Missionary Age.

The renewed activity of the Romish Church is in itself a subject of serious meditation. It might well awaken solicitude to witness the Popish Emissary track the Protestant Missionary wherever he goes, with the avowed purpose of nullifying his exertions, and turning away the inquiring Natives to that which, although termed Christianity, is in fact nothing better, in most cases, than their old heathenism under another name. But a great European Nation is now beheld engaged in the inglorious work of forcing the Popish Missionaries, by dint of arms, upon the reluctant Islanders of the Great Pacific; and that which appears perhaps more ominous still, is, that there are not wanting among the Journalists of Protestant England those who comment upon a fact so dishonourable as though it were a cause of satisfaction. The Missionary Work, it is obvious, must henceforth be prosecuted in circumstances which, in some respects, are unprecedented; and obstacles, as novel as they are formidable, will oppose themselves to its progress.

In this state of things, it will become the Friends of Missions to gird themselves afresh for the service of their Divine Master, and address themselves with redoubled vigour to the task which devolves upon them. Well, indeed, will it be, should the threatening events, which are permitted to try their faith, have the effect of stirring up the Friends of Missions in general to exertions more nearly commensurate with the wants of the world: so shall the obstacles which now oppose the progress of the pure Gospel be surmounted; and the Divine Saviour, by extending His Kingdom in heathen lands, with an increased rapidity proportionate to the efforts by which it has been resisted, *shall make the wrath of man to praise Him, and the remainder of wrath shall He restrain.*

UNITED BRETHERN.

*Daily Words and Doctrinal Texts for the Year 1844.*

JANUARY.			Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
			3	2 Chron. 5. 12.	John 16. 23.	vii	Is. 25. 4.	John 14. 27.
			4	Micah 2. 12.	Acts 12. 24.	8	Job 36. 15.	Luke 5. 27, 28.
1	Neh. 6. 9.	Matt. 28. 20.	5	Is. 42. 4.	Luke 1. 71.	9	Deut. 5. 28, 29.	Matt. 2. 14.
2	Deut. 32. 10.	Luke 1. 78, 79.	6	Gen. 18. 19.	John 1. 9.	10	Ps. 139. 12.	Matt. 4. 10.

Day.	Daily Words.	Doct. Texts.
11	Is. 61. 11.	Matt. 10. 38.
12	Is. 62. 12.	John 11. 28.
13	Jer. 4. 2.	Mark 9. 23.
xiv	Ps. 37. 28.	Luke 18. 17.
15	Wch. 2. 20.	Luke 2. 40.
16	Is. 66. 2.	Luke 2. 40.
17	Is. 44. 34.	Acts 3. 6. 8.
18	Ex. 24. 17.	Rev. 4. 8.
19	Is. 49. 1.	Acts 15. 9, 9.
20	Ps. 23. 2.	Matt. 13. 47.
xxi	Is. 60. 15.	Acts 20. 13, 24.
22	Is. 9. 6.	Luke 16. 2.
23	Nahum 1. 3.	Acts 23. 23.
24	Ex. 24. 6.	Matt. 2. 9.
25	Ps. 95. 11.	John 8. 6.
26	Ps. 77. 11.	Luke 1. 64.
27	Is. 14. 27.	John 11. 11.
xxviii	Ps. 12. 6.	Matt. 10. 29.
29	Ps. 74. 2.	Luke 1. 46.
30	Gen. 15. 6.	Luke 6. 44.
31	Ex. 15. 2.	John 10. 17.

FEBRUARY.

1	Is. 61. 11.	John 13. 34.
2	Num. 23. 12.	Luke 3. 6.
3	Is. 61. 2.	Rev. 2. 20.
iv	2 Sam. 10. 12.	Acts 4. 32.
5	Ps. 116. 9.	Matt. 7. 7.
6	Jer. 11. 4.	Luke 2. 51.
7	Ps. 96. 3.	John 11. 12.
8	Ps. 9. 6.	Acts 2. 44.
9	Ps. 121. 2.	John 2. 19.
10	Ezek. 16. 60.	John 14. 23.
xi	Is. 41. 10.	John 17. 15.
12	Ex. 13. 22.	Matt. 8. 31, 32.
-13	Ps. 102. 26.	John 9. 26.
14	Ps. 40. 11.	Acts 8. 12.
15	Gen. 23. 12.	John 3. 31.
16	Gen. 16. 37.	Mark 7. 15.
17	Is. 63. 31.	John 1. 15.
xviii	Ezek. 17. 7.	John 1. 29.
19	Is. 40. 22.	John 12. 41.
20	Gen. 1. 31.	Matt. 4. 3.
21	Jer. 25. 9, 10.	Matt. 26. 41.
22	Ps. 65. 3.	John 6. 44.
23	Is. 12. 2.	John 8. 50.
24	Gen. 9. 6.	John 2. 25.
xxv	Is. 45. 19.	Matt. 26. 29.
26	Is. 40. 10.	John 12. 23.
27	Hag. 2. 23.	Matt. 6. 24.
28	Jer. 16. 21.	Matt. 26. 40.
29	Ps. 150. 6.	John 12. 47.

MARCH.

1	Jer. 33. 9.	Matt. 10. 32.
2	Ps. 45. 6.	John 8. 37.
iii	Is. 25. 8.	John 18. 12.
4	Josh. 23. 29.	John 17. 20.
5	Ps. 104. 31.	Mark 2. 5.
6	Ps. 130. 4.	Matt. 7. 6. 66.
7	Ps. 109. 4.	John 12. 32.
8	Ps. 102. 14.	John 7. 5.
9	Is. 44. 10.	Luke 10. 20.
x	Jer. 16. 19.	Mark 14. 66.
11	Ps. 77. 30.	John 12. 31.
12	Ps. 3. 3.	John 12. 37.
13	Ps. 51. 10.	Mark 14. 66.
14	Ezek. 26. 37.	Luke 27. 32.
15	2 Sam. 7. 18.	John 13. 11.
16	Ps. 139. 3.	John 12. 1.
17	Ps. 82. 1.	John 19. 5.
xviii	Ps. 107. 8.	John 17. 16.
19	Is. 68. 8.	Luke 8. 8.
20	Ps. 96. 9.	Luke 23. 18.
21	Gen. 2. 16, 17.	Acts 16. 14.
22	Deut. 30. 19, 20.	(Matt. 26. 63-4, Mark 14. 62.)
23	Ps. 1. 1, 2.	Rev. 3. 11.
xxiv	Gen. 46. 1.	Mark 16. 77, 28.
25	Ex. 2. 23, 24.	John 3. 16.
26	Is. 1. 20.	John 18. 26.
27	Ps. 128. 8.	John 19. 25.
28	Ps. 71. 14.	Matt. 11. 6.
29	Zech. 8. 16.	John 13. 24.
30	2 Chron. 33. 8.	John 12. 3.
xxxi	Ex. 2. 7.	Rev. 2. 10.

APRIL.

1	1 Sam. 30. 24.	John 17. 24.
2	Ex. 34. 8.	Matt. 23. 11.
3	Ps. 84. 4.	John 13. 18.
4	Is. 41. 4.	Mark 14. 23-24.
5	Ps. 89. 23.	John 19. 30.

Day.	Daily Words.	Doct. Texts.
6	Ps. 48. 9.	Matt. 27. 16.
vii	Ps. 78. 1.	Luke 24. 34.
8	Is. 27. 6.	John 16. 20.
9	Ps. 99. 5.	John 17. 4.
10	Ps. 74. 2.	John 24. 15.
11	Deut. 5. 32.	Mark 16. 9.
12	Zeph. 3. 15.	John 6. 69.
13	Ps. 116. 1.	Matt. 24. 25.
xiv	Is. 53. 1.	John 15. 3.
15	Mal. 3. 16.	Acts 2. 24.
16	Is. 49. 3.	Luke 7. 37, 38.
17	1 Sam. 3. 18.	Matt. 11. 29.
18	Ps. 3. 9.	Matt. 10. 37.
19	Jer. 52. 12.	John 17. 17.
20	Is. 41. 6.	Luke 24. 16.
xxi	Is. 11. 2.	Matt. 18. 20.
22	Is. 38. 17.	Matt. 9. 6.
23	Ex. 19. 6.	Matt. 18. 27.
24	Ps. 2. 6.	John 17. 13.
25	Is. 25. 9.	Luke 18. 7.
26	Prov. 16. 25.	Mark 8. 25.
27	Jer. 31. 23.	John 20. 26.
xxviii	Judg. 6. 3.	John 16. 33.
29	Ps. 124. 8.	John 10. 28.
30	Deut. 8. 3.	Matt. 6. 6.

MAY.

1	Ps. 2. 8.	John 4. 25, 26.
2	Deut. 32. 36.	Luke 7. 16.
3	Is. 35. 8.	Matt. 9. 2.
4	Ps. 145. 4.	Mark 14. 8.
5	Joel 2. 17.	Luke 24. 28.
6	Micah 6. 9.	Matt. 28. 19, 20.
7	Ezek. 36. 36.	Acts 1. 3.
8	Ps. 97. 7.	Matt. 28. 18.
9	Ps. 45. 4.	John 12. 31.
10	Jonah 3. 10.	John 17. 2.
11	1 Sam. 3. 2.	Acts 1. 8.
xii	Ex. 16. 4.	Luke 19. 9.
13	Ex. 14. 11.	Luke 17. 5.
14	Ezek. 37. 26.	Acts 20. 27.
15	Is. 12. 2.	Matt. 29. 16, 17.
16	Is. 49. 22.	Mark 16. 19.
17	Ps. 130. 3.	John 17. 24.
18	Is. 40. 18.	Rev. 25. 19, 20.
xix	Micah 4. 5.	John 15. 26.
20	Ezek. 36. 27.	Matt. 23. 8.
21	Eccles. 7. 29.	John 4. 21.
22	Jer. 1. 5.	Luke 7. 33.
23	Ps. 89. 26.	Rev. 1. 5.
24	2 Sam. 7. 29.	Acts 2. 21.
25	Ps. 47. 11.	Rev. 21. 6.
xxvi	Ps. 31. 23.	Acts 2. 23.
27	Is. 66. 6.	John 30. 27.
28	Ps. 23. 6.	Luke 12. 33.
29	Hab. 2. 3.	Luke 10. 31.
30	Ps. 30. 11.	Acts 11. 31.
31	Ps. 65. 4.	Acts 9. 31.

JUNE.

1	Ps. 97. 10.	Matt. 6. 19, 20.
ii	Mal. 1. 11.	Matt. 2. 16, 17.
3	2 Chron. 30. 18-20.	Acts 2. 42.
4	Ps. 30. 7.	John 16. 5.
5	Exra 6. 22.	Acts 4. 29.
6	Ps. 105. 2.	John 15. 13.
7	Ps. 77. 18.	John 2. 17.
8	Jer. 14. 9.	Mark 13. 7.
ix	Job 2. 10.	Acts 5. 41.
10	Ps. 23. 3.	Rev. 2. 12.
11	Ps. 119. 3.	Matt. 4. 23.
12	Ps. 94. 19.	Mark 10. 29, 30.
13	Gen. 4. 10.	John 5. 14.
14	Gen. 1. 3.	Luke 18. 31.
15	Ps. 6. 2.	Matt. 8. 11.
xvi	Jer. 2. 19.	Luke 10. 42.
17	Ps. 23. 13, 14.	Acts 20. 32.
18	Job 19. 25.	Matt. 8. 3.
19	Ps. 74. 12.	Mark 9. 40.
20	Is. 41. 14.	Matt. 9. 13.
21	Nahum 1. 7.	Acts 5. 12.
22	Ps. 72. 17.	Luke 14. 17.
xxiii	Jer. 1. 19.	Matt. 7. 13, 14.
24	Prov. 36. 5.	Luke 1. 80.
25	Is. 41. 17.	Matt. 10. 32, 33.
26	Ps. 51. 18.	John 15. 13.
27	Is. 62. 2.	Matt. 10. 40.
28	Hab. 2. 18.	Luke 2. 29, 30.
29	Eccles. 7. 13.	John 11. 40.
xxx	Ps. 100. 4, 5.	Luke 18. 13.

JULY.

1	Is. 66. 12.	Matt. 18. 19.
2	Hosea 12. 14.	Matt. 8. 8.

Day.	Daily Words.	Doct. Texts.
3	Ps. 145. 2.	Mark 14. 38.
4	Ps. 105. 3.	Luke 23. 32.
5	Jer. 1. 9.	John 12. 26.
6	Deut. 12. 32.	Acts 7. 85, 86.
vii	Is. 28. 5.	Mark 19. 23.
8	Dan. 10. 19.	Rev. 1. 14.
9	2 Sam. 20. 2.	John 2. 5.
10	Jer. 23. 8.	Mark 11. 17.
11	Jer. 20. 13.	Matt. 6. 4.
12	Is. 54. 17.	John 21. 7.
13	Ps. 24. 1.	Matt. 8. 27.
xiv	Ex. 14. 8.	John 6. 29.
15	Micah 1. 2.	Rev. 1. 16.
16	Is. 49. 12.	Acts 15. 11.
17	Ps. 22. 15.	Luke 1. 49.
18	Ps. 117. 1.	John 6. 25.
19	2 Chron. 15. 7.	John 14. 15.
20	Job 5. 19.	John 6. 64.
21	Ps. 101. 1.	Matt. 11. 25, 26.
22	Is. 10. 7.	Matt. 11. 27.
23	Ps. 84. 4.	Matt. 3. 15.
24	Jer. 50. 5.	Acts 17. 34, 35.
25	Is. 59. 1.	Mark 1. 4.
26	Acts 23. 11.	Acts 3. 18.
27	Ps. 105. 7.	Matt. 14. 27.
xxviii	Zech. 12. 4.	Matt. 13. 25.
29	Ps. 130. 14.	Acts 5. 31.
30	1 Kings 3. 23.	Luke 2. 46.
31	Ps. 86. 7.	Mark 4. 26.

AUGUST.

1	Ps. 137. 16.	Matt. 9. 26.
2	Ezek. 34. 12.	Matt. 12. 21.
3	Is. 52. 13.	Luke 24. 42.
iv	Ps. 62. 8.	Matt. 3. 12.
5	Is. 26. 8.	Acts 1. 8.
6	Jer. 9. 23, 24.	Luke 10. 29.
7	Jer. 30. 11.	Acts 5. 19, 20.
8	Is. 58. 12.	Rev. 1. 4.
9	Ps. 145. 19.	Luke 16. 11.
10	Ps. 38. 2.	Acts 4. 22.
xi	Ps. 84. 8.	John 8. 12.
12	Num. 6. 24-26.	Luke 18. 41.
13	Ps. 119. 160.	John 17. 26.
14	Zech. 9. 9.	Rev. 2. 18.
15	Ex. 15. 3.	Rev. 3. 2.
16	Is. 43. 4.	John 8. 21.
17	Ps. 46. 17.	Matt. 18. 14.
xviii	Ps. 17. 5.	John 15. 6.
19	Is. 45. 23.	Acts 17. 30.
20	Ezek. 31. 29.	Matt. 10. 13, 16.
21	Ps. 103. 13.	Acts 28. 28.
22	Ezek. 34. 28.	Acts 2. 47.
23	Ps. 26. 6.	Luke 1. 62.
24	Ps. 18. 46.	Acts 3. 1.
xxv	Ps. 72. 19.	Matt. 18. 8.
26	Ps. 97. 8.	Acts 2. 41.
27	2 Chron. 25. 9.	John 15. 7.
28	Ps. 50. 15.	John 5. 6.
29	Deut. 26. 18.	John 13. 13.
30	Ps. 111. 7.	John 16. 24.
31	Ps. 181. 2.	Matt. 14. 21.

SEPTEMBER.

1	2 Chron. 31. 21.	Mark 9. 36, 37.
2	Dan. 4. 37.	Acts 10. 4.
3	Gen. 6. 8.	Mark 11. 24.
4	Ps. 34. 7.	Matt. 6. 21.
5	Ps. 91. 11.	Luke 6. 12.
6	Jer. 14. 21.	John 20. 19.
7	Ps. 116. 8.	John 21. 17.
viii	Ps. 79. 9.	Luke 18. 14.
9	Ps. 116. 5.	Matt. 14. 19.
10	Ps. 68. 20.	Matt. 7. 21.
11	Ps. 26. 9.	Luke 11. 1.
12	Ex. 20. 20.	Acts 4. 34.
13	Gen. 15. 1.	Matt. 12. 34, 35.
14	Is. 58. 2.	Matt. 14. 26.
xv	Ps. 71. 16.	Matt. 26. 34.
16	Ps. 62. 5.	Luke 17. 10.
17	Ps. 119. 67.	Luke 24. 32.
18	1 Chron. 29. 11.	Matt. 26. 62.
19	Is. 54. 2.	Luke 24. 37.
20	Ps. 55. 22.	Matt. 6. 11.
21	Ps. 35. 10.	John 10. 9.
xxii	Zech. 1. 17.	Luke 18. 21.
23	Ps. 8. 1.	Acts 2. 23.
24	Josh. 4. 14.	Rev. 3. 2.
25	Mal. 7. 10.	Acts 10. 28.
26	Ps. 145. 16, 16.	Acts 11. 18.
27	Ps. 139. 17.	Mark 12. 43.
28	Joel 1. 14.	Matt. 4. 1.
xxix	Is. 57. 15.	Mark 18. 10.
30	Micah 6. 9.	Matt. 1. 9.

OCTOBER.			NOVEMBER.			DECEMBER.		
Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.	Day.	Daily Words.	Doct. Texts.
1	1 Chron. 29. 18.	Luke 14. 22.	1	Is. 25. 8.	Rev. 14. 12.	1	Lev. 25. 12.	Luke 1. 78.
2	Is. 11. 9.	Matt. 27. 20.	2	Deut. 23. 5.	Acts 19. 20.	2	Hosea 1. 10.	Luke 1. 79.
3	Pa. 92. 4.	Matt. 15. 16.	3	Is. 8. 19.	John 9. 26.	3	Dan. 7. 14.	Matt. 1. 22.
4	Ex. 14. 12.	John 11. 5.	4	Prov. 17. 5.	Acts 1. 6.	4	Num. 10. 27.	Luke 17. 15, 16.
5	Pa. 36. 7.	Matt. 20. 8.	5	Deut. 22. 7.	Matt. 10. 26.	5	Lev. 25. 45.	Rev. 1. 6.
6	Is. 49. 2.	Acts 21. 18.	6	Prov. 9. 10.	Luke 6. 37.	6	1 Chron. 15. 25.	Matt. 15. 23.
7	Deut. 25. 47.	Acts 12. 6.	7	Hab. 3. 16.	John 10. 15.	7	Prov. 10. 22.	Luke 1. 63.
8	Is. 26. 9.	Matt. 6. 14, 15.	8	Is. 45. 11.	Luke 17. 41.	viii	Hosea 11. 4.	Matt. 24. 42.
9	Pa. 126. 1.	Luke 17. 17.	9	Joel 2. 22.	John 6. 57.	9	Pa. 45. 10, 11.	Rev. 19. 9.
10	Gen. 39. 2.	Acts 16. 21.	x	Ezek. 37. 26.	Luke 5. 11.	10	Pa. 60. 2.	Luke 1. 46, 47.
11	Ex. 17. 11.	Matt. 14. 25.	11	Hosea 14. 5.	Acts 4. 21.	11	Pa. 45. 1.	Matt. 4. 2.
12	Ezek. 34. 15.	John 19. 24.	12	Lev. 26. 6.	Rev. 21. 2.	12	Lev. 23. 23.	Matt. 16. 24.
xiii	Lam. 3. 26.	Acts 16. 15.	13	Pa. 31. 7.	John 15. 16.	13	Is. 17. 17.	Rev. 16. 15.
14	Is. 44. 8.	Acts 10. 26, 27.	14	Pa. 118. 11.	John 6. 99.	14	Is. 43. 12.	Luke 1. 37.
15	Lev. 19. 2.	Rev. 12. 11.	15	Is. 40. 15.	Acts 17. 21.	xv	Pa. 146. 6.	Luke 3. 4.
16	Is. 40. 10.	Rev. 2. 1.	16	Is. 45. 15.	John 16. 2.	16	Is. 65. 19.	Rev. 7. 17.
17	Gen. 24. 27.	Acts 7. 60.	xvii	Pa. 126. 3, 4.	Luke 8. 14.	17	Is. 66. 27.	Matt. 21. 9.
18	Is. 62. 12.	Acts 5. 28, 29.	18	Pa. 68. 26.	Acts 4. 13.	18	Pa. 69. 14.	John 1. 4.
19	Pa. 118. 23.	Luke 5. 32.	19	Pa. 103, 17, 18.	Luke 12. 29.	19	Gen. 29. 21.	Luke 1. 46.
xx	Sol. Song 7. 10.	John 3. 2.	20	Pa. 19. 1.	John 10. 15.	20	Pa. 124. 2.	Luke 17. 20.
21	Is. 41. 2.	John 3. 3.	21	Pa. 91. 14.	Acts 27. 23.	21	Is. 66. 19.	John 20. 28.
22	Zeph. 3. 12.	Matt. 10. 26.	22	Is. 62. 4.	Rev. 8. 11, 12.	xxii	Ezek. 34. 11.	John 1. 12.
23	Jer. 1. 17.	Matt. 28. 31, 32.	23	Pa. 121. 4.	Luke 12. 47.	23	Num. 14. 20.	Matt. 1. 21.
24	Num. 12. 7.	Matt. 19. 27.	xxiv	Zech. 8. 3.	Rev. 2. 19.	24	Pa. 116. 1.	Luke 2. 11.
25	Pa. 27. 4.	Rev. 4. 11.	25	Pa. 119. 116.	Mark 9. 24.	25	Prov. 18. 10.	Luke 2. 12.
26	1 Kings 10. 8.	John 15. 11.	26	1 Kings 18. 29.	{ Matt. 27. 52. Mark 15. 29.	26	Is. 63. 4.	Matt. 2. 11.
xxvii	Pa. 119. 122.	John 11. 35.	27	Is. 26. 1.	Luke 19. 40.	27	Is. 50. 7.	Luke 1. 23, 23.
28	Is. 64. 5.	Matt. 16. 27.	28	Pa. 64. 5.	Acts 20. 31.	28	Is. 49. 15.	Luke 7. 49.
29	Is. 61. 4.	Rev. 21. 4.	29	Lev. 20. 24.	{ Matt. 17. 2. Mark 9. 2. Luke 9. 29.	xxix	Pa. 9. 14.	Luke 16. 20.
30	Pa. 73. 23.	Matt. 26. 53.	30	Pa. 66. 5.	Rev. 2. 12.	40	Is. 11. 5.	Rev. 2. 25.
31	Hab. 2. 19.	Acts 28. 30, 31.				31	Pa. 25. 6.	Matt. 6. 12.

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

THE Reports of the several Stations included in the following review, beside exhibiting a favourable view of their state and progress, present cheering and hopeful features. Some of those who had in former years disappointed the hopes of the Missionaries by relapsing into sin have been led to see the error of their ways, and have manifested deep and earnest repentance. It is also a fact, calling for much thankfulness, that the indifference which has hitherto prevailed among the class of Natives who were baptized in their infancy appears to be passing away. Not a few have recently come forward as Candidates for admission to the Lord's Table; and doubtless, if this part of Africa had the superintendence of a Bishop, the administration of the rite of Confirmation, connected with the preparation of the Candidates for it by their Ministers, would tend greatly to increase the number, and be productive of those beneficial results which have been so generally felt by the Clergy in England.

The important bearing of Sierra Leone on the rest of Africa will appear from the communications which relate to the openings presented for the extension of the Gospel to the Yoruba Country, and the earnest desire of the Liberated Africans of that nation to return to their own land.

#### State of the Christian Institution.

We extract the following details from the Journal of the Rev. J. W. Weeks, one of the Missionaries present at the Half-yearly Examination of the Students on the 6th of September.

I attended the Half-yearly Examination of the Youths at the Fourah-Bay Institution. It is the first I have witnessed since I came to the Colony. Formerly, the Students were backward in general knowledge, and much fewer in number than they now are; both of which may be attributed to the great demand for Schoolmasters at the different Stations. Hence they were not continued so long in the Institution as was required for their further improvement; and it was difficult to have any thing like an Examination, although it was often spoken of as most desirable. I hope the present plan will henceforth be regularly acted upon; as the benefits to be derived from it, in calling forth the energies of the Youths, and from their being kept a much longer



period under instruction than heretofore, are unquestionable.

The Examination was preceded by a hymn and prayer. Eight of the boys were then called upon, in succession, to repeat what they had committed to memory: the subject was, "The Supreme Ruler of the World." With two or three exceptions, they recited it correctly. One lad was particularly clear and distinct in his articulation, and used the emphasis with propriety.

The first class, of six Youths, was then examined in Geography (confined to Europe), which gave general satisfaction. They clearly proved that they had a thorough acquaintance with the principles of Geography. They gave, in answer to promiscuous questions, the relative positions of counties, cities, towns, rivers, seas, &c., with great readiness.

The second class, of fourteen Youths, was next examined. Although their knowledge of Geography was far below that of the first class, yet it was quite evident that a good foundation had been laid, and that it only required time to prove that several, at least, of this class would, ere long, be equal to any now in the first class.

The whole of the Students were then examined in Church History. The questions were given them on paper, to be answered in writing, and two hours allowed them for that purpose. Their answers, generally, were quite to the purpose, and proved that the Youths must have read and thought with great care and interest. I hope a few of the answers, as then written, will be forwarded to the Committee, who will then be better able to form a more correct opinion of the attainments of the Youths than by any lengthened remarks on the subject.

They were next examined in Mental Arithmetic, and acquitted themselves well. The Africans have always shown a great partiality for this science.

Then English Grammar. English Composition seems to be the most difficult part of their studies; yet several of the more-advanced Youths can write pretty correctly. Almost all have committed the Rules of the English Grammar to memory, and can parse tolerable well.

Lastly, they were examined in the Holy Scriptures. Here they appeared quite at home; and showed an acquaintance with the Divine Records, which at once proved that special attention had been paid to this most important branch of their stu-

dies. The whole was concluded with a short Address, calculated to stimulate the Youths to renewed exertions, and especially to encourage them in the very difficult, but most important of all studies, that of the heart.

The Lads appeared to take a lively interest in the business of the day, and conducted themselves satisfactorily. I have no hesitation in saying, that such Half-Yearly Examinations will prove a great stimulant to closer application and renewed exertions in future.

#### *Administration of Baptism.*

The communications before us contain some interesting details of the administration of Baptism to adult Africans.

Feb. 19, 1843—This being the day appointed for the admission of several adults into the Church of Christ by holy Baptism, our Church at Bathurst exhibited no common, but a peculiarly pleasing appearance this morning. An unusual number assembled in the House of the Lord. The Candidates for Baptism were fifteen, four men and eleven women; of which number there were three men with their wives: they were seated in front of the congregation, all neatly dressed in white, and very clean. Although this delightful appearance cheered my heart not a little, I was still more gratified by the assurance of their sincerity and humble reliance on Christ our Lord, of which I had had many an opportunity of ascertaining whilst preparing them for this sacred rite, and examining them individually. All of them had committed to memory the Lord's Prayer, the Ten Commandments, and the Creed. All had attended Sunday School—some for five, others for three or two years, *i. e.* as long as they had been under preparation for Baptism. They had learnt to read their Bibles, with the exception of four rather aged persons, who found it difficult to keep pace with the others. I baptized them, with two children, after the Second Lesson; when, and especially during the Sermon, there appeared a grateful rejoicing among them. May they be preserved from the world, and become a glory to the name of our Lord Christ!

[*Rev. C. A. Gollmer.*

Feb. 12: *Lord's Day*—This morning, after the Second Lesson, I baptized ten men and eighteen women. All came to church dressed in white; and were

arranged around the communion-rail, their witnesses being behind them. It was truly an interesting occasion. Most of these persons have been four or five years under regular weekly instruction; and for some time past I have met them twice a-week. Scarcely ever was one absent, except through sickness. It may be interesting to know that the baptized persons are of eight different tribes. I humbly hope that they are the Children of God, and that they will prove their faith to be sincere by their holy and godly lives. These are fruits of our Missionary labours, which God graciously vouchsafes to us, the gathering-in of which occasions real and heartfelt joy. [Rev. J. W. Weeks.

*Fruits of the Christian Ministry.*

The labours of the Missionaries, though often painful, continue to afford evidence that the Lord is with them of a truth.

Dec. 1842: Bathurst.—One thing cheering for me to communicate, and for you to know, is, that I have here a little flock who have heard the voice of the Good Shepherd, and follow Him. Several of my predecessors have taken particular care of this people, and have endeavoured to bring Christ near to them, and they near to Christ; and I am thankful to say that it has not been in vain. They have a simple but sound knowledge of God and their own hearts; yea, I have been rejoiced when they have come to me, or when I have visited them, to hear their expressions of true faith in Christ. They all are now anxious to be baptized, which blessing I shall not long withhold from them; for who will forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

[Rev. C. A. Gollmer.

Aug. 30 — Examined ten candidates. Nearly all of them have attended a class for religious instruction weekly, for several years; yet, with the exception of three of them, they have made very little progress, even in the rudiments of the Gospel of Christ. It is extremely difficult, at times, to know what is best to be done with such dull scholars, many of whom are consistent in their outward conduct, and regular attendants on the means of grace. I often wish that I could convey my instructions to them through their own language; but the great obstacle in the way is, the very many different dialects; for it frequently happens that

a class of twenty-five candidates is composed of persons of seven or eight different tribes. Perhaps the cultivation of one or more of those dialects at the Fourah-Bay Institution may, eventually, be of lasting moment to many in the Colony, and, afterward, to those beyond it. [Rev. J. W. Weeks. *Testimony to the late Rev. W. A. B. Johnson's labours.*

The following passage records a cheering testimony to the blessing of God upon the late Rev. W. A. B. Johnson's labours in this Mission:—

Oct. 15: Freetown — The name of Johnson is particularly dear to the members of the Church who have come from Regent. He must have been eminently successful among the inhabitants of that town; for in this one congregation there are now thirty-two of our Communicants who from time to time have come from that place, and five backsliders who have within a few months been admitted on trial, all of whom trace their first religious impressions principally to his instrumentality; besides some who have departed, in the faith of Christ, to their eternal Rest. To God be all the praise!

[Mr. J. Boat.

*Interest taken by the Liberated Africans in imparting the Gospel to others.*

The interest taken by the Liberated Africans in Sierra Leone in imparting the Gospel of our salvation to others, especially to their own benighted countrymen, is a pleasing evidence of the power of that Gospel on their own hearts.

March 16 — When meeting my Communicants at Kisey last Tuesday evening, I endeavoured to turn their attention to the Anniversary Meeting of the Sierra-Leone Auxiliary, to be held on the following Thursday, as affording to all those who felt they had been benefitted through the endeavours of the Church Missionary Society to send the Gospel into Heathen lands, an excellent opportunity of shewing their gratitude to God and to the Society. I pressed upon them the duty to do something; but exhorted them at the same time not to do any thing *grudgingly or of necessity*, because *God loveth a cheerful giver*. I proposed that they should give the sum of 10*l*. To this almost all of them appeared to be favourable: they wished, however, to take it into consideration. Last evening, the class-

leaders, as the representatives of the congregation, came to inform me of the result of their deliberations, which they did in the most satisfactory manner; and this morning I had the pleasure of presenting, from them, 10*l.* to the Secretary of the Sierra-Leone Church Missionary Auxiliary.

[Rev. N. C. Haastrop.]

April 8, 1843—On the 16th of March we had the Anniversary of the Sierra-Leone Church Missionary Auxiliary. We endeavoured on this occasion to arouse our people to greater exertions for the spread of Divine Truth. Our Services were well attended, and a very lively interest was excited among the people, who were more liberal than on any former occasion. His Excellency the Governor presided on the occasion; and all acknowledged that it was one of the best and most interesting Anniversaries that we have had in Sierra Leone. The Governor and several Europeans have since expressed the peculiar interest which they felt in a speech delivered by Thomas King, the Native who accompanied the Niger Expedition. I am sure it would have gladdened the hearts of our friends at home could they but have witnessed the deep attention, the order, and the well-timed marks of approbation of the persons present: it would surely have forced the exclamation, *What hath God wrought!* We collected, including a donation of 10*l.* from the people of Kisey toward the deficiency in the funds of the Society, 26*l.* 12*s.* 8*d.*

I have now in hand upward of 60*l.*, exclusive of the Village Collections; so that I have reason to hope that our Colony will raise a larger amount this year than in any preceding one, in aid of the Society.

Our people highly value their privileges, and improve by them in temporal and spiritual things. I rejoice that they are beginning to evince the sincerity and depth of their piety, by carrying the Gospel to their countrymen. Numbers have emigrated, as you are aware, to their respective countries, and are, even there, living witnesses of the truth of Christianity, though surrounded by their superstitious friends. Mr. H. Townsend writes, that he finds the Aku or Yoruba Country "much more prepared for the reception of the Gospel than he could have expected, and that a work of God has begun there . . . all through the influence of those of our Christian Natives who have gone thither from Sierra Leone." I believe the time

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to favour this land has come. *Ethiopia is stretching out her hands unto God.* I now feel it a privilege to have been appointed to labour in this Colony, for I believe it is to be distinguished as the nursery of the Gospel for this Continent. Here, among her forty tribes, I imagine I see the future Evangelists of this vast and, to Europeans, almost inaccessible country.

[Mr. J. Boat.]

At a later period, the Rev. J. Warburton writes—

April 28—It will be gratifying to you to know that many of the Liberated Africans are manifesting a sense of gratitude to their friends in England, and of concern for their native country. Mr. John Langley, a member of our Church, and once connected with this Mission, raised a subscription, a short time ago, to the amount of about 30*l.*, which was forwarded to the Society for the Extinction of the Slave Trade and the Civilization of Africa. Mr. Langley has ceased from his labours, and entered into the *Rest that remaineth to the people of God*; but the Cause survives. A Meeting of another party of Liberated Africans, and others, was held at the house of the Superintendent of the Liberated-African Department, who takes considerable interest in the object, on the 24th inst., for the purpose of forming a Branch Association to the Civilization Society. Surgeon Fergusson was in the chair, in the absence of the Governor; and a number of respectable Liberated Africans were present, besides several Europeans. A Liberated African addressed the Meeting in a most pleasing manner; and the unanimity and good feeling manifested were truly pleasing. It was stated at the Meeting that about 50*l.* had already been promised in subscriptions.

*Desire of the Liberated Africans to return to their native place.*

The recollections of that home whence they were carried into slavery is lively in the minds of the Liberated Africans, and strong is their desire to return to it. The favourable manner in which some recaptured Slaves have been received at Badagry, in the Bight of Benin, has, in consequence, produced much excitement in Sierra Leone, particularly among those Natives, and they are many, who were taken from that

part of Africa. These people have hitherto been called Akus: their more proper designation is Yorubans; Yoruba being the name of their country, which is extensive, and lies northward from the Bight of Benin. The following extracts from the recent communications of the Missionaries, while they shew the desire of the Liberated People to re-visit their native country, evince also their solicitude to be accompanied by Religious Teachers. This call to send Missionaries with the returning people, and the strong encouragement to respond to it which arises from the peculiar circumstances of the case, will not be lost on the Members of the Church Missionary Society. One of the Missionaries thus writes:—

The Akus are most anxious for our Society to send Missionaries to their fatherland, and the people in the country are most anxious to receive them. May the call from this part of Ethiopia be heard, and the door which is now opened be entered without delay! For we cannot doubt but that God, who has excited this call for help, will also cause His work to be supported by His people.

Another writes—

Oct. 12, 1842.—To-day, an inhabitant of this village, accompanied by a person from Murray Town, both of them born in or near Benin, hearing that a Missionary is going to their country, came to me with the following Letter. The desire of the writer is to go with the Missionary, if "he sits down" in his country, and to remain with him; but he does not wish to stay unless the Missionary remains. I told him that the Missionary would not sit down in Badagry; but was going to "see the place," and would soon return:—

REV. SIR—I have taken the opportunity of reading these few lines unto you. Sir, we hear that the Missionary is going down to the Aku Land; so I write these few lines to you, that we wish the Missionary to go to Benin Country, and the King will give them ground for to build their Chapel. The Benin King he have the ground of Legas (Regis). If the Missionary want Badagry and Legas, they must first go to the Benin King, and tell him that they want to build their houses in Legas and Badagry. Then the King of Benin and King of Shakree

will drive all the Portuguese from the land. But if not so, the English cannot get no power to have ground in Legas or Badagry. The King of Shakree like to see Englishmen in their country. No Portuguese never trade with slave in that country. English People build their houses in the town to trade; they trade with palm-oil, and camwood, and ivory: the Shakree People send some of their families in England to learn English; so that make I bring this note to you, that if you believe me, all is well, Sir, because the Benin People like to see English People. And I found one man (the man who accompanied him) belongs Serjeant Ashley's Town (Murray Town). He was born in Shakree: his name is J. G. The King of Shakree's name is Dagbah: the King of Benin's name is Sommedeh.

Gloucester Town.

(Signed) P. J.

This circumstance shews that the Africans would be glad to return to their own country, under the protection of a Missionary. [Rev. J. Warburton.

A Third—

Oct. 14.—In meeting the Female Communicants this evening, I found that several had left Kiskey to go to their own country (Aku). There evidently exists among our Communicants here a strong desire to return to their native land, from which they have been cruelly torn by the inhuman slave-dealers. Should those who are gone report favourably of the state of the country, many others will be ready to follow them. But what is more pleasing and satisfactory is, their sincere wish and prayer that a Missionary or Teacher might accompany them, that thus their own spiritual privileges may be continued to themselves, and extended to their benighted countrymen. [Rev. H. Rhodes.

A Fourth—

Nov. 14.—This evening, Mr. H. Townsend embarked on board the Schooner "Wilberforce," for the Aku Country. His Mission has excited in the Natives a very lively interest, and in the pious a hope that the time to favour their country with the Gospel of peace is approaching. I believe he goes with the good wishes and prayers of thousands in this Colony. The Natives, in the furtherance of this cause, have acted in a praiseworthy manner, and shewn a zeal for the glory of God and the good of their country; which, considering they were slaves a few years ago, and in the lowest degree of degradation, reflects great credit upon them, and evidences what the Gospel of Jesus

Christ can effect in the hearts even of Negroes. As we passed along the streets, the people pointed out to each other the "White Man going to their country;" and many a hearty "God bless you, Massa, and go wit you!" saluted our ears. But it is not from these expressions of good-will alone that I gather the interest which they take in the subject: they have done something more tangible. Independently of the subscription they got up in several villages to present to the Society, with a view to bring their country before its notice, several leading men of that tribe spared no labour, but gave freely their services to assist in getting the requisite articles for the expedition: and the people of Hastings voluntarily raised a second subscription, to pay the expenses of passage, &c., of one of their own number to accompany Mr. Townsend. But the owner of the vessel, an Aku, and a member of our Church, puts many of my countrymen to the blush. Hearing that his vessel would shortly leave, with the emigrants, we sent for him, to ascertain particulars as to the time of sailing, and to know if he could take Mr. Townsend. He hesitated for a moment; and then said, "Yes, I glad for you to go in my vessel; but I no get good place for White Man, and so much people going wit me."—Mr. Townsend replied, "I do not mind that;" hoping that by thus being among so many who spoke the Aku Language his knowledge of it would be increased. "Very well," said the owner; "because no time now for make best cabin." We next inquired the amount of passage-money for each person, which was twelve dollars—2l. 12s. sterling—each way. But Mr. Townsend signified to him that he ought to favour the Society, as he was going for the good of his country. He at once replied, "I willing for that, I willing: I'm glad for you to go with me." How pleasing thus to see the Slave-trade made subservient to the cause of truth and righteousness, by the first messenger of peace from our Society to that benighted land being carried thither in a captured slave-vessel! And how delightful to see the owner, himself a Liberated Slave, consecrating the first-fruits of his labour to the cause of his country and his God! An example this, worthy of more enlightened and wealthier shipowners in highly-favoured England. [Mr. J. Beal.

Dec. 1842—There is one circumstance which took place during the past Quarter,

at my Station, which may deserve a few remarks: I mean, the application of some of the members of my Church to the Local Committee of the Society for a Missionary to be sent to their country, with the view to ascertain the practicability of establishing a Mission in that part of Africa.

For some years past, the Natives generally who attend our churches have been stirred up by some, if not by most of the members of the Mission, to do something toward sending the Gospel to their respective countries, for which our Monthly Missionary Meetings afforded an opportunity. Until about three years ago, the want of communication between this Colony and those parts of Africa, formed the chief barrier to their taking any steps toward introducing the Gospel into their native lands. Since that time, however, several small vessels have been going to and fro between this and Badagry, three of which belong to Natives of the Aku Country, into which Badagry seems to be the easiest way of entrance. Some of the Akus—a few from Hastings—some time ago went thither from the Colony; and ever since frequent information has been received from that place, with the most pressing invitations from their relatives to many of our people to return to their country. Thus, hearing of each other's circumstances seems so to have aroused their natural affections, as to have produced in the inhabitants of this Colony strong but natural desire to join their relations once more; nothing hitherto keeping them back from leaving, but the probable want of the means of grace. In some of the least-established in Religion this last consideration has not been weighty enough to prevent them from going without them; and I am afraid that the same will be the case with many others. Indeed, I know that some of the Members of the Church intend going within a few months, whether with or without Missionaries. How sad, then, the thought, that people who have been Christianized for above forty years, should return again into the midst of heathenism without some spiritual guides, the means of grace, and the rites of the Church for themselves and their children, which they were wont to have and to love!

It is not a new Mission: it is, in reality, but the keeping up and nursing a work in their own country, for which so many years of arduous labour and such

heavy sums of money have been spent, and so many valuable lives been sacrificed; whilst it may afford, at the same time, one of the most favourable opportunities, resting on the soundest principles of Missionary operations, to spread the Gospel in and from the interior of Africa. These remarks apply to all the Akus in the Colony, hundreds of whom desire to emigrate to the land of their fathers: but if I plead, "Why let them depart as sheep without a shepherd?" I do it with anxious care for the members of my own flock, of whom some of the most hopeful are already making preparations. It is therefore with great sincerity that I wish our pioneering friend, Mr. Townsend, and his companion, Andrew Wilhelm, the Christian Visitor of Hastings, who have gone to Badagry on a mission of research, prosperity, in the name of the Lord.

[Rev. J. U. Graf.

The following is the Letter from the people of Hastings mentioned by Mr. Graf:—

*Hastings, April 24, 1843.*

REV. AND DEAR SIRS — Your goodness again calls upon us to write a few lines to you, as a sign of thankfulness. Our debts to the Society are great, and more than we are capable of expressing; yet be pleased to accept our faint gratitude. We heartily desire to return our thanks to the Society for their sending persons to see the state of our benighted land; and we are thankful to God, who has kept and brought Mr. Townsend to us again. We hope that God may direct and prosper you in all your undertakings for the real happiness of the sons and daughters of Africa. We trust that you are able, in some measure, to see and learn the wretchedness of our land; that the inhabitants are under the dominion of the *god of this world*, worshipping him under various figures. These, who ignorantly worship the devil, are flesh of our flesh and bone of our bone, and no wonder we should love them. They are our fathers and mothers, brothers and sisters, and relations. Therefore we cannot but cry again and again to those who, under God, might do something on the behalf of our land. If it is not wrong for the poor to beg from those who would willingly support them, the sinner to cry to God for mercy, and the child to look to its parents for necessaries, we beg leave again to place before you the wants of our country-people with regard to their spi-

ritual welfare. And may the Great Head of the Church, without whom nothing good can be done, look upon us, and have mercy upon us, and send His glorious Gospel to our dark country!

(Signed)

- |                       |                       |
|-----------------------|-----------------------|
| 1. William Goodwill.  | 13. William Dalley.   |
| 2. Moses Cole.        | 14. William Thomas.   |
| 3. Charles Agill.     | 15. James Savage.     |
| 4. William George.    | 16. William Allen.    |
| 5. William England.   | 17. Samuel Macormack. |
| 6. John Davis.        | 18. Thomas Smith.     |
| 7. Jack Smart.        | 19. John Davis (2d).  |
| 8. James Gerber.      | 20. John Coker.       |
| 9. William Carpenter. | 21. William John.     |
| 10. John Macormack.   | 22. John Roe.         |
| 11. Samuel Taylor.    | 23. Henry Johnson.    |
| 12. John Brown.       | 24. Thomas Cole.      |

*Presents of Useful Work.*

The Rev. C. A. Gollmer thus expresses his sense of the value of those articles of clothing which have been sent to Sierra Leone by kind friends in this country. He adds a suggestion as to the description of articles most useful in the Mission:—

I acknowledge the receipt of a number of children's frocks, little bags, as well as some beautiful bags, which some of our Christian Friends at home have sent out, I believe, as a token of their sincere interest in our Mission, and of their affection toward our poor black children. For these I desire to thank them, in the name of all those benefitted by them. May I be permitted to say, that frocks and shirts of rather a larger size than is commonly sent, and common work-bags, of whatever they may be made, will be thankfully received by our poor and sometimes half-naked children.

*Advantage of a Resident Bishop.*

The Rev. J. W. Weeks, in the following passage, expresses a favourable hope respecting that class of young persons, now large, who have been born in the Colony. In doing so, he is led to remark on the advantage to be expected from the presence of a Bishop of our Church among them, in reference to the administration of the rite of Confirmation. The importance of the appointment of a Bishop for Sierra Leone was, three years ago, brought by the Committee under the consideration of the Bishop of London and of the Colonial Secretary.

It affords me sincere pleasure that the

season has at length arrived when the Colony-born Youths are seeking admission into our Church. I have lately occasionally appropriated a portion of my Sermons specially to the youths and children in our Day Schools. We confidently hope the day is not far distant when this important Mission will be blessed with a Spiritual Head;—if not with a resident Bishop, yet at least with occasional visits from one. We have now many thousands of children growing up to manhood, who were dedicated to God in their infancy: a general call upon these youths would, if they were rightly instructed and prepared for Confirmation, with the blessing of God, be attended with very beneficial results.

*General Views of the Mission.*

From the Annual Report of the Sierra-Leone Auxiliary Church Missionary Society for 1842 we extract the following passages, presenting a General View of the State and Prospects of the Mission:—

The cause of education, among both adults and children, is steadily advancing, and more valued each succeeding year. Though your Committee have not seen so much good result from their labours among the rising generation as could be wished, still they feel it to be both their duty and privilege to go forward, and even to extend this department of their labour, in the well-grounded hope and assurance that the blessing of God rests upon them, and that eventually He will crown their efforts with complete success. Experience has already proved, that in proportion as knowledge, especially that of the Word of God, is diffused, heathen practices and superstition lose their hold on the hearts and affections of the people, and a desire for instruction invariably follows.

By God's blessing on the means used, the moral aspect of this Colony is being completely changed. On almost every hand is heard the voice, as of the man of Macedonia, crying, *Come over and help us!* To satisfy this desire has been the earnest wish of the Agents of this Society, in establishing and carrying on Bible Classes, and Sunday and other Schools, not only at the Station where they are resident, but in the surrounding hamlets and villages.

The increase of numbers, the growing

improvement among our people, and the thirst for knowledge, call for greater exertion and more self-denying labour. But who is to carry on this work? The Society has long been convinced, by painful experience, that European constitutions are but ill adapted for enduring much fatigue in this climate; and that their ultimate hope of succeeding in the evangelization of this benighted continent rests on the raising up and qualifying, through God's blessing, Native Schoolmasters, Teachers, and Ministers, whose constitutions are adapted to the climate, to carry forward that work, which, through the grace of God, European zeal has, at an immense sacrifice, begun and sustained in this Colony for nearly forty years.

This brings us to notice that very important branch of our labours, the Christian Institution at Fourah Bay, which the Parent Society contemplate placing on a more efficient footing,—by increasing the number of Students, raising the standard of education, appointing a second Clerical Tutor, and erecting a much larger building for the accommodation of the Students. The grand design of this Institution, from the first, was the training of Native Youths for Schoolmasters, and, if possible, for the Ministry of the Word. From year to year, Youths have been prepared and sent forth; but who have too often been the source of pain and disappointment to their Teachers, by yielding to temptation, and departing from the path of rectitude. During the past year there have been thirty Students under instruction: four have been appointed to Stations, and an equal number admitted. The past has been an eventful year in the annals of this Institution, in that it has put forth the first promise of its future usefulness in the cause of God in this Colony, and to Africa at large. A Native, who was formerly educated by the Society, and for some time was a Teacher there, has been sent to England, to be ordained a Minister of our venerable Church. He is the first-fruits of Missionary efforts in this country, as regards the Ministry; and your Committee hope that he is the harbinger of what God is about to accomplish, in this degraded land, by her own sons. Your Committee cannot avoid expressing their gratitude to the Great Head of the Church for having conferred on them so great a favour. Before leaving their notice of the Institution, they would most earnestly entreat the sympathies

and prayers of all God's people, that He would bestow, what no man can give, a *new heart and right spirit* to each Student, and an anxious desire to *serve our God in the Gospel of His Son.*

It must ever be borne in mind, that our Church is only in its infantine state; and that what has been done, or is now doing, is only a preparation for more extensive operations. Yet the cause of God has now advanced so far among the Natives of Sierra Leone, that the Parent Committee have felt it a duty, not only to provide grass-houses, but more substantial buildings, for the Worship of God — buildings that shall shew stability, and bear witness that God is honoured and served among us. Within the last four years there have been erected four Stone Churches; and the fifth, at Waterloo, is now in the course of erection, and far advanced toward completion, and which will accommodate not less than 900 or 1000.

The progress of Missionary labours in all the older Stations is steady, and affords abundant encouragement to your Committee to go forward in sowing the seed of eternal life. In the Colony there are now upward of seventy individuals, European and Native, engaged in imparting instruction, and more than 600 persons who steadily attend Divine Worship; besides 5287 children and adults, attending our Sabbath and Day Schools. Dispersed throughout the Colony are twelve principal Stations, 1300 Communicants of our Church, and as many Candidates for the Sacrament of Baptism. This large number of persons are brought daily under the hallowing influence of Divine Truth; are gradually casting off the trammels of superstition; and are being raised from the state of barbarism in which they are found when landed from the slave-ships, to moral and social habits, as the prosperous and peaceable state of our villages most indisputably shew. The susceptibility of the Africans for receiving instruction, and the power of the Gospel both to civilize and Christianize a people, may here be seen by the most casual observer of our villages, schools, and congregations. Not only, however, is the outward condition of our people improved, but they have been also spiritually blessed by having received the Gospel: they are enabled to put away their former lusts, and to *live soberly, righteously, and godly in this present world*; are soothed under affliction; while others have been supported and cheered in the

hour of death. Many instances have been brought under the notice of your Committee of joyful triumph over the last enemy, death, in those who have departed in the faith of Christ. One, on her dying bed, said—and the sentiment is that of many in this Colony—“I thank God, and the Church Missionary Society, that ever Missionary came to teach me how I might be saved from my sins!” And when near her end, she said to those around her, “You no must cry for me: I am going to Jesus: I am going to a happy place.” Already a multitude of such blood-bought souls have, from this place, reached the heavenly shore; and numbers more are, by a humble walk and devotedness to their Saviour, preparing to follow them to glory.

As an instance of the interest now felt in this cause in the Colony, your Committee have the pleasure of stating, that this Auxiliary has forwarded to the Parent Committee during the past year the sum of 14*l.* 5*s.* 2*d.*, nearly double the amount of what was contributed the previous year; of which sum more than 70*l.* was contributed by Africans.

In the Timmanee Country, where the Society has extended its Labourers, the Brethren have been actively engaged in studying the language, in preparing Translations of portions of the Scriptures, in conducting a School, and preaching the Word in the different yards of the Chiefs; and it is cause of gratitude to God, that they are well received by both Chiefs and people. In the School there are 35 children who have made great progress in their studies. In about nine months, several have learned to read the Word of God, and to write and cipher, in English. Humanly speaking, however, it will require years of self-denying labour before we can hope to see much fruit in that country where Mahomedanism has so firmly and so deeply struck its roots. But your Committee desire to rely on the faithfulness of that God, who has said, *My word shall not return to me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it*; and who in His good time will bring all nations, if Prophecy be true, to the obedience and knowledge of Himself.

Mr. W. C. Thomson, Translator in the Timmanee Mission, has been long absent from us, on a Mission to Teembo and Sego, in the interior; which it is hoped may subserve to extend the cause of Civi-



lization and Christianity. His despatches are full of interest, and throw much light on the state of things in the interior; and show how true is the declaration, that *the dark places of the earth are full of the habitations of cruelty.*

At the earnest request of some of the Members of our Church, Mr. H. Townsend was appointed to go on a Mission of Inquiry to Badagry, in the Aku Country, to see and report upon the facilities for carrying the Gospel into that country; but he has not yet returned. In Letters just received from him, he states that the country is in a much better condition than he could have expected to find it; and that he regards the emigration of our people as a providential circumstance for the spread of the Gospel in that hitherto-benighted land.

*Visit to a Dying School-Boy.*

July 30—I visited one of my scholars, and was much affected by the manner in which the poor boy embraced me. During my previous visit to him I had much difficulty in reconciling him to the gracious dealings of God with him. His extreme weakness of body, together with great feebleness of mind, kept him confined to his bed. Satan was also permitted to harass him, and to bring him under a horrible fear of death. He often cried out that he saw his coffin, winding-sheet, &c.—that he must not take him—that he was going to die, &c. All that I could say or do was of little use in quieting his mind. The poor boy almost despaired of any hope of Salvation. He said, “I know God is my Father, and Jesus Christ my Saviour; but I cannot see them”—he could not feel that they were reconciled to him. I read the Scriptures to him, and prayed with him; and at last it pleased the Lord to relieve him, delivering him from the fear of death, and his mind from darkness. To-day his heart seemed to be full of joy: it was expressed in his countenance. When I went into his room, he said, “My father is come to see me to-day.”—“What has made you glad Thomas?” I said. He replied, “Ah! God live there, Jesus Christ live there,” laying his hand on his breast.—“What is God to you Thomas?” “He is my Father, Sir.”—“What is Jesus Christ to you?” “He is my Saviour, Sir. I do not fear to die now: the Devil has no power to trouble me now.”—“But have you nothing for which to answer after you die, Thomas?” “No, nothing. I know

I have sinned; but Christ live there: Christ died for my sin.”—“What did Jesus Christ do for you?” “He shed His blood for me.”—“Where is Jesus?” “He is gone to heaven, to prepare a place for me. I will live again.”—He often spoke to his affectionate father: “Mind me good hear: do not fear—pray—God live there—Christ live there.” I sincerely hope this little boy is gathered into the fold of Jesus on earth, as one of His lambs, and will soon be numbered with *the spirits of just men made perfect.*

[Mr. W. Young.]

TIMMANEE MISSION.

*Visit to the Timmanee Mission.*

The Rev. Messrs. Weeks, Jones, and Gollmer, having been appointed to visit Port Lokkoh, the seat of the Timmanee Mission, left Sierra Leone for that purpose, October 17th, 1842. Mr. Jones thus reports the general state of the Mission:—

We reached Port Lokkoh on the 18th of October 1842, at 7 A.M. Our reception here was hearty, and we soon forgot our dangers and fatigues. The appearance of the town is certainly pleasing: it stands upon an eminence, and occupies a considerable extent of ground. On coming ashore, we at once perceived that we were beyond the limits of civilization. Streets there were none: but by marching in Indian file, and stumbling at almost every second step, we at last managed to reach the Mission Premises. Here, indeed, we felt we were at home. The neat enclosures, and the gardens gay and blooming with many of the flowers of Europe, struck us with agreeable surprise. Sierra Leone itself has not many such sights. Soon after breakfast I visited the School: all the Exercises were in English. The most-advanced class was in the New Testament, in which they read very fairly. They also sung several hymns.—It is, indeed, but *the day of small things* here. Much patience and much faith will be required; but I see no ground for despondency. The Missionaries are making daily progress in their Translations; the Word is publicly preached; they are acquiring greater facility in speaking the language; and they have free access to the people at their own houses. The place, too, appears healthy, and the Brethren enjoy unusual health.

*State of Translations.*

The Missionaries have added to

their Timmanee Translations the first eight chapters of the Acts of the Apostles. They have also completed to the letter M in the English-Timmanee Dictionary.

*Missionary Trials.*

The following extracts from the Rev. C. F. Schlenker's Journal record some of the trials incident to the labours of the Missionary among a *barbarous people*.

Feb. 19, 1843—Met about thirty adults. I am often grieved to see how easily the people are interrupted in their attention to what I say. When any one comes into the house or piazza while I am addressing the people, he will go round and shake hands with each person present, as if there were not any thing going on. Generally I stop, in order to shew them that I want them to hear all I say. These people can hear sharp words, and will confess that all is true and good; but here they rest: they think, "This is all true and good for others, but not for me." When I have spoken about death, and Judgment to come, Ali Kali has sometimes repeated a sentence or two after me to the other people; but it has been in a way as but too clearly betrayed his indifference. They will patiently hear me tell them that Mahomed is deceiving them—that he cannot bring them to heaven—that their own righteousness cannot render them acceptable before God; but this in no wise shews their good nature, but rather their indifference about all religious subjects. They behave as if all was safe and they were in no danger—as if God would make an exception on their behalf: they live as if they were made for this world only. It indeed requires patience and perseverance to labour among such a people. We have now been more than two years among them, and what is the fruit of our labour? We are ready to think that we *labour in vain*, and that we spend our *strength for nought*. Though, when I have spoken to them, they will say "*Ma-moh! Ma-moh!*"—that is, "Thank you! Thank you!"—yet I doubt of their sincerity; and I have reason to think that they are rather glad when I have finished. When will the time come that we shall hear even but one of the Timmanees, with a sincere heart, inquire, *What must I do to be saved?*

*Hopeful Mahomedan.*

Discouraging as are attempts to bend the haughty and bigotted Mahomedan to the faith of the Gospel, the following statement of Mr. Schlenker is not without interest:—

March 5—When I returned from Ali Kali's yard, I called on our Interpreter, the Mahomedan Priest. I found him reading the Bible in a back part of his house, and not where he usually sits when he is engaged in his Arabic studies. He had the Arabic and English Bible before him, and was reading in Isaiah. He told me that he had retired to this place in order that he might not be disturbed; for if he sat at his usual place, many Mandingoes would step in and disturb him. He is the same man with whom I formerly had long conversations about the Christian Religion. I had met him several times before, at the same place, reading the Bible.

*General Views.*

The Missionaries stationed at Port Lokkoh are the Rev. Messrs. Schlenker and Schmid. They thus give their views of the state and prospects of the Mission:—

March 1843—Divine Service in English has been regularly kept up in the School-house, and I have gone down to Ali Kali's yard every Sunday. The letter M in the Dictionary and Vocabulary is completed, and N is begun. Our School is going on as usual: two have been admitted during the Quarter. We find it impossible to keep to any rule. The mothers of the children will now and then take them away from school, and for any trifle will keep them at home for weeks. If we should refuse to receive them when they are pleased to send them again they would not trouble themselves much about it, but keep them at home altogether. Two have left during the Quarter in this way, and have not yet returned. Four other children were taken from our school by Ibrahim Luk. This Chief has, on several occasions, behaved in a violent manner, not only toward us, but also toward the Liberated Africans, whom he has taken and sold, contrary to the stipulations of the existing Treaty, by which the Chiefs are forbidden to sell Liberated Africans; and the Governor has had to write several times before they were delivered up again. [Rev. C. F. Schlenker.

March 1843—Though there are no outward circumstances in our favour, upon which we can calculate the progress of our Missionary labour here, yet our hope stands in God and in His grace, who, by the Prophet Isaiah, has said, *I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight.*

At the end of February, Ibrahim Luk fell sick. I went to him frequently, in order to find an opportunity of speaking to him about the miserable state of his immortal soul. Sometimes he would listen to what I said to him, especially when his sickness appeared to be dangerous; but as soon as he became better the impression seemed to be lost. However, I am inclined to think that what was spoken to him has not been in vain.

[Rev. D. H. Schmidt.]

## Ceylon.

### GOSPEL-PROPAGATION SOCIETY.

*Letter from the Bishop of Madras.*

THE Bishop of Madras, in a Letter dated April 18, 1843, says of the state and prospect of Religion in Ceylon—

I will here take a short review of Ceylon as a field of Gospel Labour now opened to us by Providence. There is ample space there for the exertions of both our Societies. The whole of the Western Coast, up to Jaffna, might be profitably occupied by the Society for the Propagation of the Gospel in Foreign Parts, as well as Trincomalee on the East; and in the interior, I mean in the neighbourhood of Kandy, it is much to be feared, that, until a far stronger Missionary spirit be kindled in England, men and means will not be found to take possession of a tenth of the ground, which only wants good seed to bear good fruit.

I dare not hope, that, for some years to come, much support will be obtained toward Missionary Objects from the European residents in the Island, the public salaries being small, and the necessities of life being now very dear; although contributions will not be wanting according to the means of the contributors, as I am thankful to say that Ceylon contains many who are anxious to extend there the blessings and comforts of the Gospel. Considering, therefore, the great demands made upon the Society from so many other

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quarters, I would not even ask for further aid for Ceylon, except for the establishment of a Mission at Kandy: but, bearing in mind what has occurred in other Colonies through the want of Clergy of our Church to teach and preach the pure Word of Christ; and remembering that infidelity and fanaticism are ever ready, in these days, to occupy ground unoccupied by a sound and faithful Evangelical Ministry; I own my deep anxiety that a fully efficient Mission should be opened and maintained at that Station by the Church of England. I now commit the cause to God.

I will now bring this long Letter to an end, with a few observations on the general character of the Society's Missionaries; and which are, to the full, equally applicable to those of the Church Missionary Society in this diocese. I am satisfied that all are most anxious to shew themselves faithful servants of Christ within the Church of England. I am not aware of the existence among them of any extravagant opinions; and I am quite sure that none indulge in any extravagant practices contrary to the sobriety and simplicity of the Church of which they are Ministers. Shades of opinion, on fairly debateable questions, will always be found in a body of Clergy: but all seem to me desirous, that upon these their moderation should be known unto all men; and their great object appears, and I am persuaded is, to set forth Christ crucified, and to set forward the salvation of those duly committed to their charge. After visiting Tinnevely and Travancore, my revered friend, the Bishop of Calcutta, remarked to me. "I never saw a finer Church spirit than that which pervades both districts:" and this is my own deliberate conviction also; as it is my fervent prayer that God will bless their labours and mine in so far only as they are in accordance with the truth as it is in Christ Jesus.

### CHURCH MISSIONARY SOCIETY.

BADDAGAME.

IN the Letter dated Feb. 15, 1843, the Rev. H. Powell gives the following account of the

*Prevalence of Idolatry and Devil-Worship.*

The superstition and ignorance of the people around us continue apparently unabated. At the present time there is a number of Buddhist Priests at a Temple about two miles from us, who have been

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brought from some distance by the people of the neighbourhood, to read Bana, and celebrate the idolatrous rites of their religion. Every day an abundance of food is taken to these Priests, for their maintenance, with tomtoms and processions. In a month or two a grand religious ceremony is to take place; and it is said that 720 rix-dollars, or 54*l.* sterling, will be collected from these poor people, for paying the Priests, and defraying the expenses of their exhibitions. A new Buddhist Temple, also, is in the course of erection at Majuwana, a village about three miles to the S.W. of us, and where we have always had a School.

The manner in which money is here collected for Temples &c. it may be interesting to relate to you: it is really a plan so simple, and yet effectual, as to be worthy of attention and application to a better purpose. A number of persons agree, if possible, to build a Temple, and the expense is estimated: the sum is then divided into shares: each person takes an equal share, and promises to pay, by a certain time, the sum allotted to him. Suppose that the Temple will cost 80*l.*, and that there are forty persons willing to subscribe toward it, each person holds himself responsible to pay, either in money or paddy, 2*l.* In this way money is collected, and provision for Temples and ceremonies made.

Devil-worship, also, still maintains its hold of the people. Not long since I was present at a Devil-ceremony; though I do not frequently attend on such occasions, as I find the people are so excited and carried away at the time that they pay no serious attention to any thing that is said. This ceremony, however, was performed for one of my servants; and I therefore went to expostulate with his friends and the Priest upon what they were about to do. The Priest was quite ready to confess that what he was doing was foolish and wrong; but he said it was his business: he had sold himself to the Devil, and must therefore do the Devil's work, even though he knew he was destroying his soul thereby. My servant was insensible and helpless; and therefore had no power, if he had the inclination, to prevent his friends from doing these wicked things for him. His case being considered desperate, a peculiar ceremony was performed for his recovery, the abominable characteristics of which I will briefly relate to you.

First, the Priest pretended to discover, by means of a piece of thread tied round the patient's arm, what Devil was afflicting him; and a fowl, and other articles of food, were then ordered by the Priest to be procured. At night, incantations, as are usual in such cases, were made. After a certain time, the Priest went to an old grave, which he had before marked, and took out some human bones, together with a human skull. He then proceeded to a newly-made grave, and over it cooked the food which had been prepared, using the skull for a vessel, and the bones as part of the fuel. The food was then taken back to the house, and dedicated to the Devil, with various incantations and ceremonies; and was raised by a pole into the air, for the Devil to feed upon. The Priest, after other incantations, &c., returned to the newly-made grave, alone, in the middle of the night, and, lying upon it, professed to sleep for half-an-hour. At the conclusion of that time, he rushed back to the company, seized two flaming torches, and danced round like a madman, professing to have been possessed by the Devil while sleeping on the grave, and telling those present what was the disease of the patient, what medicines should be used for him, &c., which he said the Devil had, during his phrensy, communicated to him. Whether those possessions are real or not it is impossible to say; but the Natives generally believe that they are, and I cannot but confess that I think so too. Thus are these poor creatures *led captive by Satan at his will*. Their minds are, as might be expected, most degenerate and puerile. They are the slaves of ignorance, fear, and superstition; and, what is infinitely worse, they reject the only remedy which can avail for their recovery, peace, and salvation.

#### *Gradual Progress of the Truth.*

However, notwithstanding all these circumstances, notwithstanding the widely-spread and deeply-rooted ignorance and superstition of the people around us, there are some tokens that the darkness is passing away. There is certainly a gradual extension of Christian Knowledge; and among the generality of the Heathen, who have been at all brought within the influence of a Missionary Station, a gradual conviction of the falsity and unprofitableness of their own systems is gaining ground. And most, who have an independent judgment on the subject, acknowledge, that although Buddhism is their religion, because

that of their ancestors, yet that Christianity is better.

*Hopeful Death of an Adult.*

But our success is at present more of an individual than of a general character; and I am very happy to be able to relate to you an instance of what I believe to have been a case of real conversion to God. A poor sick man at Wellaytotta, a sort of little hamlet in Baddagame, had been bed-ridden for three or four years; and during the whole of that time, he having been accustomed to attend our Church when able, was frequently visited by us. He was always glad to see us; listened with much pleasure and interest to what we said or read to him; and treasured up the Holy Scriptures, particularly the Parables, in his mind. Latterly, he professed his simple trust and dependence on Jesus Christ, and his readiness to depart and be with Him in heaven. When Mr. Trimmell returned, he was exceedingly rejoiced to see him, and seemed to think that he had been permitted to live so long almost for that very purpose. Before we went to Cotta to attend our Meeting, he had become much worse; and while we were absent it pleased God to take him to Himself. He does not appear to have spoken relative to his death, nor scarcely to have been sensible that it was approaching; but his end was peace, or, as his wife described his death to me, "His soul had a comfortable departure." I cannot doubt that he is now participating in those joys which the Saviour, in whom he trusted, had prepared for him.

In a Letter dated February 16, 1843, Mr. Trimmell gives the following account of his

*Visit to Two Villages—Missionary Tour into the Interior.*

I have latterly visited two villages, not very distant, but rather difficult of access, called Demala Gam, which means Malabar Villages. The people speak Singhalese, and have adopted the Buddhist faith, because, they say, all the people about them are of that religion; but they declare that they have no strong attachment to it, and are quite willing to be taught Christianity.

I have also lately attempted a Missionary journey into the interior; but was obliged to return on account of the heavy rains, which are quite unseasonable at this time of the year. I passed

Lord's Day, the 5th inst., at Ninidooma, the village at the foot of the Naycock Mountain, where I had a tolerably good assemblage of people, who were, upon the whole, attentive, though very ignorant. They were of course all Heathens; though one man, in conversation after the discourse, declared that he daily prayed to the God who created and governs all things: this man, however, was from Galle. In the evening I had a long and interesting conversation with the Headman of the place, who, though professedly a decided Buddhist, has, I hope, had his faith in that delusion in some measure shaken, as he, in the course of conversation, exposed some of the weakest points of Buddhism to the force of Truth.

On Monday I proceeded to Nabarakada, where I held a religious conversation with the persons who had assembled to see me. They said that my Religion appeared very good, and they were pleased with what I had told them; but that they could not, in one hearing, become so acquainted with it as to give up their own, which their forefathers had practised. One man said he could not give up his present sight (power of seeing) till he was convinced that better sight could be obtained.

I thence proceeded, over mountain and through jungle, to Neluwa. Here the Headman of the place gathered a tolerable congregation, considering that it was evening, and that there had been very heavy rain. Some of the people expressed much satisfaction at what they heard, and an earnest desire that I would come and preach to them again. They said, that by once or twice hearing they could not understand our Religion; but that if we could have a School-house among them, and come and teach them and their children, they could learn, and be converted to our faith. I have great reason, however, to fear that they had worldly motives for expressing their wish to learn more of our Religion.

NELLORE.

The Rev. Messrs. William Adley and J. T. Johnston are the Missionaries at this Station. Mr. Johnston also serves the Church at Jaffna, where both English and Tamul Congregations assemble. At this, as well as at the other Stations, the time and attention of the Missionaries have

been much devoted to the domiciliary visitation of the surrounding Heathen, and to giving Cottage Lectures in school-rooms or private dwellings.

*Visitation of the Heathen at their houses.*

Respecting the first of these modes of usefulness, Mr. Adley remarks, in a Letter dated June 6, 1842—

In order to render our visitation of the people around us more systematic and efficient, I have divided our field of labour into seven districts, one of which is appointed to a Missionary or two Catechists, or Assistant-Catechists, as the more especial object of their care. Each has a paper, containing heads of inquiry, to enable us to learn the condition and spiritual necessities of our charge.

My own district may be called Nellore Proper, it being in the immediate vicinity of the Station. On the two or three evenings of the week which are free from engagements Mrs. Adley accompanies me in calling upon the people; and we thus secure an interview with the female part of the household, and a sight of the children. By this means an addition has been made to the Girls' Day School, and a few interesting little girls have been promised as a junior or probationary class for the Seminary.

We have been uniformly received with great friendliness, and a ready disposition has been manifested to hear our message; with promises of yielding to our wishes, by sending their children to school, and by themselves attending to hear the Word of God and reading the books given to them. On entering a Compound, the head generally hastens to bring for us the best seat his habitation affords—an old bench or broken stool, on which it would not, in some cases perhaps, be safe to sit; and they then listen attentively, and with apparent pleasure, to what we have to communicate to them. We have no difficulty in getting attentive ears.

In our visitation, we proceed as orderly from house to house as their position will admit. Habitations in this country are in separate Compounds; and not in streets and lanes, as in Europe.

*Commencement of Cottage Lectures.*

Of the establishment of a Cottage Lecture Mr. Johnston gives the following account, in his Journal, Oct. 14, 1842—

This day I commenced a Cottage Lecture in the house of one of the richest Natives in Jaffna. He was educated by the American Missionaries, and is well disposed to Christianity. As he lives in the midst of many families, all more or less connected with him; and as several of them are Protestant Christians in name, it formed a favourable spot for a Meeting, with the view of obtaining access to the females, and also of inducing the people to attend Church. As St. John's Church has been for a long period closed, many of the former members have joined the Roman Catholics; and on this account also I was induced to hold a Meeting at the above Native's house. It was quite an interesting sight, not only as regards the people who were present, but the arrangements which had been made. The Meeting was held in a kind of oblong bungalow, with a dwarf wall very nicely white-washed all round. It was roofed with cadjans; but underneath these, to make it neat, were mats, which were beaded all round. Along the centre were suspended three small lamps. On each side were ranged rows of chairs; and at the upper end was a good-sized square table, with a green-baize tablecloth, evidently English. On the table were two plated candlesticks, with candles and shades; and the floor was covered with a very neat matting, made in the south of the island. We had great difficulty in getting the females to join: Mrs. Johnston, who accompanied me, had to use much persuasion to induce them to come. This was the more needful, it being the first time. The wife of Asirvadam attended, and also a sister who was there at the time. We had, in all, nearly forty adults present.

*Distribution of the Scriptures and Tracts.*

On this subject Mr. Johnston remarks, in a Letter dated June 18, 1842—

During the past year, from 5000 to 7000 portions of the Word of God, besides Tracts, have been distributed in the small island of Jaffna.

*Congregations and Communicants.*

The number of Congregations connected with this Station is 14, and of Communicants 33.

*Baptisms.*

During the year, twenty-two converts have been baptized at this Station.

The Rev. W. Adley reports the public baptism of eight Natives on the 2d of March, at which many of the Heathen attended, and appeared to be much struck with the sight, more especially as one of the Neophytes had been a notorious character. Two years before, he had been one of the most unlikely persons to be admitted to the Ordinances of the Church of Christ. He had been taken up upon suspicion of murder; but being only convicted of manslaughter, was adjudged to two years' imprisonment. In the jail he was visited by the Missionaries and Catechists: he heard and embraced the Truth, and expressed his earnest desire for baptism. Being a man of considerable energy of character, he made great progress in Christian Knowledge. Upon the expiration of his term of confinement, he became a regular attendant at the Mission Chapel; and was at length admitted to baptism, by the name of Abraham. A remarkable coincidence in the dispensations of Divine Providence rendered the circumstances of the case still more interesting. Upon his apprehension, the witnesses of the outrage would not appear against him, through the fear of his desperate character, in case of his acquittal. A barber was the only person who would give evidence; and he frequently said, that if the prisoner were not executed or banished his life would not be worth a straw. The barber being afterward afflicted with a severe illness, was visited by the Missionary, and, upon his recovery, also became an attendant at the Mission Chapel; so that, upon the liberation of the prisoner, his first meeting with the witness who had procured his condemnation was in the House of the *Prince of Peace*, and they met as Brethren. They were to have been baptized together on the same day; but the barber, at the last hour, was unable to sacrifice all his temporal means of

support, which would have been the case upon his embracing Christianity, and therefore deferred his intention.

Mr. Johnston mentions in his Journal, May 27, 1842, that he was much struck with an observation of his Pundit with respect to the case of Abraham:—

I asked the Pundit what were the feelings of the Heathen upon this baptism; and the reply was, that they all rejoiced at it, because, they said, now that he had become a Christian he would not act as formerly, and they should cease to fear him. What an attestation is this to the character of the Gospel! Compare this statement with what the Pundit told me a few days ago—that when Missionaries first came, the people dared not send their children to school, lest the Missionaries should take them away, and make slaves of them. Now they rejoice at the baptism of a desperate thief and cruel character, because, being a Christian, he will no longer continue his wicked practices. Who can say that the Gospel is doing nothing? Converts may be few; but the work is progressing. Blessed be God! here and there, now and then, we have occasional glimpses of the approach of a time of great things. Oh that Christians would pray for the time shortly to appear!

Within a few months of the baptism of Abraham, he was arrested, through the malice of his old associates, upon a false charge of theft, from which his character was soon cleared. When the officers came to apprehend him, he fell on his knees, and offered up a prayer to God to sustain him in this trial, and to establish his innocence.

#### *Education.*

The number of Schools at this Station is 23, containing 1056 boys, and 99 girls; total, 1155. Mr. Adley writes, in a Letter dated December 17, 1842—

I let no opportunity slip of improving our system of Out-schools. There are now seven Schools, in which the Masters are professedly Christian, and pray and converse with the boys on Religion. I fully hope to see, ere long, all the Schools supplied with Teachers interested in

imparting religious instruction to their scholars.

*Boys' Seminary.*

Of this Seminary Mr. Johnston writes, in a Letter dated July 2, 1842—

At present it numbers twenty-four scholars. Some of these are hopeful, and I trust that the Lord's work is prospering here.

*Girls' Boarding School.*

A Boarding School, under the care of Mrs. Adley, contains twenty-five girls. In a Letter dated July 25, 1842, she says—

There is sufficient room for fifty, if our funds would allow so many. Our object is, to train promising girls, who may hereafter become useful among their countrywomen, especially as Assistants in Female Schools. We look upon this Institution as important, also, to provide suitable wives for young men who have received a Christian education. Hitherto, the marriage of Christian young men with Heathen women has been almost unavoidable; and, as might have been expected, has proved a source of much evil. In addition to the reading and writing of their own language, the girls in the Boarding School receive instruction in English, Geography, History, and Arithmetic. The morning hours are spent at their lessons, and the afternoon in sewing. With respect to their studies, the object chiefly kept in view is, to lead them to the knowledge and love of the Scriptures, that, by God's blessing, they may be *thoroughly furnished unto all good works*. All the elder girls can now read pretty well in the English Testament, and understand it sufficiently to answer simple questions upon the text. They have also learnt the Church Catechism in English as well as Tamul, together with one of Watts's Scripture Catechisms. The board and education of each child in the Boarding School costs about 3l. a year.

The Rev. Christian David, who was formerly a pupil of the venerable Schwartz, and who has resided for many years as Tamul Chaplain in the district of Jaffna, came into the school-room not long since, when I was questioning the girls on Scripture History, and seemed much pleased and affected with their answers. When we had ended, he said to me, "This may seem nothing to you, who have come from a country where women are educated as well as men; but to me, to hear rational

answers and Scripture history from the mouths of little girls is music to my ears. I always used to say that nothing would be done for my country-people till females were taught. And when I think how children learn their religion at their mother's knee, and what changes a few years may bring about by means of pious females, my eyes are filled with tears of joy, and I am ready to say with Simeon. *Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.*"

*Review of the Station at the close of 1842.*

The Rev. W. Adley writes, in a Letter dated Jan. 12, 1843—

The year has closed upon us under circumstances of much goodness and mercy. We are still in the field, favoured with health, and with many things to encourage us. Our little band of Native Christians has been preserved; and they are, we hope, continuing *steadfast in the faith*, and growing *in the knowledge and love of our Lord and Saviour Jesus Christ*. The several Candidates, who are going through a course of instruction in order to their admission to the Church's privileges, are regular in their attendance, and continue well. The children in the Schools, also, and more especially the females under our immediate and constant charge, are affording us well-grounded hopes that many of them will grow up *in the nurture and admonition of the Lord*, and be made extensively useful in this land of idolatry and sin.

As the year closed upon us, we were called to lament the loss of one of our Helpers, in the departure of Carolina Gloucester, wife of one of the Assistant-Catechists, and Mistress of the Girls' Day School. Her death was unexpected, having taken place a few days after her confinement. She and her husband have been before noticed by me. They were the married couple sent out in 1837, at the request of Sir William Norris, as Christian Teachers to Penang, in company with Samuel Lambrick, a youth from the Nellore Seminary; who was afterward received into Bishop's College, Calcutta, at the offer of Bishop Wilson, the Bishop having seen, and been much pleased with him, on his visitation of that island some time after their arrival. It may, with much propriety, be said of them, that they were the first Native Missionaries proceeding from Ceylon to a distant land to convey the blessings



of the Gospel; for such was Penang to a native of Ceylon. Carolina appears to have been a helpmeet to her husband; and, like Manoah's wife, on more than one occasion, to have had the stronger faith of the two. From the time that danger was apprehended she was in a state of apparent insensibility till her death, so that little could be gathered from her last hours; but the general tenour of her life, her attention to reading the Scriptures and prayer, her diligence, and her desires and efforts to be useful to her people and the children, are the best testimonies of her Christian character, and of our hopes that she died in the Lord, and that she rests from her labours in a state of blessedness.

During the year, 22 have been baptized from heathenism; 16 have been received to Communion; and there are now 17 Catechumens or Candidates for Baptism.

Among the Catechumens are six youths from the Out Schools. This forms a new and interesting feature in the Mission. One youth only from those Schools has hitherto been baptized: he is now Master of a School; and is, I believe, sincerely interested in the Christian instruction of the boys under his charge. As our Out-Schoolmasters improve, this branch of our labours will, we doubt not, yield more abundant fruit.

#### *Impediments to the Spread of Christianity.*

The following remarks are taken from a Letter of Mr. Adley, dated May 11, 1842. Although, therefore, not of recent date, they are important in enabling us to form a just estimate of the progress which Christianity has made:—

The impediments opposed to the extension of the Redeemer's Kingdom around us here have frequently been noticed; but they can be known only by those who know India. They are interwoven with all the habits and customs of native society; handed down and practised through many generations; supported by a Priesthood venerated almost to adoration as it regards religion, though, in secular things, little or no faith is placed in them, many of them being the worst of characters. To these are added Puranama, universally and constantly appealed to as divine, though filled with obscene tales, and statements the most absurd and contradictory: while

Satan's chief instrument, in this Eastern world, to bind and destroy souls—the chain of Caste—opposes an insurmountable barrier, against all but Divine Power, to the reception of Christianity, in its exclusion from society and friendship, and family and home, all who infringe its barbarous and rigid rules. But, though these are strong as the *strong man armed*, they have, in many instances, been overcome, and they shall be in millions more.

When we talk with respectable Natives, they agree in saying that a great change has taken place in the views of the people generally on Religion. Christianity is a pregnant subject of conversation and inquiry. Many say, "Christianity is good; but it is too strict a path for us to walk in:" others say, "We have no confidence in heathenism; but it is better to continue in the way of our forefathers:" while thousands of others remain in delusion, supposing all religions to be the same. The period, we have no doubt, is rapidly advancing, when the multitudes of India shall cease to trust in lying vanities, and accept the sure mercies of Jehovah.

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## New Zealand.

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#### *CHURCH MISSIONARY SOCIETY.*

FROM the Letters of several Missionaries, we collect various miscellaneous information relating to the progress of Religion and Civilization among the people.

#### *Advancement of a Christian New Zealander in Civilization.*

Toward the close of the year 1841, and in the early part of the year 1842, Mr. W. Colenso, the Superintendent of the Society's Press in New Zealand, made a long journey through a considerable part of the Northern Island. The journey occupied three months. While he was proceeding through a very desolate and thinly-populated part of the country, he passed one night in a hut occupied by two European Sailors, who, on the following day, took him in their boat some distance on his journey. Having crossed Kaipara Harbour, the party pitched their tents for the night among some sand-hills, with which this part of the country abounds; and

in the morning recrossed the harbour, in the hope of finding a native village of which they were in search. Mr. Colenso writes—

*Feb. 11*—Early this morning we recrossed the harbour to the eastern shore, a distance of about ten miles; where we hoped to find Otamatea, the village to which we had been repeatedly directed; although we had learned, from the people of Omokoiti, that William Stephenson, the Baptized Native Teacher to whom I had been referred for information and assistance, was absent. We rowed, however, up the creek or river, and sought for some time without finding any habitation. At last, having advanced about two miles, we saw a house on the right bank of the river. We pulled toward it, landed, looked about us, and shouted; but in vain, for no person appeared.

The house, which was open, was very clean and tidy. On a shelf were plates, cups and saucers, seeds in bags, &c.; and beneath were a tea-kettle, frying-pan, buckets, &c. A mattress, bolster, and pillow, were rolled neatly together; a glazed and coloured print, representing the Crucifixion of Christ, hung against the wall; and beneath was a fowling-piece. In a corner, on a shelf, were, a hair-brush, a hat-box containing a hat, a New-Zealand Testament, and other things. On another shelf were paper and pens; while three large and locked chests, a good cane-bottom chair, and a table, completed the furniture of the room. Out of doors, in the garden, were raspberry-bushes and peach-trees, and maize, melons, gourds, onions, &c., in abundance. An out-house contained a fishing-net upon a platform; and in another house on the hill, at about 200 yards' distance, we found wheat in bags and in the straw, oil in calabashes, pit-saws, and carpenter's tools. In front of the house, stakes had been driven to form an embankment against the sea, which came up very near it; while behind the house a way had been cut down the face of the hill, to conduct a small stream of water into the little garden. I was much pleased with the air of neatness that everywhere prevailed; and had already formed a high opinion of the owner, whom we supposed to be some respectable European. I had, indeed, intimated to the Europeans with me, that it would be well if they were to copy from so good an example.

On returning, however, to the verandah

of the house, and there sitting in the shade, considering what step I had better take, I perceived a slate which hung on the outside of the doorway. On perusing it, I found it to be a Letter from a Baptized Native to his Teacher, to the effect, that he came to that house to look for him, but found him absent; and desiring him not to believe the reports which were in circulation against his character, &c. It was addressed to William Stephenson. On this, I again looked inside, more minutely than at first, and found the Testament to bear his name, and the papers to contain many evidences that they belonged to him. So that the neat little dwelling and grounds, which we had been led so much to admire, in reality belonged to a Native!—Without doubt, this was the highest step in civilization which I had seen among the New Zealanders during more than seven years' residence among them.

*A First Lord's Day in New Zealand.*

The following Account of the celebration of the Lord's Day at Paihia occurs in the Rev. C. L. Reay's Journal:—

*June 26: Lord's Day*—A day replete with interest—my first Lord's Day in this Land of Promise. Here it seems to be a *delight, the holy of the Lord, and honourable*. I joined in Worship with a large body of Native Christians: the Church was more than filled. There is great devotion and decorum in their manner: they enter thoroughly into the spirit of our Liturgy: they were as if actuated by one spirit, and endued with one voice. The Bishop took part in the Communion Service, and preached in the Native Language: he is an astonishment to the Natives. Almost the entire congregation stopped to communicate.

*Instance of Deep Spiritual Enjoyment.*

In a Letter dated June 6, 1842, Mr. W. G. Puckey gives the following remarkable account:—

A few evenings ago I was conversing with a young man respecting my native land; and quoted a short passage or two from Rowland Hill's *Life*, remarking on the effect which his preaching had on thousands—how many sinners had been converted through it. I then said, "When had the preaching of the Word a similar effect here?" "Stop," said he, "I will tell you something that took place in my own heart about twelve months ago,

during the funeral sermon for Robert. The preacher was speaking about the effect of the Holy Spirit upon the believer's heart, and asked his hearers, 'Who would not be filled with the Spirit, and who would not enjoy the Divine presence?' I said, 'O Lord! I would be filled with Thy Spirit: I wish to enjoy Thy Divine presence.' I then felt that I was personally in the presence of God; and continued so full of joy all the rest of the day, that I did not think of my food."

This young man lost his wife and only child a short time since, and lives and acts as a Christian ought. I have seen the struggle between nature and grace, when he has been oppressed by severe outward difficulties, the anxiety depicted on his countenance, and have heard the words of resignation which have dropped from his lips. I could, with all my heart, enter into his feelings; for his only child, a babe of six months, was dying; his wife died three months before; and now he was to be left alone in the world;—yet not alone, for his Heavenly Father still cared for him.

*Conversation with Christian Natives at Waro.*

In a Letter dated Kaitaia, Dec. 24, 1841, Mr. J. Matthews gives some account of a conversation which he had at Waro with three brothers, Ripi Busby, Ford Mahanga, and Kete Burton, in which they expressed themselves in the striking figurative style adopted by the Natives. Mr. Matthews writes—

Ripi Busby had lately been afflicted, and he spoke in reference to this. He said that in their native state a servant could not be proud, and cross his master's will. He had been afflicted, and he thought it was necessary to keep him from setting his affections on the things of the world. He said that he found his heart was prone to wander after the things of time; but twice or thrice he had been afflicted, both in his person and in the loss of his child, and he would act like the servant who was humble and obeyed his master.

Ford Mahanga, a Chief of great note, said, "I will not speak of the things of my own heart, for there are indeed many ways of the heart; but I will speak of the Word of God, which is sure to be true. The verse which I have to say is this, *Lift up your hearts, for your redemption draweth nigh.*" I then spoke on the nature of the

Sept. 1843.

Kingdom of Christ, and shewed how we should endeavour to promote that kingdom. I told him that we should shortly call upon all to shew their gratitude to God, by contributing their mites to further the cause of this Redemption.

Kete Burton said that he must be like a dog which had stolen his master's food, and was going to be struck for the offence—he must crouch under, and be humble. He had sinned against God, who had fed him; and he must be like the dog—very humble. I referred him to some passages in the Testament which inculcated that grace.

I have this week had four Tribes to converse with on the things of Eternity.

*Missionary Influence available in procuring the Restoration of Stolen Property.*

The following instance is from the late Rev. J. Mason's Journal:—

June 4—Last night a number of Europeans came to inform me that the "Enterprise" schooner was wrecked at Wangaihu, and that a part of the cargo had been taken away by Natives. I accompanied them to the wreck, taking with me several of our Chiefs. When we arrived at the spot, we were informed by the Master of the vessel, that, on the previous evening, he had mistaken the Wangaihu river for the Wanganui, and had thus ran his vessel ashore with a fair wind. He also said that a party of Natives from the adjacent Pas had first assisted in getting the cargo ashore, and had afterward plundered to a considerable extent, having taken away nine or ten trunks, and a number of iron pots, spades, &c. After this matter had been talked over among the Chiefs who accompanied me, Te Anau stood up, and addressed his companions in a long speech, in which he observed, "If this wreck had occurred two or three years ago, there would have been some excuse for plundering; but now, since a better light has come among us, and we have heard the Word of God, we know it is not right. The things belonging to the White People must be restored." Early this morning, accompanied by Te Mawae and John Williams, I went to the Turakina and Wangaihu Pas, and succeeded in procuring a restoration of the stolen property, which was re-conveyed to the place from whence it was taken.

## North-West America.

### CHURCH MISSIONARY SOCIETY.

LETTERS have been received from the Missionaries, through Canada, from which the following statements are taken :—

#### *Feelings of the Missionaries in the Prospect of Contraction of Operations.*

The communications before us strongly express the feelings of pain and embarrassment excited in the minds of the Missionaries by the restrictive measures which the Committee were compelled to take in the spring of 1842. The Rev. J. Smithurst thus writes, Dec. 28, 1842 :—

The disappointment, under present circumstances, is very great, because we can receive no answer from you until September next. We are in a state of the greatest perplexity; unwilling to relinquish any of the ground we have gained, and yet unable to maintain it, since you have limited us to 1200*l.* per annum. We are at a loss to know where to contract; unwilling, on the one hand, to have the responsibility of doing so upon our own shoulders; and, on the other hand, afraid to incur liabilities after your positive directions to the contrary. I am sure that if our friends at home only knew the vast amount of anxiety the financial state of the Society must give the Missionaries, they would redouble their efforts to provide a remedy.

Were the Indians averse to instruction, or did we see no fruit resulting from our labours, we might relinquish our posts with less regret; but the very contrary is the fact. The Indian Church is crowded: the Cree-Indian Schools are crowded: the cry from the Cree or Muscaigo Indians is, "Send us Teachers!" "Give us the Word of God!"

During my residence of three years and a quarter I have baptized nearly 200 Indians; and the Communicants at the Indian Church, during the same period, have nearly doubled. I found forty-four, and have admitted thirty-two; so that, deducting four deaths, the present number is seventy-two. With these evidences of the Divine Blessing, is it possible that we can contemplate an abandonment of any of our Stations without feelings of the deepest sorrow, and, permit me to add, without the reproach of our own consciences?

The following sentence from one of Mr. H. Budd's Letters, dated July 11, 1842, written to me since I was at the Cumberland Station, will shew what are the encouraging prospects in that quarter :—

I can perceive a change taking place in our Chief. He came to me last night, and asked me to read and explain to him a portion of Scripture; a thing he never did before since I have been here. He is gone away this morning to Fort Pelly, to tell the Chiefs and Indians of that district that he and his band intend to take the advice you gave them, and to receive the Word of God, and become Christians.

At the conclusion of the Letter, Mr. Budd adds, that the Chief said, on going away, "I would be one of the praying people," i. e. Christians, "if I could only break the chain with which I am bound." Mr. Budd replied, "Come to Christ, and He will set you at liberty." This, it must be borne in mind, is the man from whom I anticipated so much opposition on my late visit, and with whom I had several interesting interviews, as detailed in my communications in August.

You will at once perceive how deeply anxious I must feel respecting Cumberland, after having baptized at that place eighty-five Indians, and when I continue to receive such very satisfactory accounts of them. I most earnestly pray that your embarrassments may have been so far overcome as to enable you to send us more satisfactory intelligence in your next communications. In the mean time, you may picture to yourselves the painful position we occupy; for a state of suspension is the most uncomfortable in which any man can be placed. And, if in the ordinary concerns of life this is the case, how much more so when the spiritual welfare of thousands is involved! We must, however, commit our cause to God, and wait with patience the result. We stand in need of your especial sympathies and prayers, for you are aware of the many difficulties with which we are beset on all sides. For myself I can say, that a firm reliance upon the promises of God in Christ, a consciousness of endeavouring to discharge my duty faithfully, and an evidence of the Divine Blessing resting upon my poor labours, yield an inward source of satisfaction which enables me to bear what would otherwise be an intolerable burden.

#### *Commencement of Operations at Manitoba Lake.*

The intended formation of a new

Station at Manitoba Lake was mentioned when this Mission was last under review. The Rev. A. Cowley's relation of the commencement of his operations there affords a striking view of the privations and difficulties incident to the work in this Mission:—

Nov. 9, 1842—On the 3d of August, our little Missionary band left Red River for Manitoba Lake, and arrived there on the 17th instant. Our journey was attended with some difficulties and fatigue; as it was necessary that we should take our little property, a considerable stock of provisions, and a little live-stock. Praise be God, we received but little loss or harm! Immediately upon our arrival, we pitched our tent, and commenced operations for a house; and on the 1st of October had so far succeeded, as to enable us to leave the tent: it is not, however, finished; neither will it be this winter, as the many calls upon our time render this almost impossible. We have one coat of plastering upon the walls, and the floor laid in our sitting and bed-rooms; the kitchen has the ground for the floor; all the doors are hung, and the windows are fixed; so that we do not much fear the cold of winter. While in the tent, the earth served for table, chair, and bedstead: but upon entering our house, we much felt the want of these articles; and to this day we have only a table, given us by Mrs. Cockran.

As this is without a parallel in all the Society's Missions, I have nothing to guide me save the long and varied experience of dear Mr. Cockran. I adopt his plans; which have so well succeeded in captivizing, civilizing, and Christianizing the Indians; and which have been adopted by Mr. Smithurst, and approved by most of the retired Fur-traders who wish well to the cause.

From my location, I am necessarily involved in immense labour. To the S, SE, SW, and W, lies extended a vast lake of beautiful fresh water, abounding with very excellent fish; but in every other direction nothing appears but the thicket of an immense forest, save a narrow belt of pasturage skirting the water. The forest must give way to the axe and the mattock ere we can reap crops of corn and potatoes; but this must be effected by the *sweat* of the *brow*. This, not to mention the building of my house, out-houses for cattle, &c., will give you some

idea of what I have to do. As my men differ greatly from workmen in a civilized part, being generally rude untaught Indians, and as it would otherwise involve me in pecuniary difficulties, I apply myself to the work daily from sunrise to sunset. In all this, together with the prospect of succeeding in my Mission to these benighted heathen, I take great pleasure; and were it not for the pecuniary difficulties at home, which fill me with a dread better imagined than expressed, the cross would be light and easy. Oh, may God still favour His spiritual Zion, by granting her the means of life and extension!—But to return.

Since our arrival, we have been visited by a goodly number of "the men of the woods;" to whom we have shewn, more or less clearly, God's plan for their salvation, who are *dead in trespasses and sins*; and have invited them to the consideration and acceptance of the same. We have not yet succeeded to any great extent; but I trust that the foundation is already laid of a superstructure which shall not easily be thrown down. Some have inclined their ear; and seem upon the eve of settling down, that they might receive more instruction. A poor widow with her two children, whom distress had driven to our door, are under our instruction; and the Chief of the tribe among whom we live has consented to remain with us this winter, that we might talk to him about the Great Spirit; and that in the spring, when his men shall assemble, he may be able to give his opinion and advice. May God, who ordereth all things according to *the counsel of His own will*, and disposeth of all events to His own glory, cause this to redound to His honour, through Jesus Christ our Lord! Last week, the Chief's brother, a Civilized Indian from the Indian Settlement at Red River, paid us a visit, and delivered a long address to his Indian Brethren present upon the benefits of civilization; and strongly pressed them to try it, and give up their children to us. My heart has also been lately gladdened by the arrival of a poor man and his family, who have come about 300 miles, that they might be near a Minister, and receive instruction in the things that concern their salvation.

I have not been able to prevail yet with any Indian to give up his children for instruction; but this I cannot expect, until the severe blast of Winter's icy hand

has made them feel that they are not their own keepers. During the summer, the whole country teems with abundance: all that is necessary to obtain a livelihood is a gun and a little ammunition; so that the Indian is perfectly independent, and satisfied with his own way: but when winter has spread its desolations all around, he will then hear. However, I am not altogether without hope on this head. When speaking on this subject the other day, an old Indian said, "Let him stop awhile: we do not know what to think yet: he will get children by-and-bye. At present, it seems like the lighting down of a bird. We do not know what to say, until we have had a little time to think about it. There is one old man among us (that is, the Chief) we go by: we do not know what he will think of it." The Chief seems at present well disposed toward us; but for success we look not to him alone, but to one in whose hand are the hearts of all men. I expect the Chief's son will give me three children: if so, the others cannot object. Almost every night, at Family Prayers, I give a short exposition on some part of God's Word; and on the Sabbath we have Divine Service in the morning, School in the afternoon, and Prayers and a Lecture in the evening. In the School we at present number only twelve scholars on the Sabbath: I hope to commence a Day School shortly.

The gracious manner in which it pleased the Lord to replenish the funds of the Society last year encouraged the Committee to sanction the occupation of the Manitoba-Lake Station. The Missionaries were accordingly written to to that effect, by the Hudson's-Bay Company's ship, in June last. The Committee have also set apart one of the Students in the Institution to strengthen this field of Missionary Labour which the Lord has so signally blessed.

*Importance of a Bishop being appointed for Rupert's Land.*

Our Readers may remember, that the Bishop of Montreal had kindly intended to visit this Mission; but his Lordship has hitherto been prevented by ill health from undertaking so long a journey—2000 miles—the greater part of which

must be performed in an open canoe, and during which he must necessarily be greatly exposed to the vicissitudes of the weather. Under these circumstances, the Missionaries strongly press the importance of a Bishop being appointed for Rupert's Land. On this subject Mr. Cockran writes, Aug. 9—

We were sorry to learn, both from your Letter and also from the Bishop of Montreal, that his Lordship would be prevented by indisposition from visiting this distant branch of the Episcopal Church. Our distance from any Bishop of the English Church, and the difficulty of any Colonial Bishop visiting us, argue most conclusively that there should be a Bishop appointed for Rupert's Land. This country, which is nearly as large as Russia, is now lying in a state of barbarism, and under the dark cloud of heathenism. Were there a Bishop appointed for it, we should not despair of seeing many a spire directing the erratic inhabitants of the dreary forest to God the Author of their being, and the Giver of all good.

On the same subject Mr. Smithurst remarks, Aug. 1—

There are more than a thousand persons here ready for Confirmation; and on many other accounts would the presence of a Bishop tend greatly to strengthen our Infant Church. It is therefore of the utmost importance that we should receive an Episcopal visit; but we must submit with patience to the will of God.

The Romish Church is clearly getting ahead of us; and why? Because they have a Bishop, who sends forth his Priests into every corner of the land. The Romish Priests have, this summer, traversed the country, from the confines of Canada to the shores of the Pacific.

Rupert's Land is of equal extent with Russia, and would of itself form a larger diocese than all the other North-American dioceses put together. I have no doubt, that if there were a resident Bishop there might soon be a Native Ministry; and it is only by Native Agency that we can hope to see the Indians fully brought to a knowledge of the Gospel. It gives us great pleasure to see the efforts which are being made at home for supplying additional Colonial Bishops; and we trust that, ere long, this important field will meet with due attention.

*Financial Difficulties of the Society.*

In reference to the financial difficulties of the Society, Mr. Cockran remarks, in the Letter previously quoted:—

I deeply regret to learn that the expenditure of the Society has, during the past year, so far exceeded its income; and particularly as this will compel a material contraction of its operations. Every inch of progress is obtained at such an amount of labour and self-denial, that to contract our operations is most painful. We are not prepared for contraction, but extension: it is the whole world we seek to enlighten. *The Heathen* have been given to our Lord for His inheritance, and the uttermost parts of the earth for His possession. He has paid the price of our redemption; He has entered heaven as a mighty conqueror; He has all authority and power committed unto Him; and He can pour out His Spirit in such a measure, as to make men feel that it is the highest privilege which they can enjoy upon earth, to be allowed to return a portion of their gains to God, to promote His glory from whom they have received their all. Let us keep in mind the change which He wrought upon Matthew and Zaccheus, the publicans; and let us pray for the same measure of His Spirit to be poured out upon our fellow-men; there will then not be any impediment between us and the means necessary to extend the work of the Lord, till the knowledge of His name shall cover the earth. Should God not answer our prayers as to an increase of means, let us pray that He would so wean the hearts of all of us who are engaged in the Missionary Work from the love of the world, that we may view the gold and silver of it as thick clay, which only clog a man, and disqualify him for running with alacrity the heavenly race; and that we may be willing to practise any degree of self-denial which God may see fit to call us to endure in the execution of His work. In answer to the prayer of faith, God will cut the strings which bind the hearts of the friends of Missions to the world, and will set the will and affections at liberty, to act as impartially as they would were they standing before the tribunal of Christ giving a full account of their stewardship. May the Lord make the Christian World more liberal! Then shall the arm of the Lord be made bare among us, and then

shall His work prosper in our hands.

We are exceedingly anxious to extend our Missionary operations in this part of the world. We believe the Lord is making way for us. The minds of the Heathen are fast preparing to receive the Truth. Their poverty, misery, and hopeless prospects, both as it regards the present world and the world to come, touch our sympathies, and dispose our hearts to do something for them. We see the leaven of true Religion, which has been hid among the mass of heathenism, now beginning to operate beneficially. This encourages us to persevere, in dependence upon the promise of God, that He will overturn, overturn, overturn, until He come whose right it is, and He will give it Him. A dispensation of the Gospel is committed unto us. We have accepted it; we have pledged ourselves to give it publicity; and woe be to us if we allow the work to stand in our hands!

*Prospect of Further Enlargement of the Mission.*

The cry of the Indians still is, *Come over and help us!* The Rev. W. Cockran, in a Letter dated the 3d of January last, states—

On the 26th of October the Chief of Beaver Creek paid me a visit, and signified a desire to have me to instruct his children in the knowledge of the White Man's Religion, and teach them habits of industry. After having taken out his pipe of peace, and pointed it to the four quarters of the heavens, he put it into my hand, and commenced his speech:—

"The White Man has come into our country, and has brought a new Religion with him. This Religion has taken hold of the soil, and is spreading; and I have been told that it will spread over the country till it overturns all other religions. I think of it when alone, and am looking on to see what effects it will produce. I often think of what the Silver Chief told me some years ago (meaning Lord Selkirk). He said, 'When I bring the White Man here he will work such changes in the country! The Indian will become rich: he will draw wealth from the plains, from the woods, from the rivers, and from the very stones of the banks.'"

After he had wearied himself in speaking of his disappointed expectations, he signified that he wished to hear my opinion on these matters. I replied:—

"The Silver Chief has said nothing

but what has already come to pass. He knew that man is a creature that readily imitates whatever he sees. He supposed that when the Indians saw the White Man fell timber, and build himself houses—dig stones out of the banks, and burn them into lime to make plaster for them—keep herds of cattle to graze on the plains, from which he had his milk, butter, cheese, beef, and leather—oxen to plough his ground, to grow him grain and vegetables—and flocks of sheep, to give him wool out of which he makes his clothing—he would imitate him; and by imitation be enriched from these new sources of wealth laid open to him by the industry of the White Man. The White Man pursues the course marked out by God. He was commanded to cultivate the ground, and call his food into existence by the sweat of his brow. In compliance with the Divine command, he labours on, disposing of his time according to the appointment of his Creator. He works six days for his body, and the seventh he spends in worshipping his Maker, according to the direction of His Word; and God blesses him. He multiplies his children, and gives him food and raiment for them: He watches over him, and keeps him from poverty: and when God sends disease, he has taught him how to alleviate it, and sometimes to cure it. Nor has God only provided good things for the body, but also for the soul. When God saw man living under so dark a cloud of ignorance as not to know what to do, or where to go, or how to make himself happy, He sent His Son to be the Light of the world, and in due time to die for its sins, and proclaim pardon and peace, through His blood, to all the human family; yea, to offer a free and full pardon for all their sins, if they turn from their idols and their evil ways, and trust in the compassion of this Blessed Saviour to help them to become good men, and learn to love God, and love each other, and do good to each other. The White Man listened to God; accepted the offer: cast away his own ways; put himself under the direction of God; gave up his heart to love Him, and to communicate this knowledge to his children, that they might love God and serve Him. He also tells the same thing to strangers and foreigners,

that they may seek mercy, love God, and be happy. God is the source from whence all good comes. The Indian must forsake his bad ways, and come to God through Jesus Christ, and learn what he must do to be saved. The scalping-knife will never be sheathed; famine will never cease; disease will continue to revel in the country of the Indian, till he turns unto God, and worships him in sincerity and truth. Then shall the favour of God shine upon this land; and the inhabitants shall learn righteousness and be happy, enjoy the life which now is, and live in the hope of that which is to come."

After conversing with him for a considerable time, he gave me to understand that a person to teach his children would be acceptable; and perhaps, after they knew more of our Religion, first one would come over to it, and then another, till many of them would embrace it.

Mr. James Settee, a Native educated in the Mission, was sent to open the way for Missionary operations in that quarter. He arrived at Beaver Creek, September 24, 1842, and was kindly received by the Indians. He was also hospitably entertained by Mr. M'Kay, the Hudson's-Bay Company's Trader at Fort Ellice. An affecting incident occurred at Mr. Settee's interview with the Indian Chief:—

The Chief now began to speak of Joseph Harbidge, a Cree-Indian Boy, who died at the Church Mission School, Red River, in the year 1824. Mr. Settee replied, "He and I were at school together; and I am come to you in his stead, to be the son of that person who lost his dear child." The boy's father being present, was deeply affected. He rose, and laid hold of his hand, saying, "That is good, that is good, my son, my son!"—The Chief said, "Do you own him as your son?" "Yes," replied the father of the deceased, "I own him as my son." The Chief then said to Mr. Settee, "You are one of us, and you shall go and winter with us; and when you return to your praying father, in the spring, he shall not be ashamed of you, for you shall have a good horse to ride home upon."



## UNITED KINGDOM.

*Church Miss. Soc.*—Rev. J. Baumann, who returned to England on account of health on the 19th of last May, died in London, in peace, on the 26th of August, of consumption, after some months' suffering (p. 310)—The Rev. F. Bültmann, with Mrs. Bültmann, embarked at Gravesend, on the 18th of September, for Sierra Leone, on his return thither (p. 11).

*Baptist Miss. Soc.*—On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth, for Jamaica, and thence for Fernando Po. From Jamaica, Mr. Clarke hopes to take with him some who are anxious to devote themselves to the promotion of the welfare of their kinsmen in Western Africa. In the same vessel are Mr. and Mrs. Hume, who are to remain in Jamaica, at one of the Stations formerly under Mr. Clarke's care, and Mr. and Mrs. Saker, who are destined for Fernando Po.

*London Miss. Soc.*—On the 25th of July, Mrs. Beynon, with her son and two younger children, embarked at Gravesend, for Madras, to rejoin her husband at Belgaum—The Missionary-ship "Camden" arrived from the South-Sea Islands on the 26th of July; having on board Rev. Thomas Heath, with a Native Chief and Native Teacher from the Samoas; a son and daughter of the Rev. A. Buzacott; four daughters of Rev. J. M. Ormsmond; one son and two daughters of the Rev. C. Barff; one son and two daughters of the Rev. J. Rodgeron; and a son of the Rev. W. Day; also Mrs. Morgan (the wife of the Commander), and two children—On the 15th of August, Mr. and Mrs. Coles embarked at Portsmouth, for Madras, whence they will proceed to Mysore, the station to which they are appointed—On the 16th of August, Mr. Watt, who has been most graciously and wonderfully restored from the effects of a fearful accident, embarked, with Mrs. Watt, on his return to Demerara.

*Wesleyan Miss. Soc.*—At a Special Committee of Review, it was stated that the Receipts of the Society for the Six Months ending June 1843 were less than those of the corresponding Six Months of 1842 by the sum of 2700*l.*; and that the expenditure was 1860*l.* greater. Under these circumstances, the Committee are under the necessity of refusing, for the present, 11 additional Missionaries, whose services in the Mission Field are much required. It was also stated, that the Missionaries at the Gambia, and those at Sierra-Leone, would, by different routes, penetrate to Timbuctoo, and from thence along the full extent of the banks of the Niger, or Quorra, publishing the Gospel at every village and town, were the means of travelling afforded to them, and men provided

to occupy their Stations during their absence. The Missionaries in South Africa have already penetrated northward beyond the tropic, and have no doubt of being able to establish Missions throughout the whole country, as far as Abyssinia; but they have already extended themselves as far as their number and the means at their disposal render prudent. The Missions in the Cape-of-Good-Hope District have been reinforced by the re-appointment of the Rev. Barnabas Shaw, accompanied by his son, the Rev. B. J. Shaw, the Rev. B. Ridsdale, and another Missionary. A friend of the Society has given 700*l.* for extending the Mission to the Damaras, bordering on the Great Namaquas.

## CONTINENT.

*United Brethren*—On the 31st of March Br. Ferdinand Kruth, who has been called to assist for a time in the Greenland Mission, and on the 16th of April Br. and Sr. Tietzen, sailed from Copenhagen. Br. Kruth has undertaken to superintend the erection of a dwelling and school-house at Lichtenau, the materials having been supplied from Copenhagen.

## WESTERN AFRICA.

*German Miss. Soc.*—Letters received from the Rev. Mr. Riis, (p. 18) dated the 4th and 29th of May, announce the safe arrival of himself and his Missionary party at Christiansborg in Danish Accra, on the coast of Guinea, on the 17th of April. The Negro families who accompanied him from Jamaica, and to whose proper and Christian conduct he bears a favourable testimony, had already proceeded with the Brn. Widman and George Thompson to the Government Plantation in the Aquapim Mountains, where the climate is far more salubrious than on the coast. Mr. Riis himself, and his wife, were still detained at Christiansborg, partly by necessary business, and partly by the weakening effects of the seasoning fever, from which they had both been sufferers. The Negroes of Aquapim had manifested great joy at the prospect of being again provided with Christian Teachers.

## NEW ZEALAND.

*Church Miss. Soc.*—Letters from New Zealand, dated April 1843, inform us, that the Rev. W. C. Dudley, who had for some time been suffering in his health and removed to Waimate for medical advice, was, at that date, convalescent.

## POLYNESIA.

*London Miss. Soc.*—Rev. Joseph Moore and Mrs. Moore, the Rev. Andrew Chisholm and Mrs. Chisholm, who left this country in August 1842, in company with Mr. Pritchard, arrived early last March at Papeete.

**Miscellaneous.**

THE Three Children, of whom a representation is given in the Engraving, are Hindoo Orphan Girls, who have been brought up at Burdwan, one of the Church Missionary Society's Stations in Bengal, North India. Their names are, Anna, Rajee, and Rabee. Anna is now married to a Native-Christian Catechist, who is labouring in the Krishnaghur District; Rajee is still at School, and is about fourteen years of age; and Rabee is in London, preparing, by a regular training at the Home and Colonial Institution in Gray's-Inn Road, to become an Infant-School Teacher in her native land.



**BURDWAN CHRISTIAN-ORPHAN GIRLS.**

# Missionary Register.

OCTOBER, 1843.

## Biography.

### OBITUARY OF MRS. KENNEDY,

CONNECTED WITH THE BAPTIST MISSION AT CLARENCE, FERNANDO PO.

MR. STURGEON has forwarded the following particulars of Mrs. Kennedy, an African, a member of his Congregation:—

Mrs. Kennedy's conduct, especially during the last few weeks of her life, was very exemplary, and strikingly proves the power of the Gospel in changing the heart and purifying the life. When conversing with her a day or two before her death, she said, "I am great sinner, but Jesus die for sinner: I feel love to Him, for Jesus too much love me. I give my heart quite to Him, and He make my heart feel quite happy. The Bridegroom may soon come; but I be ready; I be willing to meet Him." All this was evidently said without the least expectation of immediate death. For some time past this vessel of mercy appeared to be preparing for that Rest on which she is now entered. All our friends are convinced that our dear Sister was gradually prepared for an inheritance among them that are sanctified. At times she suffered much; but I never heard her murmur, though I have often seen her weep whilst speaking of the sufferings of Jesus. Her convictions of sin were deep, her life consistent, and her hope firmly fixed on the Lord Jesus Christ. Even the enemies of the Cross admired her steadfastness, and were com-

elled to acknowledge that she was an *Israelite indeed, in whom there was no guile. The memory of the just is blessed.* Were this the only instance of the good effects of our Mission here, surely none would say that the Gospel had been sent to Africa in vain. But, thanks be to God! there are many others whose lives shew forth the praises of Him who hath called them out of darkness into His marvellous light. These tokens of Divine favour cheer my heart, although I have had to mourn the declension of some who have again returned to the paths of sin.

It not being prudent to keep the corpse more than one day, we followed the remains of our beloved Sister to the grave on Lord's Day, at four o'clock P.M.: about eighty persons followed the corpse. There was a marked solemnity at the grave, and many wept. May the Lord pour down His Spirit, that others may follow her, who, we trust, through faith and patience, now inherits the promises. I attempted an improvement of her death on the following Lord's Day, to an attentive audience. Since then, many persons have been to me under serious convictions.

### OBITUARY OF SR. BONATZ,

OF THE UNITED BRETHREN'S MISSION AT SHILOH, SOUTH AFRICA.

FROM the Diary of the Missionaries at Shiloh, and from a Letter written by Br. L. Teutsch, of Genadendal, we gather a few particulars of the death of Sr. Bonatz.

In the night between the 3d and 4th of November she took cold, and, on waking from sleep, complained of great chilliness and violent pain in her limbs. As the day advanced, very distressing cramps succeeded, and it became evident that the case was one of extreme danger. The surgeon from the military post was hereupon sent for, from whose treatment she had derived much benefit the year before; but all his endeavours to arrest the progress of the disease were this time ineffectual.

Oct. 1843.

On the 8th inst. there was, indeed, a semblance of improvement; but it soon vanished, and the symptoms returned with increased severity. The dear patient was fully aware of her danger; expressed her conviction that she should not be much longer here below; and took an affecting leave of her husband, assuring him that she was quite resigned to the will of the Lord concerning her, and could rejoice in the prospect of being soon at home with Him. Her infant son, Adolph, she

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commended to the care of Sr. Kachischang, who attended her with the greatest faithfulness to the last. In the midst of very severe and seldom intermitted suffering she retained her consciousness almost to the moment of her release. In the morning she had expressed a wish to see all the Missionary Family, and took a most affecting leave of them. A blessed feeling of the Saviour's presence prevailed; and she endeavoured to inspire her deeply-afflicted husband with the same perfect resignation which filled her own breast. "Oh, my Saviour," she exclaimed, "come, come quickly, and take me to Thyself!" Her wish was granted a little before seven o'clock in the morning, after another night of severe suffering, during which all her thoughts were engaged with the blissful

prospect before her. Her age was 34. We lose in her a very active member of our small circle. She appeared to live only for the Mission, and her delight was great in the Lord's work. Her demeanour, during the whole of this season of trial and conflict, was an edification to all around her; her heart being evidently disengaged from earthly objects, even from her dear husband and her newly-born infant, and fixed on her Saviour, and the place which He had gone to prepare for her. Her lot is indeed a blessed one; but those whom she has left behind are objects of our tenderest sympathy, for they have been bereaved of a most affectionate relative, and a most faithful and valuable fellow-labourer.

#### OBITUARY OF THE WIFE OF A NATIVE CHIEF

OF RABOTONGA, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

The Rev. W. Gill, writing from Arorangi, says—

You will be grieved to learn that the sickness of the poor people is fast depopulating this island. There is an average decrease of 300 souls annually.

Among our deaths, we have been called to number many of the most useful and devoted members of the Church, several of whom gave pleasing testimony to the power of the Gospel during the last conflict. Makea Vaine, wife of Makea the late Chief of Avarua, has been among the number of those whom we hope have been removed to the Church Triumphant. Makea Vaine, from the time of her conversion, was steadfast to the profession of faith, and increasingly devoted in her efforts for the welfare of others, to the close of life. Although somewhat advanced in years, she soon learned to read; and I have heard Mrs. Buzacott say that she rarely visited their house without bringing her Testament under her arm, to inquire into some passage which she had been reading at home.

For some years she was a most efficient Superintendent in the female department of the Children's School; but for two years before her death she devoted her whole energies to the adult department of the Early Morning School, where her influence and example were most beneficial. For some time before Mr. Buzacott's departure she had had several attacks, and in May and June she grew worse. As the realities of death approached her, she became more and more

humble; and at last could sing of redemption through the blood of the Lamb. On the last Sabbath in July, she became much worse. On my entering her apartment, I found her insensible. The strong hand of death was fast accomplishing its purpose.

After waiting a little time, she revived; and upon her recognising me, I said, "Friend, you are near death: are you in much pain?" She answered, "Yes, my pain is very great."—I inquired, "Are you troubled at all in mind in reference to the past, or the future?" She replied, "No, my heart is fixed, my thoughts centre in Jesus."—"Can you really place the care of your all on the Saviour," I inquired; "and have you no misgiving of heart about your security in him?" She thought a moment, and said, "There is at times a little trouble lest I should not reach the place where Jesus dwells." Again pausing for a moment, she resumed, "But the trouble is not great; my heart is with Him—my heart is with Jesus:" then referring to a native hymn, expressive of the Psalmist's faith and hope, when he sang, *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.* She again became convulsed; and in that state continued until the following day, when the chariot of the Lord's deliverance appeared, and bore her redeemed spirit to the place of His glory. To His Name be all the praise!

## OBITUARY OF BR. ZORN,

OF THE UNITED BROTHERS'S MISSION IN JAMAICA.

Br. Henry G. Pfeiffer, of Fairfield, Jamaica, writes—

The Lord, in His infinite wisdom, has seen good to inflict a deep wound, by taking suddenly from us our beloved fellow-labourer, Br. Zorn. This mournful event took place at Bethlehem, where he had been staying for change of air, with his dear wife and children. How greatly was I surprised, when, on entering the Bethlehem gates, I met the doctor, who told me of our dear Brother's seizure; adding, that he was somewhat better, which, in a degree, comforted me! But my comfort was turned into grief and alarm when I saw the dear patient, and observed the very critical state in which he was;—a low hectic fever, causing me great anxiety, notwithstanding the pleasing hope of recovery which the doctor held forth. On the Friday previous he had commenced spitting blood: a doctor was sent for, who prescribed, but Br. Zorn received no benefit: another doctor was fetched, after larger quantities of blood had proceeded from the mouth and nose. He bled the dear patient, which relieved the symptoms. On the following Friday he wished to leave his bed a little: he sat for a short time on the sofa in the hall, soon returning to his bed. He then, for the last time, in an audible manner, expressed the feelings of his heart, that he was happy in the Lord, and quite resigned to His will, but that he rather wished to depart and to be with Christ.

Throughout his illness, our late Brother shewed that he rested on the Rock of Ages; and with holy rapture longed for the moment when he should be released from this earthly tabernacle, and be at home with the Lord. On the 27th, in the morning, a convulsion fit came on; and when nearly over, I imparted to him the Farewell Blessing. Br. Heath had previously asked him if he felt the presence of our Saviour; to which he replied in the affirmative, by a motion of the head. After this, he fell into an apparently composed sleep; but, on awaking, the fatal symptoms increased; and at twenty minutes past eight he fell gently asleep, as a weary child, in the arms of his Saviour. His dear wife was graciously supported by the Lord under this heavy affliction; and amidst her mourning over the great loss she has sustained by her husband's departure, the thought of the perfect happiness

which he now enjoys in the presence of our Saviour alleviates her sorrow, and proves a balm to her wounded heart. What we all feel may be imagined, better than I can describe it. My mind has been greatly depressed, and at first I could find no comfort.

In Br. Zorn, our Church, and especially our Mission in Jamaica, has sustained a very severe loss. In losing him, we have lost a faithful, affectionate friend and brother, a counsellor and adviser. The Lord had endowed him with extraordinary gifts and qualifications for the work to which He had called him; and while we thus mourn, we adore the goodness of the Lord, who gave, and who spared to us this dear Brother for so many years; and rejoice in his happy lot, to rest from his labours in the presence of his beloved Saviour. His earthly remains were, according to his request, conveyed hither; and on Sunday afternoon were interred here in the burial-ground. We are perplexed what to do. May the Lord, to whom we cry in our distress, direct and advise us! Pray for us, especially also for me, His poor, unworthy servant, who has had the great privilege to labour for seventeen years in this part of the Lord's vineyard. My heart is filled with shame when I recall His many mercies and His great love and faithfulness. Five times I have been at the point of death, yet He has spared me; while others, far more able and fit for the work, have been taken away.

Br. G. Heath gives some additional particulars:—

As he was at New Bethlehem in his last moments, and indeed breathed out his ransomed spirit into the bosom of his Saviour in my arms, I cannot refrain from writing to you some additional particulars. At the time of sending Br. Zorn's last Letter we began to entertain hopes of his recovery. The hæmorrhage, which had attacked him soon after writing it, had been stayed by bleeding, and, though very weak, he appeared to be convalescent. The perfect quietude necessary, owing to the nature of his complaint, prevented his speaking much, and when he did, obliged him to speak in a low whisper; but his mind was kept in perfect peace, stayed upon his God. Now and then, in a few

words, he would declare his simple and entire reliance on the Lord Jesus, and express the peaceful state of his soul. On Tuesday morning, when I went to see him, he smiled, and took my hand, whispering, "I feel better, but very weak." I said, "How very weak I am, my Saviour well can see." He added, "And how exceeding short I fall of what I ought to be!" On being reminded of the all-sufficiency of Jesus, he nodded assent. Through this day he took a little light food; and at night, by the help of a little morphia, enjoyed rest. The Brn. Prince, Pfeiffer, and Feurig, had come to see him, full of the deepest anxiety at his critical state. Prayer was offered up for him continually, that, if it were the Lord's will, he might be spared unto us; for indeed he loved him, and felt the importance of his valuable services. He was much pleased at seeing them; but nothing in the way of business or duty was left to be settled. His house was set in order, in all its numerous and diversified concerns; and by the grace of God he was prepared to meet Him. Oil was in the decaying vessel, and light in the well-worne lamp. He was truly waiting to hear the Bridegroom's voice. We were selfish enough to hope that he would not yet be called up higher. We did not wish our attached fellow-labourer, our veteran though youthful fellow-soldier, to go over Jordan so soon. How pleasant was his company! How cheering his good-natured, affable smile! How humble, gentle, easy his deportment! How attentively would he listen to the remarks of those, who, compared with himself, were babes in Christ! How earnestly desirous was he to render our Missionary labours easy and pleasant! What an affectionate solicitude did he evince in all our trials; and what a deep interest in the welfare of his Brethren and Sisters, and their congregations! We affectionately hoped that he would live, and not die.

On Wednesday morning he felt better and was so, when, on the unexpected intelligence of the departure of our dear Br. Oates, I left him that day, to attend the funeral, and endeavour to comfort the bereaved widow. It being a long and tiring journey to Nazareth or Maidstone, I did not return till Friday morning; when, to my great joy, I found dear Br. Zorn had been enabled to come out into the hall. There seemed now to be a sweet promise; but, alas! it was soon

blighted. The same evening, spitting of blood came on, increasing in frequency and quantity through the night. The already weakened frame was quickly exhausted, but not the spirit. As the outward man decayed, the inward man was renewed day by day. He spake of ugly, frightful things being before him; but said, in a low whisper, "They do not affect my mind, not at all: my mind is quite tranquil: I lie quite quiet in the hands of my Saviour: He will do all things well. I rather long to depart, and to be with Him; but as it is our duty to endeavour to preserve life, send for the doctors." They were sent for, but arrived too late. About six o'clock he fell into an easy slumber, which again revived our hopes: we thought he might have passed a crisis, but it was nearly hope against hope. Between seven and eight o'clock he became slightly convulsed, and we gave up all hope of his being much longer with us. His afflicted but resigned partner, with ourselves, commended him to the Lord; and on his being blessed for his departure, we thought he articulated, Amen! The convulsions had now ceased; and on my speaking to him, and lifting my hand upward, he assented by a nod. He then sank into a kind of slumber; and at twenty minutes after eight o'clock quietly and easily breathed his last. His remains were conveyed, by the Helpers and Brethren of this Congregation, to Lütitz the same evening, or rather night, amid heavy rain and peculiarly deep darkness. It is supposed some thousands passed through the hall to view the body. Some old delinquents wept much. You are well aware how much our late dear departed Brother had mourned over the falling away of many poor souls. Oh that the voice from the tomb may, by Divine Grace, reach the impenitent hearts! The funeral took place at noon, each sorrowing Brother taking a part in the solemn Service. His mortal part rests in the grave, where Jesus lay, in the sure and certain hope of a glorious resurrection. Self he utterly renounced: he affectingly bemoaned his unworthiness; but as clearly and triumphantly did he rejoice in Christ Jesus, while he had no confidence in the flesh. Any allusion to his services or virtues, or the loss we should sustain in losing him, he liked not to hear.

The choir of singers, whom he had trained, could hardly get through the anthems which were sung at the Funeral

Service. Grief altered their voices, while the tears fast rolling down indicated their sorrow, and every now and then choked their utterance.

Another Letter from Br. Prince says, speaking of the conveyance of the remains of "our very dear Brother" to Fairfield—

While on the road, one after another

fell into the train, and great were the weeping and lamentation. Some fell down, and were unable to give vent to their anguish of heart: others leaned against the walls, and had to be supported. Such was the universal expression all along the road. A great multitude entered with the corpse into the yard of the Chapel, and the Brethren conveyed it into the hall of the Mission House.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 399.)

##### INDIA.

##### *Past Success a Call to Increase: Endeavours.*

I FEAR, from the accounts of conversions which we have sent you, many of our friends have been led to regard the state of things at large in too bright a light. We have much to encourage us: the Lord has put His seal to our labours of love, by the conversion of hundreds and, in some of our Missions, of thousands. Still, I must caution you not to consider the battle fought and the victory won, when the enemy has only in single instances been defeated. There are, throughout India, about 50,000 converts; but this leaves about NINETY-NINE MILLIONS of Heathen; and our few Mission Stations, with the flocks of believers gathered into the fold of Christ, resemble, among the overwhelming mass of idolaters, a few bright stars in a beclouded night.

The fertile province of Bengal, in which I have laboured for eleven years, is inhabited by 35,000,000 idolaters. A person landing on the shores of the Ganges, and travelling through its plains, would find the people to be still addicted to the most debasing worship. He would see the sick and dying carried to the border of the sacred stream, and left to perish in its waters. He would meet on every side the selfish, haughty, and avaricious Brahmin, claiming divine homage, keeping the lower classes in the bondage of a brutalizing superstition, and exercising a tyrannical sway over their consciences—in every village the idol temples still stand—the obscene Siva is still worshipped, and bloody sacrifices are still offered to the

horrid image of the Goddess Kalee—tens of thousands hasten, at the season of a favourable constellation, to the Ganges, to wash away their sins; and may be seen returning to their homes with vessels full of water, for the supposed benefit of those who have remained behind—and at the frequent festivals, the blinded multitudes still carry about their gods of wood and straw and mud, grotesquely painted and dressed, amid shouts of "Hurribol!" the wild song, and dance—in short, India is still the land where Satan's seat is, and where Satan dwells. Yet hundreds of your countrymen see these abominations without sorrow, yea, perhaps with a smile, or the heartless expression, "Oh these wretched Bengalees!" Ah, my friends! it requires a sympathy and compassion wrought by Divine Grace in the believer's heart, to enable us to feel as we ought to do.

[Rev. J. J. Welbrocht—at Ch. Miss. Soc. An.

##### *Hindrances to the Spread of the Gospel.*

In a trying climate, over a surface of many thousands of square miles, a small band of Missionaries, in the proportion of one to a million, in all, but one hundred, are proclaiming the Gospel.

The Missionary who is well versed in the language of the Natives, and is patient, kind, and affectionate in his conduct, will almost everywhere succeed in drawing a number of hearers together, who often listen with deep attention. But we have also to contend with decided enemies. The cunning and deceitful Brahmin is fully aware that his craft is in danger, and that if Christianity prevail his influence will cease. He therefore stands up, and disputes with bitter animosity, and

fighths with determined hatred, to defend his old system. If well versed in philosophy, they reason with subtle acuteness; but, in general, a few sayings, proverbs, and fabulous stories, comprehend the extent of their knowledge; and when their stock is exhausted, they supply their deficiency by coarse raillery and offensive abuse. I have heard them say, "Beware of these men: they are deceivers, dangerous foes: if you listen to them, you are sure to get into trouble and misery."

When, through the grace of God, a desire after Divine Truth is manifested by some individuals, and when, to our joy, they make an open profession of the Gospel, all the powers of the Evil One seem stirred up against us and the new believer. His parents, brothers, and nearest relatives, are turned into his bitterest enemies; and the foulest attempts are made to avert the dreaded step of his embracing Christianity. Sometimes poison is tried: sometimes hired men, with clubs, have entered the houses of our Brethren to drag out the converts.

Equally painful to the Missionary is that unfeeling indifference and deadness to Divine Truth, which the Hindoos, sunk in ignorance and sensuality, manifest. I have seen thousands of such, who had repeatedly heard the Gospel preached, but whose hearts seemed petrified—cold and hard as the barren rock.

By far the greater part, however, cut short the necessity of repentance and conversion, by the doctrine of absolute fatalism. "God has made me as I am," say they; "and if He please, He can convert me to-day." Moral good and evil both proceed, according to the teaching of the Shasters, from God. "What is sin, and who has made it?" is the question put to us, whenever we open the Sacred Volume before a Hindoo Congregation; and it is put with an air of triumph, as if it silenced all its doctrines. The Hindoo believes sin to be a thing—a substance—a part of the Creation. His Shasters teach him that every action, word, and thought, is engraven before his birth, with indelible letters, on his skull; that he therefore must, of necessity, act as he does—he cannot help it, and has nothing to do with responsibility.

I have pointed out some of the trials and difficulties connected with our labours, to shew you the necessity for increased and united efforts, and particularly for more fervent prayer. [The Same—at the same.

*Encouragement to persevere in Missionary Labours.*

There is, in the history of our Indian Missions, not merely a dark, but a bright side, which must call forth our heartfelt gratitude. In India, the Missionary has before him a nation of 100,000,000, divided into many tribes and tongues, yet joined together by one religious system of idolatry. The Government affords us protection—its disgraceful connection with idolatry is dissolved—the pilgrim-tax has ceased—we receive credit for our benevolent endeavours—the whole land is open before us—along the road from Calcutta to Burdwan, one populous village almost joins another, many of them containing from 5000 to 10,000 inhabitants; and in the streets of the towns, and in every place, we are permitted freely to proclaim the Gospel—caste is gradually loosening its hold—few new idol temples are seen building, and the old ones are allowed, in many places, to go to ruin—the seats of Brahminical learning are deserted—at Nuddea, not one-tenth of the number of disciples are now studying the Shasters which were found there fifty years ago—the people are willing to hear, to enter into conversation, and to receive instruction—the Brahmins have, in many instances, given up disputing against Christianity and defending idolatry, from the conviction that it cannot stand the test of rational inquiry and a comparison with the truths of Christianity—many of the Hindoos feel its power; and, to our great joy, we are permitted to see that the conscience, which was lying dormant under a heap of superstition, ignorance, and sin, is aroused.

Another encouraging circumstance—which should call forth our lively gratitude, and which is a sign for good, that God has a day of mercy in store for India—the number of true Christian men is increasing, both in the Civil and Military services. Many of them have derived spiritual benefit from their acquaintance with Missionaries, and from their Ministry; and they, in turn, help and encourage us in our labours. The pecuniary assistance which we derive from them is very considerable; so that, at some Stations, the Mission is in a great measure supported by local contributions. In a land of idolatry, spiritual communion with those who love the Lord is very delightful and refreshing; and incalculable are the blessings which pious men, by their influence,



charity, and example, spread among the Natives. I have visited Stations in India—for instance, Bhangulpore—where the English residents offered to build a house and pay 200*l.* annually for the support of a Missionary, that they might enjoy the blessings of a Gospel Ministry for themselves and the Natives. India's inhabitants are gradually awakening from their death-sleep—they are in a transition state—there is a moving, wherever the Gospel has been proclaimed, and the youth educated.

[*The Same—at the same.*]

*Send the Gospel, or India will exchange Idolatry for Infidelity.*

Thousands of young Hindoos, who have received a liberal education, and who have renounced idolatry, are going headlong into infidelity. The Bible, and all religious books, are entirely forbidden in the numerous schools under the direction and patronage of the East-Indian Government. The youths, who thus acquire knowledge without Religion, learn to despise their own absurd fables, but obtain nothing better in their stead: so that we have the prospect of seeing India overrun with cold and hearless infidelity.

[*The Same—at the same.*]

*A Hindoo Prophecy.*

The Hindoos have a prophecy in their sacred books, to the effect, that in the last, or iron age, a nation shall come from the far West, conquer their country, and destroy their religious and social establishments. The Brahmin himself asserts, and the impression is general, that this nation is no other than the English; "for you," say they, "have conquered our land, and your Missionaries are destroying our religion, and establishing your own." Can we not add our hearty Amen to this?

[*The Same—at the same.*]

*Appeal for Additional Missionaries.*

To accomplish this prophecy, we want a greater number of soldiers to aid us in the sacred warfare. Let me not return to labour alone among the million and a half in my district. I promised, when I left Calcutta, to bring at least four or six Brother Missionaries. Help me to fulfil my promise.

Let me call, then, on mothers, to give their sons; and sisters, to give their brothers; and on individuals, gifted and devoted, to give themselves. Be as ready as merchants, civilians, and military men are, to leave your country and your father's

house. They go for wealth and for honour, and their dearest relatives willingly resign them. You must go for a nobler purpose, and from a holier motive. Their reward is temporal; yours will be eternal. May many be found to say, as a devoted mother lately said to me, "I have five sons, and I would that the Lord should incline all their hearts to become Missionaries."

[*The Same—at the same.*]

*Missionaries in India a Blessing to Europeans.*

It is now thirteen years since I first went to Negapatam, in the East Indies. I there met a valued friend, the late Rev. Alfred Bourne; and that young man became my spiritual father. By the blessing of God, his labours in India were most happy and successful. Many Europeans in India would call him blessed, and be the crown of his rejoicing in the day of the Lord, and many of the Native Heathens also.

When I went to India in 1818, I was, practically, a Heathen—like others who seem to leave, at least for the time, Christianity at the Cape of Good Hope; per-adventure to take it up again upon their return, should they ever do so. But I have to praise God for sending me to a shore where the Gospel was preached by a Wesleyan Missionary; and I stand before the Meeting, one of the living fruits of their Missionary Work. I have no wish to detract from the Honourable Company's Chaplains in the Madras or any other Establishments; but I feel bound to say, that Missionaries have been the principal means, in the hands of God, of the revival of Christianity there.

[*Capt. Woodward—at Wesleyan Miss. Soc. An.*]

*Revolting Practices of the Papist Converts.*

I will tell the Meeting what the Roman Catholics, like most of the Heathens there, were in the habit of doing at Christmas. A man, generally one of the drummers, dressed himself up in female clothes, to represent the Virgin Mary. Another, to represent Jesus Christ, rigged himself out in a cocked-hat and full-dress regimental jacket; and the so-called Virgin Mary carried a little baby in her arms, to represent the infant Jesus. These men, at the feast above mentioned, went about begging. Of this I have been an eyewitness; and this was what was called Roman Catholicism in India!

[*The Same—at the same.*]

PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTY-FIRST REPORT.

*Issue of Books and Tracts.*

THE total number of Prayer Books, Homilies in Volumes, and other Bound Books issued during the year, is 11,872; and of Homilies and other Tracts, 29,995: making a total issue, since the first establishment of the Society in 1812, of 424,592 Bound Books, and 2,574,113 Tracts.

*Visits to Ships in the Port of London.*

In the Port of London, during the past year, there have been 3955 ships and other vessels visited, or re-visited: on board these vessels, 1232 English Prayer Books, and 35 in Foreign Languages, also 5 Books of Homilies, have been sold to seamen, at reduced prices—607 copies of a Book of Select Homilies, and 402 Homily Tracts, have been supplied to the ships gratuitously: making a grand total, since the year 1824, of 41,545 vessels visited or re-visited in the Port of London; and of 21,938 Books of Common Prayer, and of 267 Books of Homilies sold to seamen at reduced prices—also of 16,468 copies of a Book of Select Homilies, supplied, to the ships visited, gratuitously. During the last five years about 1000 copies of a Book of Family Prayers have been sold to the seamen and boatmen.

When the Prayer-Book and Homily Society was formed, in the year 1812, it was established, as a part of its fundamental Law, that it should circulate the Formularies of the United Church of England and Ireland, without note or comment, "particularly among Seamen of the Royal Navy," and of the Merchants' Service.

Among the happy results arising from these labours, it is found that a considerable number of commanders of vessels now call their crews together, when at sea, for Divine Worship, not only on the Sabbath Day, but also on other suitable occasions: there is also, confessedly, a moral change in the character of many seamen; God in Christ is loved and adored; and the aid of the Holy Spirit is sought by some, to enable them to worship God in spirit and in truth. Merchants are better served, their property is more secure; the labours of Missionaries are frequently encouraged, instead of being hindered and frustrated; and a large body of our seamen have become respectable and intelligent men. There is likewise an increased desire on the

part of the commanders and seamen of Coasting Vessels, that the heads of the Established Church should provide them with greater facilities of assembling together, when in the Port of London, especially on the Sabbath, for Divine Worship and instruction in the Gospel.

*Encouraging Facts relative to Sailors.*

A ship bound to New Zealand with passengers, on board which a son of the late much-respected friend of the Society, the Rev. John Kempthorne, was to sail, and who, on the passage, was to act as Surgeon and Chaplain, was visited and supplied by the Committee with a grant of Prayer Books and Homilies for use in the cabin at times of Divine Service; and, finally, to be distributed by Mr. Kempthorne to the most deserving persons on their arrival at New Zealand.

The captain of a ship in St. Katharine Docks, when visited, said, "I have supplied myself with a Prayer Book;" and directed the Society's Agent to apply to his crew, that they might also be supplied. The Agent gave him a copy of "The Book of Select Homilies:" and when the captain had read parts of it, he said, "Well, I will take care of this book; for I mean to hold up a torch that will light others, as well as myself, during this voyage." He accepted the book with very great thankfulness.

Several steam-boats have been visited in the London river, and supplied with books. On board the larger steam vessels, two copies of the Book of Homilies have been given; one for use in the fore-castle, and the other for the cabin. This, as the Agent states, has been the means of softening and moralizing the men in their behaviour: and whereas they were formerly very rude, they are now very civil, and recommend the object of the Society to one another; and many Prayer Books, as well as Bibles and Testaments, are purchased by them.

A Scotch captain was asked whether he wished to purchase a Prayer Book? He replied, "Oh no; we Scotch people don't use Prayer Books." The Agent remarked, "That is no reason why you never should;" the Prayer-Book and Homily Society, in sending an Agent to you, leaves you without excuse, if you neglect the duty of prayer on board ship. The Society offers you the Prayer Book at a reduced price, and a book of Sermons, called Homilies, that you may use them

when convenient. The captain replied: "I see your object is very good. This is a useful Society: I will take a Prayer Book of you: and here, accept a small contribution to its funds."

A considerable number of foreign vessels, laden with corn, were visited. Only a few of the crews could read English; but those masters who read the Society's "Address to Commanders of Vessels" immediately advanced money to their men to purchase the German Selection of Prayers taken from the Common-Prayer Book; and thankfully accepted the small Book of Homilies in German, which were supplied gratuitously, for the use of themselves and their crews.

The captain of a ship visited in the London Docks, bound to the West Indies, when he had read the Society's "Address to Commanders," said he was sure that having prayers on board ship had every tendency to keep good order on board: at least, that was his experience. He purchased six Prayer Books, and a whole Book of Homilies, for the use of his ship's company.

The mate of a ship which sails from Jersey, when the Book of Homilies was put into his hands, called the attention of the commander and crew to it. He then read aloud to them part of the Thirty-seventh Article, "The Bishop of Rome hath no jurisdiction in this realm of England."—"No," he said, "and I hope he never will have it. Let me have a Prayer Book." His example was followed by the captain and most of the crew.

On visiting the smaller coasting-vessels lying off the Tower, it appeared, from the language of some of the masters, that they had lately experienced very rough weather at sea. One master, when he was asked whether he wanted a Prayer Book, said, "Ah! Sir, let me have one: there is great need that we use it, and see what good that will do, for we have come up a great part of this voyage under water (these were hatched vessels, covered with tarpauling): we stand in need of some good books." He most thankfully accepted a Book of Homilies.

#### *New Publications.*

In consequence of the style of the translation of the Arabic Prayer-Book issued by this Society, which was made upward of 200 years ago by Dr. Pococke, being considered too antiquated, your Committee made application, through their

Oct. 1843.

Noble President, to the Society for Promoting Christian Knowledge, for permission to print their Arabic Translation of the Liturgy. This permission has been most kindly granted.

With much readiness, the Committee sanctioned the appending to a projected edition of the Homilies in Octavo, by the Society for Promoting Christian Knowledge, the valuable Index which is printed with the Quarto edition of the Homilies circulated by this Society.

#### *Funds.*

Your Committee are thankful that they are enabled to announce that there is a small increase in the amount of their Receipts. The total amount received is 2590*l.* 19*s.* 6*d.*, including a Legacy of 250*l.* from the late Rev. J. Natt.

The debt which so heavily pressed on the Society, and crippled its energies, has been reduced during the past year by nearly one-fourth. This has been in a great measure accomplished by declining to make any grant, save under very peculiar circumstances; and also through the issue of books from the Depository having been more limited than of late years.

#### *Appeal.*

Your Committee feel that they are called upon earnestly to appeal to the friends of our Church for enlarged support. The state of the Society's engagements renders such an appeal necessary: the aspect of the times strengthens such an appeal.

If the truths which its Publications set forth are assailed from any quarter, the greater is the necessity for the existence of a Society like your Institution, whose object is to set forth the Formularies and other authorised works of our Church. Darkness is best dispelled by the diffusion of light; error must be encountered with the weapons of Truth; and we appeal to the Word of God for the truth of those doctrines which our Church teaches, through her Articles, Homilies, and Liturgy.

Looking up, then, to God for His blessing, your Committee commend the Society to the affectionate and earnest support of all who feel that our Church is calculated, by the Divine Blessing, to promote the Cause of Christ, by her plain, full, and yet simple statements of Truth.

Your Committee close this Report with the concluding clauses of the Liverpool Report:—

“They would respectfully urge on the Clergy the importance of bringing the claims of the Society before their congregations. They would also address ship-owners and merchants, and urge them to consider the claim which the Society has on them for support, engaged as it is in promoting their best interests by promoting the moral and religious improvement of the sailors; for in proportion as they become better men, they become better servants. They would request them to aid the Society by their contributions; by recommending the objects which it has in view to their captains and crews; and by supplying them with the means of holding Divine Worship when at sea. Lastly, they would remind all who love our Church, who love and value the principles of the Reformation, and who desire to maintain them in their integrity and purity, that this is no time to keep aloof, when the doctrines of that Church are assailed, not by outward enemies only, but by foes from within.”

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BRITISH AND FOREIGN BIBLE SOCIETY.

*Futility of Objections to the Constitution of the Society.*

At a Meeting of the Bible Society at Peele, in the Isle-of-Man, the Bishop, Dr. Short, took the chair; and, warmly advocating the objects of the Society, said—

Suppose I saw a vessel wrecking yonder in the distance, and the anxious mariner clinging to the rigging of the unfortunate ship, but every moment expecting to be washed away by the rolling waves. While contemplating this scene of misery, a man pushes his boat on shore, and urges me to embark with him and attempt the rescue of the unhappy crew. Should I stop, to ask, “Have you got a Church-boat? for if you are a Wesleyan, or Independent, or Baptist, I cannot co-operate with you in such an act of mercy!” No; I jump in, seize an oar, and make every possible effort to bring the poor fellows to shore! Such a Boat we have in the British and Foreign Bible Society. Its great object is, to circulate, without note or comment, the Word of God, both at home and abroad; and well it deserves our prayers and co-operation.

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**Continent.**

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH-AND-FOREIGN AND CONTINENTAL SOCIETIES.

The following accounts are gathered from the Thirty-ninth Report of the B F Bible Society.

*France.*

Mr. De Pressensé, as stated in the Report, says—

“Through the goodness and mercy of the Lord, you may now add to the number of copies of the Holy Scriptures circulated by your Society, 142,129, issued from your dépôt in Paris between the 1st of April 1842 and the 1st of April 1843. Praise and adoration be to the Almighty, who has stretched forth His hand with such marvellous liberality to dispense His Word—the bread of life—to multitudes who were previously destitute of it! Of the before-mentioned 142,129 copies of the Holy Scriptures, no fewer than 135,841 were circulated in France.

“On a general recapitulation of my operations during the ten years that I have had the management of your concerns in France, it appears, that, during the whole of that period, there have been issued from your dépôt in Paris 1,103,638 copies of the Holy Scriptures; and 730,650 were circulated previously to my appointment; making the number your Society has issued, 1,834,288.”

It is added by the Committee—

Mr. De Pressensé has, in his correspondence during the year, furnished your Committee with an overwhelming mass of facts, proving the benefit of circulating the Scriptures among all classes of persons.

Mr. De Pressensé continues to furnish instances, such as those already frequently given in our pages, of the usefulness of the Colporteurs; and bears ample testimony to the piety and self-denial which they exhibit in their persevering labours.

In the course of the year, Mr. De Pressensé made a tour in Switzerland, and held eight Meetings in furtherance of the distribution of the Scriptures.

Of the French and Foreign Bible Society it is said—

During the years 1841-42, the French

and Foreign Bible Society has distributed 10,738 Bibles, and 58,630 Testaments, including copies supplied to Mr. De Pressensé. Within the same period, it has printed 65,362 volumes; namely, 7000 Bibles, and 58,362 Testaments. Since the formation of the Society, that is, in the course of nine years, it has issued 527,442 copies of the Holy Scriptures. A grant of 500*l.* has been made to the Society by your Committee.

To the Society's friends at Toulouse, the Messrs. Courtois, 600 Testaments have been granted. The difficulties in the way of circulating the Scriptures in this part of France appear fearfully to increase; but these friends remain steadfast in their work, and, indeed, gather encouragement from this very opposition. They justly say, "Our consolation is, that Satan would not be so angry if he did not fear for his kingdom."

A Bible Society has been established in Calais. A grant of 50 Bibles, and 100 Testaments, in French, and the same number in English, was made at its formation in May last.

A grant has been made for the benefit of English Labourers employed on the railroad between Rouen and Paris.

#### *Switzerland.*

The Evangelical Society of Geneva continues to employ its efforts, through the medium of colporteurs, with very considerable success, though amidst many hindrances. Colonel Tronchin has given some very pleasing instances of the benefit derived from the circulation of the Scriptures.

The opposition of the Romanists has been so great, that 54 colporteurs were able to dispose of only 7536 copies of the Scriptures in the year.

#### *Belgium.*

From the determined and increasing opposition to the circulation of the Scriptures in Belgium, your Agent, Mr. Tiddy, has not been without his fears that he should have to present, at the close of the year, a report of much diminished issues. His fears have happily proved groundless, as the following statement will shew:—

I made an appeal to our friends here for help, and the Lord heard and answered my cry. He opened a new door for us: new colporteurs presented themselves; and I am enabled to report a distribution of 12,546 volumes, being 3000 copies more than the distribution in 1841-42. This calls for a song of praise to

Him who turneth the hearts of men whithersoever He will. One remarkable and most pleasing feature in our distribution is, the demand for Protestant Versions; 2610 Testaments and 473 Bibles, or 3083 volumes, nearly the one-fourth part of our sales, were of the version of Martin and Ostervald; an evident proof that many of the Roman Catholics have overcome their prejudices against our labours. Our sales at the office amount to more than 1000 copies above those of 1841-42.

There have been forwarded to Mr. Tiddy 5000 French Testaments, and 1535 Bibles and Testaments in various languages.

A deeply interesting series of Bible Society Meetings has been held during the course of the past year in Belgium. They were attended by Mr. De Pressensé of Paris, and the Rev. Dr. Malan from Geneva, together with Mr. Tiddy.

The happy demand which has sprung up for copies of the Protestant French Version has led Mr. Tiddy urgently to entreat your Committee to print, in Brussels, an edition of Martin's Bible with marginal references. The subject has been maturely considered; but, for the present, your Committee have contented themselves with meeting the demand by purchasing supplies from Mr. Bagater; though none are more heartily rejoiced than themselves at the preference beginning to be manifested for Protestant Versions.

Your Committee have only to add, respecting Belgium, that they have had the pleasure of presenting to the Belgian National Library a selection of the Society's Versions.

#### *Germany and Prussia.*

Dr. Pinkerton reports—

The total amount of copies issued by us during the year is 68,525; viz. *Bibles*: German Lutheran, 6608; Hungarian, for Protestants, 7000; Bohemian, for Protestants, 100; Polish, for Protestants, 702; Italian, 1901; Hebrew, 540; English, 132; French, 73. *Testaments*: German Lutheran, 21,533; ditto with Psalms, 5442; ditto, for Roman Catholics, 9972; Hungarian, for Protestants, 5000; Bohemian, for Protestants, 5100; Lithuanian, with Psalms, 1180; Hebrew, 125; English, 64; French, 117; Polish, for Protestants, 1510; ditto, for Roman Catholics, 1165; Greek and Latin, 115; Bibles and Testaments in various Languages, 146.

Our distributions have therefore exceeded those of the preceding year by 25,611 copies.

The net amount of proceeds, after deducting the expenses of freight, duty, and postage of

Letters to our Correspondents, is 1834*l.* 12*s.* 3*d.*, including 5*l.* 14*s.* as donations. This is the largest amount of proceeds which we have received since the commencement of the Agency, and is 467*l.* 8*s.* 6*d.* above the receipts of last year. Among the numerous grants, I may mention that the Bible Society of Hanover has received from us 7261 Testaments for distribution, at half cost-price, in the Hanoverian army; and the Danish troops in Holstein have recently obtained 400 Testaments from us, through the Rensburgh Bible Society, at the same reduced price. It is gratifying to see the neighbouring States beginning to imitate the praiseworthy example set first by Prussia, in putting the New Testament into the hands of the soldiers.

The following general summary of the proceedings of the Prussian Bible Society has been received:—

The Issues from the Berlin dépôt, during the past year, amounted to 13,001 Bibles, and 307 Testaments.

Since the formation of the Prussian Bible Society, in 1814, down to the 1st of January 1842, it has issued from Berlin 235,721 Bibles, and 61,761 Testaments, or, together, 297,482 copies; and the issues of its Auxiliaries and Branches have, for the same period, amounted to 450,413 Bibles, and 343,426 Testaments, or, together, 793,839; making a grand total of 1,091,321 copies.

In addition to the foregoing, through the munificent aid afforded by his late Majesty, and continued by the present Sovereign, in conjunction with the British and Foreign Bible Society, nearly 200,000 Testaments have been distributed among the troops of the Prussian Army.

The number of Auxiliary Societies had been increased, during the past year, by four, at Graudenz, Soldin, Zeitz, and Lissen, near Naumburg.

To the Society's Correspondent, Mr. Samuel Elsner, of Berlin, there have been forwarded 6874 copies in the Lithuanian, Polish, German, French, and English Languages. These supplies have been chiefly intended for the use of the military, on the same terms as in former years. Your Committee have, in successive years, contributed to a circulation of 200,000 copies among them; and you will concur with Mr. Elsner in saying, "We look upon the distribution of the Sacred Volume among the Military as a glorious epoch in the history of the Bible Society."

The application for English Bibles was only to the extent of 12 copies.

These English Bibles were for

German Missionaries going to New Zealand and Central India.

The Dantzic Bible Society, which has received aid from Frankfort, has forwarded a copy of its last printed Report: from which it appears that it had issued, in the previous year, 1234 copies; and that the Ladies' Association had supplied 272, of which 263 were sold, and only 9 copies issued gratis.

We have collected from Dr. Pinkerton's communications various particulars of German and Prussian Bible Societies, which we subjoin:—

The *Württemberg* Society has circulated 8842 Bibles, and 3335 Testaments, in the kingdom of *Württemberg*, and sent 4622 Bibles and 878 Testaments into neighbouring countries.

The *Bavarian* Bible Society has circulated 7049 Bibles, 1476 Testaments, and 109 Psalters, in the year; which, in comparison with the year preceding, is an increase of 1795 copies.

In *Hanover*, the copies voted by your Committee to the Hanoverian army, on the same principle as to the Prussian troops, have been all circulated and well received.

A fresh supply of 2000 Testaments has been requested.

The *Stade* Bible Society was visited by Dr. Pinkerton, and a grant made of 600 Testaments.

The *Berg* Society has distributed 9992 copies of the Scriptures last year: of these, 4706 were disposed of by their three colporteurs. In regard to these Labourers, they say, "Does opposition arise in one place, and the enemy seek to shut the door, the Lord opens it again by unexpected means; and the work of our colporteurs, so misrepresented, still goes forward, and they seek, as much as in them lies, peace with all men."

The *Buchwald* Bible Society has issued more than 60,000 copies. I met with a most cordial welcome from the Countess von Reden, and several pious Nobles, on a visit to her.

During the last few years the Countess has been much occupied with the settlement of the sixty-three families of *Zillertal* Peasantry, who, from reading the Scriptures and the writings of Protestants, became convinced of the errors of Popery, and, in the year 1837, were compelled either to return to the Catholic Church, or to leave their native valleys in the *Tyrol*. The latter painful alternative they chose; and when the late King of Prussia was made acquainted with their sufferings and destitution, by one of their number whom they had sent to him for that purpose, he generously

allowed them to settle upon a part of his own estate at Erdmannsdorff, at the foot of the Giant's Mountains. Their huts are now standing the place, built in the style of their Tyrolese habitations; and to each there is attached a small farm, which they cultivate for their support. The King entrusted the settlement of these exiles on account of their Religion to the Countess; who has executed her commission with great success, after having had many difficulties to overcome: and the gratitude of the poor people from Zillertal is marked on every occasion when they meet her: her name among them is changed from the Countess von Reden to "Our Mother." I visited several of their neat cottages, and found them well supplied with the Scriptures. I was much gratified, in conversation with them, to find them really well read in the Bible, and able to quote with ease in support of their own principles.

The *Silesian Bible Society* had issued 927 copies at reduced prices, and 559 gratis. Dr. Pinkerton observes:—

Though much less is done than is requisite for the supply of the population, from want of Labourers truly interested in the cause, and who have time to devote to it, yet we must be thankful for what has been effected by this child of my own: for since I formed it, in the year 1815, it has distributed 50,093 copies of the Sacred Scriptures.

In *Breslau*, I and Pastor Koschinski sat down, and, with the map before us, examined the extensive field of his labours; and I particularly recommended the neighbouring kingdom of Poland to his attention. He says the obstacles to the diffusion of the Scriptures in that direction are very great, on account of the strict guard which the Russians keep upon the frontier, and the fears of the Protestant Clergy beyond the borders of doing any thing among the Catholic population. Nevertheless, there is still a great call for the Scriptures in Prussian Poland and Upper Silesia; and I have engaged to send to him the remainder of the *Breslau Edition* of the Polish Bible, consisting of 302 copies. In addition to these Bibles in the Roman character, he is to get 150 Polish Bibles in the German character from Posen, 100 Polish Testaments for Catholics, 50 Bohemian Bibles, and 300 Van Ess's Testaments. He is to return to us half price for all he circulates, and has paid to me forty dollars of proceeds. He has hitherto been very regular in his accounts and payments, and is an excellent successor to the aged Mr. Otto of Brigg.

The *Posen Society* has had a grant made of 300 Lutheran Testaments.

Dr. Pinkerton remarks —

In *Halle*, I had a long interview with Professor Tholuck, who is still a zealous distributor of the Bible, and begged for a fresh grant of 100 Bibles and 50 Testaments. To Pastor Schlaaf, formerly our Correspondent at Pösig, I promised 50 Bibles.

The *Dresden Bible Society* is in a more prosperous state than when I last visited Dresden: their debts are all paid off, and their dépôt is now in the house of the Missionary Society. Their issues, during the present year, he informed me, are about 5000 copies. The *Ladies' Bible Society* is also in activity. Mrs. Päschel told me that they diligently continued to recommend the Bible in the families of the poor, though they met with many difficulties from the prevalence of infidelity. I have promised Mr. Naumann a new supply of 100 German Bibles, 50 Bohemian Bibles, 50 Lutheran Testaments, and 150 Testaments of Van Ess. The Parent Society received 350 Lutheran and 100 Catholic Testaments from us in March.

At *Herrnhut*, Bishop Reichel rendered me an account of the copies distributed from our dépôt, under his charge, since my last visit in 1839. They amount to 1110 copies; of which 719 were Van Ess's Testaments, which have mostly gone into Bohemia; and it is very pleasing to learn that the tens of thousands of copies of the Scriptures sent into that country are not remaining unused. There is a very interesting awakening among the Catholics along the frontier, and a constant demand for the Scriptures among them. They are subject to very great persecution from the Priests and the Authorities.

Seven hundred copies were placed at the disposal of Bishop Reichel.

At *Bunzlau* and *Liegnitz* grants of 400 and 200 Testaments were made.

At *Rostock*, Dr. Pinkerton says, "In 25 years they have distributed 15,871 Bibles, 1708 Testaments, and 919 copies of the Psalms."

At *Hamburg*, his first care was to carry out the wishes of the Committee in offering relief to the sufferers by the awful conflagration with which that city has been visited during the last year; and 1000 copies were granted for distribution among them.

On his way home, Dr. Pinkerton visited Wetzlar. It belongs to Prussia; and is the place to which all the Bibles and Testaments for the Prussian Dominions are sent, whence they are forwarded by the Post, free of expense.

During his tour, he entrusted to

various Correspondents 10,000 copies of the Scriptures.

In *Hungary*, a zealous Protestant Clergyman has forwarded a statement of his labours:—

In the past year, 20,000 copies of the Holy Scriptures have been printed, and 7000 purchased in Güns. Beside which, it may be observed, that 2000 Hungarian Bibles, small 4to., were bought in Pesh, and that 504 German Testaments for Roman Catholics, and 32 Hebrew Bibles, have been received from other quarters; so that, during the last twelve months, 29,536 copies of the Scriptures have been received into the dépôt under my care. Since the year 1837, the total of copies of the Scriptures issued from the dépôt amounts to 57,247; of which about 3000 have been distributed gratis among the poor, the inmates of prisons, hospitals, &c.

From *Creutznach*, the Rev. J. Stockfeld has remitted 52*l.* 10*s.* He writes—

A Jewish Teacher, who himself inquires after Truth, told me, with joy, that very many Jews, who formerly spent the Sabbath in idleness &c., did now at such times diligently read the Hebrew and German Holy Scriptures. At Speyer, only a few days ago, a Jewish Family was baptized—the father and his children; and a Christian Lady wrote to me about a fortnight ago, that she now reads diligently the Testament with the daughter in that family, who believes in the Lord Jesus Christ, and with the mother, who desires anxiously to become acquainted with the Truth, and the sure way to eternal life.

#### *Denmark.*

A grant of 1100 Testaments has been made, on the application of Peter Brown, Esq., of Copenhagen, for the Bishop of Odensee. The Bishop had obtained 1000 copies from another source; and wished for a further supply, to furnish all the Parochial Schools in his diocese with copies of the Testament.

The Sleswick-Holstein Bible Society has forwarded its last Report; from which it appears—

During the year 1841, the Society has issued 4814 copies of the Scriptures; making the grand total of its distributions 98,152 copies.

Prince Frederick of Sleswick-Holstein, the present Governor of the two Duchies, has, after the example of his predecessor, the Landgrave of Hesse, become the President of the Society.

Mr. Reiche, of Sleswick, has solicited supplies, in German, Danish, and Greek, amounting in all to 212 copies.

The Rev. Mr. Röntgen, of *Christiansfeldt*, reports:—"The total of my distributions on behalf of your Society, during the past year, has been 526 volumes; namely, 328 Danish, and 140 German New Testaments, and 40 German and 18 Danish Bibles." These have been distributed in five towns and eighteen villages.

To the Rev. Mr. Holm, of Holstenburg, a grant of 120 Danish New Testaments has been made.

The Agency of *Christiansand*, in soliciting a fresh supply, writes:—"It will be seen, that, during the last two years, the Agency have disposed of 64 Bibles and 217 Testaments, a large proportion of which were distributed gratis." 300 Danish Bibles have been granted to this Agency.

To the friends at *Stavanger* a fresh grant has been made of 300 Bibles and 500 Testaments. The issues effected by these friends have amounted to 199 Bibles and 762 Testaments.

#### *Norway.*

The Agency at *Christiana* writes:—"From communications made to us from different quarters, a desire to obtain the Holy Scriptures, chiefly among the poorer classes in the country, is becoming more and more prevalent."

The *Drontheim* Agency has disposed of 52 Bibles and 319 Testaments.

The friends at *Bergen* express their determination to "avail themselves of every opportunity to promote the circulation of the Holy Scriptures."

#### *Sweden*

The Agency at *Stockholm*, in their Annual Statement, say—

During the year 1842, 10,000 Bibles and 15,000 Testaments, 6000 with the Psalms, have been printed by your Agency; and also 6000 Testaments have been received from Helsingfors, printed there, in the Finnish language; making in all 31,000 copies. Of this number, 7373 Bibles and 12,562 Testaments have been issued; making, together, 19,935 copies. Bible Societies have received 870 Bibles and 2560 Testaments, together 3430 copies: the remaining 6503 Bibles and 10,002 Testaments, or 16,505 copies, have been sent to individual Correspondents. The number of copies of the whole Bible issued exceeds that of last year by 2009; but of the Testament, 2740 copies less than in 1841 have been circulated.

Since the establishment of the Agency, in 1832, the issues have been 52,373 Bibles, and 132,267 Testaments; together, 184,640 copies.

The copies issued by the Swedish Bible



Society, in addition to those issued by the Agency, are 1973 Bibles and 13,997 Testaments; total, 15,970.

The Society at *Upsala* has been revived into active co-operation under the Presidency of the present Archbishop, Dr. Wingörd, late Bishop of Gothenburg. His Grace has requested 500 Bibles and 1500 Testaments, which have been supplied.

#### *Russia.*

The Agency at *St. Petersburg* have been supplied with 1918 copies; and their entire issues have amounted to 25,160.

Archbishop Melartin has requested that a second edition of 20,000 copies of Finnish Bibles be, in consequence of the great poverty of the people, gratuitously distributed; on which the Committee remark—

Your Committee, recollecting the great care manifested in distributing the former grant, and the particular and circumstantial details with which they were furnished, have not hesitated to comply with this request, to allow of a second gratuitous distribution. Forty thousand poor families in Finland have thus received, through the hands of their Clergy, a copy of the New Testament.

The 5000 copies of the New Testament in the Reval-Esthonian, which the Agency were empowered to print, have been completed, and their distribution has commenced.

Allusion was made, in the last Report, to the valuable services rendered by a Gentleman in the South of Russia. This Gentleman is in constant correspondence with the friends at *St. Petersburg*, who have been empowered to avail themselves still more extensively of his services. The Agency have furnished your Committee with a statement of issues made by him since the year 1837; from which it appears that he had issued, in all, 12,356 copies up to April 1842. An accident, which has befallen him in travelling, has brought on a serious illness, and his labours have been much impeded during the year just closed; but he has, nevertheless, had great encouragement.

#### *Portugal.*

Your Committee much regret that they have scarcely any thing to say respecting Portugal. They are, however, taking measures for printing a new edition of the Portuguese Bible by Pereira.

#### *Spain.*

Your Committee have anxiously watched the course of events in Spain. At different times, hope has been entertained that the door would again be opened, and that copies of the Sacred Scriptures would be introduced; but that hope has hitherto been disappointed. Your Committee reflect with comfort that they have been permitted, in past years, to plant many a copy of the Bible in Spain.

#### *The Azores.*

To one of the Azores a small supply has been sent, in the French Language. The person applying for them, adverting to difficulties which have arisen at the Custom House as to the introduction of some Portuguese Testaments, observes:—“I am greatly concerned at this interruption to our labours; for I am daily called upon for these Testaments, and because I shall have an increased demand for them from the other Islands.”

#### *Madeira.*

To Madeira your Committee have been called to forward supplies of 300 Portuguese Testaments; and it is pleasing to report that there is a considerable desire prevailing for the Scriptures. A remittance has been received of 26*l.* 12*s.* 4*d.*

#### *Italy.*

Dr. Pinkerton has had a considerable correspondence regarding Italy; and supplies, which may be called, by comparison, large, are finding their way into that country.

#### *Increasing Estrangement of Romanists from Protestants.*

In a Letter from Dr. Pinkerton, dated Aug. 26, 1843, he mentions his return from a tour, and says—

There seems to be a powerful secret influence at work among the Romish Priesthood, which is daily estranging them from living in peace with Protestants, and withdrawing them from taking part in the circulation of the Scriptures in union with us. Of this latter effect I have had many proofs during this tour; and the same observation has been made to me by several discerning friends. Dr. Münt is afraid that this bitter struggle betwixt Protestants and Papists may at last produce a desperate conflict, in which the German Protestants may have to pay dear for their infidelity and indifference to the principles and privileges of Protestants. Mr. Winter, the

Bookseller, remarked to me, that works are now issuing from the press, in which the Roman-Catholic claims are advocated with ability, and containing documents derived from sources to which men in power only have access. "Such publications," he says, "have been put forth, almost simultaneously, in Würtemberg, Baden, Bavaria, Saxony, and Prussia." Were Luther and the Reformers to rise from their graves, and behold the convulsed state of the Protestant Churches, and the danger to which they are now exposed, their language would certainly be that of St. Paul—*Stand fast in the liberty wherewith Christ has made you free, and be not again entangled with the yoke of bondage.*

the vexations connected with this delay, Mr. Thomson had suffered much from sickness. At the latest date, March 23, his health was re-established, and he was indulging the hope of resuming his journey into the Interior. The power of the Imaum is limited and controlled by the other Foulah Chiefs. His superiority over them seems to be rather nominal than real; and to depend more on the personal qualities of the individual holding the office of Imaum, than on the sort of Headship which is recognised in him.

*Favourable Notice of the Imaum Abu Bakar.*

The present Imaum is a man of enlarged views, and earnestly desirous of improving the social condition of his country. Mr. Thomson says, in a Letter dated Darah, Jan. 19, 1843—

I may here mention, to the honour of Abu Bakar, and for the encouragement of all who wish to benefit his country, that he neither purchases slaves, nor, like his predecessors, accepts them as presents. He has, on the contrary, emancipated three families since my arrival, without any suggestion to that effect from me. I make this remark, because it might be supposed that I had some merit in their restoration to freedom; whereas it took place soon after I came, and before I had any opportunity of conversing with him on the subject of slavery. One of these families—a man, his wife, and three daughters—he redeemed, on the death of their master, to prevent their falling into the hands of strangers. He has, to the infinite regret of the Chiefs, discouraged all slave-hunting expeditions, or Kaffri wars, as they are called; and has granted perfect toleration to all his Pagan subjects and tributaries; requiring only that they live at peace among themselves, and offer no violence to travellers or traders. At the same time, he encourages and patronises all new converts, and any peaceful attempt to add to their numbers. I may add, that he is not only desirous to foster among his people a spirit of just and honourable commercial enterprise; but that he himself carries on an extensive and lucrative trade with the gold countries with cattle and native produce, and again with this gold to Goree, Senegal, and the Gambia, as well as to the Rio

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

The prospects of extending Missionary Operations in Western Africa are, at the present moment, peculiarly encouraging.

*Mission of Mr. W. C. Thomson to Teembo.*

At pp. 108—112 of our present Volume, we gave the particulars of the Mission of Mr. William Cooper Thomson to Teembo, or Tumbo, up to the 23d of July 1842. These details shewed the difficulties which he had encountered in this undertaking. At the same time it was manifest, that, through the Divine Blessing on his faith and patience, prudence and perseverance, much had been accomplished, notwithstanding many disappointments and harassing delays. The communications subsequently received from him bring down his proceedings to the 23d of March of the present year. From Abu Bakar, the reigning Imaum, the head of the Foulah Tribes, Mr. Thomson had continued to experience kindness and hospitality. The Imaum was also well disposed to assist Mr. Thomson in prosecuting his journey to Sego. Dissensions, however, among the Foulah Tribes, and the disorders consequent thereupon, had rendered it impracticable for him to advance. In addition to

Nunez, Bangalang, and Rio Pongos, which are in his own territories. He also purposes to send down with me, should it please God that I return to the Colony, a large body of Traders on his own account.

*Sordid Character of the Chiefs.*

The case is far otherwise with the Chiefs. Mr. Thomson proceeds—

This peaceful and humane spirit of the Imaum, I regret to say, has rendered him any thing but popular with the Chiefs; so much so indeed, that, as I shall have afterward to shew, they meditate a Revolution. They wish for a king who, by restoring the former order of things, would gratify their insatiable cupidity; which, were it even possible, Abu Bakar has no means of doing, except by the distribution of his own property among them: and, as they are not ashamed to tell me, were he even to do so, they would discard him for another whose hand was full, or, as they jestingly say, "When the cow is dry, she must be turned out to the bush."

He adds—

These are the men with whom I have had to deal for these seven months—to resist their multifarious attempts, by flattery sometimes, and, not unfrequently, even by intimidation, to get me to squander upon them funds destined for opening a friendly and beneficial intercourse between the Colony and the Nations of the Interior. On the arrival of my people in November with the supply of goods for opening the road through Tambacca to Port Lokkoh, and again on the arrival of the supplies for my Mission to Sego, I was for weeks besieged by a host of these sordid creatures, devouring with greedy eyes the property that was destined for others, and which they grudged to see pass through their country. Well may I, with Paul, entreat the prayers of my Brethren, *that I may be delivered from unreasonable and wicked men.*

*Political Position of the Imaum and Chiefs.*

Mr. Thomson alludes above to a combination of the Chiefs against the authority of the Imaum. The result was still uncertain at the date of Mr. Thomson's last Letter. With reference to the Imaum's position, Mr. Thomson thus writes:—

He seems to have been reserved by God for some great purpose. He has seen all his former rivals removed by death; and

Oct. 1843.

those who now attempt to depose him, whatever injury they may in the mean time inflict on the country, seem to have no chance of ultimate success. Though, united, they are numerically superior to the force of the Imaum, they are at variance among themselves, and intensely jealous of each other. The only bond of union among them is their enmity to Abu Bakar, and this seems to be in a great measure political rather than personal; and I believe, as is currently reported, the proclamation of one as Imaum would be the signal for the others to unite with Abu Bakar to depose or even to put him to death.

*Fruits of Mr. Thomson's Mission — Facilities for the Circulation of the Scriptures.*

Mr. Thomson's labours, however, were not altogether without fruit. He writes—

I should be sinfully wanting in gratitude to Him, who, I trust, in answer to prayer on my behalf, has hitherto delivered me, should I say that, even among such, I have had no fruit, from my exertions to awaken in them better feelings, and more worthy motives of action. In a subsequent portion of my Letter, I shall have occasion to shew that some of the most powerful and influential of the Chiefs have adopted my views, and are prepared to carry them into execution.

When the Expedition to Tandah was resolved upon, and, according to an ancient law to prevent invasion in the absence of the Imaum, and his army, all roads were stopped, the great road from the Interior to the Colony was excepted; solely, as the Imaum and his Minister told the Traders, on my account. This exception—an omen, I trust, of better things—was the more gratifying, because it was made without any application from me to that effect, and even without my being aware of the existence of the law above mentioned. Though it will be at the expense of Senegal, the Gambia, Rio Nunez, Rio Pongos, and Bangalang, the Colony will derive the benefit of it, by a much larger influx of gold and ivory traders. And the effects are now becoming apparent: a party of more than a hundred, many of whom used to trade to those places, only a few days since passed by the great Kingampil road, on their way to Sierra Leone. Another effect will be produced by this law: it will, for the time, suspend the traffic in Slaves to the Rio Nunez and Rio Pongos.

3 M

Mr. Thomson further states—

The Imaum and great Chiefs have pledged themselves to protect and encourage any Religious Instructors who may be sent to them from the Colony. To this end, they have asked me to select any unoccupied piece of ground, either in Teembo or in Darah, that I may think proper; and have offered to give, in writing, a free and unconditional grant of it, to any parties whom I may name. I may also add, that the Imaum has agreed to send down with me, on my return, one of his sons and two of his nephews, to be instructed in the Colony; and were not the number limited by the Governor to three, I have no doubt I could get thirty, all young men of family.

*Religious Inquiries.*

I may mention, as one important result of my Mission, that a spirit of keen inquiry in spiritual matters has been awakened among those of the Chiefs who possess a literary turn of mind; and they are not a few. I have, without any attempt on my part, but spontaneously on theirs, been led to a declaration of *the truth as it is in Jesus*; and more than once, in the Imaum's own house. Except on two occasions, the statement was listened to with deep interest. The two occasions I except were, however, productive of good; as their vain assertion of the identity of the two Creeds was, to their evident shame, confuted. On being asked to produce their Koràns, and shew me therein certain precious truths which I pointed out in the Arabic Scriptures, they excused themselves on the plea that they lived at too great a distance to go and fetch them. And when, on one occasion, the party was asked to come to my house, and bring his Koràn with him, that the Chiefs present might also come and judge of the matter, he failed to do so, to the evident regret of several Chiefs who had come as promised, and who evidently expected that he would be able to prove what he had asserted in favour of the Koràn. Though he did not bring his Koràn, he came for a more profitable purpose, namely, to be allowed to read for himself in my Arabic Bible; and it was with the utmost difficulty that I prevented him from carrying it off. So long as I remained in Teembo, he came daily for this purpose. I rejoiced in one expression which he used after I had given him a brief sketch of the Gospel method of salvation. After reading John iii. 16, he

asked me some questions; and when I had, as briefly and clearly as I could, given him the sketch I have mentioned, he said, "This matter is deep—it is new to me—it is certainly good news; but I cannot catch the whole at once. You must begin again, little and little, and I shall try to understand and remember it: you must do it A B C fashion, and then I may learn it. But," added he, "I must have this book of my own, and then I can read and read again till I understand it." I told him that this would not be sufficient; and that even if he had the book, he must pray for the Spirit of God to teach him. He said he would do so, when he got the book; and would accompany me to the Colony, where he could procure one, and would remain there some weeks to read with me. It is the more worthy of notice, that this man is an Arab; and is considered to be the greatest scholar, theologian, and lawyer, in Foutah; and has the highest reputation also for moral worth and amiability of character. Should it please God to lead him to the belief and profession of the faith of Christ, much might be expected from his example and personal influence. As it is, the desire which he has publicly expressed to have a copy of the Scriptures has led several others to inquire and seek after them also. My Bible has been borrowed again and again, and is now in the hands of the most celebrated Teacher in this part of Foutah: after him it is already engaged by two parties; one, a brother of the Imaum, and his deputy here; the other, an intelligent and amiable young Chief, whom the Imaum has conjoined with his brother in the government of this province. I could now, if I had them, dispose of at least fifty Bibles, at whatever price might be asked for them, payable in gold. Six Chiefs are either to follow me themselves, or to send their sons with me, to purchase Bibles in the Colony. The copy I now have, I promised to the Governor of Telico, in passing through that town; so that, although I lend it to them, none of the Chiefs here can obtain it.

On the other occasion to which I have alluded, the man, a Priest, said, that even if I proved to him the divinity of Jesus, he would not embrace Christianity, as he had resolved to die in the faith of his fathers; and that at all events he had resolved not to read the Bible, lest, as he said, it should spoil his head. One day, when urging on his Highness the necessity of his commencing the study of the Scrip-

tures, now that, by the providence of God, they were put into his hands, he said that he had read part, and would read more as he found opportunity. He complained that there were many words, especially names of things, which he did not understand; but said, that he would get his brother to assist him, as he does little besides reading. On my mentioning the resolution of the Priest not to read the Bible lest it should spoil his head, he replied, "He is no man, who is afraid to read a book: if it be true, it cannot hurt him to believe it; and if it be not, his own reason may enable him to discover its errors." To this I objected, that in many cases our unaided reason could not detect error; and that in all such study we must seek the illumination of the Holy Spirit, which, if asked in sincerity, in the name of Christ, would surely be given to us. On this he smiled; and inquired whether, if he asked God, a man could not get light without calling on Jesus Christ's name. I replied, that we had no promise that he would; but that Jesus himself had said, *Whatever ye shall ask the Father in my name, He will do it*: and as they all acknowledged Jesus to be a true Prophet, who spoke the Word of God only, this must also be true. He said, "Yes; but though we do acknowledge him to be the Spirit of God, we cannot understand how He is called the Son of God." I told him that this was a matter too deep for any man to understand; but that we ought to believe it on the testimony of God Himself, who had from heaven declared Jesus to be His Son: that there were many things which he himself fully believed, and yet could not comprehend. Here our conversation on Religious matters dropped, by his turning off to matters of business. I do believe, however, from the candour which he has invariably manifested in all such conversations, that he is open to conviction; and should it please God to give him peace and leisure, that he would give himself to the study of the Scriptures, especially if he had a plain copy; as I much fear the handsome outside has, from the very first, prevented his reading its contents, lest he should soil it. It is too carefully kept to be much read. Many of the Chiefs are desirous to obtain copies, even at full price, and would most probably take a few additional for their friends. A spirit of inquiry has now been awakened, which, I humbly pray, may not be suffered to sleep and die.

I should deeply regret, were it not evidently the will of Providence, who has thus from time to time detained me by the way for good, I trust, to not a few—I should regret, I say, my long detention from my proper labours; which I earnestly pray I may soon be enabled to resume, under more serious impressions of their importance than heretofore. The value of the blessed Word of God can only be partially felt by those who live in a Christian land, even such as Sierra Leone; but by traversing country after country, destitute of its blessed influence in humanizing as well as Christianizing men's minds, even a careless observer must be struck with the lamentable state of those who are *perishing for lack of knowledge*. I trust that I may be enabled to retain for life the impressions which I have received during this journey, and that they may be deepened tenfold.

On the probable facility for advantageously circulating copies of the Arabic Scriptures in Foutah being represented to the Committee of the British and Foreign Bible Society, they promptly and liberally made a grant of 50 Arabic Bibles for the purpose, which have been forwarded to Sierra Leone.

*Trials and Sufferings of Mr. Thomson.*

The following extract from the same Letter presents an affecting view of Mr. Thomson's trials and sufferings:—

As I have already mentioned, I have suffered much from sickness. From the circumstance of the locusts having for four successive years devoured the grass used for thatch, there is scarcely a house in Foutah that did not leak during the rains—certainly not one in which I have lodged, since the first day I entered Foutah; and even the Imaum's houses, both here and in Teembo, are sadly out of repair in this respect. The consequence has been, that not a week has passed without his being laid aside by fever and ague. During the months of August and September I had several sharp attacks: at the end of September, when I was obliged to remove to Teembo, as the only way of expediting my business, I had an attack which confined me to bed till the 28th of October, without a single day's intermission; and when, in the beginning of November, I began to move about a little,

I was grieved to find that I had nearly lost the use of my limbs. From debility, I suppose, they had become so much swollen, that I could not walk a hundred yards without feeling quite exhausted, and I became seriously apprehensive lest it should prove a dropsical affection.

*Forsoaken by his Attendants.*

To add to my distress at this time, my people (who had for some time previous become quite desponding, from the various privations which we then suffered, being sometimes four and five days without animal food, or even salt—at last I had no means of procuring these, or even rice, but by disposing of my own things, such as shirts and handkerchiefs—and being often on half allowance of rice or fundi, myself and my son receiving only a teaspoon full of either as the daily allowance for us both, and this while labouring under that long attack of fever, when I required something more nourishing) hearing no tidings of their comrades, who had then been gone thirteen weeks, despaired of ever seeing them here; and, as I afterward learned, being apprehensive that I might die, and leave them here quite unprotected; came to the determination of setting out for the Colony at once. Accordingly, on the 31st of October, they left me; promising, however, to return, should the Governor require them to do so, and bring me what things I might want, either for myself or my business. It was in vain that I represented to them the criminality of their conduct, in thus—to say nothing of myself and my son—leaving behind them a large amount of Government property, in instruments, arms, &c., at the mercy of such a thievish race as the Foulahs; and their gross ingratitude to those who had, at the expense of much blood and treasure, redeemed them from slavery. They admitted the truth of all I said; but nevertheless adhered to their resolution of returning to the Colony; saying, that they were not soldiers, bound to the Queen's service, and therefore could leave it when they pleased.

God, however, had raised up a friend to me, in the person of an old sailor, a native of Goree; whom I hired in Melicourie when at a loss for carriers; but whom I had been obliged to discharge for misconduct just before we reached Foutah. He, nevertheless, had all along shewn a strong attachment to my person; and now, when all were about to leave me, and he was asked to follow them,

replied, "No; Master discharged me, and I deserved it; but I will not leave him and his son here alone among strangers, and himself sick and unable to follow you now. I will stop here with him, and shew him that I do not hate him for what he did to me. You are a parcel of cowards, and may go when you please." Notwithstanding my having been obliged to discharge him, as an example to the rest, I could not help liking him for the invariable kindness he had shewn both toward myself and my son; and, privately, I took many opportunities of shewing my good feeling toward him, and the interest which I took in his welfare both here and hereafter. I had also, from time to time, as his clothes wore out, given him a few of my own, and such little presents as I had it in my power to bestow; and now he amply repaid the little I had done for him. After my people had gone, he came to me, and said, "Master, don't lose heart because these thankless fellows have left you: I can wash and iron your clothes, and go about to look for something for us to eat. Billy"—Mr. Thomson's son—"can nurse you, and I can cook. If the other boys come, all will be right; and if not, Alimami will give us people to carry you down, when you are able to go." I rejoice to say that he proved as good as his word; and from the 31st of October till the 12th of November, when the Boys arrived, gloomy as the prospect at first appeared, our time passed more pleasantly than for months before. I felt as if a load had been removed from me. We had now no wants to attend to but our own, and they were easily supplied; whereas formerly I had been harassed from day to day by the care of providing for a number of unreasonable and faint-hearted people. That they did suffer many privations, from the wearing out of their clothes, the inferior diet, and the short allowance to which we were sometimes reduced, I admit; but in all these, myself and my son bore a full share; and Louis, the old man I have mentioned, and Sannasee my Interpreter, never once murmured.

I have to thank God that I brought my son with me: he has been of much service to me. In sickness, he has been my nurse; and in procuring supplies, he has taken all the trouble of dealing with the Natives entirely off my hands, as he understands and speaks both Susoo and Mandingo, and can also speak so much of

the Foulah language as to enable him to buy and sell with the people here. When we were shut up in Fangimoduyah in the Benna Country, while we were apprehensive of being robbed by Doudah Kontah, and I could not stir from the town lest some accident should befall my people or the property under my charge in my absence, he, when all my people refused to go alone, went to Walliyah, two days' journey in advance, and there procured for me, from old Garah Fodih, the king, twenty men to enable us to carry up our baggage. But for him, under Providence, we should have been detained there indefinitely; as, from all my native hands having deserted in Yaneyah, I had not half the number of carriers I required.

*Arrival of Supplies.*

My people, as I have mentioned, arrived on the 12th of November, and brought me a most welcome supply of medicine and necessaries, as well as many kind and comforting Letters from my friends in the Colony; and I desire to thank God, that, by His blessing on those two invaluable medicines, calomel and quinine, I, from that date, daily recovered my health; and now, in the prospect of a long journey, I feel myself stronger than when I left Sierra Leone. The swelling of my lower extremities has entirely subsided; and even so far back as the 3d of this month, having been disappointed of a horse, which, in his confusion that day, the Imaum had forgot to send, I was enabled to walk to Teembo and back the same day without feeling any inconvenience. The distance is between five and six miles, over a rocky mountain, and the road one of the worst I have ever travelled.

I desire to render unfeigned thanks to God, that, amidst all my discouragements from within and from without, He has never left me to fall into despondency, nor even to despair of a successful issue to my Mission. I have, I trust in answer to many prayers, been enabled to bear up with fortitude under all, and to overcome many difficulties. Even when confined to bed from illness, I was enabled to secure for the Colony, and the Natives trading to it, several important advantages, by daily conferences with the principal Chiefs, and with the Imaum himself, when he could visit me.

*Visit of a Moorish Merchant to Sierra Leone.*

The object of the parties who

originated Mr. Thomson's visit to Teembo was to open a communication in that direction between Sierra Leone and the interior of Africa. The following relation shews that the undertaking has already not been without success. Mr. Thomson writes from Darah, on the 22d of March of the present year—

The bearer of this Letter is the Shereef Hamidi Falah, a Moor of high rank and extensive influence in these countries; both personally, and from the wealth and power of his family in Sego.

I have known him for upward of four months; and during that period he has rendered me several good offices, at times when I have much wanted such a friend: and now he has given me the most honourable and recommendatory Letters of Introduction to his relatives in Sego, and to all the Mahomedan Princes whom I have to visit by the way. From the veneration in which he is held by these Princes, as a lineal descendant of their Prophet, I trust that, under God, these Letters will be of important service to me in many respects.

I may mention, that, from his high honour and probity, he has secured the esteem and confidence of his Highness the Imaum, who has consulted and trusted him in many important affairs connected with the present civil war.

He is on a visit to the Colony, as a sort of pioneer for his countrymen, the great Moorish merchants of the Interior; and I fervently trust that his visit may prove instrumental in extending the relations of Great Britain with the powers in Central Africa, and thus in ultimately paving the way for the introduction of the Gospel.

The object of this introduction is, to enable him, if possible, to obtain a Bible; of which he is most desirous, having read a few portions of the one I have with me. If to this could be added a New Testament and Psalter, and such other little presents as the Committee may feel justified in making him, it would shew him that the great kindness which he has evinced toward me here, solely on Religious considerations, has not been thrown away; and a due appreciation of it by the Committee may, under God, prove the means of securing from his influential countrymen a friendly reception for such of our Brethren as may, by the providence of God, be called to Missionary work in the Interior.

If I mistake not, the Prayer Book, or at least the Liturgy, has been translated and printed in Arabic by our Mission at Malta. I can hardly hope that any copies of this have yet reached the Colony; but if they have, one of these would be a most acceptable present to this Gentleman, and, indeed, to all well-educated Mahomedans in these countries. The circulation of the Liturgy would correct many unfavourable and unfounded prejudices against the worship of Christians, created by the gross idolatry which the Mahomedans witness among such of the Natives as have embraced the Romish Faith.

*His Visit to the Fourah-Bay Institution.*

During the Shereef's stay at Freetown he visited the Society's Institution at Fourah Bay. The Rev. E. Jones's description of his visit will be read with interest, and, we doubt not, with prayer that this descendant of the False Prophet may be made partaker of the saving grace of the Gospel, and become the means of conveying it far into the recesses of Central Africa.

This evening, the Shereef Hamidi Falah, with several of his friends, called to see me. It had been previously arranged that he should call here, to see an Arabic Bible, the gift of our Local Committee; and I was, at the same time, to shew him the Institution. He was dressed in Moorish costume, having the lower part of his face concealed by his dress. On entering the school-room, an exclamation of surprise burst from him; and when I related the objects contemplated in congregating so many Youths together, he expressed his gratification that such pains were taken to instruct those who were to be the teachers of others.

After several hymns had been sung by the Students, he addressed them in a very forcible manner upon the pleasures of serving God, and exhorted them to continue in His service. He became so affected, that at times he could not bring out a word, but would silently look up to Heaven. He was much pleased with his present of a Bible; and, upon leaving us, desired every blessing upon the Youths and myself. This intelligent stranger, who has come here solely to observe our ways, will carry back with him the remembrance of all he has seen and heard.

He is entirely free from that bigotry which one expects to see in a Mahomedan; and repeatedly assured me that I might live in his country with perfect safety, and that nothing would please him more than to see Missionaries there. Mr. Thomson seems to have impressed him with the most favourable views of the Missionary character.

*Missionary Prospects in the Yoruba Country.*

An opening for Missionary Operations has also presented itself in the Yoruba Country.

*Mission of Mr. H. Townsend to Badagry.*

In our last Number, at pp. 409—412, we noticed the strong desire of the Liberated Africans in Sierra Leone, who had been carried into slavery from Yoruba, to return thither. As those who, through the Divine Blessing, had benefited by the religious instruction received from Missionaries in the Colony were reluctant to remove, unaccompanied by a Religious Teacher. Mr. Henry Townsend, one of the Society's Catechists in Sierra Leone, was deputed to visit Badagry, in the Bight of Benin, the port of admission to Yoruba. A commercial intercourse has already been established between Sierra Leone and Badagry by the Liberated Africans in that quarter, which is carried on in vessels the property of Liberated Africans, and, except the Masters, manned entirely by them. Participating in the general interest felt in Mr. Townsend's intended visit to Yoruba, a passage was given him in one of these vessels, the property of three young men of Yoruba, which has been twice before employed to carry Akus or Yorubas to their country. The vessel, a year or two since, captured and condemned for being engaged in the slave-trade, was purchased by the present owners, and called by them, after the name of the great advocate of Negro Emancipation, The WILBERFORCE.

Mr. Townsend embarked at Freetown on the 14th of Nov. 1842, and landed at Badagry on the 19th of Dec.



*His Reception by the Chief, Worrú.*

Mr. Townsend was kindly received by Worrú, the "English Chief,"—so called in consequence of the protection given by him to the Liberated People from Sierra Leone, "who are considered to be Englishmen." Describing his visit, Mr. Townsend says—

A mat was spread to accommodate my Coloured friends who accompanied me; while an empty powder-keg was brought to me for a chair; and another keg to answer the purposes of a table, on which were spread a small bottle of rum, a jug of water, a few dram-glasses, and tumblers. When the Chief had tasted the water, he invited me to partake, with my friends, of what was placed before me; but we took nothing but water.

*Visit to Abbekuta, and cordial reception there.*

Having completed his arrangements, Mr. Townsend left Badagry for Abbekuta. This town is the residence of a Chief named Sodeke, exercising, at present, considerable influence in that part of Africa. The route from Badagry appears to be nearly north-east, and its distance from the coast probably about 100 miles. The population is large, amounting, as Mr. Townsend computed, to at least 30,000 souls. No notice is taken of Abbekuta by Clapperton; though in his last journey into Africa, which commenced at Badagry, he must have passed but a little way to the westward of it. Indeed, from statements which we have heard, it seems probable that the population of Abbekuta had been recently collected there, and is composed of the remnants of Tribes who have fled from the power of stronger Chiefs in the neighbourhood. Mr. Townsend reached Abbekuta on the 4th of Jan. 1843. He thus describes his entrance and reception:—

*Jan. 4, 1843*—Early this morning, a party of Sierra-Leone People, who had heard of my arrival, came to see me: and soon after, Sodeke's son, a young man about twenty years of age, and a party of men with him to conduct me to his father. We left the village at 7 o'clock A. M.

After we had crossed the river, our party continued rapidly to increase, by fresh parties of Sierra-Leone People, some on horseback and some on foot, coming out to welcome my arrival. As we proceeded, the King's son, and a party of horsemen with him, performed various manœuvres; sometimes riding considerably in advance, and then dropping far behind, endeavouring to make as great a display as possible, to welcome me to their country. In the mean time, the men on foot were repeatedly discharging their muskets, and shouting. As we entered the town, the crowd became immense: the doorways of houses, and the corners of streets, were filled with eager spectators, who all endeavoured to shew the liveliest joy, and shouted, as I passed, "How do you do, White Man? How do you do, you that are coming?" I felt greatly affected by the kindness and warmth of feeling which they manifested toward me, the sincerity of which was marked upon their countenances. From the little intercourse which I have had with the people on my way hither, I am led to imagine that I am thus welcomed because I am an Englishman—one of that nation which has liberated their country-people from slavery, and permitted them to return to their country, their parents, and their children, improved in knowledge and in wealth. To-day, I felt more than ever the want of the society of one to whom to communicate my feelings, and who could enjoy with me the pleasure I have felt. The solitary enjoyment of scenes such as those through which I have passed to-day is pain. I hope the gratitude and respect toward the English Nation which they seem to feel will not be allowed to subside, but that this providential opening for Missionary Exertions will be embraced. What better time can there be for us to teach them the truths of the Christian Religion than the present, when they feel that we, strangers to them, have done for them more than they could expect man to do.

When I came to the King's residence, I found him awaiting my arrival, surrounded by several of his wives and Chiefs. He received me very kindly; and directly gave me a bag of cowries, value 2l. 3s. 4d. sterling, apologizing for his having nothing fit to present to a White Man. I remained with him a few minutes only, and was then conducted to the house set apart for me. I had been in the house but a short

time, when he followed me, bringing with him a large sheep, which he gave me.

We make a few Extracts from Mr. Townsend's Journal during his stay at Abbekuta.

*Description of Abbekuta.*

Jan. 4, 1843—About four o'clock this afternoon, my Sierra-Leone friends residing here came to shew me the town. We went first to the top of the hill, to have a view of the town from thence. The sight which presented itself was certainly novel; the houses being so much larger than the native houses which I have been accustomed to see, and built so closely together that most of the streets appear to be merely lanes. The town is built on two hills, with a valley between them. From the hill on which I stood I had a fine view of the town on the opposite hill; also of the river Adu, and the open country beyond it rising gradually until it becomes a hill of considerable height. On the side of this hill we saw the town at which we had slept on the preceding night, and, to the right, a village which my companions said was the King's farm. The river, winding in its course around the foot of the hill on which I stood, formed one of the most pleasing objects of the scene: its banks being free from overhanging bushes and trees, it could be seen in its course until lost behind the hill to the left. We then went to see the cave and rock from which the town takes its name—Abbe, "Under," Okuta, "A rock, or stone." It is frequently called, by the Sierra-Leone People, Understone. The cave, which was once notorious as the dwelling-place of a band of robbers, appeared to be tolerably large, a family dwelling in it. When we got there, there were two or three families spinning cotton. I did not enter it, it being a private dwelling, and also so low that its inmates cannot stand upright in it. The block of stone forming the roof of the cave is the highest on the hill: and resting at the corners on several lesser blocks forms the dwelling underneath. We then descended the hill, taking a path that led us more to the right; and came to the lower part of the town, near to the river, immense crowds following us. Passing through the streets, old and young came out from their dwellings to see the White Man, saluting me, as I passed, in the kindest manner.

*Interviews with the King.*

Jan. 5 — Early this morning several

of the relatives of Sodeke, and some Chiefs, came to see me. In the forenoon I had a private interview with Sodeke, and gave him the present of which I was the bearer. He received it very thankfully; and stated that it was his earnest desire that many White Men should come and dwell with him. I thanked him, in behalf of the Society, for the kindness which he had shewn to the Sierra-Leone People who had returned to their country. He wished me to make some request to the Queen of England for him; but I interrupted him by telling him that I had no connection with the British Government beyond that of being a British subject; and then endeavoured to shew him the object of my journey, and the nature of the work in which the Church Missionary Society was engaged, which he seemed fully to understand. I also directed him to communicate his wishes with reference to the British Government to His Excellency the Governor of Sierra Leone; which he said he would do. I then told him, that I was instructed to take any of his children to Sierra Leone to educate them, should he like to commit any to our care for that purpose. In reply, he observed that if White Men should come to Abbekuta, which he thought probable, there would be no occasion to send them away so far; but that he would reflect on the proposal.

Jan. 7—In the afternoon, Sodeke sent for me, to write his Letter to His Excellency the Governor of Sierra Leone, which I did. I was highly gratified with the sentiment which he wished to express. He wanted to express his thankfulness to the British Government for what it had done for his people, and his own convictions that they were seeking the happiness and welfare of the African Race. Also, that he had determined to suppress all slave trade in his own country, and in the neighbouring parts, so far as his influence extends. Further, his desire for the return of his people, and that White Men, both Missionaries and Merchants, might settle in his country. After having finished his Letter, I asked, if Missionaries were to be sent to Abbekuta, whether he would give them children to teach. "Yes," he said, "more than you would be able to manage:" and also, "If you will stop a few days more than you state your purpose doing, I will give you any spot of ground you may select, on which to build a school house." I was obliged to decline his offer, as my instructions did not sanction my contracting any

engagement to commence a Mission. I also asked him if he would receive a Native, should one be sent as a Schoolmaster. He replied, "Yes; and I would help him to build his house." He also told me, in answer to my inquiries respecting it, that it was unlawful for any Chief to sell a domestic slave; and any one found doing so would be punished.

The disposition of this Chief seems to differ from many, indeed all, of whom I have heard; in that he is easy of access; and whatever question I have asked him, he has answered readily, without any apparent attempt to disguise. He is certainly desirous of getting Englishmen to reside in his country, and of an alliance with the English Government. These things indicate, on his part, a liberal mind; and, on the part of Providence, an opening for the spread of the Gospel. Can it be, that this Chief, whose country is open and easy of access, shall express his desire for the instruction of his children and people, and for the abolition of slavery, and British Christians not respond to his desire, after the evidence they have given of their anxiety for the welfare of Africa, by sparing no expense and by fearing no danger to accomplish their benevolent purposes? I feel it must not be doubted, that, as soon as the desires of this Chief shall be known, his wishes will be readily fulfilled.

*Observance of the Lord's Day at Abbekuta.*

Jan. 5, 1843—In the afternoon, I held Service under a shed in the King's court. When all were assembled, and I was ready to commence, I sent to inform the King of it. He then came; and, on a mat spread for him, sat during the whole of the Service. I explained to the people, through my Interpreter, A. Wilhelm, the Parable of the Marriage-feast. While doing so, I was forcibly reminded of the goodness of God toward the Sierra-Leone People who were present; and asked if there were not many who had before had opportunities of hearing the Gospel, but who had despised them; and had not only despised them, but had left the country where God was known for this where God was not known, thus turning their backs upon the favours and privileges which God had bestowed on them. I then remarked, that God, notwithstanding, in mercy had followed them, and again invited them to the Gospel-feast. Near the conclusion of my address, Sodeke exclaimed, "Yes! yes!" to the

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following observations, which I addressed to those who had been members of a Christian Church in Sierra Leone—That, if they continued in the ways of godliness, as they had been taught out of the Word of God, they would be received into heaven; but if they should yield to the examples of the heathens around them, or listen to the heathenish counsel of their friends and country-people, and so be drawn aside from the Truth to follow the sinful practices of the heathens, and thus *deny the Lord that bought them*, there would be nothing for them to expect in this world but the stings of a guilty conscience, and in the world to come the everlasting wrath of the Almighty. I had been told that Sodeke wished the Sierra-Leone People to follow the Religion and the customs of the White People, as they had been taught in Sierra Leone; but I felt exceedingly glad to hear it thus confirmed from his own mouth.—What an opening does this country present for the spread of the everlasting Gospel! What opportunities for usefulness will be lost if the present time be not embraced!

*Maternal Anxiety—Interesting Recognitions.*

Jan. 7—An aged female has been here several times to inquire for her son, she having heard that he is living in Sierra Leone. The person from whom she obtained this information knowing him only by his country name, by which name he is unknown to any one here besides, we have been unable to give her any information. She came again this morning, and brought her informant with her; but we were still unable to ascertain who or where her son is. It is very painful to see her coming every day, and to be obliged to send her away unsatisfied. Her son has been dead to her a long time; but her affection for her child still remains, and all her anxiety and tenderness are awakened by the slight testimony which she has received of his welfare.

I was much gratified this morning by one of my fellow-passengers bringing to me a female, saying, with great joy, "I done find my wife!" He has been in Sierra Leone only two years.

A. Wilhelm has discovered many near relatives. He has been from his country twenty years: he was but a youth when he left.

John M'Cormack, who was sent with me by the Hastings People, and at their expense, left his country after he had become a father. He also has found a large

number of relations. The joy felt and expressed at meeting them again may be imagined. He has come to me several times with deep emotion to tell me of some relative whom he had seen. He discovered his sister at the market through which we passed on our way hither. He went to purchase something of her; and fancying he knew her, he ventured to call her by his sister's name. She immediately replied; an explanation ensued; and she proved to be his sister. I asked him if any of his children, whom he had before he was torn from his country, were yet alive. He said that he had now heard that one was dead; but that the other, like himself, had been made a slave, and, in the merciful providence of God, brought to Sierra Leone. His account of meeting her in Sierra Leone is particularly interesting. While walking with a friend, on the road leading from Hastings to Waterloo, they met a young female. After they had passed her, his friend observed to him, "That female is one of your country:" to which M'Cormack replied, that he thought she was not. To satisfy his friend, he went back to her, and asked who she was; and found, to his great surprise and pleasure, that she was his own child. She had, before this, married, and was residing near where he found her. John M'Cormack is, I believe, a sincere Christian: he has, he tells me, told his relatives here about God and the Christian Religion; and they have promised him that they will become Christians too, if Missionaries will come and teach them.

*Position of the Liberated Africans in Abbekuta.*

Mr. Townsend was frequently solicited, during his stay at Abbekuta, to write Notes from the inhabitants to their long-lost relatives in Sierra Leone. Under date of Jan. 9, 1843, Mr. Townsend writes—

The whole of the day I have been employed in receiving visits and writing Notes, as on Saturday, and in preparing to leave to-morrow. One Note which I had to write was very good: it was a Note of thanks to Mr. Young for the benefit which the writer, a female communicant at Waterloo, had received from his instructions, which seem to have been blessed to her spiritual good. She also observed to me that she felt much distressed on account of the want of the means of grace here, there being no Lord's Day observed, nor any Minister to instruct the people.

Several others made similar remarks to me; and all who had any regard for the Christian Religion felt that they could not take that pleasure in the society of their heathenish country-people which they formerly took, sighed for the spiritual blessings which they once enjoyed, and hoped that they might soon enjoy them here.

Jan. 10, 1843—Sodeke has shewn the greatest attention to the Sierra-Leone People, and has given them greater access to his person than any others of the same rank. The liberality of his disposition is shewn, in a very prominent manner, by the fact, that he requires no greater act of homage from them than they were accustomed to pay to their superiors in Sierra Leone. It is the custom of the Akus, when they come into the presence of their Chief, to prostrate themselves before him—none omit this act of homage; but Sodeke, hearing that White People never rendered so great an act of homage to any but God, forbade them to do so to himself. I have often heard of Sodeke in Sierra Leone, and was prepared to see in him a Chief of superior character and ability; and my intercourse with him during the past week has increased this good impression. He is tall, and sufficiently bulky for his age—I should suppose forty-five or fifty—and height; his countenance is mild and pleasing, but indicates ability; his voice soft, and his speech slow. The Akus are generally remarkable for boisterous speech, and much action when speaking. I never saw him in anger, or in any way excited. The laws of the country are particularly severe against theft—in some cases, death is the penalty; and, consequently, property is secure. I am not aware of having lost any thing since I left Badagry.

Mr. Townsend records his grateful sense of the kindness and assistance which he received from the Rev. T. B. Freeman and Mr. De Graft, of the Wesleyan Missionary Society; and from Captain Parsons, an English Factor at Badagry. In our subsequent pages will be found an account of Messrs. Freeman and De Graft's proceedings at Badagry; and of Mr. Freeman's journey to Abbekuta.

*General Views.*

In a Letter to the Sierra-Leone

Committee, under date of May 31, 1843, Mr. Townsend thus states his views of the prospects of Missionary Operations in this part of Western Africa:—

I should suppose that Abbekuta is as safe a residence for a Missionary as any town not under a civilized Government. The town is the whole strength of the Egba Tribe united, acting upon the well-known principle that union is strength. They were attacked about ten years ago by the people of Illorni; but being able to repel their assailants, a peace was brought about between them; and they have since remained unmolested. There is a good understanding between Sodeke and the Chiefs at Badagry. The Badagry Chiefs have joined with Sodeke in the war against Adu. Wawo, when speaking to me on this subject, said, "We"—Sodeke and himself—"are like brothers, and"—hooking his fingers together—"are as inseparable as this." The people of Badagry seem to depend very much on Abbekuta for their food. Sodeke informed me that the Jeboo People threatened him with war; "but," said he, "I laugh at them." Again, "The Jeboo and Adu People are the only people who make slaves near here." There are two large towns, about two days' journey to the eastward, called Jai and Abádu, with which Sodeke is at peace. I am informed that the peace between them and the Eyoh Tribe is only of the hollow kind, and cannot be much depended on; but that the Eyohs are torne by intestine wars. Illorni, between which and Abbekuta there is much intercourse, is seven or eight days' journey distant. Illorni is two days' journey from the Niger; but as the Egba People know little of that river, I could not learn what part of the river it was to which they referred. Hausa People are frequently seen in Abbekuta: several were there the week before my arrival. Sodeke has a white camel, which he has received as a present from some Chief in the Interior.

*Healthiness of the Country.*

I am led to believe—from the general aspect of the country, from the absence of the diseases, sores, and ulcers, to which the Negroes in Sierra Leone are very subject, and from the great age which many appear to attain—that the country is far more healthy than Sierra Leone. The country around Abbekuta is, as far I could discover, free from marshes. The

river Ogu, which flows by it, has a rocky and sandy bed, and is free from any thing likely to create miasma.

*Produce and Manufactures.*

The country produces an abundance of the necessaries of life; such as, yams, Indian and Guinea-corn, cotton, sugar-cane, ginger, pine-apples, oranges, plantains, bananas, and palm-oil. There are also horses, sheep, goats, cows, fowls, and pigeons, in great abundance. A good horse can be purchased for 25 dollars (*5l. 8s. 4d.* sterling), and the sheep are in better condition than those of Sierra Leone. The people manufacture leather of various colours, and articles of leather, as, saddles, bags, slippers or shoes, and cushions; and of iron they make bits for their horses, stirrup-irons, clasp-knives in imitation of the English, bill-hooks, hoes, and other articles. They wear clothes superior to most woven in Africa. They seldom use English iron pots, having a useful earthenware pot which they make, and which answers well for their cooking.

*Dress, Buildings, and Manners.*

The Aku men always wear a sort of trowsers or drawers, made very short; and, when full-dressed, a kind of frock, neatly embroidered. They generally sit cross-legged, and sometimes with their feet extended, leaning on a cushion. Their houses are built in squares, with a court in the centre, from which the various parts of the house are entered, the entrance from the street leading into the court. The streets of Abbekuta are narrow and irregular. The Akus seem not to follow any general plan in the arrangement of their houses; but in this also they are very far superior to the people of Badagry. Sodeke obtained his present pre-eminence by superior courage and success in war; which, from the difficulties into which the Egba People were brought by the attacks so frequently made on them by bands of men-stealers, became qualities of great worth; and the conduct of Sodeke seems to have been such as to prove him to be a superior character among them. Although he exercises the power of a king, and must be virtually so, yet they do not give him the title, Allaki, which belongs to their kings. There is a son of their late Allaki, living at Badagry, who is quite a youth; but they seem to pay no regard to him.

*Language.*

The Aku Language is very extensively

spoken, from the sea at Badagry and Lagos Town northward, nearly to the Niger. At Badagry it is as well known, I should think, and as much spoken, as the Popo Language. I imagine that the Aku spoken at Badagry does not materially differ from that which is spoken in the Interior.

*Disposition of the Akus toward Europeans.*

It seems that all travellers passing through this country have received from the Akus much kindness; which shews the general disposition of the Akus to be favourable to the safety and comfort of Europeans. Again, almost all the domestic servants in our Mission are Akus; arising, I suppose, from a general disposition among them to engage in our service: this disposition, we have every reason to suppose, would be experienced by us were we residing in their country. That there is a wide field opened by Providence for the extension of the Kingdom of Christ among this people I think cannot be reasonably doubted; and if this be true, it becomes a duty to make every effort to occupy it. Sodeke and the inferior Chiefs, and the whole body of the people, are looking toward us for help. We have already, through the instrumentality of the Sierra-Leone People, obtained their confidence, the great importance of which we all must feel. What means could be devised, with greater human probabilities of success, than forming a Colony of Christians in the midst of a large heathen population, whereby the Gospel might be preached, not only in word, but also by the example of a regularly-organized Christian Church? But how much greater would the probabilities be, were those who compose the Christian Church allied by the closest ties of nature to the heathen population! What are the natural effects of occurrences like these? A mother has a son torn away from her, and carried, to a country unknown, into slavery: he is to her dead: she never expects to see him more. It may be that fifteen or twenty years pass away, and the mother never hears of her son; but unexpectedly he returns to his country and his family, a better man, in wealth, intelligence, and character. And when he tells of his deliverance by a people whom they never knew before, of their kindness to him, of their having instructed him in the knowledge of the Great God, and, at last, permitted him to return to his own country—what is the natural

supposition, but that the people who delivered him from slavery, and instructed him, must be a good people, and the Religion of such a people a good Religion, to have produced such good results. The people most remote from civilization must feel this. Instances, such as I have related, do frequently occur among them; and they feel that the English People are good people, and that their Religion is good. It is to this I attribute the good feeling manifested toward me, both by the Chiefs and the people.

*Observations on forming a Mission.*

I think it providential, and an indication of the will of God, that the Sierra-Leone Mission is so well supplied with European and Native Agents, by which means a new Mission might be formed, without impairing the efficiency of the old one. The Niger Expedition having failed, as far as present Missionary Operations are concerned, and the Society having sent Missionaries here preparatory for the Niger, they are available; and the expense of a Mission to the Akus would certainly not be so great as one to the Niger. If the Society should deem it expedient to commence a Mission in Abbekuta, it would be necessary to do it upon a firm and substantial footing. At least, four Missionaries might be well sent thither, to commence operations. Should a Mission be commenced soon, before the Sierra-Leone People are settled, a distinct part of the town might be obtained, where all our converts who go to settle there, might dwell together, and form a Christian community. Among them would be found smiths, tailors, masons, carpenters, sawyers, &c., by whom the arts of civilization might be introduced; and these would only want employers, to commence their respective trades.

Abbekuta is represented to be about nine days' journey from the Niger. It is not clear whether this distance is to the eastward or northward; but there is little doubt that Abbekuta has an important bearing on the intervening country up to the Niger, in both directions. Another circumstance which gives interest to Yoruba is, that it is the native country of the Rev. Samuel Crowther, who, after being educated and trained, in connection with the Society, in Sierra

Leone, has been recently admitted to Priests' Orders by the Bishop of London, and has embarked on his return to Sierra Leone. Impressed with these considerations, the Committee have taken preparatory measures for placing Missionaries of the Society at Abbekuta so soon as circumstances shall permit.

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GUINEA.

WESLEYAN MISSIONARY SOCIETY.

*Visits to the Interior.*

WE take the earliest opportunity of laying before our Readers extracts from the Journal of the Rev. Thomas B. Freeman, in which he gives an account of his visit to several places in the Interior. The account, in respect of Badagry and Abbekuta, is similar to that given by Mr. Townsend, who visited these places a very short time afterward. Badagry, only known previously as the seat of the most sanguinary superstition and the scene of the worst atrocities and cruelties of the Slave-trade—where, through the jealousy with which Europeans were regarded, our countryman, Lander, was compelled to drink the poisonous Fetish Draught—has welcomed back the emigrants from Sierra Leone, who have returned to these shores whence they had been forcibly dragged; and Christian Missionaries, hailed there as friends and benefactors, have made an encouraging commencement of their work.

*Results of the Mission at Badagry.*

The formation of this Mission has opened the way into the Aku or Yoruba Country. On his arrival at Badagry, Mr. Freeman found that the greater number of the Emigrants, for whose benefit the Mission was primarily intended, had proceeded into the Interior, and had settled at a town called, in the Aku Language, Abbekuta, which was represented as the chief town of the Eba or Egba Tribe; the place already spoken of by Mr. Townsend in a preceding page. To this place, as soon as he had

made the necessary arrangements for settling Mr. and Mrs. De Graft, he determined to repair; and was surprised to find, at a distance of about ninety geographical miles NNE or NE by N from Badagry, a large town, covering twice as much ground as the capital of Ashantee, and containing, according to his calculation, from 40,000 to 50,000 inhabitants; though Mr. Townsend computed them at 30,000. At this place, of which Clapperton makes no mention and which does not appear to have been previously visited by any European, he met with many Emigrants who had been united with the Wesleyan Mission at Sierra Leone, as well as some others who had been attached to the Church Missionary Society. Their Christian conduct had produced such a favourable impression on Sodeke, the King, that he encouraged them to cultivate the civilized habits which they had acquired; and was prepared, by the good impression which they had made on his mind, to receive Mr. Freeman with the greatest cordiality.

The importance of this opening can scarcely be overrated. Already, commercial intercourse with the Coast is established; and, on the other hand, amicable intercourse is maintained between Abbekuta, or Understone, and Haussa, the southern boundary of which is distant only about seven days' journey, and to whose King Mr. Freeman had the opportunity of sending a friendly message, by an embassy which arrived at Understone while he was there.

*Important Communications with the King of Dahomi.*

The commencement of the Mission at Badagry has led to friendly intercourse with Dahomi, and has afforded an opportunity for introducing the Gospel into that kingdom. Knowing the character of its sovereign and apprehensive that his proceedings at Badagry might probably be interrupted by his interference, Mr. Freeman determined, if

possible, to see him, and endeavour to secure his acquiescence in his plans. He accordingly, on his return from Abbekuta, proceeded by way of Whydah, to the royal residence at Kanna; where he contradicted the report which had been circulated, that the Missionary was building a fort at Badagry, and explained to the King the nature and objects of the Mission. A very favourable impression was evidently made on the mind of this influential monarch; and he entrusted to Mr. Freeman's care, for education, four children selected from the royal household; and requested that Whydah, as well as Badagry, might be favoured with a Missionary, who should go up once a year to visit the capital.

On the steps taken by Mr. Freeman for making the British Authorities acquainted with the willingness of the King of Dahomi to abolish the Slave Trade in his dominions, and his desire to maintain commercial intercourse with this country, and on the subsequent arrangements which were made, we are not at liberty at present to enter. We shall await the result with much solicitude. Should Great Britain renew its friendly relations with the King of Dahomi; adopt the recommendation of the late Parliamentary Committee on Western Africa to re-establish the factory at Whydah, (which, it will be seen, is now desired by the King of Dahomi himself) together with the one at Badagry; and give such protection to the Emigrants from Sierra Leone as would be afforded by a decisive announcement on the Coast that she would not allow them to be molested or oppressed; the accursed traffic in human beings would soon be brought to an end in the Bight of Benin, and the Emigrants might be made the pioneers of Christianity and Civilization in the countries extending from the Coast to the Niger.

Having given this connected view of his proceedings, we now select the principal details of the

*Rev. Thomas B. Freeman's Journal.*

Mr. Freeman, with Mr. and Mrs. De Graft, left Cape Coast on the 19th, and landed at Badagry on the 24th of September 1842.

*Proceedings at Badagry.*

*Sept. 24*—Having reached the shore, we proceeded from the beach over a sandy plain, about a mile in width, covered with a thin sward of grass. We then came to the banks of the Lagoon, which communicates with the sea at Lagos, and stretches westward, with few interruptions, as far as Cape St. Paul's. At Badagry the Lagoon assumes more of the appearance of a fine broad river with a current setting down toward Lagos. Directly opposite that part of Badagry, called "the English Town" the breadth of the Lagoon is from a half to three quarters of a mile. We crossed the Lagoon in a large canoe; and, between two and three o'clock in the afternoon, had the unspeakable satisfaction of placing our feet on shore at Badagry, where we were kindly received by Warru, the Chief or Headman of the English Town.

*Sept. 25: Lord's Day*—Mr. and Mrs. De Graft occupy part of one of Mr. Hutton's bamboo-stores, and I live in my little tent. No place is to be obtained in which we can hold Divine Worship: this is a serious inconvenience; but I hope that we shall soon do better.

*Sept. 26*—We have been busily engaged in landing our luggage, furniture, and timber for our intended Mission House.

*Oct. 2: Lord's Day*—In the afternoon, Mr. De Graft conducted Divine Service in my tent, and preached from Psalm xcvi. 4. Our congregation was small, consisting of our own little family and our workmen. At present we have not been able to hold a regular Public Service, on account of our having no convenient place; and it seems too early yet to preach in the public streets. The Christian Emigrants from Sierra Leone are nearly all residing at Abbekuta, or Understone, a large town upward of one hundred miles distant from Badagry.

*Oct. 4*—We went into the bush to find timber for piles for the new Mission House. The soil of Badagry is very sandy; and as there is no stone in the neighbourhood, we must build a wooden frame-house on piles.

*Oct. 5*—We proceeded up the Lagoon



to seek for timber, and found some that will well suit us about four miles from Badagry.

Oct. 6, 1842—We brought up our large canoe from the beach to the Lagoon, for the purpose of transporting timber down to Badagry. We found it very hard work to take the canoe across the plain, on account of its great weight, it being very strong and so large as to require twenty-one men to work it at sea. We were toiling at it in the heat of the day for several hours.

Oct. 8—I sent a messenger to the King at Understone.

Oct. 9: *Lord's Day*—I preached in the afternoon under an awning prepared for the occasion. At the conclusion of the Service, I met Warru, Akia, and Jinji, the other Chiefs of the town, to explain to them more fully my object in visiting Badagry. They appeared pleased, and satisfied with my explanations, thanked me for my visit.

Oct. 11—We commenced building a temporary bamboo cottage for the use of the Mission, until we can provide something more substantial.

Oct. 13—An eventful day! About one p.m. we heard a report of a tremendous explosion in the direction of the beach, and saw an immense volume of black smoke rise immediately over the place where the "New Times" was anchored. A party immediately started for the beach; and, alas! not a vestige of the "New Times" could be seen, nor any person to give the least information respecting her; whence they concluded that the vessel was blown up, and that the whole of the crew had perished. Every succeeding hour has tended to confirm us in our fears that the captain and all the crew have perished. How solemn, how awful the reflection, that, without (in all probability) a minute's warning, the crew were launched into eternity! Oh, my God,

"Arm me with jealous care  
As in thy sight to live!  
And Oh thy servant, Lord, prepare  
A strict account to give!"

We have all been deeply affected at this painful catastrophe. May it quicken our souls!

In the afternoon our bamboo cottage was forward enough to admit of our removal into it. My tent, with a piece of painted canvas over the top, under which I have slept every night since our arrival, has withstood several heavy showers of rain.

For several days and nights past, Mr. and Mrs. De Graft have occupied a temporary tent, in preference to the store, as the latter is infested with a dangerous kind of snake.

Oct. 16: *Lord's Day*—At eleven a.m. Mr. De Graft read prayers and preached in our temporary cottage; and at half-past three p.m. I preached. Many of the Pagan Natives were present in the afternoon, and seemed interested and attentive.

Oct. 21—I feel myself poorly. Mr. De Graft went up the Lagoon for timber. My messenger, James Ferguson, an Emigrant from Sierra Leone, returned from Understone, bringing me a strong useful pony as a present from Sodeke, the King, also a Moorish saddle and bridle. At such an act of kindness on the part of a perfect stranger I feel agreeably surprised. Ferguson brings also a pressing invitation to me, from Sodeke, to visit him at Understone. The following copy of a note which I received from Sodeke, written, I suppose, by one of the Sierra-Leone Emigrants, is a gratifying proof of the favourable state of his mind respecting a visit from a Christian Missionary.

"TO THE ENGLISHMAN AT BADAGRY.

"I thank you for your kind promise that you will visit us in this country. I shall be glad to receive you; and, by the blessing of God, nothing shall harm you.

"I remain, yours truly,

"SODEKE,

"King of Understone."

"Understone, October 1842."

On receiving these tokens of Sodeke's good feeling toward us, I determined on visiting Understone as soon as the work on the Mission Premises in Badagry should be sufficiently forward to admit of our leaving it for a week or two.

Oct. 24—Mr. De Graft went up the Lagoon for more timber, while I made preparation for putting down piles for the Mission House.

Oct. 25—We commenced driving the piles. They are each fourteen feet in length, and nearly a ton in weight. The labour of cutting them, and bringing them a distance of from a quarter to three quarters of a mile down the plain to the banks of the Lagoon, lifting them into the canoe, and again taking them out and getting them up on the Mission Premises, has been very great.

Nov. 1—Mr. De Graft went up the river for some timber. I have felt slightly

indisposed all day. We had rain part of the day, with heavy thunder. The heat was very great, the thermometer standing at 80° at eight A.M., and during the day at from 80° to 85°.

Nov. 2, 1842—Mr. De Graft went up the river for more timber. Feeling unwell, I stopped at home. We were surprised by a tornado, with heavy rain, in the afternoon. Her Majesty's ship "Persian" arrived in the roads, in company with the "Queen Victoria," from Sierra Leone. The "Victoria" has 150 Emigrants on board, many of whom are members of the Wesleyan Society.

Nov. 7—We marked out the ground preparatory to the building of a bamboo Chapel; dimensions 40 feet by 18.

Nov. 9—I am still poorly. We are busily employed in building the bamboo Chapel. The weather is very fine.

Nov. 12—We have been busy in putting down the four last heavy coconut tree piles for the Mission House, and finishing our little bamboo Chapel for Divine Worship.

Nov. 13: *Lord's Day*—At eleven A.M. I read prayers and preached to a very interesting congregation, consisting chiefly of Christian Emigrants from Sierra Leone. Just at the conclusion of the Service, a fine snake, about four feet and a-half in length, came into the Chapel. The people were of course alarmed, and many of them ran out; but, through mercy, no person sustained any injury. They succeeded in killing it, and I have preserved it in spirits, as a curiosity. In the afternoon Mr. De Graft preached to an attentive congregation.

Nov. 28—I have been busy with the work at the new house, though poorly from a violent cold.

Nov. 29—I was too ill to attend to my duties.

Nov. 30—I am still ill, but a little improving.

Dec. 2—God be praised! my health is rapidly improving. I have been busy at the new house and in making preparations for a journey into the interior. The roof of the Mission House is now thatched.

Dec. 3—We gave all the workmen a dinner to reward them for their steady and laborious attention to the heavy work of building the shell of the new Mission House.

Dec. 4: *Lord's Day*—At eleven A.M. I read prayers and preached to an attentive

congregation. Warru attended Divine Service, to my very great satisfaction. I was indeed delighted to see him set such an example to his people. In the afternoon fourteen men belonging to Sodeke, King of the Akus, arrived to conduct me into the Interior.

#### *Departure for the Interior.*

Dec. 5—We prepared to start for the Interior at nine A.M.; but found such difficulty in obtaining carriers (that kind of work being strange and new to the people of Badagry) that we were not ready to set off until two P.M. Warru accompanied us about two miles on the path, and sent a messenger with us to conduct us on our way to Understone.

We travelled for two hours through a flat country, diversified with open plains and small tracts of forest; and then arrived on the banks of a deep and extensive marsh, which we had to cross in canoes. I think the marsh could not be less than three quarters of a mile or a mile in width, with from ten to fifteen feet depth of water in the deepest part. We took up our quarters at Amowu, a small village close to the marsh. The houses were nothing but low sheds; and as it was quite dark before we entered the village, I pitched my tent and slept in it. Mr. and Mrs. De Graft slept in a shed close to me. From Badagry to the marsh we passed through two small villages, Aladagu and Adelafof. The distance from Badagry to Amowu is, I think, about nine miles NNE.

Dec. 6—Some little differences taking place between the guide and some of the carriers, we did not leave Amowu until a quarter past nine A.M. We travelled through a country very similar to that through which we passed yesterday, the tracts of forest becoming rather more numerous as we proceeded further into the Interior. At noon we arrived at Atonga, a small village, where we were met by a troop of horsemen, twelve in number, belonging to Sodeke; who came to conduct us through the forest to an encampment formed by Sodeke to protect his people, when travelling to the coast, from the outrages and depredations of a hostile tribe in the neighbourhood.

#### *Arrival at Addo.*

We reached Addo, the encampment; and were received in a very handsome manner by Shumai, Sodeke's brother, a War Captain, who has the command of

the troops in the encampment. The encampment consists of a great number of small huts or sheds, surrounded by a mud wall about five feet high, and a ditch about four feet deep. It is nearly within musket-shot of the wall and out-works of the hostile tribe. Each party has small places or seats erected in the trees near their walls, from which the sentinels watch and report each other's movements.

On our way from Amowu to Addo we passed through two small villages, Bumrus and Rus, beside Atonga.

*Dec. 7, 1842*—Yesterday I expressed a wish to proceed on our journey early this morning, but Shumai said he should not be able to get me a fresh supply of men ready so soon; and, beside this obstacle, he particularly begged that I would stop one day with him. I therefore very reluctantly made up my mind to spend one whole day at the encampment.

In the morning, after breakfast, we had Family Prayers in my tent, surrounded by a great number of the Natives. During our devotion they were very quiet and attentive; and seemed much interested with my accorcion, which I played when we sung a hymn.

The aspect of the country around the encampment is flat and open, and much of it is in a state of temporary cultivation. As I walked out, I saw plenty of corn, millet, yams, kidney-beans, and other vegetables, in full growth. The millet is used chiefly for their war-horses; which they take care to feed well, and keep in good condition for active service.

The hostile tribe occupy no part of the open country, but seem to have taken refuge in an adjoining forest.

In the course of the day Shumai called me aside, and spoke to me concerning the war. He stated that it had now lasted three years without intermission; that they had, in the course of that time, lost a thousand men, and their enemies a still greater number. He himself had received several wounds from musket-balls, but his life had been preserved. He said they had long been trying to bring the war to a close, and the hostile tribe to obedience, but their efforts had been unavailing; and he asked me what advice I could give. I told him I was a man of peace, and had never been engaged in war; but I thought they had better bring against them a force sufficient to do away with the possibility

*Oct. 1842.*

of their risking a general engagement even-handed; and when their enemies saw a force which they could not resist, they would, in all probability, submit themselves and behave better for the future; thus peace and safety would be secured without bloodshed. He seemed pleased with my remarks, and begged that I would, on my arrival at Understone, converse with his brother on the subject.

*Dec. 8*—At half-past seven A.M. we were provided with a number of new carriers, and proceeded on our way. We travelled in a NNE direction, through a large extent of forest. Shumai, and one of his Captains, accompanied us on horseback about four miles on our way. About noon we crossed a marshy place, a quarter of a mile wide, with about three feet depth of water; and then reached Mojiba, a very small village, the only one we had seen since we left the encampment. I calculate the distance between the camp and Mojiba to be from eighteen to twenty miles. Here we drank some delicious palm-wine, rested the people and the horses a short time, and then resumed our journey. Our path still lay through the forest, and we reached no village until we came to Alawagu, a very small place; and having rested a few minutes, we proceeded to Mowo, and halted for the night. The village was so small, and so full of people, that we were obliged to pitch our tent, and many of our people had to sleep in the open air. Our road to-day led through the thick jungle; and many ravines on the way were so steep and dangerous, that we were obliged to alight, and giving the horses the reins compel them to get down the best way they could. No accident happened. The distance we travelled to-day may be from twenty-eight to thirty-two miles.

*Dec. 9*—At half-past seven A.M. we resumed our journey. We reached Grassfield, a very small village, where we found several of the carriers, who had gone before, resting and refreshing themselves with a draught of water. We then travelled to Alowagu, and another very small village containing nothing in the way of houses but a few open sheds. This little place, not more than a hundred yards square, was literally crammed with people, chiefly traders and travellers. The small street was so filled with packages, large calabashes full of food for sale, and with the people themselves, that I was

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obliged to ride round by the skirts of the forest, to get into the path on the opposite side. We then proceeded to Great Alowagu, where we pitched our tent for the night. Though Great Alowagu is larger than several of the villages through which we have passed, yet it is so small, that many of our people were obliged to sleep in the open air.

During the course of two days' journey, the features of the country have very materially altered. Judging from the ruins and sites of the villages, some of them must have been large and populous when flourishing and in prosperity. Though at so great a distance from the coast, these sites contain many beautiful cocoa-nut trees heavily laden with fruit. On every hand, the beautiful palm-tree rises to invite the attention of the traveller; and he often finds himself on the banks of streams and rills of excellent water. The open plains are ornamented with a beautiful species of *Budlea* and some handsome varieties of *Hibiscus*. The grass is not so large and coarse as that in the neighbourhood of Coomassie and Jabin: it does not exceed eight or ten feet in height. I calculate the distance which we travelled to-day to be from thirty to thirty-five miles.

Dec. 10, 1842.—We took breakfast, and resumed our journey. We soon came into a country still more open and undulating. We passed through several fine plantations of corn, yams, and cotton, and through a pretty little village named Awayadi, where we stopped to rest a few minutes. The villagers loaded us with presents of beautiful bananas, as a token of their pleasure and satisfaction at seeing us. As we passed along, I saw several small villages on the hills and in the valleys, surrounded by plantations of yams, corn, millet, &c. They were so near to the road that they could be seen very distinctly. The general aspect of the country now began to indicate our approach to an African Metropolis: many people were met in the path, and here and there a well-mounted horseman. We met a few of the Sierra-Leone Emigrants, who accosted us in the English Language. To hear my native language spoken by strangers in the interior of Africa was very grateful to my feelings. We crossed a beautiful stream of water; and about noon reached Owayadi, a small village on a hill, whence we had a splen-

did prospect of the surrounding country. The general features of the country now appeared quite different from that through which we had passed from thirty to fifty miles nearer the coast. In the neighbourhood of Bagadry, and for many miles into the interior, not a piece of stone a pound in weight can be seen; but we saw, this morning, several pieces of granite, and all the usual indications of the country having a rocky bed.

*Approach to Abbekuta, or Understone.*

At Awayadi we pitched our tent, and took some refreshment; and, as we found ourselves within a few miles of Understone, we changed our clothes, expecting to make our entry in the course of the afternoon. After obtaining a fresh supply of carriers, we resumed our journey; and soon gazed on a prospect which filled us with admiration. Understone, the metropolis, appeared in the distance, stretching over hill and dale, the houses mingled with immense blocks of stone, which, under the powerful rays of the sun, looked as white as snow. Its fine hills, covered with huge blocks of granite, reminded me very forcibly of Freetown at Sierra Leone, when approaching it from the sea. We reached Okwaru, a small village only a short distance from Understone. Here we halted, and sent our guide forward to inform the King that we had reached Okwaru. Night soon closed in; and I saw it would be impossible to make our entry this evening.

*Entry into Understone, and Reception by the King.*

Dec. 11: *Lord's Day*.—At six A.M. some horsemen arrived to conduct us to the capital, and we resumed our journey. In half an hour we reached the outskirts of the town, after crossing the Ogu, a considerable river about seventy yards wide, running SSW, and falling into the sea at Lagos, about thirty miles below Badagry. As we entered the town, I found it to be a much larger place than I had expected, though I was prepared to see something extensive. The streets were lined with the Natives, collected together in great numbers to witness the scene of an English Missionary visiting Understone. They testified their pleasure and satisfaction by the constant cry of *Aku!* "Welcome!" We passed through several streets, very narrow and confined; and reached the King's residence, nearly in the centre

of the town. We rode on horseback into a large court-yard, surrounded with houses having clay walls from six to ten feet high, with sloping thatched roofs extending from six to ten or twelve feet over the walls, and reaching to within three feet of the ground, forming a kind of verandah, with an earthen floor raised from six to eighteen inches above the level of the ground. Under a large verandah of the above-mentioned description, Sodeke was seated, surrounded by many of his people. We alighted from our horses, and paid our respects to him. He bade us welcome to Understone, and expressed his great satisfaction at my paying him a visit. He was seated on the floor, on a large native mat, supporting himself against a beautiful leather-covered cushion of native manufacture. He wore a handsome damask cloth thrown lightly over his shoulder, and a scarlet cloth cap with a large blue tassel on the crown of it. Before him stood a large glass bowl, of European manufacture, well supplied with gora nuts. Seats were placed for us in the yard, close to the verandah; and we rested ourselves for a short time, and then repaired to our own quarters. The scenes which I have witnessed this morning will never be erased from my memory. Among the horsemen who came to Okwaru, to conduct us to Understone, were several of the Christian Emigrants from Sierra Leone. After a long absence from their father-land, they had returned, bringing the grace of God in their hearts; and had for some time been anxiously looking for a visit from a Christian Missionary. I shall never forget the joy which beamed in their countenances as they seized me by the hand, and bade me welcome. "Ah!" said they, in the course of our conversation, "we told our King that the English People loved us, and that Missionaries would be sure to follow us to Understone; but he could hardly believe that any one would come so very far away to do us good. Now," said they, "what we told our King is really come to pass! O Master! you are welcome, welcome, welcome!"

Sodeke seemed quite overjoyed; and as we were walking across the court-yard to our own quarters, he clasped me in his arms before all the people, and thus testified his extreme satisfaction. Shortly afterward he came to our quarters, and talked with me for some time in a very free and familiar manner. "My people,"

said he, "told me they were sure their friends in England would not neglect them; but I feared you would not venture to come so far. Now I see you, and my heart rejoices; and as you have now come to visit us, I hope the English will never leave us." Thus did this noble-spirited Chieftain pour out the warm effusions of his heart. My feelings were of the most intense character. I saw in Sodeke's open and manly countenance something which gave the seal of truth to all that he said. His remarks were not vain, empty compliments; but I believe they came from his heart, and were spoken in sincerity and truth.

*First Religious Service at Understone, attended by King Sodeke.*

In the afternoon we held a public Prayer Meeting in the court-yard. We placed our little travelling-table opposite the King's verandah; and, to my astonishment, Sodeke came out and seated himself by me at the table. Nearly all the Christian Emigrants were present, dressed in European clothes; and we had an interesting Service. I gave a brief Address, which was explained to the King in the vernacular tongue; and every thing passed off very much to my satisfaction. The child-like simplicity of Sodeke, a powerful King reigning over a numerous people, is truly astonishing. To view him as a party in the scene already described, and then to remember that this scene took place in the midst of his capital, where he is surrounded by at least fifty thousand of his people, one cannot cease to admire his truly noble spirit.

*Whence these happy beginnings?*

This beautiful scene, and these pleasing prospects, are chiefly the results of Missionary Enterprise, in seconding the efforts of the British Government to suppress slavery. These Christian Emigrants have acted the part of the little Israelitish Maid, in the history of Naaman the Syrian. They have brought with them a good report of the God of Israel; and the happy effects are strikingly visible. Let the friends of Africa rejoice! They have not laboured in vain, nor spent their strength for naught. Many of the noble men who preached the Gospel to these Emigrants, and, by the grace of God, were the means of bringing them into the way everlasting, have fallen victims to a deadly climate, their happy spirits are passed into the

heavens, and in Understone are the seals of their ministry: here are their *epistles to be known and read* by thousands of Africa's sons; while the blessed results of their Herculean labours will pass down to generations yet unborn. *Let the people praise Thee. O God! yea, let all the people praise Thee!* Let the cold-hearted sceptic complain of the sacrifice of the lives of Missionaries and their Wives in burning climes and a tainted air. The true philanthropist cannot but rejoice, though his heart may still weep over the solitary grave of the Missionary in a far-distant land. As for me, I bless God that I live to see this day. I rejoice that I am, under any circumstances, permitted to see this day—these wonders—which will appear in all their vital and important character in the great day of eternity!

*Some Account of Understone.*

Dec. 12, 1842—We walked out to see part of the town. Abbekuta, or Understone, is by far the largest town that I have seen in Africa: from what I can judge, I think it is nearly or quite as large again as Coomassie. The houses are all constructed on the same plan as the King's house, already described, with the exception of their being smaller. There is no order or regularity in the streets: the houses are built without any attention to beauty or uniformity. In this respect, there is no comparison between Understone and Coomassie, Coomassie being so far superior; but Understone is capable of very great improvement. The beautiful hills and vales which the site occupies, and the noble blocks of granite rising above the houses in every direction, give it an appearance bold, romantic, and beautiful. Every principal street seems to be of itself a market-place, in which many native productions are exhibited for sale—such as, rich cotton cloths, Moorish caps, gunpowder, knives, cutlasses of native manufacture, bowls, dishes, calabashes, reels of cotton, rope and line of various sizes, fresh meat, beef, pork, and mutton, rats (of which the Natives seem very fond), ready-made soup, palm-oil, palm-wine, a kind of beer made from the maize, some from millet, plantains, bananas, pine-apples, papaws, limes, oranges, ground-nuts, corn, yams raw and ready-cooked, kidney-beans, sweet potatoes, roll-tobacco, and many other things.

It seems to be the first time that any European has ever visited Understone.

We are now busy in settling ourselves in our new quarters, and preparing an open shed in the King's yard under which to take our food, and sit during the heat of the day.

Dec. 13—We rode out on horseback a short distance on the Hausa Road. I learn that Hausa is only seven days' journey on horseback from Understone. We looked over another part of the town.

*Visit of Messengers from the King of Hausa.*

Dec. 15—I have been visited by some messengers from the King of Hausa. These messengers ride the finest horses that I have seen in Africa: they are armed with bows and arrows, and well dressed in Moorish habits. They are sent by their master, with a message to Sodeke, who seems to be on very friendly terms with the King of Hausa. I am glad that they called on me, as it may serve as an introduction to me at some future day. I deeply regret that circumstances will not admit of my proceeding to Hausa during this visit, as the way seems to be quite open.

I have had some very pleasing conversation with Sodeke, and requested him to tell the King of Hausa's messengers every thing which he could respecting my visit to Understone.

*Rapidly increasing Influence of Sierra Leone on the Interior.*

Dec. 16—I met all the principal men among the emigrants from Sierra Leone, and had a long conversation with them respecting their proceedings and circumstances since they left Sierra Leone. The following is the information which I received from them:—

About three years ago, the first emigrants landed at Badagry and Lagos. The people of Badagry received them kindly, and allowed them quietly to pass through into their native towns and villages. Not so the people of Lagos: instead of following the example of the Badagry People, they laid violent hands on the property of the Emigrants, and, in many cases, deprived them of every thing except the clothes which they wore. Even the Chief of Lagos, who is since dead, did not scruple to violate all the principles of humanity by taking from

some of the Emigrants every thing but the clothes on their backs; deprived them, by force, of all their little savings, with which they intended to greet their long-lost families on their return to their fatherland; and had the cruelty to tell them that they might think themselves well off, and be well satisfied that they were allowed in this forlorn and helpless manner to proceed into the Interior. I heard of this, by report, at Badagry; and to-day the sufferers themselves have confirmed all that I had previously learnt. Out of about 265 Emigrants, the passengers of three vessels, who landed at Lagos, it seems that not one of them escaped with any of their property, save the clothes in which they were clad.

In this distressed state, many of them had to travel four long days' journey into the interior, before they could reach their families; and when they did at last gaze on their native rocks at Understone, instead of appearing before their friends in that respectable manner in which the benevolent Government which had saved them from the iron grasp of slavery desired they should appear, they stood at the entrance of their native dwellings without a farthing to purchase bread for the day.

Altogether from 200 to 300 Emigrants have landed at Badagry during the past three years; and have, with their property, passed safely on to their native homes. This is a pleasing fact, which stands in striking contrast with the conduct of the people of Lagos. Sodeke, the King of the Akus, has manifested a truly noble spirit. He has received his long-lost people very kindly; makes a striking difference between them and their countrymen in general, by allowing them to approach him on their feet, standing (the national custom requiring the people to prostrate themselves), and by encouraging all of them, both men and women, to wear European clothes, and to persevere in those European manners and customs which they have brought with them from Sierra Leone. He is pleased with their appearance and conduct, and wishes all his subjects to follow their example. This is honourable to both parties; and will surely be gratifying news for the British Government, and all those who are interested in the regeneration of Africa.

Those Emigrants who have some knowledge of any mechanical profession or

business have endeavoured to work at their respective trades and callings whenever an opportunity has offered itself; but as such opportunities have been somewhat rare, they have chiefly employed themselves in trading and agricultural pursuits—such as the cultivation of corn, yams, cotton, &c. Coffee is not known here; and perhaps the distance from the coast is too great to render it a profitable article of culture for exportation. Cotton is in considerable demand in the native markets.

#### *Further Intercourse with Sodeke.*

*Dec. 17*—I had some conversation with Sodeke on subjects connected with geography and astronomy; and explained to him the use of a pocket-sextant which he saw me using. I succeeded in getting him to observe the sun on an artificial horizon brought down to an arch of 90°; and he appeared very much astonished and delighted.

Seeing such fine strong little horses here, I am making the attempt to take a few of them down to the coast; as, if we can use them for travelling from the coast into the interior, it will very much reduce our travelling expenses.

*Dec. 18*—Sodeke and a few members of his family, and the principal men among the Emigrants, dined with me. We fixed a temporary table under the shed in Sodeke's yard, and all things passed off very well indeed. Our party amounted, to the best of my recollection, to about twenty-five persons. Sodeke seemed very much delighted: it was the first time that he had ever eaten food after the manner and custom of Europeans.

On the 20th of December Mr. Freeman set out on his return to Badagry, and reached the Mission House at that place on the 24th, to the great astonishment of the Natives, who had told him that he would certainly be killed by the people of the Interior. Here he found Mr. Townsend, of the Church Missionary Society's Mission at Sierra Leone, whose proceedings have been already given. On the 29th, Mr. Freeman started for Whydah: thence he went to Kanna, the residence of the King of Dahomi, and afterward proceeded to Abomi, the capital; and

on the 17th of January began his journey on his return to Badagry.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

### *Characteristics of India as a Field of Missionary Labour.*

Respecting the peculiar character of India as a sphere of Missionary Labour, the Rev. J. Long thus remarks, in a Letter dated April 13, 1843:—

Indian Missionaries are the sappers and miners of the Missionary Host. Hence, because the results of our work are not directly visible and conspicuous, many think that India is a less favourable sphere for Missionary enterprise than other parts of the globe. My work is, to labour on the human soul by way of education—a plain duty, but one which every-day experience confirms as the necessary basis of all great efforts for Christianizing India. The adult Hindoo mind is so obtuse; its faculties, from want of exercise, are so blunted; the moral atmosphere surrounding it is so chilly; the web woven by Brahminism during the last three thousand years is so complicated; that little prospect of good presents itself, except among the young.

#### *Urgent Need of talented Missionaries.*

After describing his own labours, which continue nearly the same as those mentioned in the Report, Mr. Long dwells upon the importance of increasing the number of talented Labourers in India. He observes—

Would that I could make my voice heard among the Students of Oxford and Cambridge on this point. Will Clergymen in England continue to limit their views to some petty Curacy, with its minor interests, while the subjugation of the mind of India to the love of the Redeemer is here presented as a prize? I again repeat, what we want for India, is the consecration of sanctified intellect to the Lord.

—  
BURDWAN.

#### *Account of Soorjamohun Deb, a Baptised Convert.*

In the Rev. J. T. Linké's Report

of this Station, given at page 298 of our Number for June, it was stated that a young man, aged 22, of the Writer Caste, had been baptized. His name was Soorjamohun Deb; but at the time of his baptism he received the name of James, at his own request. In his Journal, Mr. Linké has given an account of

#### *His early Life and Education.*

The narrative commences with a sketch of his life, written by the young man himself. He states—

I was born in Chinsurah, in the year 1228, or, according to the Christian æra, 1822. My father served under a gentleman as overseer of some indigo factories, and afterward engaged in trade.

When I had reached the age of five years, my father made me attend a little Bengalee School, kept in our own house. Soon afterward, however, I was directed to read with a young lad, a neighbour of ours, who was then a student in the English School at Chinsurah, and who commenced teaching me the Alphabet in English; but I had scarcely commenced spelling words of three syllables, when he removed to Calcutta, at which place he had found employment. My father, however, hoping that I should continue to improve myself in Bengalee, as I had hitherto, and thinking that I had made a fair beginning in English, sent me to the Chinsurah Free School, established by the Missionaries of the London Missionary Society, and under the charge of Mr. J. D. Pearson. After having attended there for about four years, I was promoted to the first class; and the Teacher, as a token of kindness, admitted me to his private School. I continued frequenting these two Schools; until, by order of the General Committee of Public Instruction, a College was established in Hooghly, at the expense of the late Nuwaub of Hooghly, which caused the abolition of our poor schools; for most of the scholars went away, in order to attend the new Institution. I deeply regretted the change; but, in order to continue my studies, was obliged myself to apply for admission into the College, where I continued for two years. The reason of my leaving the College so soon was partly a long and severe illness, but chiefly the demise of my dear father.



*Obtains Employment under a Pious Master—His Uneasiness of Conscience.*

Being thus deprived of my dear parent, I was obliged to try to support myself, my mother, and sisters. After a few weeks, I was recommended by the Clerk of this office to the late Deputy Collector of the place, who wanted a writer to take charge of the English department in his office. I succeeded in obtaining that appointment. My duties brought me in constant contact with the Deputy Collector, especially when I accompanied him in his official travels in the district during the cold season. Both he and his wife seemed to have a particular liking for me, and would often invite me to their house, especially on Lord's Days; when both of them frequently spoke of the Christian Religion; begging me to attend family prayer, which, as yet, I knew not even by name; gave me religious books to read, and sometimes made me read aloud while they listened. After hearing and reading almost every day on these subjects, I became very uneasy, because my ways were quite contrary to those of which I had heard. Being quite confused, I remained quiet, without opening my heart to any one. Oftentimes I had no inclination to continue hearing of these things, and told my employer so; who, in reply, read me the following passage from a book:—Those who hear, and, knowingly, will not follow the Truth, will be judged in a different way from those who are quite ignorant of the Gospel. At this, my fear increased; and one day I told him, "Sir, how shall I be able to leave my family and all, to follow your Religion?" He said, Christ says, *He that loveth father and mother more than me, is not worthy of me.* I presently raised many objections on different subjects; but none stood firm on the opening of the Bible. In this state of confusion I felt very uneasy. However, I was far from being willing to comply with the directions and injunctions of that Holy Book, being still a perfect hard-hearted heathen; though, as far as I remember, I could never, with the consent of my heart, worship idols, neither had I received any Muntras, as is usually the custom—a practice to which I never submitted. At this juncture, the Deputy Collector resigned the situation which he then held; and being appointed to another, proceeded to Bhangulpore, and took me with him, though he had no more occasion for my services. Circumstances led him to resign this post also; and he re-

turned to Chinsurah, to which place I also had gone a short time before.

Here I soon found other employment; but I made it a point to go and see my late master and his lady as often as I could. One Lord's-Day evening, when going to their house, I was asked to accompany them to church; which invitation however I declined, fearing that my relations and others would be offended if they should hear of it. During this night I was attacked by cholera, and my relations despaired of my life. My late mistress hearing of my illness, sent me cholera medicine, as well as my present employer. My late master came to see me, and seemed really to sympathize with my sufferings. Though my friends entertained no hope of my recovery, yet I myself was persuaded otherwise, though I did not know how or why; and within a few days, by the help of God, I got better. God be blessed for His mercy!—As soon as I could, I went to see my late employer; when his lady asked me, in a serious manner, what I thought would have become of my soul, if I had died. I could give her no reply, my mind being filled with doubts and fears. She, as if perceiving what was going on within me, advised me to read my Testament, which she had given me some time before, and to follow Christ; "And then," she said, "you need not fear to die." Upon this, I promised that I would do so; but expressed, at the same time, my fears of the obstacles which would be thrown in my way; for at home, I told her, I dare not open the New Testament; and I had no opportunity of reading it in my office. She advised me to resign my present situation, and come to their house every day to read; both of which I presently did, though not without much inward struggle.

*Removes to Burdwan, and is instructed by the Rev. J. T. Linké—His Baptism.*

After about a fortnight, I had an offer to go to Burdwan, which I gladly embraced. Having arrived at Burdwan, I immediately commenced a regular course of reading, under the direction of the Rev. J. T. Linké, who particularly devoted his morning time to me. Here I may mention, that in one of my first conversations with Mr. Linké, he said that one of the principal things was, to know one's self, one's own heart, &c.; which expression struck me very forcibly, and was the text of my serious considerations for many days. Mr. and Mrs. Linké furnished me with books best calculated for

private reading; from the perusal of which, I trust, I received much benefit. I remember particularly a little book called "The Child's Book of Repentance," which I read with peculiar profit, and which made me very desirous of being soon admitted into the Visible Church of Christ. At this time the cholera was raging very much in Burdwan, and I also received the news of the death of one of my friends and school-fellows, who had suddenly died of the same disease at Chinsurah; which circumstances likewise, in a great measure, contributed to make me form the resolution of delaying baptism as little as possible.

I acquainted Mr. Linké with my wish; and requested him, if he thought me prepared for such an important and solemn event, kindly to comply with my petition, by baptizing me in the name of the Father, Son, and Holy Spirit. Mr. Linké now spoke more particularly to me on this momentous subject, and pointed out certain passages in the Bible, as also in some other books, for my private reading; and on Good Friday, the 25th of March, I was publicly admitted into the Church of Christ.—May I have grace to adorn the Religion of Jesus Christ, the profession of which I have thus publicly and solemnly taken upon me, to my life's end! And I pray that the end of my faith in Christ may be the full and eternal salvation of my poor and sinful soul.

The remainder of the account is

given by Mr. Linké.

*Persecution from his Relatives—His Marriage.*

As soon as the intelligence of his baptism reached his relations, they made various endeavours to work on his mind and feelings, in order to make him return to his own family and heathen friends. As by these means they could not obtain their desired end, they waylaid him; and as he was one evening taking his usual walk, in company with two other Native Christians, they seized him, and easily succeeded in carrying him off beyond our reach. I need not say how sad and anxious we all felt on his account; and how thankful and rejoiced, when, after an absence of a fortnight, we saw him one morning unexpectedly enter our doors, he having escaped from his relatives. They still, however, continued their efforts to get him back again; and he felt assured that they would continue troubling him until he was married, which alone would put a final stop to their endeavours. He has just been married to the eldest daughter of P. Chundee, the Rev. H. C. Krückeberg's Head Catechist.

From the time of his arrival here he has been employed as English Teacher in our Orphan-Boys' School; and I am happy to add, that he is discharging his duties with faithfulness and diligence. His walk and conversation, also, are such as become those who profess the Gospel of our Lord Jesus Christ.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Samuel Crowther, the Rev. Nathaniel Denton, and the Rev. Christian Ehemann (p. 310) were admitted to Priest's Orders, on the 1st of October, by the Bishop of London. The Instructions of the Committee were delivered on the 16th to the Rev. Samuel Crowther and the Rev. Nathaniel Denton, on their return to Sierra Leone, and to the Rev. Christian Ehemann, on his proceeding thither, by the Honorary Clerical Society. The Rev. Messrs. Crowther and Ehemann embarked at Gravesend, on the 21st, for Sierra Leone.

*London Miss. Soc.*—On the 9th of September Rev. A. F. Lacroix and Family, returning to Calcutta, with Rev. Joseph Mullens and Rev. J. H. Parker, appointed to labour at the same Station, embarked for Calcutta at Portsmouth.

*Free Church of Scotland*—On the 23d of Sept. the Rev. Dr. Wilson, of Bombay (p. 227) arrived in London, accompanied by a Parsee Youth, named Danjibhoj Nooroji. Dr. Duff, as well as Dr. Wilson, has joined the Free Church.

### MADAGASCAR.

*London Miss. Soc.*—The Native Teachers, Rafaravavy and Joseph, have been expelled from the Islands N E of Madagascar by the French, influenced by the Romish Priests,

### EASTERN AFRICA.

*Church Miss. Soc.*—Despatches from this Mission, dated July and August 1843, inform us that the Missionaries, the Rev. Messrs. Isenberg, Krapf, and Mühleisen, had attempted to re-enter Tigré from Massowah; but had been foiled in the attempt, and obliged to quit the country. Messrs. Isenberg and Mühleisen had proceeded to Cairo, to wait the instructions of the Committee. Mr. Krapf had gone to Aden, agreeably to previous arrangements, with a view to reach the Galla Tribes of South-Eastern Africa from the Indian Ocean.

### SOUTH-SEA ISLANDS.

*London Miss. Soc.*—Accounts have reached Sydney of an awful massacre committed on the crew of the brig "Star," who had landed on the Isle of Pines. The natives suddenly rushed on them, slew them, and then devoured them.

### WEST INDIES.

*United Brethren*—Within the short space of six weeks four faithful Brethren have been removed to their Rest, Br. Fred. W. Reichel, of Antigua, Brn. W. Oates, Jacob Zorn, and David Davies, of Jamaica.

# Missionary Register.

NOVEMBER, 1843.

## Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,  
CONNECTED WITH THE UNITED BRETHREN'S MISSION AT LABRADOR.

THE Diary of the Brethren's Mission at Nain, Labrador, contains some brief notices of three Natives, who, by the instrumentality of the Missionaries, had been brought to a knowledge of salvation through Jesus Christ, and have departed to their Rest in peace.

Nov. 25—We had to inter the remains of two of our people, who had been carried off by an epidemic—the married Sr. Barbara, and the married Br. Thomas. Barbara was born at Kangertluksok, among the Heathen, where her surviving husband took her for his second wife, and removed with her to the neighbourhood of Okkak, whence they came, in 1810, to Nain. She was baptized in the year 1818; and in 1823 became a Communicant. From that time forward she led a quiet course, cleaving to the Lord amid her outward poverty. Last year she was attacked by an indisposition which terminated in a decline, and, being now combined with the epidemic, speedily put a period to her sufferings, and realized her wish to depart and to be with Christ.

Thomas was born in the South, his father being in the service of the Europeans in that quarter. In his youthful years, he several times visited our neighbourhood. One winter he spent at Quebec, where he maintained himself as a wood-cutter. At length, in 1805, he removed hither with his father and the rest of the family, with the avowed intention of seeking the salvation of his soul; but it was long before he really yielded himself up to the teachings of God's Spirit. Even after his baptism, and his participation of the Lord's Supper, his walk was unsteady; and he more than once fell into sins, which separated him from the congregation and rendered his removal to Okkak necessary. This brought him to serious reflection; so that, in 1829, he was allowed to return to Nain. From that time, he not only endeavoured to walk worthy of the Gospel himself, but exhorted his countrymen to do the same, being enabled, by his own experience, to testify of the cleansing and strengthening efficacy of the blood of  
Nov. 1843.

Christ. On one occasion, when some of our people had been expressing their indifference to the benefit of living in a congregation, he said, "I have been many years in the South, and know the way in which Europeans and Esquimaux live there; and I am sure, that whoever wishes to save his soul will scarcely obtain his object there. He may get through in temporals, but he will find no nourishment for his soul. I therefore advise every one, who does not wish to be lost eternally, to stay with our Teachers, and turn, with his whole heart, to Jesus." As his whole conduct shewed that he was devoted to the Lord, his exhortations were not without effect.

He was not a good seal-catcher, but his dexterity in manual labour helped him to bring up his numerous family; and as he was both diligent and faithful, we were always glad to employ him. When the summons came to prepare for his removal from this world, he was soon ready. He exhorted his children to cleave fast to Jesus, who then would never leave them; and awaited, with longing, the hour of his dissolution. On our visiting him, he said, "Jesus is my confidence: I have nothing good in me, but His blood covers my sins."

Dec. 15—Departed, the married Sr. Paulina. She was born in the North. In 1827 she came hither with her husband and children, anxious for the salvation of her soul; and attained, in due time, to the privileges of the Church. Her lot, as to temporals, was a hard one, her husband being a man of little ability in his calling, and, what was worse, of idle habits: she kept house, however, with her small means, as well as she could. Amid all weakness, her hope was in the Lord, and He brought her through all her difficulties. She had been labouring under some internal weakness

for the last year ; and five weeks ago was obliged, by increasing pain, to take to her bed. It was clear to her, at once, that she would rise from it no more ; and her ardent desire was, to be released from her sufferings and to be at home with the Lord.

Thus are the Missionaries cheered amid their self-denial in the frozen regions of the North by the hope of one and another being received to the Saviour's arms.

### HOPEFUL DEATHS OF NATIVE CHRISTIANS,

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT SIERRA LEONE.

The Journals of the Missionaries supply a few particulars of the dying hours of several Native Christians, which we subjoin.

*Oct. 1842*—I visited, on the 12th, a Female Communicant who has been in consumption for a long time. Though she was extremely weak, and suffering much from pains in her chest and limbs, yet she manifested much patience and resignation to the will of God. She could not speak ; but in her countenance was to be seen that the peace of God dwelt in her heart. She has since departed this life, I believe, in the love and true faith of her Redeemer.

[*Rev. C. T. Frey.*]

*Jan. 22, 1843*—This evening I visited one of our Communicants at Charlotte who had been suffering for a long time, and is now extremely reduced in strength ; but, I humbly trust, eminently blessed, and prepared to exchange this life for that which is to come.

*Feb. 3*—I went to Charlotte this evening, to visit some of our sick people. I first went to one of our Communicants, who has been sick for a long time, and who was anxious to see me. The woman was exceedingly weak, and could hardly utter a few words. However, I was able to make out that she wished me to administer the Lord's Supper to her. This I most readily promised to do ; and the more so, as my knowledge of her precluded all doubt as to her humble reliance on the Saviour.

*Feb. 4*—In accordance with my promise to the sick Communicant above mentioned, I went to Charlotte this forenoon, to administer to her the Lord's Supper. She appeared much the same—weak in her bodily frame, but rejoicing in Christ our Lord. I administered the Holy Sacrament, first to four of the Communicants who wished to join their sick friend ; and then to the sick woman, who appeared deeply impressed by the blessing thus conferred on her for the first and last time here below : illness had prevented her from coming to Church, and death, in two days afterward, put an end to her bodily existence. From the

solemnity which prevailed, I was led to believe that the people reflected on their mortal frailty, and on the only comfort to be found in the hour of death.

*Feb. 6*—This evening the Monthly Missionary Meeting was held at Charlotte. Toward the close of the Meeting I observed some sensation among the people ; which was caused, as I afterward learnt, by the death of the sick Communicant above mentioned. She has departed a world of sin, sorrow, and pain ; and, I trust, entered the mansions of everlasting life, glory, and bliss.

[*Rev. C. A. Goltner.*]

*Jan. 22: Lord's Day*—After the duties of the day, having preached twice, a Communicant came, requesting a Note to the Surgeon of Kiskey Hospital to receive the little girl brought to me by her parents last Friday, as she did not get better. I immediately gave him a Note. The next morning, however, he brought back my Note, saying, "The girl done go." At first I could scarcely understand what he meant ; when he said, "The child died about two o'clock in the morning ;" and then gave me the following account :—  
"Last night, after you gave me the Letter for the Doctor at Kiskey, I went to inform the girl I had got men and a hammock ready to take her to the hospital very early in the morning, before the sun was strong. The girl told me, 'I shall be gone before the morning. I do not want the men. I am going home to Jesus. I have been a great sinner, but I hope Jesus Christ will forgive me all. He said, *Suffer little children to come unto me.* I want to go to Him.' She then requested me to get a hymn-book, and to read two verses from the hymn, 'Not all the blood of beasts' &c. ; and the hymn, 'Tis religion that can give' &c." Here the man produced the hymn-book, with the leaves turned down to mark the two hymns ; and said, "We first thought whether the girl's head was crazy ; but when she spoke so confidently

of dying that night, and so much about heaven, we sat up all night; and at two o'clock she died."

Thus died a little African Girl, only nine years of age, who is, we hope, now with the Saviour. Ten days ago she was in school. May this sudden event be blessed to all now attending our school!

[*Rev. J. W. Weeks.*]

July 25—I was called at two o'clock in the morning to see John Hall, who had for a very long time been laid up by illness, and who now was at the point of death. Accordingly, I rose up instantly, and went, and found him unable to speak. The domestics knelt down with me, to offer up a prayer on behalf of their dying master. After this, I addressed a few words to his mourning wife, who at this time was very much cast down with grief. He breathed his last the next morning.

I shall not soon forget the strong faith which John Hall manifested through his life, and more particularly on his sick bed. It may be truly said of John Hall, that

he was one of the faithful followers of the Lord Jesus Christ—one that truly loved God. In his life-time, his character was evidently known to all who lived round about him—that he was a Child of God. I never yet met with one like him at Wellington. His character was so bright, that even the children of our School, at his death, openly declared their belief that such a man as he must have been taken up to be with Him whom he so loved. We believe what the Word of Truth so positively declares, *By their fruits ye shall know them*; and therefore the life of John Hall was such as gives every hope to believe that he has exchanged this life for a better. I visited him in his illness almost twice in a day; and as often as I went to see him, I found him with great resignation to the will of his Heavenly Father. He would often pour out his heart to God in affecting ejaculations, so as to be distinctly heard by all those who were surrounding him.

[*Mr. J. Attarra.*]

#### OBITUARY OF MARY THOMAS,

IN CONNECTION WITH THE WESLEYAN STATION AT MORLEY, SOUTH AFRICA.

The Rev. Samuel Palmer has given the following notice of the last hours of Mary Thomas:—

During the last month, one of the members of our Society, Mary Thomas, died happy in God. She was one of the first persons who came to reside in this village; and, together with her husband, has been a member for several years. Her conduct, upon the whole, has been good, except that at times I thought her too worldly-minded; and I often expressed to her a fear that it would prove a snare to her soul. However, in her last sickness, she was fully delivered from it: she seemed to have no thought about the world, or even any anxiety about her husband and child; and so completely did grace triumph in her, that she seemed to have but one desire, namely, to depart and be with Christ. On one occasion, when Mrs. Palmer went to see her, she found her full of thankfulness for what God had done for her, for the comfort she received in her affliction, and for the superiority of the consolation afforded by the Holy Spirit to any that could be derived from the things of this world; and, in reply to the question, "Have you hope?" she answered, "Yes, great, great hope!" Mrs. Palmer says, her feeling seemed to be,

"Tears of joy mine eyes o'erflow  
That I have any hope of heaven."

At another time, when I asked her how she felt in her heart, she replied, "I see no path before me but one; that is, to my Father in heaven."—I then inquired, "Have you a good hope, that, if death takes you, you shall be received into heaven?" and received for answer, "Yes, that is what I mean, when I say, 'I see but one path: I know I shall die; but, through Christ Jesus, I have hope, and see my path to heaven: I am not afraid.'" After this, on hearing that she was worse, I went to see her again; but it was too late. Her speech had failed, and she was just about to leave this vale of tears. Her attendants informed me that she had spent the greater part of the night in prayer. Her death was so different to that of the Heathen, who have nothing to comfort them in that solemn hour, that I trust it will produce an impression on the minds of some who are strangers to Religion. I heard one intelligent Native say, "Though people may say that God's service is nothing, when they are in health, yet in death we see that it is something."

# Proceedings and Intelligence.

## United Kingdom.

### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 439.)

#### INDIA.

##### *Inhabitants, and their Superstitious Opinions respecting Benares.*

THE Station in India where I have laboured is Benares—one of the largest cities in Hindoostan. It is situated on the banks of the Ganges, 421 miles north-west of Calcutta: its population amounts to about 500,000 souls. There are about 70,000 Mahomedans: the rest are all Hindoos. Among the Hindoos, we have about 30,000 Brahmins. Benares is therefore called the Brahminical, or the Holy City; and the Natives believe, and assert, that it is 80,000 steps nearer to heaven than any other part of the world; and that it is just in the centre of the earth. Ten miles around it they affirm to be holy ground; and whoever dies within that space, though he should have committed the sins of the whole world, is sure to go to heaven. The consequence is, that every year a great number of Natives come to Benares, and many rich men, in order to die there and insure, as they say, a speedy entrance into heaven.

[Rev. C. B. Leupolt—at Church Miss. Soc. An.

##### *Hindoo Ideas of the Deity.*

They say, "God is infinite, and we are finite: therefore we can know nothing of the True God." However, they maintain that they have 330,000,000 of inferior gods: and among these, three are pre-eminent—Brahma, Vishnu, and Mahadeo or Siva; the Creator, the Preserver, and the Destroyer. The first, Brahma the Creator, has no temple, because we find, that at one time he told such an enormous lie, that the gods decreed that he should have no worshippers and no temple; and the consequence is, that throughout Hindoostan there is not a single temple dedicated to him. However, Vishnu and Siva have plenty of temples, and plenty of worshippers, although they are equal in profligacy to Brahma. Besides these gods, they have ten incarnations. Vishnu, they say, has to become ten times incarnate: nine incarnations have already taken place, but the tenth has yet to

come. These gods are worshipped under various forms; and the character of the greatest number of them is such as cannot be described. There is scarcely a sin which is not attributed to them.

[The Same—at the same.

##### *Religious Opinions of the Hindoos.*

Although they know nothing of the True God, and although they bow down, without exception, to wood and stone, yet you must not think that they are altogether an illiterate and ignorant people. They are ignorant of the True God, but otherwise they are cunning enough; and those at Benares know well how to defend their several systems, for beside the common idolater, there are also philosophers in Hindoostan. They have many systems: one of them holds that God is man, and that every human being forms a part of God. A second system which prevails among the Hindoos, is, that there is no real existence: that there is God, and besides God nothing: that we think we exist, but in reality we do not exist. They say, It is just as when a woman is sitting in the cool of the evening, with her child in her lap; and she falls asleep, and in her sleep dreams that she has lost her child, and goes about seeking for it, but cannot find it; and at last she awakes, and finds her child comfortably asleep in her lap. So it is with us, they say: Brahma, the great Brahma, is asleep, and in his sleep he sees images, and these images think they exist: these images are ourselves, but in reality it is only Brahma's dream: when he awakes, we shall all find out that we are nothing. And hence they say, "Let us eat and drink, for to-morrow Brahma may perhaps awake, and then we shall become nothing."

Yet conscience is at work. Hence the many ways of salvation which they follow in Hindoostan. The Shasters declare, that one drop of Ganges water is sufficient to wash away the sins of the whole world. Some go on pilgrimages: some stretch out an arm or a leg. I have seen a man with his head downward and his legs upward,

on a tree. I wondered how he could live five minutes; but I found he had been there three days. I have known them come the distance of 400 miles to Benares, measuring that distance with their bodies. [The Same—at the same.

*Interest excited by Proclaiming the Gospel.*

The attention which we meet with in Benares, in preaching the Gospel, is great. At a mela, or religious fair, at Patna, there were a number of German Missionaries just come to the country, and not yet able to speak the language. It was in February: the heat was great, but the concourse of people immense: there were not fewer than 80,000 or 90,000 assembled. We had a large boat, in which we had our Tracts, and Books, and clothes; and we went among the people. At seven o'clock I found my Tracts distributed, and I therefore returned to the boat for more. I found a number of people surrounding it. I addressed them; and had scarcely spoken half an hour, when I found a concourse of people surrounding the boat, as far as my voice could be heard: if I say that there were upward of 3000, I do not at all exaggerate. Having spoken for an hour and a half, as loud as I possibly could, a Missionary came to relieve me. He took up a Tract, and began to read to the people; and we then went on alternately. A third Missionary came; and he likewise commenced speaking and reading to the people. When he had gone on till about twelve o'clock, I said to the people, "Now you must go: we can speak no more, for we are tired: we will go in and lie down." The people said, "Do so." We had scarcely been in half an hour, when I heard a noise: I looked up, and saw two men coming in. I asked them what they wanted; and they said, after some apology, "O, sirs, the people outside send us in: they think you have slept long enough: you might come out again, and preach to them, and tell them more of what Jesus has done for them." What could we do after such an invitation? We went out, and continued speaking till four in the afternoon. Next day, from six o'clock till four in the afternoon, we found the same number of people, and almost the same persons, again surrounding the boat, some standing up to the loins in water, listening to the glad tidings of Salvation.

The way in which we preach the Gospel is different from that in which a

Minister has to address Christians in this country. Our hearers are not always very quiet: now and then they make objections while we speak. However, we generally find that they follow us in our preaching, and listen with the greatest attention to what we have to say. [The Same—at the same.

*Changed Opinion of Christianity.*

The Gospel has made an impression on their hearts. Ten years ago, when I began to preach to them alone, I was often told, "Oh! you had better go home: your preaching is of no use; no one will believe you." But how is it now? They say, "We know you will prevail; we know Hindooism will fall: if you would attack us in our ceremonies, it would be well, and you might preach a long time before you broke down the building; but you come and preach the Gospel every day, and thereby you knock at the foundation; and when that is gone, the whole building will come down with a crash."

[The Same—at the same.

NEW ZEALAND.

*Advantage of Missionary Operations to Britain.*

Look to the Missionary Work in New Zealand; and what was the aspect which New Zealand once presented? What was our connection with that country? Was there any thing in our intercourse calculated to impress the excellency of the Christian Name, or its importance, on the native population? Have we not read of treachery, cruelty, oppression of every shade, perpetrated on the New Zealander, because he was a savage, and ignorant, and had not the power to redress the injustice committed against him? Do we not read in the history of Duaterra\* an awful record of the manner in which we treated the Natives of that country? And when they attempted to revenge their ill treatment, did we not look upon them as beneath all compassion, sympathy, or consideration? When the crew of the Boyd were treacherously murdered to revenge an insult, was it not the language of France—"Exterminate them"? Was it not the language of America—"Sweep them from the face of the earth"? Was it not the language of Britain alone—"Do justice to the New Zealander"? But our efforts were then unsuccessful.

When Duaterra, a Native Chief, left

\* See Missionary Register for 1815-1817.

New Zealand, his sole object was to see the King of England. He knew, perhaps, that visiting him would be productive of much personal wealth in returning to his own land, as Shunghee had been enriched before; but we give him not motives which were not expressed. He entered into compact with a captain of a vessel sailing from New Zealand to work his passage to England, and receive a certain remuneration on landing. He was to be permitted to see the King, and then to be brought back to his own land. This occurred, I think, in the year 1813 or 1814; and when Duaterra made this compact, he forsook his country and his friends, and trusted himself to the hands of a foreigner—to those who had often dealt unfairly. The vessel arrived after fifteen months' passage; but of Duaterra we heard nothing. Then Mr. Marsden, if I mistake not, was in England, and about to return to New Holland, with the difficulties of opening a Mission in New Zealand on his mind; but at the same time determined to seize every opportunity which might offer, and try what could be done.

The vessel which brought Duaterra here was unable to go back; and it so happened that he returned on board the same ship with Mr. Marsden. When they had been three days at sea, one of the sailors came to Mr. Marsden, and told him there was a New Zealander in the vessel dying in his hammock—his pride prevented any development of his history—and requested Mr. Marsden to see him and to speak to him. He went, and found a Native Chief, covered with the old tattered remnants of a soldier's watchcoat, apparently labouring under incipient consumption, his body wasting with disease, and his heart breaking with disappointment, and smothering the deep feeling of revenge. Mr. Marsden spoke to him; but it was not till after several days that Duaterra told his history, how he had been ill treated on board during his passage hither, flogged for the faults of others, and not permitted to put his foot on shore in Britain, because it would then have been easy to avenge his treatment. He told his tale of disappointed hope; that he was robbed of his stipulated pay, and sold on board his present vessel. Mr. Marsden spoke affectionately to him, and spoke of the Gospel. Before, however, Mr. Marsden

landed in Sydney, the New Zealander's heart was bowed under the simple preaching of the Cross; and, clinging to Mr. Marsden, about to be separated from him, Duaterra said, "Oh! if you have a heart of compassion within you, send some one to preach the Gospel to my poor countrymen."—"Will you protect them?" said Mr. Marsden. "Yes," said he, the Chief of seven hundred people, "if I am acknowledged still, I will give my protection to them." Duaterra, after three years and five months, arrived home. Our Missionaries landed under the promise which he made: not a hair of their heads has ever been hurt; and the golden chain that binds us to New Zealand, that bright colony of England, finds in its first link a New Zealander ill-treated in a British ship, flung into the hold, and returning, abused and insulted, to his native land. But it was God's call to us. Paul was called into the land of Macedonia by a night vision; and never more distinctly was an appeal made to Missionary Effort, than when that poor New Zealander said, *Come over and help us!*

[Rev. George Haslewood—at the same.

New Zealand, connected with the Church Missionary Society, always seems to me to mark one of the brightest points in its history. We heard this morning, from Lord Sandon, of the Report to the House of Commons on an inquiry into the state of Sierra Leone, as to its fitness for trade, for a Settlement, for a Colony. We have not yet, so far as I am aware, had any such Report on the state of New Zealand; but if one were presented, I think the first and primary truth that would come out in it would be this, That England owes that great and flourishing Colony—for such it promises to be—entirely to the Church Missionary Society. I believe I may say, without fear of contradiction, that the first European who made a settlement there was a Missionary of this Society. And therefore, putting the work of the Society upon its lowest ground—that of political usefulness, that of extension of the commerce and wealth of England,—the first page of any Parliamentary Report on that country should be devoted to an expression of gratitude to the Church Missionary Society, for having gained for England that promising and important Colony.

[Pascoe St. Leger Grenfell, Esq.—at the same.



## GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1842-43.

*The Society's Field of Labour.*

THE Society has now been labouring for a period of 142 years in the great work for which it was incorporated; namely, the maintenance of Religion in our Colonies, and the Propagation of the Gospel throughout those Heathen Countries which have been brought into relation with Great Britain by colonization, conquest, or commerce.

In one way or other, almost every country in the world may be said to have some claim upon the Christian Benevolence of the Society. Not only is it pledged to provide, to the extent of its means, for the spiritual wants of our vast Colonial Possessions; it is called also to send the glad tidings of Salvation to the 100,000,000 of our heathen fellow-subjects in Hindoostan, to the Buddhists of Ceylon, the Caffres of the Cape of Good Hope, and the Negroes of the Western Coast of Africa; while a *great door and effectual* for the entrance of the Gospel has, as we trust, recently been opened in China.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Annual Subscriptions	.....	23049	14	3
Donations and Life Subscriptions	.....	3872	11	1
Ditto for Special Purposes	.....	3433	2	11
Legacies	.....	1518	13	9
Ditto for Canada	.....	899	10	0
Collections	.....	4011	2	2
Dividends	.....	1541	13	11
Interest on Exchequer Bills	.....	433	7	9
Interest on Mortgage	.....	80	0	0
Rents	.....	454	7	2
Annuities	.....	1411	10	6
<b>Trust Funds—</b>				
Codrington's Estate, Barbadoes	.....	1161	1	7
Ditto Dividends on Stock	.....	680	13	6
Archbishop Tenison's	.....	419	1	1
Lord Vryhouven's	.....	1594	8	2
Vandois	.....	320	7	1
Debritzen College	.....	73	18	2
The Begum Sumroo	.....	75	0	0
Children's Friend Society	.....	33	3	1
American Colonial Bishops	.....	440	9	8
Interest on Investments for				
Australia	.....	16	5	1
Parliamentary Grant for Negro				
Education	.....	5500	0	0
Collections by the Queen's Letter	.....	35315	6	3
<b>Total</b>	.....	<b>£86,335</b>	<b>7</b>	<b>2</b>

## Payments of the Year.

<b>North America—</b>			
Upper Canada	.....	6033	0 4
Lower Canada	.....	824	11 4
Nova Scotia	.....	3076	1 6
King's College	.....	890	0 0

New Brunswick	.....	4645	15 0
Prince Edward's Island	.....	1060	0 0
Cape Breton	.....	640	0 0
Newfoundland	.....	5638	10 0
Bermuda	.....	500	0 0
<b>Total</b>	.....	<b>31007</b>	<b>18 2</b>

**West Indies—**

Jamaica	.....	3194	18 6
Barbadoes	.....	2464	11 8
Codrington College	.....	3995	6 3
Antigua	.....	1375	0 0
Montserrat	.....	524	3 4
St. Vincent	.....	611	7 9
Grenada	.....	301	5 0
Demerara	.....	1358	5 6
Berbeece	.....	1075	15 0
Eseequibo	.....	1658	9 11
Bahamas	.....	537	10 0
Tobago	.....	376	13 4
Tortola	.....	291	13 4
Virgin Islands	.....	130	0 0
St. Lucia	.....	148	6 0
Nevis	.....	297	18 4
Trinidad	.....	1201	14 6
St. Kitt's	.....	373	6 8
<b>Total</b>	.....	<b>19916</b>	<b>5 1</b>

**East Indies—**

Bishop's College	.....	5254	3 4
Calcutta	.....	4850	7 6
Ditto for a Canopy in the Cathedral, 4475 0 0			
Madras	.....	11469	2 8
Bombay	.....	2791	17 11
Ceylon	.....	824	3 4
<b>Total</b>	.....	<b>29664</b>	<b>14 9</b>
Australia	.....	4364	9 2
Tasmania	.....	1006	15 2
New Zealand	.....	2072	4 7
Syria	.....	740	0 0
Mauritius	.....	671	0 0
Africa	.....	352	4 0
Europe	.....	472	0 0
Deputation and District Expenses, Printing, Advertising, Postage, and Carriage of Parcels	.....	954	16 0
Missionaries' Expenses at Home, Salaries	.....	729	17 3
Rent, Taxes, and Repairs	.....	1441	13 5
Stationery for Office, Coals, &c.	.....	491	12 4
Insurance	.....	241	5 11
	.....	92	15 0
<b>Total</b>	.....	<b>£97,033</b>	<b>14 11</b>

To meet the Payments of the Year the Society has sold Exchequer Bills and Stock to the amount of 12,946*l.* 18*s.* 9*d.* belonging to the General Fund, and 6925*l.* of the Funds appropriated on Trust to Special Purposes.

*Extension of the Society's Operations.*

Within the last few years very great exertions have been made to meet the demands which are continually coming in from every quarter. In 1837 the number of Missionaries maintained, wholly or

in part, by the Society, was 177; it is now 327: and all who contribute to their support have the satisfaction of knowing that those devoted men have been made the instruments of much good, whether in maintaining the Faith among the baptized members of Christ's body, or in bringing those *other sheep* into His fold.

#### *Success of Labourers.*

The general tenour of the Reports from the Bishops of the several Colonial Dioceses, as well as from individual Missionaries, during the past year, is satisfactory and encouraging. The Church, amid many discouragements and difficulties, seems, under the blessing of her Divine Head, to be everywhere gathering strength and consistency.

#### *Appeal.*

The large addition recently made to the number of its Missionaries—150 in five years—has imposed upon the Society an annual charge considerably beyond the amount of its present income. Hitherto, the excess of expenditure has been provided for by sales of Stock; but the capital of the Society, already much reduced, will be inadequate much longer to meet these increased demands. The Society, foreseeing this, and the painful consequences to the Colonial Church which must ensue from any contraction of its operations, resolved, at the commencement of the present year, to lay a full statement of the case before his Grace the Archbishop of Canterbury, and the other Archbishops and Bishops of our Church. The result is already known. Their Lordships at once assured the Society of their full approval of its past proceedings, and their earnest desire to increase its means of usefulness. Encouraged thus by the unanimous voice of the Episcopate, the Society issued its "Appeal on behalf of the Church and its Missions in the Colonies and Dependencies of the British Empire;" and it cherishes a confident hope, that, notwithstanding the many claims upon the liberality of Churchmen, this appeal to them, so sanctioned, will not be made in vain.

#### *Summary of Clergy and Schoolmasters in the Colonial Dioceses.*

Toronto, 88—Quebec, 51—Nova Scotia, 77—Newfoundland, 31—Jamaica, 18—Barbadoes, 12—Antigua, 4—British Guiana, 8—New Zealand, 3—Australia, 41—Tasmania, 10—Madras, 28—Calcutta, 9—Bombay, 4.

If to these be added one Missionary at the Cape of Good Hope, and one at the Seychelles, the total will be 386. The Report states—

Of this number, 40 are supported by Territorial Revenue; 19 by a Parliamentary Grant during the lives of the present Missionaries; and 327 are maintained, in whole or in part, by the Society.

#### *Concluding Remarks.*

Such is the general outline of the operations of the Society "for the maintenance of Clergymen in the Plantations, Colonies, and Factories" of Great Britain, and "for the Propagation of the Gospel in those parts." In the prosecution of this work it expended, during the year 1842, nearly 100,000*l.*; a sum large in itself, but inconsiderable when compared with the wealth of this great nation, and altogether unworthy of the cause to which it was dedicated.

Great Britain is continually sending forth her redundant population to occupy the void places of the earth. Colonization has become part of our national policy, and tens of thousands of our labourers and artisans are every year leaving their homes for Canada, Australia, and New Zealand.

These Emigrants seem destined, in the order of Providence, to become the founders of populous empires; and succeeding generations will, in all likelihood, derive their principles of faith and conduct from the first settlers.

A field, therefore, of almost boundless extent is opening before us. The scattered children of our own country and communion have plainly the first claim upon our sympathy; but we owe a debt also to the many millions of Heathen, who, by conquest or negotiation, have become subjects of the British Crown.

The Society, most earnestly desiring to acquit itself of this double obligation, has made its call upon the members of the Church at large, and looks with confidence to the result. But whatever be the measure of support which it receives, the Society will go forward steadily in its appointed course; looking, in faith, for a blessing on even the humblest efforts which are directed to the promotion of God's glory, and the salvation of our fellow-men.

**JEW'S SOCIETY.**  
THIRTY-FIFTH REPORT.  
*State of the Funds.*

AFTER defraying the expenses of the year, the Society have, for carrying on the work for the ensuing year, the sum of 9500*l.* vested in Exchequer Bills, and 2076*l.* 6*s.* 7*d.* in the hands of the Treasurer; and on account of the Temporal-Relief Fund the sum 380*l.* 17*s.* 9*d.*

While your Committee thankfully acknowledge the Divine Blessing which has thus placed increasing means at their disposal, and has enabled them considerably to extend their endeavours, they would at the same time remind you, that a considerable proportion of the remittances from their friends in the country are received at the season of the year when the accounts are made up: if there were not a considerable balance in hand to begin the year with, the most painful and perplexing embarrassment must ensue during the earlier part of the Society's year, when the necessary and unavoidable expenses very far exceed the amount of contributions received. Only a few months ago the balance in hand was so small, that your Committee felt themselves to be under the necessity of deferring the consideration of all applications for Missionary Employment.

Your Committee gratefully acknowledge the continued interest taken by His Majesty the King of Prussia in the labours of the Society, as evinced by His Majesty's munificent donation of the sum of 100*l.*, accompanied by the expression of His Majesty's gracious intention to contribute the annual sum of 25*l.* toward the continued support of the Society.

*Proceedings of Auxiliaries.*

The Rev. R. A. Taylor has been appointed to visit the Auxiliaries and Associations of the Society, in which work he has been engaged during a great part of the past year. The still growing interest in behalf of the Jewish Cause has been manifested by the constant and increasing demands for the Publications of the Society giving information respecting its operations in the various departments of its labours. The cause of the Society has been pleaded in many pulpits, where previously it had not been advocated; and new openings are constantly being presented for making its claims known. Beside the sum contributed to the funds of the Society, by far the greater portion of the money raised for the Endowment

Nov. 1843.

Fund of the Bishopric in Jerusalem has been contributed through the friends and Auxiliaries of your Society, principally on the ground that the appointment of a Bishop of Jerusalem is eminently calculated to spread the knowledge of Christ among the Jews.

Your Committee offer their unfeigned thanks for the important aid afforded by the Rev. T. S. Grimshawe, and by many other valued Clerical Friends of the Society, who have advocated its cause during the year; and earnestly beg from them a continuance of those services, which are the most valuable contributions they can give.

Your Irish Auxiliary, amid the many difficulties of the times, felt in the Sister Country as well as in our own, has continued to flourish. The sum remitted from that country during the year is 2099*l.* 9*s.* 11*d.*

*Publications.*

During the past year the following works have been issued from your Depository, from April 1, 1842, to March 31, 1843:—

Hebrew Bible, 8vo. 433; ditto, 12mo. 1397; ditto Testament, 8vo. 565; ditto, 32mo. 1491; Hebrew, German, Dutch, &c., Pentateuch, 3257; ditto Psalms, 1323; Book of Common Prayer in Hebrew, 558; "The Old Paths," English Hebrew, and German, 675; Tracts, various, 13,680; Bibles and Testaments, English and Foreign Languages, 573.

Your Committee take this opportunity of thankfully acknowledging the grant of 666 copies of the Scriptures in English and Foreign Languages, from the British and Foreign Bible Society, during the past year.

The extension of the operations of the Society has rendered new editions of several Tracts and other publications necessary. The following have been printed:—In English, 13,000; in Hebrew, 1500; in German-Hebrew, 2000; and in Dutch, 2000.

Considerable additions have been made to the selection of Hebrew Translations of English and German Hymns, entitled, "Songs of Zion," in use at the Hebrew Service at your Episcopal Chapel: 2000 copies of this enlarged edition have been struck off.

Of the Hebrew Scriptures your Committee have printed 2000 copies of the Pentateuch with the Hapthorah; and have been carrying through the press editions of 2000 copies of the Bible in Hebrew and Dutch interleaved, and in Judeo-Polish.

A translation of the first part of Bunyan's well-known work, "Pilgrim's Progress," into Hebrew, has been completed, and an edition of 1500 copies is now in the press.

Of a very recent work published by your Committee, "The Jews in China," 1500 copies have been printed.

#### *Episcopal Chapel.*

The Services at your Episcopal Chapel have proved increasingly important, and continue to be attended by considerable numbers of members of the House of Israel. During the past year seventeen adults, and sixteen children, making a total of thirty-three Israelites, have been baptized at your Chapel. There are now 352 Baptisms recorded in the Baptismal Register; of which number 131 have been baptized as adults.

The appointment of the Rev. Dr. M'Caul to the Rectory of St. James's, Duke's Place, vacant by the decease of the Rev. Dr. Povah, your Committee look upon as of the greatest importance, as the Church is situated in the midst of the Jewish quarter in London, and a great majority of the parishioners are descendants of Abraham. The Church adjoins the great Synagogue of the German and Polish Jews.

As the Rev. Dr. M'Caul has, by this appointment, been prevented from continuing his valuable and important assistance in conducting the Hebrew Service on the Sunday Afternoon, your Committee have requested the Rev. W. Ayerst and Rev. J. C. Reichardt to undertake that duty.

#### *Schools.*

During the past year, four boys and twelve girls were admitted into your Schools at Bethnal-green: the four vacancies in the Boys' School were occasioned by the death of one child, the removal of another by his relations, and by two having been bound apprentice. Two girls have left for service. There are now forty-seven boys and forty girls in the Schools. Many more would have been admitted, had not your Committee been obliged to refuse several applications which were made to them, in consequence of the want of room.

The progress made by the children has been highly satisfactory. The Committee have adopted a plan for the improvement of the School, which is now in progress, and have farther measures in contemplation.

A Quarterly Examination is held at the Schools on the first Tuesday of January, April, July, and October, at one o'clock; and your Committee earnestly invite the attendance of the Members of the Society on those occasions.

The hundreds of the Children of Judah who have been instructed in your Schools have a strong claim on your sympathy and prayers. No doubt many could do more than they have hitherto done to promote their best interests, both for time and eternity. We want the help of Christian Friends in providing masters for the boys and situations for the girls, who have arrived at the age when they no longer require the instruction of a School. It is not enough that sound principles have been inculcated, and a good example has been set them; but a most arduous and important task is before the children when they leave School. They have to seek a home: they have to learn, by patient perseverance in the exercise of those duties which have been carefully taught them, how to serve God and their generation. How great is the responsibility which rests on us in the choice of those to whose care they are confided to complete the work which has been begun. Your Committee are thankful that the proportion of those who have given the greatest satisfaction by their conduct in after life has hitherto been very great; and they would urge you to increased exertion, by the motives contained in the Word of God, as well as by the abundant evidence which has been already afforded that they have not laboured in vain.

#### *Hebrew College.*

During the past year the studies of the Hebrew College have been continued as usual, directed by the Principal, with the assistance of the Rev. J. B. Cartwright and the Rev. J. C. Reichardt. Thirteen candidates for Missionary Employment, and three boys from the Hebrew School, have partaken of the benefits of the Institution. Their diligent attention to daily business, united with a Christian Deportment, afford the Principal a good hope, that, when called to the field of Missionary Labour, they will walk in the steps of Him who counted not his life dear unto Him so that he might finish his course with joy; or rather, that they will set before them the blessed example of the Great Shepherd of the sheep, who came

to seek and to save the lost and perishing, and purchased to Himself a flock with His own most precious blood,

During the last summer vacation, your senior students made a journey to Holland, where they had abundant opportunity of intercourse with their brethren of the house of Israel. They were most kindly received both by Jews and Christians; and your Committee have reason to believe that their visit to that country, short as it was, has been productive of good.

It is, however, with peculiar pleasure, that your Committee report, that in the last year the Hebrew College has begun to yield its fruit. Five students have been nominated to Stations; three of whom are of the House of Israel. Four have already proceeded to their destination in Beyrout and the Holy Land, where they are to receive ordination at the hands of the Hebrew Bishop of Jerusalem; the fifth has been admitted to Holy Orders as Deacon, by the Bishop of Hereford, on Letters Dimissory from the Lord Bishop of London, and will set out immediately for Smyrna. The Committee will follow them with their prayers and best wishes that the Lord of the Harvest may be with them in all their ways; may make them faithful, meek, and humble Labourers; and that, at the Great Day, when they must give account before the Chief Shepherd, they may be able to do it with joy, and not with sorrow, and may have many of the children of Abraham as their crown of rejoicing.

*Fund for Widows and Disabled Missionaries.*

It is to be regretted that little has been contributed toward the Fund for Widows and Disabled Missionaries. A widow, with seven children, has been added to those who have such strong and just claims on your sympathy and assistance. Your Committee would affectionately and earnestly entreat you to remember those, who, by the mysterious dispensations of Providence, have been bereaved of their earthly stay, or deprived of the health and strength necessary for the prosecution of their arduous labours in the Missionary Field.

*Mission in London.*

Your Committee have appointed the Rev. T. Fancourt to visit the converted and inquiring Jews in London; to direct his especial attention to those young

persons who have been provided with situations by the Society, after having been educated in your Schools; and to endeavour to maintain frequent intercourse with their parents, as well as with those Israelites who have already been led to join the congregation at your Episcopal Chapel. For this purpose, an individual, whose age will at once secure respect for his person, and entrance for his words, is particularly needed. He has been most actively and usefully employed. The number of Jews who attend the Services at your Chapel, and who have been instructed, or require instruction, is constantly increasing. They who have been baptized still need the ministerial care of those who will visit them in sickness, and teach them more fully in the way of godliness; and your Committee find that their expectations have been more than realized, as Mr. Fancourt's endeavours have not been without an evident blessing.

The Rev. J. C. Reichardt continues his increasingly important duties, and also superintends the Operative Jewish-Converts' Institution. Twelve Jews and three Jewesses, who had been regularly prepared for that holy ordinance by Mr. Reichardt, have been admitted into the Christian Church. This number would have been much greater if the wishes and desires of many Israelites, who were anxious for Christian Baptism, had been complied with. The number of inmates in the Institution, at the last Anniversary, was twenty; and eleven more have been admitted since. Of these thirty-one, twenty-three have been baptized, fourteen previously, and nine during the last year; seventeen have left, and fourteen still remain, in addition to four journeymen who have learnt the trade of bookbinding in the Institution. Of the fourteen that remain, eleven are baptized, and three are under a course of regular instruction. Of those that left, one has been admitted in the Hebrew College, three have become journeymen, one died of fever, and the others left at their own request.

The Institution has become a place of attraction, to which Jews of various classes may resort and see the truth of the Gospel represented in the living witnesses who are there brought together in one body from among their own people.

Your Committee, for the benefit of the many Israelites whose native language is German, and who can therefore more readily understand a sermon in that

language than in English, have made arrangements for a German Lecture after the Hebrew Service in the Episcopal Jews' Chapel on every Friday evening, and requested the Rev. J. C. Reichardt to undertake this duty. He has continued this Service, assisted by the Rev. W. Ayerst, who has preached alternately. This Service has been attended by from forty to sixty adult Jews and Jewesses.

To increase the efficiency of the Mission in London, your Committee have appointed, in addition to Mr. J. A. Pieritz, two other Israelites, Mr. D. Alvarez and Mr. T. Davis, whose constant employment, under the superintendence and direction of the Rev. J. C. Reichardt, is to circulate Tracts, and to converse with Jews in different parts of the Metropolis, or visit them in their houses. Mr. S. D. Tepper has also been engaged, on probation, for the same work. The results of these increased labours have been very gratifying; the attention of a great many Jews has thereby been directed to the truths of the Gospel; and many have in consequence applied for Christian Instruction. In addition to the direct labours among the Jews, Mr. Reichardt has continued his assistance in giving instruction at the Hebrew College, and in occasionally visiting Auxiliaries, and preaching for the Society. He has also been employed in carrying through the press the Old Testament in Hebrew and Dutch interleaved, and Tract No. 8; also Dr. M'Caul's "New-Testament Evidences," and his Sermon on Isaiah xl. 9. in the Dutch language. "The Old Paths," in the same language, is still in progress

#### *Liverpool Mission.*

The Rev. H. S. Joseph has been actively engaged in visiting your Auxiliaries, and pleading the cause of your Society. He has also endeavoured, as far as opportunity would permit, to be useful to his brethren after the flesh, both by preaching lectures in the large towns of the North and West of England, and also by visiting them in their own houses.

Mr. Lazarus has been occasionally interrupted in his labours by sickness; but has endeavoured to improve the favourable opportunities which Liverpool presents for intercourse with the Jews.

#### *Concluding Remarks.*

Who is there to be found that will faithfully labour to spread the Gospel among the 2,000,000 of the descendants

of Abraham, now living in the vast empire of Russia, the 667,000 Jews in Austria, the 300,000 Jews in Persia, the hundreds of thousands on the north coast of Africa, the Jews in China and the United States of America, in New South-Wales, and among all the nations where the countless multitudes of the scattered tribes of Judah have gone forth, for they have literally been driven out unto the very ends of the earth?

But, although we have done but little, the spirit of inquiry has been aroused among the Jews. They know that things cannot continue as they are. Thousands among them are full of anxious expectations concerning that which is about to befall them. Some indeed, weary of waiting for the accomplishment of those hopes which God has set before them, have forsaken even the form of Judaism, having loved the present world. But this is not the prevailing character of the Jews. The immense number of publications continually appearing among the reformed, or, so-called, enlightened Jews, very far exceeds any thing of the same kind in any other religious community. Abundant evidence is afforded on every hand, that though they have sought to get rid of cumbrous traditions and absurd superstitions, with a zeal which has not always been according to knowledge, they have not confined their efforts to the mere exclusion of unwarranted encumbrances. We mourn over that want of discrimination which has led so many of our Jewish Brethren on the Continent, in the ardour of their endeavours to obtain reform and amendment, sometimes to reject the holy precepts of the Law of God. But we recognise an earnestness of endeavour, a searching of heart, a longing after rest for the soul, which will, we doubt not, in many cases, lead to the discovery of the truth as taught by God Himself. In the mean time, the devoted disciple of the Talmud continues his exhausting studies by night and by day; and we trust that even his misdirected endeavours may be considered to be a promise of future good.

The publication of a considerable part of the Mishna, or text of the Talmud, in English, and of the first part of the entire Talmud, with a literal German translation, during the past year, are important signs of the times. Although the Hebrew Language has been wonderfully preserved by the Jews, and is studied by many of them with extraordinary care and affec-

tion, numbers among them cannot find time, or do not possess the necessary ability, to enable them to understand these laws and ordinances in an ancient tongue. The Rabbies have been most exemplary in their attempts to explain and enforce the injunctions contained in these immense collections of precepts and statutes; but they have done nothing to make them easy of access to the bulk of their nation. Their explanations consisted chiefly in raising new questions, and the commentary has often been found more unintelligible than the text itself. The more the Oral Law is really known by the serious part of the Jewish community, the more clearly will they understand that a blind adherence to its dictates has been one of the chief causes of their nation's sufferings and sorrows.

Do not these publications call on us most loudly to increase our diligence in circulating the pure Word of God among them? We know that we possess that record of infallible truth which is *quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart*; and shall our exertions be limited, cold, and infrequent? Shall we sow the good seed sparingly, when we know that the Word of God shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He has sent it?

During the past year, your Committee have again been called to mourn over many painful proofs that bigotry is as blind and unfeeling as ever. The most distressing scenes have witnessed to the awful effects of systems founded on human tradition and schemes of man's devising in hardening the heart. There are at this moment many who suffer in silence and in sorrow, from the bitterness of bigoted rage: their dearest relatives despise and persecute them with violence and intolerance, because they are blind to the fact, that Christianity must necessarily be embraced by every real disciple of Moses and the Prophets. A mighty struggle is going on in Jerusalem itself, and in many other places. The understanding, as well as the passions and affections of the Jewish Nation, has been aroused. The Church of Christ has been permitted to say unto some of the sons of Judah, *Behold your God!* and the message has been listened to. The seed has fallen on good ground,

and is now bearing precious fruit. In other cases attention has been awakened, and the conflict has commenced. May the servants of the Most High be faithful in the discharge of those duties which are enjoined on us by the direct command of God! *For Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end.*

#### EASTERN-FEMALE EDUCATION SOCIETY.

##### Summary of the Ninth Year.

THE Committee once more furnish their Annual Summary of Proceedings, and bear grateful testimony to the goodness of God, who has sustained their efforts, and bestowed abundant evidence of His blessing. Their trials have been fewer than in some preceding years, and they have had encouragements of a most cheering character.

Three fresh Labourers have been sent out—Miss Hone to South Africa, Miss Grant to Singapore, and Miss Harvett to Wynberg, near Cape Town. Three more have been accepted; of whom one has been resigned to the Geneva Society, who proposed sending her to superintend Schools at Chinsurah; and a negotiation is in progress for the appointment of another as Assistant to the Agent of that Society in Borneo.

The net Receipts of the Year are 108*l.* 1*9s.* 10*d.*, including the sum of 11*l.* returned by Agents on their marriage; and the Payments 94*8l.* 9*s.* 3*d.*

The supplies of work sent abroad are estimated at 410*l.* The partial returns of proceeds of sale amount to 281*l.* 7*s.*

During the year, a kindred Society has been formed at Berlin under high patronage, and has already succeeded in awakening in several parts of Germany attention to the claims of Heathen Females.

##### Appeal.

The Committee express their thanks to their friends, and entreat their continued assistance to sustain their exertions and to enable them to enter on new fields of usefulness. They have to regret that the amount of contributions has not advanced in proportion to the numerous applications which they receive; and they have been compelled to withhold assistance which they would have gladly rendered. They entreat their friends to diffuse information

of their progress; to awaken compassion where at present nothing has been done; and, above all, to intercede more fervently than ever at the Throne of Grace for wisdom, courage, perseverance, and success, both for themselves and the Agents employed in this *work of faith and labour of love*.

*Stations and Agents of the Society.*

*South-Africa*—Miss Tunstall perseveres in unremitting and diligent labour in Cape Town. The average attendance in the Day School is 70, of whom 40 are able to read the Scriptures; in the Infant School from 70 to 80; and in the Evening Adult School from 60 to 70. The attendance at the Infant School, in connection with the Dutch Church, ably superintended by Miss Huntly, is from 80 to 90; and much advantage is anticipated by its removal to a more convenient locality. A Charity School at Wynberg, near Cape Town, to which Miss Harvett is on her way, contains from 30 to 40 girls, with prospect of increase under efficient superintendence. In consequence of long-continued drought, which obliges the Caffres to remove in search of pasture, Miss M'Laren's School, at Iggibigha, had been considerably reduced, but by the last account had risen again to 25: the girls under her constant care continue to give her satisfaction. Miss Hanson's School at Umxelo has suffered from the same cause, the people being reduced almost to starvation; but some of the children had given pleasing proof of their attachment, by preferring to endure privations rather than leave the School. The Residency School, Tyumie Vale, conducted by Miss Harding, under the auspices of Mrs. Stretch, numbers from 30 to 40 girls, who are making satisfactory progress. Several adults also receive daily instruction. A Boarding School for training the most promising girls as Teachers is much desired, and would be formed, were the requisite funds forthcoming. Miss Pitchers pursues her work at the important Station, William's Town: she has not had the discouragement experienced by the other Agents in Caffraria, the population being more stationary. The attendance at the Infant School is about 40; and the Schools for elder children, and for the Missionaries' daughters, go on satisfactorily.

Intelligence of Miss Hone's safe arrival at Cape Town has been received: her services were immediately requested by

the Rev. Mr. Stigman, of the Lutheran Church, to superintend an Infant School of 300 children; and it is probable that an arrangement will be made for her continuance there.

*Levant*—Several obstacles have occurred to prevent Miss Holland's formation of the Greek School in Mitylene; but by the aid of a Native Assistant, whom the Committee sanction her employing, there is every prospect of her being able to establish it.

*Singapore*—A Boarding School of 20 Chinese Girls has been formed by Mrs. Dyer, with very encouraging prospects of its increase and progress under the management of Miss Grant, who sailed for that destination in March.

*Bengal*—Miss Thomson, after honourably fulfilling more than her stipulated term of service, has resigned her connection with the Society, and has left Mirzapore, to be engaged in Missionary work in South Africa. Miss Derry is pursuing her labours in the Orphan Boarding School at Berhampore, Orissa, with diligence and success: there are 30 girls in the School, whose docility and attachment afford her much encouragement.

*Bombay*—The Local Association for Native-Female Education has been permitted to witness the commencement of Miss Burton's labours, under most hopeful auspices. She gives daily instruction to the daughters of Natives of high rank; and there is every reason to hope that many are preparing to avail themselves of the same advantage. Mrs. Willing has an important and arduous post at the head of the Military Orphan School. There are at present 155 girls under her charge, and additions expected from the children of those who fell in the Afghanistan war. A recent examination, by the Bishops of Calcutta and Bombay, elicited gratifying testimony to Mrs. Willing's efficiency.

*Madras*—Miss Austen's School for East Indians has numbered from 25 to 30 children: she labours with faith and perseverance, and rejoices in those pupils who have been any considerable time under her care. Miss Hale continues her School at Ootacamund, but no recent intelligence has been received. Miss Machell's health has been so seriously impaired by repeated attacks of illness, as to forbid the hope of her resuming her work: the Committee have therefore, with regret and sympathy, at her request, dissolved the engagement, and she is at



present occupied in private tuition. Miss Macklin continues at Bangalore: the average attendance in the Tamul Infant School is from 35 to 40; and a Boarding School was commenced in April of last year, with six girls, who were resigned by their friends for a stipulated term of years. Miss Hobbs has succeeded in forming a Boarding School at Nellore, containing thirteen girls, with the prospect of increase. She also superintends the Female Day Schools, and will do so with greater efficiency when she is more at home in the language.

*Ceylon*—Miss Giberne is assisted in her School at Colombo by Miss Wells, who was sent out last year. The number of pupils fluctuates: by the last account they were fifteen. From various causes, Miss Crosthwaite did not succeed in her attempt to establish a School; and a favourable opportunity occurring for her return to England, her passage was taken, and the expenses defrayed by the sum reserved for the purpose by the Local Association. The route of the vessel was subsequently changed, and, by Miss Crosthwaite's desire, she was left at Singapore, where she has formed a School for European Children. Miss Hansford is assisting Miss Douglas at Galle: the number in the School has been small, partly in consequence of prevailing epidemics. Miss Twiddy's connection with the Society has been dissolved by her marriage, but she is diligently pursuing the same work, as the wife of a Missionary in Tanjore.

*Batavia*—Miss Thornton continues her arduous and unwearied labours: she has had some trial in consequence of the removal of Missionaries from Java, and the apprehension of being deprived of the Means of Grace in her own language. It is hoped that one Missionary will remain, and that she will be able comfortably to pursue her useful occupations.

## Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.  
*Prospect of Increased Circulation of Religious Books—Gratitude for the Icelandic Bible.*

DR. Henderson, in the summer, visited Copenhagen, and, writing from that place, says—

A new Society for the printing and circulation of Religious Publications has al-

ready obtained the sanction of most of the Bishops, who have voluntarily offered to facilitate the circulation of the books, through their respective diocesan offices. The name of Her Majesty the Queen, who is forward in promoting every good work, stands at the head of the List of Subscribers. Among other works which the Society has published, are, "Doddridge's Rise and Progress of Religion in the Soul," and "Baxter's Call to the Unconverted;" and "The Saints' Rest," by the same author, is about to appear;—publications, than which none could be better adapted to the present state of Denmark.

The number of copies of the Scriptures issued by the Danish Bible Society and its Auxiliaries, during the past year, amounts to 4205: the total number brought into circulation since its formation in 1814 amounts to upward of 170,000. During the brief intercourse which I have had with friends of the Society, I have had opportunities of encouraging them to persevere in the good work.

I have just been met by State-Counsellor Finn Maynussen, and his countrymen, the Icelanders, resident in this city; who, to the number of thirty-two, signed an Address in Icelandic, which was presented to me, expressive of their kind remembrance of my visit to their native island, as the almoner of your bounty to its inhabitants.

### JEW'S SOCIETY.

THE Thirty-fifth Report furnishes the following

*Summary of Proceedings among the Continental Jews.*

*Brussels*—Mr. Saul has diligently endeavoured to improve the opportunities afforded by intercourse with the Jews in Brussels itself, as well as by visiting the numerous Jews in Holland. On his journeys to the Hague, Amsterdam, Rotterdam, Antwerp, and other places, he has generally been very well received, and has circulated great numbers of Scriptures and Tracts. He has also been successful in endeavouring to excite an increased interest in the cause of Israel among the Christian inhabitants of Belgium.

*Creusnach*—The Letters of the Rev. J. Stockfeld bear ample testimony to the increased interest now taken in the Jewish

Cause by Christians in his sphere of Missionary Labour, more especially by the Clergy; many of whom take an active part in circulating the Scriptures among the Jews in their respective neighbourhoods. Mr. Stockfeld has been instrumental in introducing the Hebrew and German Editions of the Scriptures published by the Society into the Jewish Schools in Westphalia and the Rhine Countries, where they are now in very general use. Many Jewish Teachers have studied the New Testament diligently; and not a few have expressed their full conviction of the truth of the Christian Religion.

*Metz*—The Rev. P. J. Oster having, after fourteen years' labour in the service of the Society, expressed a desire to undertake a pastoral charge, your Committee, in taking leave of him, heartily wish him the blessing and guidance of a gracious God throughout his future life.

Mr. Oster has completed the translation of "The Old Paths" into French. During last summer, he visited, in company with Mr. Hausmeister, several places in Alsace, where Jews reside.

*Strasburg*—The Rev. J. A. Hausmeister and Mr. J. P. Goldberg have continued their labours in this Station, amid many encouragements. Of the Israelites instructed by them, six were baptized during the past year. The number of Scriptures and Tracts circulated by them has far exceeded the demand of former years.

Your Missionaries have also borne testimony to the increasing interest in the Jewish Cause among the Christians in their neighbourhood. The friends of Israel at Strasburg have lately appointed a Converted Israelite to labour among the numerous Jews of Alsace. Several Missionary Journeys have been undertaken by your Missionaries into Baden, Württemberg, and Alsace, beside frequent excursions into the immediate neighbourhood of Strasburg.

*Frankfort-on-the-Maine*—The Rev. T. E. Hiscock has, during the past year, made frequent journeys in the neighbourhood of Frankfort. On the Jewish Sabbaths it has been his principal object to visit every synagogue in the surrounding country; and the kind reception which he almost everywhere met with has been a source of great encouragement to him. His journeys are the means of causing the Jews to visit him in Frankfort, and

of spreading a spirit of inquiry far and wide.

The numbers of Jews who have called, and the long and earnest discussions which have taken place, have not been without an injurious influence on the health of your Missionary; but though frequently suffering, he has been hitherto spared to continue his labours. Mr. Hiscock has had the assistance of Mr. H. Poper, one of the students in the Hebrew College, whose removal to Frankfort was rendered advisable by the precarious state of his health. Mr. Poper has, as far as his strength would allow, taken an active part in the Missionary Work. One of those who have attended a course of regular instruction was baptized by Mr. Hiscock on the 8th of January.

*Berlin*—The Rev. C. W. H. Pauli has, during the past year, administered the sacrament of Baptism to twenty-five children of Abraham—seventeen males and eight females; among whom there are some of the greatest respectability, and distinguished for their high attainments in science and literature. The Public Services have been continued, and are attended by overflowing congregations; among whom there are great numbers both of Jews and Jewesses. It has been found necessary to erect a new Chapel, which has lately been opened for the purposes of the Mission. Mr. Pauli says, "Many Jews have already bespoken their places, and some would be willing to pay rent for their pews."

Your Missionary has always some Jews under regular instruction: many come secretly, like Nicodemus, for fear of their relations. But, notwithstanding all opposition, the spirit of inquiry is spreading irresistibly, especially among the Young. "I am sure," writes Mr. Pauli, "were it not for fear of their parents and relatives, we should see them in crowds, rushing to our baptismal font."

*Breslau*—Dr. Neumann, who has continued his labours at this place, states that seventeen Israelites were admitted into the Christian Church by Baptism, in the Province of Silesia, during the year 1842, seven of which number were baptized in Breslau itself.

*Königsberg*—The Mission has sustained a heavy loss in the death of the Rev. J. G. Bergfeldt, who, after fifteen years' faithful and devoted labour in this Station, was called to his Rest on the 5th of April. He entered the service of the

Society in the beginning of 1825, and laboured, previous to his removal to Königsberg, for a short period at Posen and at Warsaw. His extensive opportunities for preaching the Gospel, and distributing the Scriptures among the Jews, added to the peculiar talent which he possessed of impressing his words on the minds of his hearers with equal mildness and earnestness, were not given him in vain, and an evident blessing rested on his labour. He has left a widow and seven young children to mourn his loss.

Twenty-four individuals of the House of Israel were, during the year 1842, admitted into the Church of Christ by Baptism, in the provinces of East and West Prussia.

Mr. C. Noesgen has continued his labours in this Station, and meets with ready access to the Jews. The number of those who apply for the New Testament is continually increasing; while many, by their questions, shew an intimate acquaintance with it. Six Jews have applied for Baptism.

The number of copies of the Scriptures circulated by your Missionaries at Königsberg, during the year, was 1850; of which 756 were Bibles, and 337 Testaments.

*Dantzic*—Mr. Moritz's Missionary Labours have been chiefly confined to the circulation of the Scriptures, and intercourse with Jews from other countries, great numbers of whom continually come to Dantzic; but on the extensive Missionary Journeys undertaken by him in the Province of West Prussia, he has, in very many instances, found ready access to Jewish Families, as well as to the Teachers in the Jewish Schools, to whom he particularly directed his attention. Many individuals thus visited have afterward called on him at Dantzic, and borne testimony, that the words spoken by him had not been in vain. Two Israelites were baptized here during the year.

Mr. Moritz is now undertaking another journey previous to his removal to Gothenburg, where the Committee have fixed his future Station, with a view to his resuming his connection with the Jews in the Swedish and Danish dominions; among whom, many years ago, he found a very encouraging opening. In Sweden, his attention will be principally directed to the Jews of Gothenburg, Stockholm, Norköping, and Carlskrona; and it is intended that he should spend the summer

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in travelling among the 11,000 Jews of Denmark.

*Poland*—Seventeen Israelites have been baptized, after having been instructed in Christianity by your Missionaries in this country during the past year, while seventy individuals received instruction for a longer or shorter period. Of these, several are about to be baptized, beside those who have already been admitted into the Church of Christ; and twenty-five were admitted into the Institution for Proselytes in connection with the Mission at Warsaw, where they are taught the trade of bookbinding and printing. Missionary Journeys have been made among the Jews in various parts of Poland from each of the three Stations occupied by your Missionaries. Great excitement has occasionally prevailed among the Jewish Population, when individuals of their community have taken refuge with the Missionaries; and they have frequently done their utmost to prevent the public confession of those convinced of the truth of Christianity.

The Rev. R. Smith has resigned his connection with the Society; and your Committee have appointed the Rev. J. C. H. West to take charge of the Institution.

Your Committee have received information of the Baptism of nine Jews having taken place in the Lutheran Church, in the Consistory of Moscow, during the year 1840.

*Prussian Poland*—In this important district your Missionaries have been greatly encouraged, and have also found that success is not without its accompanying trials. Many have been convinced of the errors of Judaism; many are now adorning the doctrine of God our Saviour by the meekness of a holy life; and many also have been called on to witness the truth of their profession by their patient endurance of privation and pain. The Jews have unhappily not been prepared, in many instances, by their early education, for earning their livelihood by trade. As long as they remain among their own nation, they can obtain employment as teachers of the Talmud, or in some of the different offices connected with the services of the synagogue. When, however, they join the Christian Church, most of these employments cease; and as they no longer obtain help from their relations, they have to walk in a new path, which is strewn with peculiar trials.

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## RELIGIOUS-TRACT SOCIETY.

## PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Forty-fourth Report of the Society.

*France.*

The Paris Religious-Tract Society has published several new Tracts, which have had a considerable circulation. The number of Tracts sent from the depository during the year amounts to 657,000; many of which have been distributed by pious colporteurs. The receipts amount to 25,935 francs; and the expenditure, including the balance of the previous year, to 28,117 francs.

In aid of the labours of the Paris Society, the Committee have contributed the sum of 100*l.* Among the various efforts of the Society, the circulation of Tracts among the military and seamen is thus noticed:—

Our operations for their benefit are constant, extensive, and very interesting: in many instances they have been remarkably blessed.

Seventy-eight colporteurs are engaged by the Evangelical Society of France, being three more than in the previous year. These persons sell a large number of Bibles; and in their circuits give away the Tracts which they receive from the Paris Society. Their reports clearly shew that Scriptural Tracts lead to the Bible: the little rill directs to the source from which it is supplied.

The Committee have granted 50*l.* to the Paris Tract Society, to enable its Committee to furnish Tracts to that amount to the Agents of the Evangelical Society.

The general grants to France amount to 354*l.*

The Lyons Evangelical Society has applied for a further supply of books for its Library and Reading-Room. In reference to these objects, the Rev. C. A. Cordes writes—"This little Institution is happily reviving, and is exciting a degree of interest which it is far beyond our capacity to satisfy." The Committee have contributed French and English Publications, value 13*l.*; and they have also placed at the disposal of the Society, 1000 copies of Dr. Malan's Tract, "The True Cross."

The Strasburg Evangelical Society has reported to the Committee, that, from January 1841 to May 1842, about 16,120 Tracts were distributed, being a much larger number than in any preceding year. There had been a considerable

Your Missionary in Posen, the Rev. R. Bellson, has had many visits from Jews, especially teachers, among whom a spirit of inquiry is spreading very widely. The cases of several Israelites, who were regularly instructed by Mr. Bellson, caused such a sensation among the Jews that the Rabbi of Posen was induced to issue an interdict against any Jew sending his children to the Schools of the Society.

Mr. Bellson superintends the Schools in the Duchy of Posen, which are supported by the Society.

The Rev. J. C. Hartmann and Mr. J. H. Graf have continued to reside at Fraustadt, and have been principally engaged in Missionary Journeys in the Grand Duchy, and in visits to the great fairs at Frankfort-on-the-Oder, one of the great marts of the Continent, which are attended by vast numbers of Jews of all classes, beside assisting Mr. Bellson in visiting the Schools.

*Cracow*—The Rev. L. Hoff and Mr. C. I. Behrens have testified the truth of the Gospel to great numbers of Jews. Some of the most learned and respectable Israelites of Cracow were frequent visitors at the Mission House; and the discussions which took place were often listened to by not a few of their Jewish Brethren. The regular Weekly Lectures have been well attended. More than thirty persons have applied to the Missionaries for instruction in the course of the year; some of whom, being foreigners, after some time left for their native country; while others, who were inhabitants of Cracow, at length grew weary in the struggle with the persecution and temptations with which they were assailed by their unbelieving brethren. Excommunications have been published in the synagogues against all who should visit the Missionaries, and even personal violence has been resorted to in the public streets. Two individuals were received into the Church of Christ by Baptism; beside a third, who after having been instructed for a considerable time, was recommended to your Missionaries at Warsaw, and baptized at that place.

Mrs. Gerlach has been diligently employed in the instruction of the Jewish Youth; her School has always been attended by some, and on the Jewish Sabbath by from twelve to fifteen persons, with whom she reads and explains the New Testament.

demand from the neighbouring countries, and doors had been opened for their circulation, which were formerly closed. Prisons, manufactories, and other places, had been visited by these silent messengers, and much good had been done. The Committee have granted Tracts value 20*l*.

The Toulouse Association for the Publication of Religious Books continues its active and useful course, under the care of the Messrs. Courtois. During the past year, several new works have been published. This Society has printed, in the year, 95,192 copies of different works, a large portion of which have been circulated in France and the adjoining countries. It has granted 46 religious circulating libraries to destitute districts, and 12 at half price, for Paris. The subscriptions and donations amount to 47,013 francs, and the sales to 85,500 francs. The Rev. G. De Felice, of Montauban, writes—"We have before us a vast field, which contains, with Belgium, Switzerland, and Canada, a population of more than forty millions of souls, speaking the French language. What an immense course to run! What a work to accomplish! How much good to be done, and with what zeal ought we to labour! If France were evangelized, she would, under the blessing of God, exert a deep and powerful influence over all the European continent."

The Committee have voted to their Toulouse friends the sum of 65*l*. for the Society's general operations, and also for the publication of new and original editions of the following works:—"The Testimony of History against the Church of Rome," Tract No. 458; "Scott's Force of Truth;" "Scripture Similitudes for the Young;" together with casts of the wood-cuts used in the English edition of the latter work, at half price. The copies of the French edition of Hodge's "Exposition of the Epistle to the Romans," placed with the Toulouse Committee, have been given to many poor Pastors. The proceedings of this Association have been productive of much good. The following refers to the usefulness of the colporteurs:—

The colportage of holy books, by sending forth to cities and to cottages the distributors of Bibles and of Tracts, has been an admirable means, which the Lord has employed in leading Christian Societies, which are interested in every work that concerns the Kingdom of God, to feel how important it is to give religious

instruction to the people, and to put within their reach works, which, by their simplicity, and by the purity of their teaching, may shew what Christianity is, and direct attention to the Holy Scriptures.

#### *Switzerland.*

The Societies at Basle, Lausanne, Zurich, and Chur, have sent no reports of their local operations. Tracts, to the value of 6*l*. have been granted to the friends at Wiesbaden and Interlaken.

Among the plans of usefulness adopted in Switzerland, one for the benefit of the respectable classes has done much good; and, to aid its objects, a grant of suitable works has been made. The nature and object of the plan are thus stated:—

There exists a small anonymous Society, the object of which is to explain the Gospel to persons who belong to the higher and richer ranks; to polite worldings; to the indifferent; and to unbelievers, who never have an opportunity of hearing these glad tidings.

The Society, though much limited in its resources, has been in the habit of sending every month, to 300 houses, Tracts inclosed, sealed, and addressed to individuals, who, receiving these little messengers by post, gratis, often give them a better welcome than if they had been offered by the hand of an acquaintance, or even a friend.

The Geneva Evangelical Society employs fifty colporteurs in more than twenty departments of France, where their labours have been greatly blessed. During the winter, upward of 46,000 Tracts had been put into circulation. The Society also labours among the sailors and soldiers in France, with very great advantage. On these subjects Colonel Tronchin writes—

In the department of the Loire alone, where, four years ago, probably no more than a few Protestants could be numbered, carried thither for a time only by the desire of getting a livelihood, there may now be enjoyed the agreeable spectacle of twenty-two places, where a more or less extensive revival manifests itself amid a population entirely Popish. Another work, which we prosecute with blessing, is the labour among the sailors and soldiers. For this object, we have a distinguished Labourer in one of the principal sea-ports of France. These Agents have been able during the year just expired to distribute a tolerably large number of Tracts, which now travel upon the great ocean.

A grant of 50*l*. in the publications of the Paris Tract Society has been made, for the use of the self-denying colporteurs connected with the Geneva Society.

#### *Belgium.*

The Belgian Evangelical Society has

promoted the spread of Scriptural Truth, in the midst of constant opposition from the Church of Rome. The following extract from the Annual Charge of the Bishop of Tournay for Lent 1842 shews the spirit of those who are found arrayed against the pious Agents of the Institution:—

Several emissaries, with no other mission than that of hatred of Catholicism, unceasingly compass sea and land to make proselytes, or rather to preach rebellion against the Church, and to bring the Clergy into contempt. Be on your guard, then, very dear Brethren! it is with the exclusive object in view of altering the purity of your faith and of misleading you, that certain Societies, falsely called *Bibliques* (or Bible Societies), profusely distribute in our towns and villages, not only their Bibles, but also their Tracts and Pamphlets, which are inspired by the spirit of lies. Woe to the imprudent man, whose longing after something new shall cause him to lend an ear to such false doctors! Woe to him, who, through the low price of the books, or through their insidious gift, shall be tempted to read them in defiance of the Divine law and the commands of the Church! Unhappy being! It is a cancer, the germ of which he shall receive into his bosom. †

Although the opposition is severe, the cause of Truth prevails. In some cases, Roman Catholics have been brought to feel the power of Religion; and it is stated, that nine-tenths of the devoted and successful colporteurs are from this very class. The Secretary of the Belgian Society, in applying for a further grant, writes—

We have already expended this year a sum of 120*l.* in the distribution of Tracts and Religious Works; but, at the present moment, our dépôt is drained of Tracts in French, German, and English, and we have no funds. The demands on us are urgent: the door is widely opened for the ready distribution of Tracts; and had we means, we could circulate 100,000 copies per year. The 100,000 copies of the Holy Scriptures, now abroad in this country, demand the circulation of double the number of Tracts we were wont to distribute. A thirst exists for religious books. On the other hand, the Clergy are alarmed; and they have a similar Institution to yours for the Publication of their Tracts; and they expend enormous sums to oppose us.

A Correspondent at Mons has informed the Committee, that an ardent desire for good books is now manifesting itself through the whole country, and there is much difficulty in answering the demands which are made. A Missionary is em-

ployed to visit the English and leave Tracts with them: he is also active among the British and American sailors at Antwerp.

The Committee have voted 60*l.* to the Society, in English, French, and German Tracts. They have also granted 20*l.* to the Rev. Dr. Malan, to print "The True Cross," and another useful Tract, large numbers of which he has subsequently sent to Belgium. The total grants to the Evangelical Society, and to friends at Liege, amount to 98*l.*

#### *Holland.*

The Netherlands Religious-Tract Society has forwarded specimens of its new works. The Committee are glad to find that its operations have been the means of spreading much Christian Truth. They have granted 4200 Sermons and Tracts, suitable for sailors, to the British and American Seaman's Friend Society at Amsterdam.

#### *Spain.*

Several applications have been received for Spanish Books and Tracts, and 6420 have been voted. The Rev. W. H. Rule, late Wesleyan Missionary at Gibraltar, has reported the usefulness of the works distributed at that Station, and his hope that "Andrew Dunn," in Spanish, will excite much interest among the people. The Society's publications are circulated in Spain; but the number is small. The following information has been published:—

On coming down to —, I found that several Contrabandistas had arrived from Spain. I was soon in deep conversation with them, and was much pleased to find that all of them could read. I presented the eldest, a man of about fifty years of age, with a Tract in Spanish. He examined it for some time with great attention: he then rose from his seat, and going into the middle of the apartment, began reading it aloud, slowly and emphatically: his companions gathered around him, and every now and then expressed their approbation of what they heard. The reader occasionally called on me to explain passages, which, as they referred to particular texts of Scripture, he did not exactly understand; for not one of the party had ever seen either the Old or New Testament. He continued reading for upward of an hour, until he had finished the Tract; and, at its conclusion, the whole party were clamorous for similar ones, with which I was happy to be able to supply them.

#### *Portugal and Portuguese Islands.*

A Correspondent, some time resident in Lisbon, finds that infidelity prevails very

extensively among the higher and middling classes. He has applied for the Society's publications on the Evidences of Christianity to ascertain if some of them cannot be translated into Portuguese, with the hope of counteracting the evil. These works have been furnished. A friend at Madeira has acknowledged the arrival of the Tracts sent to him; and has reported that efforts are making to multiply translations of useful works.

I received the case containing the Tracts: then, and for a considerable period before, I was confined to my bed. I requested that your case should be unpacked in my bedroom. While it was unpacking, a Priest called: he was shewn to my room; and seeming interested in the contents of the box, one or two Tracts were put into his hands. He began to read, and we went on tallying your invoice. In a little time his eyes filled with tears, and as rapid winking did not suffice to clear them, he had recourse to his handkerchief, and soon got on to the end of the Tract. When he went away, he took a copy of it with him; and in a few days sent me a translation, which I have now the pleasure of transmitting to you. The Tract is on "Family Worship." The story told in the Tract is very touching.

A number of the French books are dispersed, and in the course of being carefully studied. One gentleman has begun to translate "The Pilgrim's Progress;" another, "Lealie's Short and Easy Method;" and a Lady, "The History of Ellen." A friend has about two-thirds of "Bogue's Essay" already put into elegant Portuguese: he intends to publish it here or in Lisbon, if he can find subscribers.

The Committee have printed the following Tracts in the Portuguese Language:—"On Family Worship," and "The Law and the Gospel." Dr. Kalley has already mentioned the usefulness of the Tract on Family Worship. Another friend at Madeira has received about 1500 Tracts for gratuitous circulation.

#### *Italy.*

The restrictions against the circulation of all Scriptural Truth continue in full force. A few religious publications, however, have found their way into the country. On this subject, a Correspondent remarks—

We should like to have a few Tracts printed suitable for Italy, in which a good work is going on, especially among the higher and educated classes. Is it not possible to have a Tract printed, containing some citations from the most remarkable of the early Fathers of the Church, on the duty of reading and searching

the Holy Scriptures? The want of such a work appears to be felt by many persons. Should you be disposed to help us, we will put our hands to the work; for we have converted Priests, and particularly one, who is a native of Tuscany, who wishes for nothing so much as to engage in such work.

#### *Austria.*

The condition of the Protestants in Carinthia, in Austria, has been brought before the Committee. It appears that their number is about 22,000; and they may be emphatically called "a poor and afflicted people." The men are employed as mountain shepherds, cowherds, and woodmen. They have been reduced since 1826, by repeated and inexplicable conflagrations, almost to ruin, and are subject to every kind of oppression from their Roman-Catholic neighbours. A grant of 30*l.* has been placed with Dr. Barth for these depressed people. In writing to the Committee, he has informed them that—

There are in Carinthia eleven Protestant Parishes, that would do tolerably well if their Ministers were of a pious Christian character. The more it is desirable to afford them a store of Christian Books, in order that they may instruct themselves in the way of Salvation, and so obtain some compensation for the want of pastoral information. These books are very much liked by the Protestants of Carinthia, and have been exceedingly blessed during many years.

#### *Russia.*

The Committee have been favoured with an interview with the Rev. Mr. Sydow, of Potsdam, one of the chaplains of the King of Prussia, who assured them that he felt deeply interested in the Society's operations. He requested the Reports of the Society, and a set of all the Tracts in volumes, with a view to translation into German, which were voted to him.

#### *Lower Saxony.*

Lower-Saxony Tract Society—The awful fire with which the city of Hamburg was visited has greatly affected all local operations. The depository was situated near Saint Nicholas's Church, the first which fell a prey to the devouring element. Every article was consumed, with the exception of the account books; but, happily for the Institution, the loss has been nearly covered by the insurance. Immediately the Committee heard of this awful calamity, they directed Tracts, to the value of 20*l.*, to be distributed among

the sufferers, with the hope that they might lead them to improve the day of their visitation. The Hamburg Committee are reprinting their old Tracts with all possible expedition. By the last communication, it appeared that nearly 500,000 copies had been received into the depository. The Committee, in addition to the grant already reported, have voted 50*l.* to assist in the gratuitous dispersion of the Society's publications.

The Rev. J. G. Oncken has applied for Tracts, for distribution, through the Society with which he is connected; and the Committee have granted to him 8250 German and Danish. Mr. Oncken, in a Letter to a kindred Society, remarks—

Our Tract itinerating labours in the city proceed steadily: thirty Brethren are regularly engaged in this work. Much good has been effected in this way: in not a few instances, it has been the first link in the chain which led to the conversion of those who have joined us. Our Tract Issues amount to 171,650 German and Danish Tracts. Nearly 1000 copies of Mrs. Judson's Memoir are now in circulation, and a number of other good works have also been circulated by us.

Mr. Oncken states, that the labours of the Society are extending throughout Denmark; and that, recently, a labourer proceeding to Norway took with him a large supply of Tracts, for circulation in that country.

#### *Württemberg.*

The Rev. Dr. Barth continues to publish many useful works, several of which the Committee have reprinted. He has furnished the following statement:—

We have printed, in the course of the last ten years, 700,000 Tracts for children, and 432,500 little volumes of Christian School Books; in the whole, 97,000,000 of octavo pages. Beside this, we have printed 20,000,000 octavo pages of Missionary Papers since the year 1828. In the sum of 432,500 volumes of School Books there are included 79,000 volumes printed in Hungary; but not the translations in other foreign languages, nor the children's books, which I have published privately. The sum of contributions from England and Germany does not exceed 838*l.*; the rest of our expenses, 5000*l.* sterling, having come in by sales.

Dr. Barth has also superintended the publication of the large edition of Dr. Keith's work on "The Evidence of Prophecy," in German, illustrated like the English Edition. The author has furnished the funds needful for the work.

#### *Wallachia.*

A communication has been received, from a Minister now labouring in this country, which presents a gloomy picture of the moral and religious condition of Wallachia; and points out the difficulties which exist in the publication of translations of suitable works for the people. The Committee will watch for the opportunity of appropriating the grant of 100*l.*, mentioned in a former Report, to the spiritual necessities of the people.

#### *Hungary.*

The most satisfactory accounts have been received from the Rev. Dr. Barth, of Calw, who has visited Hungary and reported the operations of the Society's Correspondent. He writes—

Our dear friend has engaged himself in a very extensive and important field of labour, and has already brought much more about than I could ever have imagined. He has circulated 8000 German, 11,000 Bohemian, and 20,000 Hungarian "Bible Stories." In his warehouse there are yet 67,200 volumes. I have been convinced, by strict and accurate examination in Hungary itself, that our Brother is worthy of our unlimited confidence, and of the esteem of all Christian Friends.

The Committee have felt that their friend, who labours almost alone for the benefit of his country, deserves all the support the Society's funds will enable them to furnish. He remarks—

The "Bible Stories" require great sacrifices; for I am obliged to give away gratis a great many copies, in order to introduce them generally in our Schools, the people being so very poor. The "Bible Stories" in Bohemian are also circulated. But these must be spread gratuitously, for indeed the people can give nothing at all. They are so poor, that they have no knowledge of so large money pieces as shillings.

The second edition of the Slavonian "Church History" has left the Press, and the second of the Hungarian; but from whence I shall get the expenses, 170*l.*, I know not. As yet I have not a single penny in hand.

The Committee have voted 150*l.* during the year, to assist his operations.

#### *Denmark.*

The Society at Copenhagen has accepted the Committee's offer to bear half the expense of printing, in editions of 2000 each, six new Tracts in Danish.

#### *Norway.*

The Societies in this country have furnished no statement of their operations. Many Tracts, through the friends at



Hamburg, find their way among the towns and villages, and are sometimes the means of spiritual good.

#### *Iceland.*

The Society has received from the Rev. J. F. Matthieson, of Copenhagen, "The Dairyman's Daughter," and "The Negro Servant," in Icelandic, which have been printed at its expense. A considerable supply of these works has been sent to the venerable Pastor Jonson, one of the oldest of the Society's Correspondents.

#### *Poland.*

The "Christian Hymns and Prayers," in Polish, noticed in the last Report, continue to be distributed in this neglected country. The Committee, however, deeply regret, that so little can be done for it.

#### *Russia.*

The friends at St. Petersburg, in their Eleventh Report, remark—"It has been our desire to act in obedience to the Divine command, *Cast thy bread upon the waters*, in humble expectation of the fulfilment of the accompanying promise, *It shall be found after many days*; and they gratefully record, that this expectation has been more than realized.

The Tracts and Books in Russ, Finnish, Esthonian, and German, printed and received into the Depository, in the year, amount to 160,292: this number, added to the publications on hand in January 1842, made the supplies amount to 744,972 copies. The total of the works printed by the St. Petersburg friends has been 3,149,734. Among the Tracts lately published, are translations of many of the most useful on the Parent Society's catalogue. The issues of Tracts and Books, in sixteen languages and dialects, within the year, including 696 copies of the Scriptures, amount to 200,218; making the total issues 2,606,015.

Last summer, a large supply of useful Tracts was sent from St. Petersburg to the great fair at Nishney Novogorod, which were disposed of in that place, principally by barter. At Moscow, a benevolent individual ordered 2000 Tracts, for the purpose of sending them to all the manufactories in that city, with a request that they might be introduced into the workshops for the benefit of the mechanics. The following facts are of deep interest:—

A Lady of rank, who knew nothing of the crucified Saviour, has, from reading the Tract, "Tirza, or the Attractive Power of the Cross,"

come to reflection, and a change of mind. She related to a Christian Friend, that before the reading of this Tract, she had not believed in the Saviour of Sinners, Jesus Christ, the Son of God; but now it has been made clear to her mind that He is the Saviour of poor sinners.

Pilgrims, that is, those who make a pilgrimage to Kiev and Novogorod, and are very poor, often buy Tracts here; and have related to me, that, in the Russian Villages, they obtain a night's lodging and food for a Tract; and if they have no Tracts, they are obliged to pay the villagers three times as much in money. This proves how eagerly the Tracts are read.

The Committee have voted the sum of 200*l.* to the St. Petersburg Society.

## Western Africa.

### WESLEYAN MISSIONARY SOCIETY.

#### GUINEA.

In our last Number, at pp. 469, 470, our Readers were informed that Mr. Freeman returned to Badagry on the 24th, and started for Whydah on the 29th of December. On approaching Badagry he says—

I perceived that the people, as they saw me enter the town, looked upon me with mingled feelings of surprise and pleasure; and I said, "The people seem surprised to see us." "Yes," said my attendant, "a great many of the people of Badagry said, before we started for the Interior, that if you did go, you would never return: they thought you would be killed by some of the Interior people. Warru came to me one night just before we started, and said, 'It is not good for your Master to go into the interior: the people are not to be trusted: perhaps they will kill him. Try and persuade him not to go.' But I said, 'My Master does not care for that: his work is just now in the interior; and he will therefore go. If he live, it will be well: if he die, it will be well: he does not care. He has a good home to go to when he dies.'" This was the language of a Christian Convert from Cape Coast; and conveys to us, in words too plain to be misunderstood, what a great moral change Christianity has produced.

#### *Arrival at Whydah.*

Dec. 31, 1842—We have been beating to windward within sight of land. At a quarter past seven P.M. we arrived in Whydah roads, and let go our anchor, when it was so dark that we could but

just distinguish two vessels which were at anchor close by us.

*Jan. 1, 1843*—In the course of the day I visited the Chief, who received me very kindly. I briefly told him my object in visiting Whydah, and in wishing to see the King of Dahomi.

*Jan. 3*—Early in the afternoon I had a long interview with the Chief, when I more fully explained my object in visiting Whydah. I spoke of our new Mission at Badagry, and my anxiety to see the King of Dahomi. I dwelt at length on the anxiety of the British Government, and a great portion of the British Public, to confer real and lasting benefits on the Natives of Africa. He said that my palaver was good, and that I could go up and see the King of Dahomi, his master, and speak this palaver to him. From the Chief's residence I then repaired to Mr. De Souza, and had a long conversation with him. I explained to him the nature of my Mission; and he said he would render me every assistance in his power.

*Departure from Whydah to visit the King of Dahomi.*

*Jan. 6*—At twenty minutes past nine A. M. I started from Whydah for Abomi. It was my intention to start early in the morning; but I found, as usual, very great difficulty in collecting the carriers together. Some of them came, and looked at their loads, and went away, as they said, to get their food, &c., for the journey; but I soon found that they did not intend to return any more. Others took the packages, and made as though they were actually starting on the proper path; but as soon as they were out of sight, they turned aside, and put down their loads. When, therefore, I mounted my horse to proceed, I soon found that I must stop and look closely after the carriers, or I should leave some of my luggage behind. Having at length started all the people before me, I commenced my journey, accompanied by Madaka and Niawi, two of the most intelligent Natives of what is called "the English Town," in Whydah, who were appointed by the Chief to act as guides and interpreters; also by some of the Whydah People, and my own little party of Fantis. We travelled through a flat, open country; and at ten minutes to eleven A. M. reached Salwi, a small village containing a number of huts of a circular form, built with sticks and dried grass, and intermixed with small plantations of corn, &c.

The country through which we travelled is rather monotonous, it being very flat, and consisting chiefly of large savannahs, broken here and there with small clumps of trees. This description of country is far more trying to the traveller than large tracts of forest, on account of the great exposure to the sun. Some pretty varieties of Hibiscus, and several fine papilionaceous plants, were flowering on the sides of the path.

*Jan. 7*—At half-past six A. M. we left Torri, and at forty minutes past eight A. M. reached Asowa, and stopped to breakfast under some beautiful shady trees. The morning was very cool and pleasant: the road being rather less open than that of yesterday, as we passed among the low brush-wood, we saw the parrots, and many varieties of birds of the most exquisite plumage, hopping from spray to spray. At a quarter past twelve, we reached Alada, the largest place I have seen since I left Whydah. Many of the houses are built with clay; but they are generally so small and confined, that it is almost impossible for an European to remain in them during the heat of the day. Alada boasts of a royal residence, occupied occasionally by the King of Dahomi when he comes into these parts.

Passing through Hair, Appa, and Avadi, Mr. Freeman reached Agremi, where a messenger from the King of Dahomi requested him to proceed a few miles farther, and stop for the night at Kwo, saying that the King would receive him the next morning.

*Arrival at Kanna, the Royal Residence.*

*Jan. 10*—At six A. M. we proceeded on our way, and in about one hour came within sight of Kanna, where the King is now stopping. Fine savannas, stretching several miles in different directions, with here and there a large forest-tree, and the clay walls of some of the houses in the distance peeping out from among the dark green foliage of the banyan, locust, and other trees, formed altogether an interesting scene. The country is also less flat and dull in the neighbourhood of Kanna than any I have seen since I left Whydah. As we were entering the outskirts of the town, we passed within five or six yards of a gibbet, from which was suspended the body of a man. The gibbet was from eighteen to twenty feet high, and consisted of two rough posts and a beam fastened across the tops. The body

was hanging with its head downwards, the legs being lashed to the beam just above the ankles. One hand appeared to be dropping off; perhaps it had been partly severed by some sharp instrument. Two or three Turkey buzzards were feeding underneath the gibbet. On inquiring, I found that the man had been guilty of some crime which had thus rendered him obnoxious to the laws of the country. It was altogether a frightful sight.

A messenger came, requesting me to proceed. We then went about a quarter of a mile farther, and stopped under the shade of a large tree. While waiting under the tree, some of the women from the King's household passed us, with pots of water on their heads; and the people were all obliged to shew their respect to the King, by stepping back a few paces while the women passed. After we had rested here a short time, we heard the drums begin to play in the town, and soon saw a party of native soldiers at a distance proceeding toward us, with arms, flags, and native music. As they approached us, we moved nearer to the large tree, and collected more closely together, allowing room for the soldiers to pass round us. They then drew near to us; and I could perceive that their Captain was riding on a mule, under the shade of a large umbrella. When they arrived close opposite to us, they halted a moment; and the Chief saluted me, as he sat on his mule, by taking off his hat and gently inclining his head toward me. The hat was low-crowned and coarse, something like those worn by waggoners in some parts of England. They then made a circuit round us, singing as they went; after which, the Chief dismounted, and danced before me for a few minutes. This was succeeded by several of the soldiers firing a salute with muskets and blunderbusses; and then, the Chief's stool being placed near me, he came and shook hands with me, and joined our party.

The streets were filled with companies of soldiers for a considerable distance; and each party had its respective flags, banners, and umbrellas. They presented a very gay and exciting appearance. Some of their flags were European, others American. I saw Spanish, Portuguese, English, and French flags. Several of them were Native. One of the latter displayed a lion, cut into a rude form out of black or blue cloth, and then stitched to the flag.

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The first party of soldiers having joined us with their Chief, another, and another, and another party succeeded the former, until we were surrounded by several Captains and a large number of soldiers. When all had joined us, we prepared to proceed into the town, the Chiefs and the soldiers leading the way. In about twenty minutes we arrived opposite the King's gate, where, in an extensive area of several acres of ground, beneath the shade of some fine banyan trees, a great number of Captains, Chiefs, and Headmen were seated under their large umbrellas, surrounded by their numerous attendants. At the King's gate, the Chiefs of his household were seated, with many messengers and domestics. Under the grateful shade of the banyan-trees the people formed two circles, one within another, with sufficient space between them for our party to walk comfortably round; and we then proceeded to traverse this circle nine times, saluting the numerous Chiefs and Captains as we passed them. When we passed the King's gate the first time, the King's messengers, and one of the Whydah Interpreters, with his people, knelt down on their knees and took a quantity of dust and threw it on their heads: they then stretched themselves nearly prostrate on the dust, and touched the earth with their foreheads, chins, and cheek-bones, to testify their humble submission to their master, whom they believe to be the greatest King in Africa.

After we had traversed the circle nine times, I took my seat under a tree nearly opposite the King's gate, and received the salutations of all the Chiefs and Captains. First came Mewo, who, I learnt, had been appointed by the King to attend to all my wants, and take care of me. Mewo was introduced to me as my father: a lady, Yawa, of the King's household, was also introduced to me as my mother. Kabada, another Chief, was introduced as my house-master, on whose premises I was to take up my temporary residence in Kanna. About thirty persons were introduced to me in this manner.

Although it seems customary among them that a stranger should not see the King at the time he (the stranger) makes his entry, yet I have no doubt that the King saw me by a kind of secret reconnoitre. The public entry of a stranger seems to be entirely managed by the Chiefs. When we had gone through all the usual ceremonies opposite the King's

gate, Mewo and Kabada accompanied me on the way to my lodgings. In proceeding thither, we had to pass round part of the royal premises; and, as we passed the different gates, we found a Chief and a party of soldiers at each gate, waiting to salute me by firing forty muskets. After passing three gates in this manner, we soon reached our quarters; and I was delighted to find that they were roomy and comfortable. After all the excitement of the day, I felt very weary, and glad to obtain a little quiet.

Shortly after my arrival at my quarters, the King sent me a present, consisting of twenty-five calabashes of native food, ready cooked and prepared for my people, and six large basons full of stew, hashes, roast fowls, yams, &c. &c., for my own use. Thus we were all regaled with a plentiful supply of fresh and wholesome food at a very seasonable time; for we were all exceedingly fatigued with the tedious ceremonies of our entry.

In the cool of the evening, Kabada came and talked with me for more than half an hour; and I could easily perceive that he wished to ascertain the object which I had view in visiting Dahomi, that he might immediately carry information to the King. I consequently talked very freely with him; and when I had told him all that I had to say, he left me, to attend on the King.

*Jan. 11*—Early in the morning, the house-master, Kabada, came to inquire after my health; and a short time afterward the King sent to bid me good morning, and ask how I did.

Some time in the forenoon, the King sent to inform me that he would see me at his residence to-morrow. The messenger said, "The King says you and all your people must be tired after your long journey; and he thinks it will be good for you to rest to-day. To-morrow he will see you." I felt quite satisfied with this arrangement, and even thankful for it.

*Introduction to the King of Dahomi.*

*Jan. 12*—About 11 A.M. the King sent messengers to inform me that he was ready to see me; and I proceeded to the royal residence, accompanied by my Interpreters and a few of my people. When we arrived at the gate, we found Mewo seated outside, under his umbrella, smoking his pipe and waiting to receive us. After I had been seated a short time under one of the banyan trees, Mewo went in to the King; and a messenger came, requesting

me to proceed. We passed through the gate, and entered into a large enclosed yard, from eighty to ninety yards square; and I again took my seat under the shade of a tree to await another invitation.

In three or four minutes the messenger returned, requesting me again to proceed. We then advanced toward another gate on the opposite side, the messengers continually saying, in a low voice, in the native tongue, "May we come? May we come?" as they walked along in a stooping position. We then passed through the gate, and entered another yard about the same size as the other; and, on the opposite side, under a thatched verandah of considerable dimensions, sat His Majesty Guzzu, King of Dahomi, surrounded by a great number of the ladies of his household, and several hundreds of female soldiers armed with muskets and cutlasses, doing duty as his body-guard. The rude verandah seemed to be decorated for the occasion with pieces of damask and handsome cloths of native manufacture bound round the pillars. The King was seated on an European chair, covered with a cloth; and before him was placed a small European table, containing several decanters filled with different kinds of liquor, and several tumblers and wine-glasses, and a supply of water. As we approached nearer and nearer, the messengers prostrated themselves on their hands and knees; and in this posture advanced several yards, until they came close to the place where the King was seated. They then threw dust on their heads, and prostrated themselves, touching the dust with their foreheads, chins, and cheek-bones. Mewo and Kabada were kneeling on the ground close opposite the King. The King rose from his seat to receive me, as I entered the verandah, took me very cordially by the hand, and bade me welcome to Dahomi. My travelling camp-stool was then placed on the other side of the table directly opposite the King, and I was requested to sit down. His Majesty also seated himself, and seemed pleased to see me.

After asking me how I liked my journey, and giving me an opportunity of letting him know what I thought of the country through which I had passed, he asked me to drink with him; and while I was doing so, I heard heavy guns firing at a short distance from the place where we were seated; and was informed by the King that he was firing a salute in

honour of the Queen of England. When twenty-one guns had been fired, he shewed me in his hand twenty-one cownie shells, and said they were equal in number to the guns he had fired in honour of the Queen of England. I of course returned thanks. He then fired a salute of nine guns, to welcome me to Kanna. To object to this would, in such a case, have been wrong, as he would not have understood my motive for so doing; and I therefore endeavoured to put a good face on it, and thanked him for his kindness.

*Conversation with the King.*

We then entered into conversation; and I explained to him the real object of my visit, and went at length into the subject of the Badagry Mission; acquainting him with our objects and intentions, contradicting the false rumour respecting our building a fort at Badagry, and assuring him that our operations there were of a strictly religious, and not of a political nature. He seemed very well satisfied with the explanations I gave; and immediately said, "Cannot you do something at Whydah also?" To which I answered, "My particular business with your Majesty is concerning our Mission at Badagry; but if you wish us to commence a Mission at Whydah, we will try, and attend to your request as early as possible." In answer to which, he said he wished us to do so.

I then spoke to him of the anxiety manifested by Her Majesty the Queen of England, and her people, to do good to Africa by every possible means. Referring again to the Badagry Mission, I stated that a great number of Aku People, who had been taken from slave-ships by British cruisers, had been landed at Sierra Leone, where they had lived many years under the protection of the British Government; that they had expressed a wish to return to their native land; that they had done so; and that, as many of them had been under the instruction of English Missionaries at Sierra Leone, I had, while at Cape Coast, received instructions to proceed to Badagry, and try to make some arrangement for their being taken care of; but that we did not wish to confine our operations to Badagry, or any particular place, but to act as the friends of all. I further stated, that we recently had commenced a Mission in Ashantee, and had very great demands for Missionaries all around us at Cape Coast;

but, notwithstanding, I was sure that every effort would be made in England to do something for Whydah. I also added, that the Queen of England had been recently turning her attention very much toward Africa; and several times the question had lately been asked, "What can be done for the good of Africa?" that measures were now being adopted for promoting the benevolent object; and I thought it probable, that the Queen of England would soon send to him about the re-occupying of the English Fort at Whydah, and opening friendly communications with him. He was evidently highly pleased with what I said; and replied, "I hope the Queen will send to me, and send a Governor for the Fort directly." I then acquainted him with my extreme anxiety to return to the coast without delay, on account of my long absence from Cape Coast, where business of a very pressing nature demanded my speedy return; and he assured me that he would not detain me, but make me ready very soon. Our long interview was then brought to a close; and he rose up and accompanied me across the two yards, and out at the door into the area in front of the gate. On our arrival outside the gate, accompanied by several hundred female soldiers, the King ordered them to fire their muskets and blunderbusses: thus I was taken unawares with more firing for about from ten to twenty minutes. I was sorry it took place on the Sabbath; but I could not hinder it. This little brigade of soldiers presented a very singular appearance. They were dressed so much like men, that a stranger would not have supposed that they were women. The King's soldiers wear a loose shirt without sleeves, which comes nearly down to their knees, and is fastened round the waist by their cartouch-belt: a musket, a small heavy cutlass, and a poniard, complete their armour. The brigade of women fired their muskets and blunderbusses remarkably well.

The interpreter and messenger having intimated to me that I could see Abomi if I wished, I told the King, before we broke up our conference, that I should like to see Abomi; and he seemed pleased, and readily consented to it. Arrangements were consequently made for my visiting Abomi on Tuesday next.

The King of Dabomi is a man of fine personal appearance, about six feet high, and rather stout, but not at all corpulent.

His countenance is open and manly; and he appears to be of a very mild and pacific disposition.

*Second Interview with the King.*

Jan. 13—I visited the King again. I found him prepared to receive me in the same place where I met him yesterday; but as our interview was strictly private, he had only two or three attendants present.

During this interview, I went again over the same subject on which we conversed yesterday; and I had thus a second opportunity of bringing Missionary Operations before him. Lest I should be mistaken as to his remarks yesterday concerning a Mission at Whydah, I determined to make sure, by referring again to that particular; and asked him if he really wished us to commence a Mission at Whydah; to which question he freely answered, "Yes;" and thus removed all doubt from my mind. He also said that he would be glad for the Missionary who may reside at Whydah to pay him a visit once a year in Abomi.

*Visit to Abomi, the Capital of Dahomi.*

Jan. 14—Mewo arrived at my quarters, and joined my house-master Kabada to take me to Abomi. Their people, amounting to from 200 to 300, with their native drums and other instruments of music, their banners and large umbrellas, with Kabada, started first and led the way; Mewo went next; and I, with every one of my carriers, followed in the rear. Both Mewo and Kabada rode on their mules. We proceeded on a fine level road, varying in breadth from ten to forty feet. When we had gone about two miles and a half, we passed one of the King's Fetish-houses; and a Fetishman came forward and pronounced a blessing, and begged of the Fetish a safe journey for us to Abomi. Though I pitied the people for their superstitions, yet I could not help admiring their apparent sincerity. Having stopped here for two or three seconds, we again proceeded over a fine open country, flat, but still interesting. The two greatest ornaments of these pretty sylvan scenes are, the monkey bread-tree, "*Adansonia digitata*," and the locust-tree, "*Inga lugubrosa*." The Guinea-peach, "*Sarcocephalus esculentus*," with its beautiful globular blossoms, is another ornament of this part of Africa. The palm-tree, "*Elais Guineensis*," is also seen luxuriating in great abundance. The

Natives use the pulp of the nut for oil and soup; but the use of palm-wine is prohibited by the King. On inquiring into the cause of this prohibition, I was informed that many of the Natives had used it to very great excess, and had become noisy and riotous in their houses; the King had therefore prohibited the use of the wine, to check this growing evil. After proceeding on the Abomi path about six miles, we turned to the left, and proceeded to Coomassie, the King's new palace, situated about two miles from Abomi. On our arrival at the palace, several Chiefs were seated at the gate to receive us; and after having gone through the usual ceremonies of reception, I passed into the large court-yard, and saw some part of the interior of the royal palace. The King being from home, I did not see the rooms of the palace; but the interior has a very respectable appearance. It is built in the European style, and appears strong and durable. The materials are a red clay. The roof is thatched with grass. The house has one very large wing, which seems to contain some of the principal apartments. While I was seated in the interior court-yard, at a small table covered with some refreshments, the King's wives, residing at Coomassie, sent an abundant supply of food for my people, and sat at a distance as spectators, while I was taking a rough sketch of the premises.

From Coomassie we then proceeded to Abomi. Soon after, we reached Kabada's house in Abomi, and stopped to lunch and refresh the people. An abundant supply of native provisions, ready prepared for my people, with soup and stews, &c. for myself, were sent over from Kanna, a distance of about eight miles, by order of the King; and after resting about an hour and a-half, during the heat of the day, we proceeded to Adangerakadi, the King's palace in Abomi. The entrance, and the area in front of it were like all the others I have seen; but Adangerakadi is a larger house than any of the others. After going through the usual form, I passed into the interior yard, saw some of the King's wives, and was treated in the same manner as at Coomassie. In the yard I saw suspended from a tree, or from some sticks (I forget which), about from twenty to thirty pairs of Moorish stirrup-irons, trophies taken in some former engagement with the Akus, or perhaps with some of the Moorish tribes

immediately behind Dahomi. On leaving the palace, I was introduced to all the members of the King's household as the English Fetishman, the King of Dahomi's friend. The whole premises of Adangerakadi are very extensive, and all enclosed within a clay wall from three to four feet thick, and about twelve or fourteen feet high. The area within must be at least from six to ten acres. As we passed along outside the walls, I saw that they were decorated with human skulls, stuck on small sticks. The sticks were about fifteen inches high above the tops of the walls, and placed at regular distances from each other all round the premises. I should say that the distance from stick to stick, and consequently from skull to skull, would be about from twenty to thirty feet.

From Adangerakadi we went to visit the King's mother. The walls, from top to bottom, on either side of the door leading to one part of the royal premises which we passed, were decorated with a vertical row of human skull-bones, built into the clay, with the faces outward, level with the wall. After visiting the King's mother, we went to Mewo's house, and rested ourselves. All the great Chiefs, and many others, have both town and country houses. On entering Mewo's premises, I was conducted to a small table in a court-yard, where Mewo joined me, and refreshed me with some cherry-brandy and water. After resting ourselves for some time, we started, about seven o'clock in the evening, on our way back to Kanna. Just as we were leaving the outskirts of Abomi, Kabada, who was again leading the way, stopped, and directed my attention to a number of guns, some brass, some iron, some of heavy, some of light calibre. There were altogether thirty in number: one, I think the largest of brass, had been taken from Badagry, many years back; others had been obtained, in all probability, from vessels on the coast. Under the beautifully soft shades of the evening, we then proceeded on our way back to Kanna. It was a splendid evening. The locust-tree, and the different varieties of mimosa and acacia, in some places lined the road.

#### *Description of Abomi.*

Abomi is a large town; but, from the peculiar manner in which the people build, there is nothing in the appearance of the houses and streets particularly striking. The houses of all the Chiefs and Captains

are enclosed within high walls; so that, in passing through many of the streets, nothing can be seen but heavy clay walls on either side. In size, I should think it nearly, or quite equal to Coomassie; and perhaps the population about the same in number. The soil is red clay, mixed with sand; and, generally speaking, quite free from stones. There is, however, some granite somewhere in the neighbourhood; for on my way up to Kanna, from Whydah, I met a man carrying on his head a large piece of granite, about sixty pound weight, which I understood he was taking to Whydah for sale. The most striking objects in Abomi, next to the royal premises, are many splendid specimens of the Baabah, or "*Adansonia digitata*." In almost every street, and at almost every turning, these vegetable monsters may be seen rising above the walls and houses.

#### *Preparations for returning to the Coast.*

*Jan. 15*—Early in the morning, I sent to the King to beg that he would soon make me ready to start for the Coast; and he sent me word that I must be tired to-day after going to Abomi yesterday; I must therefore rest to-day, and to-morrow he would make me ready to return to the Coast.

*Jan. 16*—This morning the King sent to say he wished to see me, to make me ready to return to the Coast; and on entering the royal premises, I found him seated in the same place where he had received me before. His brigade of female soldiers were present, as on my first interview. After conversing with him for some time on various subjects, he then presented, for Her Majesty the Queen of England, two handsome cloths of native manufacture, and two little slave-girls. I thought it not wise to refuse the slave-girls; as, by taking them to Cape Coast, educating them, and sending them back to their own country, Aku, we might save their lives, and benefit their native country. And I felt satisfied that he could not misunderstand any thing of the kind, so as to consider us as countenancing slavery in any way, because I had already told him, that England could not and would not sanction any thing savouring of slavery. He then presented a cloth of native manufacture, and a slave-girl, for President Maclean; and gave me a cloth, and a little slave-girl, for myself. Nearly all my own people were present, and he made them presents of cowries and other little things

to help them along the path. I of course returned thanks for all these presents.

*Four Children placed under Mr. Freeman's Charge.*

The King also placed under my care two little boys and two little girls from his household, requesting me to take them to Cape Coast, and give them an English Education; and, when they were prepared for it, to return them to him. This was, to me, an extraordinary mark of confidence on the part of the King. All these matters being arranged, he then called my Fanti carriers forward, and asked them several questions through an Interpreter. After having for some time amused himself with the Fantis, he rose, and accompanied me to the area outside of the gate, and ordered his female soldiers to fire their guns and blunderbusses. I then obtained permission to return home; and as soon as I reached my quarters, I informed the little Aku slave-girls that they were now all free; that they should go with me to Cape Coast for education, and then return to their own country. When the little creatures fully understood me, their tears, which had for some minutes been flowing apace, were all dried up, their countenances beamed with joy, and they became so noisy and riotous that I was obliged to scold them. The little Dahomi children also seemed alarmed at first; but when they knew their destination and prospects they soon ceased to grieve.

In the evening, my father Mewo, and Kabada, came to present me with a piece of cloth each, as a token of their friendship and good feeling.

*Return to Whydah and Cape Coast.*

Jan. 17—Early in the morning, the King sent me and my people a bountiful supply of food, ready cooked and prepared; and about nine A.M. he sent again to inquire if I were ready to start: and when he found all was ready, he sent for me, and I left my lodgings with my people, luggage, &c., and we all repaired to the King's residence. We found him seated outside of the outer gate, surrounded by all his female soldiers, and several hundreds of his male soldiers, with many Chiefs and Captains, and all the principal ladies of his household. He, as usual, received me kindly, and requested me to sit down opposite to him. Soon after my arrival, a salute of twenty-one guns was fired in honour of the Queen of England. I returned thanks. He then amused him-

self a short time by conversing with several of my Fanti People. The soldiers, male and female, then fired their small-arms; after which, some of each sex came forward, and, in the name of their respective divisions, bade me farewell. Several of the Chiefs also did the same. I was then reminded of a message given me the previous day for Her Majesty the Queen of England; and having received the King's compliments to the Queen of England, and to the Governor of Cape Coast, I stood ready to depart. The drums then began to beat, and the King, surrounded by hundreds of the people, walked with me about one hundred yards on the path, and then said, "Farewell!" Kabada and Mewo now joined me, and we mounted our horses, and proceeded on the road. They accompanied me about a mile from the town, and then we all halted, while two Fetishmen ran with their utmost speed about a hundred yards along the path, made a full stop, and spread abroad their hands toward heaven, invoking a blessing on my journey down to the Coast. When the Fetishmen returned, I was given to understand that the path was open before me; and I shook hands with Mewo, Kabada, and the Fetishmen, and proceeded on my way. As I left, Mewo and Kabada's people saluted me by firing their muskets and blunderbusses.

Jan. 20—Having rested about three quarters of an hour at Torri, we again proceeded, and reached Whydah at half-past four A.M. We stopped, on the outskirts of the town, at a small house, until six A.M., and then proceeded to the house of the Chief. He met me at his gate, and bade me welcome to Whydah. He was delighted at the account which I gave of my reception by the King, and seemed altogether pleased with the results of my journey to Dahomi. I then took my leave of him, and went to my quarters in the old English Fort.

In the course of the day I visited Mr. De Souza, and acquainted him with the handsome manner in which the King had received me.

Jan. 27—During the past week I have been very busy in preparing to leave for Cape Coast. While engaged in these preparations, messengers came down from the King to inquire after my health, and how I succeeded in my journey to the Coast. The Chief of Whydah, Yovaga, made me a present of a bullock and a country cloth; and one of the Interpreters



gave me a country cloth. A slave, it was reported, had taken refuge on the Mission Premises, and thus placed us in danger of coming into unpleasant collision with the people. These are delicate and trying matters, demanding much prudent care and attention.

I owe Mr. De Souza my best thanks for his steady, uniform kindness to me during my stay at Whydah. Although I frankly opened my mind to him on various matters connected with the slave-trade, and told him that my business in seeing the King of Dahomi was that of placing on a firm basis a Mission intended to protect and benefit those very people who had been shipped off from Whydah and other places near at hand, and afterward captured and liberated by British cruisers; yet he still continued to assist me, and pay every kind attention to all my wants. I scruple not to state, that he by his influence in many instances made my path easy, and saved me from many annoyances which I might otherwise have received from others.

We proceeded at a steady pace up the Lagoon. A little after midnight we reached Akwa, where I was kindly received and entertained by Mr. Akhurst.

Jan. 28 — About half-past nine A.M. we went up the Lagoon to Little Popo, a distance of about eight miles from Akwa. We travelled about four miles in an hour. Popo wore a very pretty appearance. Standing on several little islands rising out of the glassy bosom of Lagoon, decorated with a few white houses with painted jalousies and little uncovered galleries, it wears a prettier aspect than any other second-class town along this part of the coast.

I called on Lawson, one of the most influential and respectable Natives, who visited Europe many years back, and has by some means obtained a little English education. He received me very kindly, and made me welcome. What surprised me most was, to find that the old gentleman was trying to get up a little School, in which he is teaching several young children the first rudiments of an English education. I inquired whether he would like us to send a Teacher or Missionary to Popo, or not; and he said he should be very glad if we would do something for Popo, in the same manner as we were doing in various other places. I promised to supply the School with books immediately, and to do something more as

early as possible. After stopping from two to three hours at Popo, we returned to Akwa.

March 30 — I embarked from Akwa on board the "Medora," Capt. Hayward; on the following Monday I landed at Accra, where I stopped a few days; and on Monday, April the 9th, I reached Cape Coast, deeply affected with feelings of gratitude to that gracious Providence which had preserved me through many dangers, and brought me home in safety.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

*Bishop of Calcutta's Visit to the Missions of Tinnevely and Travancore.*

THE Bishop of Calcutta, in his Metropolitan Visitation, spent a portion of the months of January and February last in the South of India. The following account of the proceedings on that occasion, so far as they relate to the several Stations of the Church Missionary Society, is extracted from the Journal of his Lordship's Chaplain and companion, the Rev. J. H. Pratt, which has appeared in the Calcutta Christian Intelligencer.

Having completed his Visitation in Ceylon, the Bishop and his party sailed from Colombo on Monday morning, the 23d of January. It was their intention to disembark at Tutecorin, a port about seventy or eighty miles to the north-east of Cape Comorin, where arrangements had been made for their conveyance to Palamcottah on the following evening. The NE Monsoon, however, being at its height, the high wind and rough weather completely frustrated this intention, and compelled them to change their course, and to proceed to the west of Cape Comorin. As soon as they passed the Cape they came into smooth water, being under the lee of the Continent; and now, in complete contrast to their former situation, their progress was impeded by calms.

*Arrival at a Village on the Travancore Coast—Departure for Collatchie, and Arrival.*

Jan. 27, 1843 — Collatchie Bungalow, Travancore, twenty-four miles from Cape Comorin.—After being sadly baffled by calms and light contrary breezes, the Captain found himself yesterday morning off a large village on the Travancore coast. The chief officer went on shore, to see whether we could get bearers for our palanquins, and to make various inquiries about our future progress. With much trouble, we got our palanquins and necessary baggage to shore in native boats. There is a considerable surf on this coast, and none but the mastulah boats can cross it: this occasioned considerable delay; and we were not fairly on shore till about four o'clock P. M. It was a most fortunate circumstance that we found a young Mahomedan Merchant, lately come from Bombay, to act as our Interpreter: he was the only man in the whole place who could speak Hindoostanee: every one else spoke Tamul, not a word of which does any of our party understand. We learnt that there were a few bearers to be had, and as many coolies as we pleased to hire; but they could carry only on the head. Our shelter was a rough barn-like out-house. Here we remained till the bearers and coolies were mustered: this was not till between 10 and 11 o'clock at night. In the mean time, the Headman of the village, and several others, behaved in a most hospitable manner: they brought us milk for our tea, and curry and roast fowl for our supper, and seemed to be happy in making us comfortable. In short, as the crowds stood about us gaping and looking upon us, chattering their unintelligible jargon, we were constrained nevertheless to say, *The barbarous people show us no little kindness.* About 11 P. M. we were fairly off; and after a most tedious journey of twelve miles along the sea-shore—my palanquin was carried on coolies' heads—we reached this place by day-light. We found, on our arrival, that a Portuguese Romish Priest resides here. We have been to pay him a visit, and, through the medium of Latin, have made known our misfortunes: three Latin Letters have passed between us since; and he is anxious that the Bishop should remain to dinner: thus we find hospitality wherever we go. We are unable to remain; and have laid our plans to proceed, that we may, if possible, reach the Tinnevely Missions by Sunday.

*Visits to Neyoor and Nagercoil—Arrival at Dohnavoor.*

Jan. 28 — Dohnavoor, Tinnevely.—Our troubles are not yet over. Shortly before we left Collatchie yesterday, a Gentleman\*, having heard from the Natives that three Europeans had been wrecked, came riding over in haste to render us assistance. It was very cheering to see a European face. He rendered us essential service, in adding speed to our bearers, and directing our course to Neyoor, about five miles on, where he resides with the Rev. C. Mead, Missionary of the London Missionary Society. Here we spent two hours pleasantly; and after seeing the Mission Premises, examining the Girls' School, and dining, we pushed on to Nagercoil, about ten miles further, which we reached by half-past ten in the evening. We were hospitably entertained by the Rev. C. Mault, another Missionary of the London Missionary Society; and after taking a few hours' rest, started again in our palanquins for this place, a distance of about twenty-five miles. It is the nearest of the Tinnevely Missions, and the Bishop was anxious to reach it by Sunday. A messenger was sent on yesterday with a Note to apprise the Missionary, the Rev. E. Dent, of this plan. But how great is our disappointment, to find, on our arrival, that Mr. Dent is not here, nor any person who knows a word of English or Hindoostanee, or can tell us what to do! The servants seem as perplexed as ourselves, but they are very attentive; and we have made out, from the repetition of the word "Tutecorin," that their master has gone there to meet the Bishop: we are still in hopes, however, that he may be back to-night. The servants have provided us with curry and rice; and have given a pleasing proof of being Christians, by taking off their puggrees (turbans), and kneeling down when grace was said. The bell is now ringing for Evening Service in the Mission Chapel; but we are debarred the pleasure of joining: it is at such times as these that one especially feels that the confusion of tongues at Babel was indeed a curse. May we as often remember that it is a standing mark of God's hatred of sin! It speaks well for the Mission, that we find all in good order, when the people are thus taken by surprise in the absence of their Pastor. The scenery here is truly magnificent:

\* Mr. Tulloch, a merchant.

the mountains are granite, gneiss, and sandstone, as well as laterite; and are thrown into grand forms, giving every variety of slope and precipice and towering height. The view from Neyoor, in Travancore, toward the Pass which separates that kingdom from the extensive district of Tinnevely, is superb; and the combination of beautiful mountains and valleys, with the extensive and well-watered paddy lands (rice lands) in this neighbourhood, is very gratifying to the eye.

*Difficulties at Dohnavoor—Arrival at Palamcottah.*

Jan. 30, 1843.—Palamcottah.—At length we have had the pleasure of meeting the Missionary Brethren. Several of them have been waiting at Tutecorin; but as soon as they learnt, from messengers sent on before, that the Bishop had landed near Cape Comorin, and was moving up the district, they hastened back. There are now here assembled nine Clergy and about 200 Catechists of the Church Missionary Society: the two remaining Missionaries, and a Candidate for Holy Orders, will soon join.

As soon as J. F. Thomas, Esq., the Collector at Palamcottah, heard of our movements, he kindly sent down bearers to Dohnavoor to hasten us on. The coolies, who brought Letters to acquaint us that bearers were on the road, could speak no more intelligibly than the people around us; and we were somewhat perplexed which road we were to take, for our movements were uncertain when we wrote to Mr. Thomas, owing to our ignorance of the country. In consequence of this, the directions in his Note seemed to be ambiguous; and whether we were to wait for the new bearers, or whether to send for them from a place mentioned in the Note, of which we had never heard before, or whether to go on with our old bearers and meet the new ones, we were for some time quite at a loss to determine. However, by putting books on the floor, and pointing to each, and pronouncing the names, "Nagercoil," "Dohnavoor," "Nāngachary"—the unknown place—and "Palamcottah," we got the most intelligent of the servants to put them in their correct relative positions; and then, pointing to each two, and holding up our fingers, after some little time we got him to comprehend that we wanted to know the distances. These he soon gave us; but in such numbers, that we were convinced he could not mean miles

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nor coss. It struck us they might measure their distances by time; and by following out this idea, and applying the journey from Nagercoil to Dohnavoor, which we had performed, to this test, we found that their unit of time was the "ghurri," of twenty-four minutes, with which we had never met before, except in Shakespear's Dictionary. I now find that this is the common measure of time in these parts. No sooner had we fixed upon our plans, and pointed to the sun-dial in the garden to explain at what hour we wished to start, than a chuprassee (policeman) arrived, and confirmed all our ideas and arrangements. After being tongue-tied so long, it was quite a relief to find any one who could speak Hindoostanee: it seemed like one's native language, the relief was so agreeable.

Shut out as we were from the Public Means of Grace, we yet enjoyed Private Service together; and the Bishop gave us a short but most interesting and useful discourse upon Exod. xxxiii. 14, 15: *And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If Thy presence go not with me, carry us not up hence.* The subject was peculiarly applicable to ourselves in our perplexing difficulties.

*Delivery of the Bishop's Charge at Palamcottah.*

Feb. 1 — Yesterday the Bishop delivered his Charge to the Clergy. Mr. Pettitt, the Missionary of this Station, and the Senior Missionary in the whole district, preached an admirable Sermon from Matt. xxviii. 18–20. This morning we have had Service again; and his Lordship has been addressing the Catechists, giving them advice and exhortations regarding their duties. The Clergy afterward partook of the Lord's Supper with the Bishop.

*Arrival at Meignanapooram—Account of the District.*

Feb. 3 — Meignanapooram (i.e. The Abode of True Wisdom).—This Station, which belongs to the Rev. J. Thomas, Missionary of the Church Missionary Society, is about seven miles S by E from Nazareth, and thirty-two from Palamcottah. It is separated from the former of these places by a vast tract of red sand driven into ripples by the force of the NE monsoon, which sweeps across, and howls amidst the innumerable palmyra-trees which skirt the plain. We arrived by dāk last night, and have been spending

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the day in making inquiries about the state and progress of the Mission. The Bishop has not preached to-day; but has given an Address to the Catechists and villagers, who came to chant a congratulatory song to his Lordship. The composition, entirely their own, was written in a pious strain, and had none of the Eastern expletives with which that at Palamcottah was marked.

There are not the same difficulties in Tinnevely about caste that there are in the Tanjore Missions: this arises from the great mass of the people being of the same, and that the Soodra, caste. They nevertheless, in some respects, retain practices to which they were habituated before conversion; though, as I believe, these practices have nothing to do with religious defilement, and are no more than might be expected from the various circumstances, manners, and customs, of different nations. For instance, the Christians frequently attend the weddings of their heathen relatives; but then they are careful not to conform to the idolatrous ceremonies. The Missionaries tell me that there are many cases of widows marrying again. This proves that caste cannot have much, if any, religious hold upon these people.

Mr. Thomas has, in his district, 47 villages, with Christians in each, 30 Catechists, and 14 Schoolmasters. There are 300 boys in the Schools; and Mrs. Thomas has a School of 95 Christian Girls, 8 of whom are boarders. There are, moreover, in this district, 20 Churches, 18 places besides these where the villagers meet for daily prayer, 924 families, in which are 1434 persons baptized, and 1950 under instruction: 240 are Communicants. This will give you an idea of the statistics of the Tinnevely Missions\*.

Some of the Tinnevely Missionaries are capital singers: I hope they will be able to infuse a little English taste into the native Psalmody. The native singing in these parts is already, as far as we have yet heard it, much above par. In the room in which I am sitting I find a large black board with the gamut written

\* I have not got the statistics of each Mission; but Mr. Caldwell tells me, that in the whole of Tinnevely there are, under both Societies—the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts—about 35,000 who have rejected Heathenism, and are under the instruction of the Missionaries, one third being already baptised. This, added to 14,000 baptised and under instruction in the London Missionary Society's Missions at Nagercoil and Neyoor, in the neighbourhood of Cape Comorin, makes an aggregate of nearly 50,000 men, women, and children, living under the daily sound of the Gospel.

in chalk, and characters beneath, which I take to be the Tamul a, b, c, d, e, f, g. Good accurate singing is a very great help to devotional feeling, and should form a prominent part of education in all Mission Schools.

Mr. Thomas has his Mission in very good order. He has been explaining to me the manner in which he superintends his 30 Catechists. Every Friday evening they assemble in a room built in the Mission Compound, and are instructed regarding their duties. On Saturday, those who have far to go travel to their respective scenes of labour; and those whose villages are near, re-assemble, and give in their reports for the past week, which are examined by Mr. Thomas, and commented upon. A General Meeting is held once a month, when the remaining reports are read. You would be amused to see one of these reports: they are written, or rather cut, upon palmyra-leaves, with a stiletto, which the men carry stuck in their kumberbund (sash): the leaves are made about an inch and a half wide, and eight or ten inches long: they are laid one above another, and a string is run through a hole, which is bored through one extremity of the pile. A little charcoal-dust is rubbed over the leaves or pages, to bring out the engraved writing. It is very interesting to see natural productions so readily turned to use. Here is a book, convenient in size and elegant in form, constructed in a few moments from the trees around, without any aid from the paper-maker or the book-binder.

Each Catechist, besides conducting the prayers in the absence of the Missionary, preaches to the people of the village committed to his care three times a-week: he gives an account to Mr. Thomas of his text, and the manner of treating it. In consequence of the lack of Missionaries—for there are only twelve for this very extensive field of labour—much falls upon the Catechists; and it has been a question, whether it is well to entrust so much to native teaching till Christianity has gained some hereditary hold upon the native mind: for though there are not a few bright exceptions, yet the experience which Missionaries have of the Indian character teaches them, that if their subordinate Agents are multiplied beyond a certain limit, and so lose the advantage of active European superintendence, they lose their own zeal in an equal proportion, and grow dispirited, and negligent and careless in the performance of their duties.

The number of Catechists of the Church Missionary Society in Tinnevely one would think comes near this limit, if we may judge by the ratio they bear to the number of Missionaries, which is about twenty-five to one. The Bishop was very particular in giving advice to caution our Brethren against multiplying their Agents to too great an extent. And yet, when one visits these places, and sees the wide openings that are made, it is not easy to suggest a better plan of operations than the one in use, especially if all the Missionaries are as active and vigilant as Mr. Thomas, which there is no reason for doubting. May it please the Lord to send out more Labourers to this deeply-interesting sphere of Missionary work!

I think I have heard that it was about the year 1820 that the Rev. J. Hough was appointed Chaplain of Palamcottah; who, moved by the sight of the deplorable condition in which he found these Missions—of such sacred memory, as connected with the labours of Schwartz—made representations at home. This led to the Church Missionary Society sending out the eminent Missionary Rhenius; who, though he unhappily acted in a manner which caused his separation from the Society, is ever most deservedly to be held in remembrance for his *work of faith and labour of love* \*.

*Visits to Kadatchapooram, Suviseshapooram, and Satankoolam.*

Feb. 4, 1843—Last night we stopped at a large village named Kadatchapooram, where a congregation of Native Christians was assembled to welcome the Bishop on the road. We heard the sound of "the church-going bell," growing louder and louder as our bearers carried us nearer; and speedily found ourselves at the door of a large Native Church crowded with eager listeners. The Missionary, the Rev. John Devasagayam, met the Bishop. His Lordship quitted his palanquin; and after hearing the children sing the Evening Hymn, gave them an Address from the communion rails, which John—for so he is called—interpreted with great energy, evidently having the good of his people near his heart. This village is in the district of Satankoolam; which belongs to the Rev. C. Blackman, now in Europe for his health, and John is in charge. He shewed great activity in bringing together from the neighbourhood 60 of Mrs.

Blackman's girls, 30 boys, and also many villagers, to enjoy this passing interview. This evening we are to drink tea with John, at his head Station, on our way to the last Mission we visit.

*Saturday Night.*—Suviseshapooram (i. e. The Gospel Town).—We have just reached this Station, which belongs to the Church Missionary Society, and is in charge of the Rev. E. Sargent. Satankoolam (The Devil's Tank), where we stopped on our way, is four miles west of Moodalloor; and this place is eight miles further SSW. We are now twenty-five miles from Dohnavoor, which bears WNW, and about thirty miles from Nagercoil, which bears SW. You may, from these data, make out our geography. This is the last Station we visit; and all the Missionaries but two are here, to spend to-morrow with the Bishop, and to bid his Lordship farewell.

We have had a very pleasant two hours' visit to Satankoolam this evening. John had assembled all his Catechists, his Schools, and Christians, from the neighbouring villages; and had made such admirable arrangements, that, in the short time we stopped, a great deal of work was got through, in the way of receiving an Address from the Catechists, examining Schools, hearing them sing, and in the Bishop's speaking to the people through John's interpretation. While we were at tea, several of the Missionaries came in from their districts, and proceeded with us to Suviseshapooram: they all have a great affection for their Native Brother in the Ministry. John introduced the Bishop to his family, who help him in his Missionary labours. This simple-minded Christian was baptized by the late Dr. John, Missionary at Tranquebar, and was named after him. His father and his grandfather were both Christians: I think he told me, that his grandfather was converted under the Ministry of the father of the present venerable Mr. Kohlhoff, who was Missionary in Tranquebar. John travelled with Bishop Middleton, and acted as Interpreter, when his Lordship visited the Mission of Tanjore. May it please the Great Head of the Church speedily to raise up many more such devoted, humble, and disinterested Labourers in the midst of the Native Churches!

Feb. 6—Nagercoil.—We have left the very interesting district of Tinnevely, and are now out of the British territory, and in the kingdom of Travancore. The Bishop preached yesterday morning,

\* A tribute is paid to his memory in the Charge delivered by the Bishop of Calcutta at Palamcottah.

through the interpretation of Mr. Sargent, to an immense congregation of Native Christians, gathered from the surrounding villages to hear his last advice. The text was John xv. 1, 2: *I am the true Vine, &c.* There were about 1500 present. A large space of ground was covered in for the occasion with canvas and large palmyra-leaves, the ordinary Church not being any thing like large enough to accommodate so large a number. In the evening, the Bishop and Clergy had English Service together in the Church; and after the Sermon, the Missionaries read and presented to his Lordship an Address, glowing with affection and gratitude to him for his advice, and the pleasure and profit which they had derived, and hoped still to derive, from his Visitation.

*Review of the Tinnevelly Missions.*

I must not occupy more space by describing the scenery through which we have passed, and our adventures in travelling. But I cannot close this hasty account of a visit to Tinnevelly without exclaiming, *What hath God wrought!* In so rapid and exciting a visit, it is, of course, impossible to look closely into the working of the system. But without pretending to enter into details, I have seen enough to convince me that here is a mighty apparatus at work for good. Whether improvements can be made, and where and how they can be introduced, are questions which those more intimately acquainted with the Missions must solve. This field of labour calls loudly for the earnest prayers of all Christians that the Holy Spirit may work effectually through the instrumentality of our dear Brethren, and reward their labours by a rich harvest of believers, who shall be their crown of rejoicing, when the Lord cometh with ten thousand of His saints

*Arrival at Mavelicare—Account of the Mission.*

Feb. 10, 1843—Mavelicare, in Travancore.—At Quilon we met the Rev. J. Peet, of the Church Missionary Society, who brought us last night on our way, by backwaters, to his Mission House at this Station.

It has not long been occupied. Mr. Peet first visited it early in 1837; and built a native hut, which was made the head-quarters of his Missionary Operations whenever he had an opportunity of taking this new Station in his tour. The Church Missionary Society had for several years been desirous of opening a Mission here; for both in situation and in popu-

lation it long recommended itself to their notice. Mavelicare was once the seat of Government, and a place of great note: it is even now called by the Natives "The Eye of Travancore." It contains a very large population, of all the principal classes and castes in the country: there are twenty-one Syrian Churches within a moderate distance; and, according to the census of 1837, the population in the town alone exceeded 60,000. The immediate relatives of the reigning Rajah of Travancore, who, according to the singular law of succession in these parts, do not come to the guddee (throne), reside here: and since it was once the seat of Royalty itself, the temples are in a flourishing state, and a vast number of Brahmins are fed and lodged at the public expense. The eligibility of the spot, combined with the determination of the Society to direct their efforts to the Heathen when their labours were rejected by the Syrian Metran, finally induced them to open this Mission; and in the summer of 1838, Mr. and Mrs. Peet began permanently to reside. They have met with unusual persecution from the petty heathen princes and influential men. This was endured with becoming meekness, till the very existence of the infant Mission was threatened, when Mr. Peet deemed it his duty to take the most effectual measures to put a stop to the opposition and vexatious treatment which he had long encountered. This he managed to do by appealing to the Rajah himself, through the British Resident; and although the offending party brought to bear all their cunning and artifice to defeat the righteous cause, the result was, that the Tahsildar was displaced, and the Brahmins were obliged to yield, in obedience to the orders of their own heathen Ruler; although it involved no less a sacrifice than the felling of a sacred banian, upon the undisturbed existence of which the credit of one of their deities had been staked. This alternative, so fatal to the interests of the Brahmins, had not been demanded by the Missionary, but was brought upon them solely by their own vexatious conduct. Thus is Satan sometimes divided against himself, and his kingdom shall not stand.

One of the chief hindrances with which Mr. Peet meets at present, is the degraded character of many of the Syrians in this neighbourhood. The Heathens are so debased as to have no marriage among them; and vice is not only rampant, but is justified on the plea that they live in

the Kala yug! These bad neighbours have done the Syrians no good: the religion of the majority is nearly gone; they have, in too many instances, mingled with the heathen, and learned their ways; and with all this, bearing the name of Christians, their hearts are, humanly speaking, more inaccessible to the Truth than the Heathen themselves.

In the midst of all these trials, however, the cause of Christ has flourished. At the end of the first year—i. e. in the summer of 1839—there were 30 members in the congregation: there are now 4 congregations in this district, including 300 adult converts, and between 2000 and 3000 inquirers under instruction. There are 120 Communicants. This fruit has been gathered chiefly from among the Heathen.

This morning we have had Divine Service in the temporary Church, which Mr. Peet erected when he first came here. The Bishop preached to a very attentive congregation. I have hardly ever seen such earnest and attentive hearers. Mr. Peet interpreted into Malayalim; and entered with such zest into his work as Interpreter, that he made the sermon all his own. Mrs. Peet has a Girls' School of 21 children.

A new and substantial Gothic Church is being erected, of laterite, the rock of this country: it is to hold 800 or 900 persons, and promises to be a great ornament, as well as a useful addition, to the Station. A sum of 300*l.*, left by Mrs. Hannah More for Missionary purposes in Travancore, has been appropriated to this excellent design.

*Arrival at Cottayam, calling at Pallam.*

Feb. 13, 1843—Cottayam.—We reached this beautiful spot on Saturday afternoon; having left Mavelicare early in the morning in boats, to come by the back-waters. On our way, we stopped at Pallam, where the Rev. H. Baker has just completed a new and commodious Church, somewhat after the pattern, I am told, of some of the Syrian Churches. A congregation was assembled to meet the Bishop; and after his Lordship had addressed a few words to them, we came on our way to this place, about four miles further. There are four Missionaries stationed here. The Rev. B. Bailey has been chiefly concerned with the press, and has had the high satisfaction of completing a translation of the entire Scriptures into Malayalim—a work of no ordinary labour, but one which must bring its own reward with it, in the

consciousness of conferring one of the greatest possible benefits upon the Natives of this and many a generation to come in Travancore. The Rev. H. Baker, who has been in the country about the same time as Mr. Bailey, has the care of the Missions surrounding Cottayam. The Rev. J. Chapman, B. D., is Principal of the Syrian College, belonging to the Church Missionary Society, and the Rev. J. Johnson is his Assistant.

The Bishop preached yesterday, Mr. Bailey interpreting into Malayalim, to a large Native Congregation in the Gothic Church which has been recently erected. Of all the Churches that I have seen in India—with the exception, perhaps, of the Fort Church, Calcutta, and Christ Church, Cawnpore—this Gothic structure is the most elegant and beautiful. It is designed with great taste, and, as you enter it, tends to cherish the feeling of elevation, as pure Gothic always does. There is very little ornament: the beauty consists in the forms, outlines, and proportions.

None of the Catanars came to Church; and I believe but few, if any, of the Syrians. Matters in this respect are much changed, his Lordship says, since he was last here. In the afternoon we had another Native Service.

*Delivery of the Bishop's Charge at Cottayam.*

This morning we have had Service in the College Chapel. The Bishop delivered a short Charge to the Clergy assembled, explanatory of his views of the course they should pursue under the present circumstances of the Syrian Church. You will probably see this in the Notes of his Lordship's Metropolitan Charge, when printed. There were seven Clergy present—Messrs. B. Bailey, H. Baker, J. Chapman, and J. Johnson, of Cottayam; J. Peet, of Mavelicare; H. Harley, of Trichoor; and J. Hawkaworth, of Allepie—all Missionaries of the Church Missionary Society.

*Examination of the College Students.*

After Service, and the administration of the Holy Communion, the College Students were examined in the Greek Testament, and in general subjects. I regret very much that the examination was necessarily hurried and cursory; but time and fatigue would not allow of a better one. The Students acquitted themselves satisfactorily. One in particular did very well indeed: he has had the advantage of Mr. Chapman's instructions much

longer than the rest; in fact none but this Student have been under the Principal's immediate tuition more than a few weeks, or even days, I believe. There are now seven in the first class; and forty in the School from which this class is supplied. The College is furnished with a capital library. There is also a good Printing Establishment in connexion with the Mission.

This Institution and its Managers deserve far more encouragement than they receive; but in the present painful state of the Syrian Church, it cannot be expected to prosper, as it would were the Metran anxious that his Clergy should avail themselves of the advantages here, and nowhere else, afforded for receiving an education such as to make them useful to their people and ornaments to their Church. The Missions in which our Brethren are now engaged are prospering, under God's blessing; but they are not yet in a state sufficiently advanced to supply Students for the College in any numbers. May the Lord shine upon this spot, and speedily remove the obstacles that lie in the way of His Blessed Gospel having free course and being glorified!

The Bishop has been inspecting Mrs. Baker's and Mrs. Bailey's Schools: and, in fact, has been doing all he can to encourage and counsel the Missionaries in their various labours.

*Visits to Allepie and Cochin—Conclusion.*

Feb. 15, 1843—Cochin.—Yesterday we left Cottayam, and spent the morning at Allepie. The Bishop preached in the large Church erected by the late Rev. T. Norton. This morning we came on to Cochin: the Bishop has been preaching to the English flock here. His Lordship is now hastening on to Bombay. We hope to sail to-morrow.

I have thus given you some account of the Bishop's visit to these interesting places. The latter part of this long Letter has been hurried over, because I have been afraid to occupy too much room in the "Intelligencer." Moreover, as I have already said, the visit to each place was so brief, that we had not the opportunity of seeing much. One chief object in the Bishop's visit was to see the Clergy.

## West Indies.

CHURCH MISSIONARY SOCIETY.  
BRITISH GUIANA.

THIS Mission has been deprived of the services of the Rev. Thomas

You'd, who died in August 1842, when on his voyage home for the restoration of his health. The Rev. J. H. Bernau thus records the event in his Journal, Oct. 8, 1842:—

It was with sorrow of heart that we learned the death of dear Mr. You'd on his passage home. The Lord has given him rest from his labours, and his works follow him! It must be said of him that he served the Lord in the Missionary Work with a devoted heart; and that, in his lonely travels in these wilds, he bore with submission the many deprivations and trials incident to a Missionary's life. I feel persuaded that the seed which he scattered will bring forth seed in due season.

Mr. You'd's place was supplied by the Rev. J. Pollitt; but we regret to say, that his health also, which had been greatly weakened by his former residence in Jamaica, has so seriously failed, that he has been obliged to embark for this country.

BARTICA GROVE.

In a Letter, dated Jan. 2, 1843, Mr. Bernau gives a

*Review of past Labours.*

In taking a retrospect of our labours during the past year, we are thankful to acknowledge that the blessing of God has crowned them with success in bringing some of these wanderers into the fold of Christ. They are, it is true, yet weak in faith, and, in some instances, behind in knowledge; but, so far as I know, desirous to walk worthy of the vocation wherewith they are called. We humbly trust that our labours at the Grove are blessed of the Lord. There is indeed nothing in the features of this Mission to strike the eye of the observer at first sight; but a work of grace, we hope, is being carried on in many souls, a rooting and grounding in the knowledge of Christ; and eventually the fruits will appear.

*Baptisms—Candidates.*

At the opening of our new Chapel, on the 11th of December, I had the joy of baptizing 26 adult Indians, who had been under instruction and probation for more than eighteen months. Of some I can confidently say, they were as sheep going astray; but are now returned unto the Shepherd and Bishop of their souls. Of others I am less confident, though by no means suspicious.



On New-Year's Day I baptized John Harry Sing, a cooly, of whom I hope that he may become a blessing to his countrymen. He is not altogether without talent, and appears to be sincere in his profession of believing in Christ. The indentures of the coolies who were imported into this Colony having expired, and most of them being willing to return, the parties who brought them hither have sent a vessel to carry them back to their native country. John has gone with them.

With him were baptized 3 Akaway Youths, 1 Arrowack, and 1 Carribeese, all of whom had been well instructed in the truths of Christianity, and were orphans.

There are still twenty-six Candidates for the Ordinance; and from their constant attendance, as well as their earnest desire to learn more of Christ, I am encouraged to hope that they are drawn by the Father. They are all, without exception, of the Arrowack Tribe.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Gospel Prop. Soc.*—The Society has appended to its Report a statistical Table of the number of Emigrants who left the United Kingdom during the year 1842, for the purpose of shewing the necessity for continually increasing its means and exertions; from which it appears, that there have gone to America, 64,215—to the North-American Colonies, 54,123—to the West Indies, 1472—to Australasia, 8534: Total, 128,344. Of whom 74,683 went from England—13,108 from Scotland—and 40,553 from Ireland.

*Church Miss. Soc.*—Mr. John Roberts left Red River, North-West America, on the 11th of August 1843, on his return home; and arrived in London on the 7th of November.

*Wesleyan Miss. Soc.*—On the 5th of September the Rev. Barnabas Shaw embarked for Cape Town, accompanied by Mrs. Shaw and four children, his son, the Rev. Barnabas J. Shaw and wife, by the Rev. Benjamin Ridsdale and wife, and by the Rev. Thomas B. Catterick—In the same vessel the Rev. Robert Fargiter embarked for Ceylon. He is appointed to Batticaloa, to assist Mr. Stott. A son of the Rev. James Archbell, of Port Natal, South Africa, and a son and daughter of the Rev. D. J. Gogerly, also proceeded by the same vessel to join their respective families. The whole Missionary Party on board this ship consisted of seventeen persons—On the 18th of September the Rev. John Gostick and Mrs. Gostick, the Rev. John Pinkney, and the Rev. Joseph Little, embarked for Madras—On the 30th of September the Rev. Walter Lawry and Mrs. Lawry, and their two daughters, embarked for Auckland, in New Zealand. Mr. Lawry is accompanied by his son, who proceeds to New Zealand on his own account. The return of Mr. Lawry to the part of the world where he was an early and successful Labourer is regarded by the Committee with much satisfaction. His care will also be extended to the Missions in the Friendly and Feejee Islands; with a view to which duty the Missionary ship "Triton" will be placed under his direction—Rev. Samuel Annear and Mrs. Annear embarked for Cape Coast, on their way to Badagry, and from thence to Understone, the capital of King Sodeke. The Rev. T. T. Greaves and the Rev. John Martin, have also proceeded to the Gold Coast.

*London Miss. Soc.*—The Society has issued an appeal requesting funds to aid them in buying

another ship to replace the "Camden," which, after having done good service, has been sold, as the necessary repairs would have been considerable, and a larger vessel is required.

*Free Church of Scotland*—It has been officially announced, that, without a single exception, the Missionaries in India, lately in connection with the Church of Scotland, have joined the Free Church.

*Upper Canada Committee*—The last Report states that the Committee have maintained 5 Missionaries: they are, however, very anxious to increase the number, as 100, at least, are now required.

### WEST AFRICA.

*Church Miss. Soc.*—The Rev. J. Warburton, in a Letter dated Gloucester, Sept. 23, 1843, informs us that the Rev. J. F. Schön was in a precarious state of health, as also Mrs. Thomson; that Mrs. Schön and Miss Phillips were suffering from country fever; that Mrs. Weeks had been seriously ill, but was convalescent; and that the Rev. C. F. Schlenker and Miss Morris were recovering from fever.

*Wesleyan Miss. Soc.*—The Rev. Thomas Dove and Mrs. Dove, and the Rev. Henry Badger and Mrs. Badger, arrived safely at Sierra Leone on the 21st of July.

### INDIA BEYOND THE GANGES.

*London Miss. Soc.*—A very encouraging commencement of a Mission has been made at Ningpo; and a General Meeting of the Missionaries was to be held at Hong Kong to determine on future plans of operation.

### INDIA WITHIN THE GANGES.

*London Miss. Soc.*—There appears to be ground for the most painful apprehensions respecting the safety of the Rev. John Smith, of Madras. It is feared that he has been lost at sea on his return from a visit to Vizagapatam.

*Wesleyan Miss. Soc.*—The Rev. Joseph Roberts and family arrived safely at Madras on the 12th of June (p. 119).

### WEST INDIES.

*Wesleyan Miss. Soc.*—Rev. George Horne sailed on the 3d of August, and arrived at Antigua on the 1st of September—On the 26th of August a fire broke out in Kingston, Jamaica, by which property estimated at 500,000*l.* has been destroyed; and the Society has lost a large new Schoolroom and other buildings,

value 1000*l*. Many of the Members of the Society have been reduced from comparative affluence to great distress.

*Baptist Miss. Soc.*—The Mission in Jamaica has sustained a heavy loss in the injury done to the Chapel in Kingston by the fire mentioned above.

NORTH-WEST AMERICA.

*Church Miss. Soc.*—From Despatches just received from this Mission, dated August 8, 1843, we learn that the health of the Rev. W. Cockran was somewhat improved; that the other Missionaries were in their usual health; and that the Mission was in a satisfactory state.

## Miscellaneous.

### UNITED PRAYER FOR NEW-YEAR'S DAY.

FOR the EIGHTH time, the friend who has in former years invited to Union in Prayer, on the first day of the year, for the outpouring of the Holy Spirit, renews his call. He states, in a Circular just issued—

The aspect of the times specially calls for the United Prayer of the Faithful; for the New Year approaches *as a day of darkness and of gloominess*—a darkness so thick, that the Lord alone can clear the sky, or dissipate the clouds now suspended over us. In adverting to these dark shades, it is very far from my intention to speak of them in a spirit of reproach or unkind accusation. I refer to these events with feelings of deep sorrow.

In England, instead of being united in maintaining the Religion of our Protestant Forefathers, our Church continues to be disturbed by errors. Even Transubstantiation, or something very similar to it, has been preached; and so widely has the leaven spread, that one of our Bishops in our sister Island, to check its influence, has published the powerful Charge he delivered against these errors; while the Bishop of Calcutta in the East, and the Bishop of Ohio in the West, have found it necessary, even in these distant climes, to guard their Clergy against them. Nor is this the only cloud. The attempt to introduce national education has been prevented by want of union.

In Scotland, the prospect is still more gloomy; for the disruption in the Church, which was only apprehended last year, has actually taken place.

And as to Ireland, what meets us there, but undignified efforts to burst the bonds which now unite the British Empire?

Such are the calls for a devotional union among those *who sigh and cry for the abominations that are in the land*. And imperious indeed is the call. For if Almighty God, in His unmerited mercy, does not help us, who can? Who but He, who dispels error by giving *the light of the knowledge of the glory of God in the face of Jesus Christ*? Who, then, will not join in this devotional concert; and, as with one heart, present their united prayer that the Lord, for His Dear Son's sake, may pour down the abundance of the enlightening, enlivening, strengthening, comforting, and sanctifying grace of the Holy Spirit; so that the clouds now hanging over us may pass away, and *the bright and morning star* in due time appear? It seems almost unnecessary to offer other motives for this devotional union; still I cannot but mention these additional reasons.

First, The state of the Lord's ancient people. On the first day of the present year, the foundation of a Protestant Church had been laid on Mount Zion, and the building was making progress; but the Turkish Governor has issued an order to stop the building of the Church. Application has since been made to the Sultan at Constantinople to have this order reversed, but no satisfactory answer has yet been returned. Secondly, During the present year the door for sending the Gospel to China has been widely opened, by the ratification of the Chinese Treaty. Our Eastern Territories, also, have been enlarged: Scinde is added, and the Straits of Malacca, and the coast of Arracan.

Devout persons will be encouraged by the fact, that the concert for prayer on the first day of the present year was far more extensively held, than on any former one. It was observed on the Continent of Europe, in Canada, in the United States, on the coasts of the Mediterranean, and in the East and West Indies. Oh, may this indeed be a season of special refreshment from the presence of the Lord!

# Missionary Register,

DECEMBER, 1843.

## Biography.

### MEMOIR OF POROAKE.

A NEW ZEALANDER CONNECTED WITH THE CHURCH MISSIONARY SOCIETY.

THE subject of the following brief Memoir was a young man of some rank in the tribe to which he belonged, and the opposition with which he met from his heathen relatives was great. "He died," observes Mr. T. Chapman, by whom the narrative is furnished, "strong in faith, and his memory will long be cherished here."

Poroake first became introduced to the Missionaries by a visit to the Bay of Islands, when he united himself to Mr. R. Davis's household, and continued with him more than two years; returning home, however, without any desire for better things. An axe, thrown to him by a friend across a narrow river, inflicted a serious wound on his thigh. On his recovery, he again pursued his former courses, and joined a fight against Tauranga.

On his return from this fight, he received a Letter from a baptized woman of Hokiangs, named Catherine, calling on him to reflect. Upon the receipt of this, he visited Catherine; and, on his return, at once enlisted among the professors of Religion at this place, and continued steady in his probation until his death, which happened about seven months afterward. When he was first taken ill, his nearest relatives came to him, and used all the persuasion in their power to induce him to cast away his belief. "No," said he, "I will never turn again to lies;" adding, with much simplicity of faith, "There are no true deeds that are supernatural, save those performed by Jesus Christ." His relatives again returned, saying, "You insist upon your belief in this new Religion, and think much of the miracles about which you talk: who knows whether they are true or not?"—He answered, "I have read, and believe; and Christ's first miracle was the turning of water into wine."—They answered, "You were not born in this Religion: this was not your first belief." He replied, "That is true; but I now believe that our first parents were Adam and Eve."—They answered, "Tikē was your first father." "Yes," he answered, "Tikē was indeed our first father, according to our genealogy; and

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he told us much about the body, but nothing about the soul. Besides, we have had many fathers who were after him; but all were without wisdom, and all are gone to their own place. Leave me to die in this new faith of Jesus Christ."

A native friend, who had heard that his relatives had been using means to draw him away from his faith, visited him, and inquired of him if he had yielded to their entreaties. "No," said he, "not at all."—"Is, then, your belief good to you?" "Yes."—"And is Christ really the Physician whom you desire?" "Yes; He only is the Physician good for me." He then said, "My wish is now to go to the Missionary Station, in order that I may hear words of instruction, and know more of Jesus Christ."—His friend said, "And what have you got there, physic?" "Yes; but this is for my body: I want physic for my soul, that I may be cured of sin, and prepared for the Day of Judgment."—His friend replied, "Hold on in this: let it not go." "No," said he, "I will hold on in this, till I die."

Up to this period I knew little or nothing of him. He now came, and obtained much relief from the anodyne medicines given; but his disorder—consumption—received only a temporary check.

After some time I recommended him to go to the hot springs inland from our Station. Poroake went; but had not been there long before a relative came to him, and so unceasingly importuned him to cast away the profession of his faith, that Poroake, finding he could not prevail upon his relative to desist, suddenly returned to our Station.

During the few days that he remained at our Settlement previously to his finally

leaving, a relative called to see him, urging him to cast away his belief. Much conversation took place between them. Poroake said, "Shew one who has performed miracles like unto Christ, and then——. As for your superstitions and feasts, in which you glory so much, you feast a tribe, but Christ will feed an assembled world." His brother called to see him, and was very urgent with him to go to two great priests, his near relatives. "I go not," said he: "I have a Friend here: His name is, The love of God. I have life here: His name is, The love of God. Whatever I want, I have here: His name is, The love of God."

The heavy winter rains having made the house in which he was damp, he returned to the island: and many of his relatives hearing that he was daily becoming worse, visited him—most of them to distract, and a few to comfort him.

Some time after this, a native friend, who called to cheer him, assured him, that as Christ raised Lazarus, so He would raise his body, if it pleased Him. "Fear not for the body: leave the care of that to God, and fear not its pains: we also shall follow; and if all our belief and trust is in Christ, we shall see Heaven."

The night following this visit, he dreamed that he had seen God, who desired him to be strong in prayer, and he should be delivered; remembering also, that he had an Intercessor in Heaven. This dream appeared to comfort him. After he had related his dream, he said, "I shall now soon die, and my last words to you all are, 'Be strong in your faith, and in your exhortations one to another: be steady, and put away all deceit.'" He was asked where he should like to be buried, the Missionary Station being mentioned. He replied, "When I am dead, I know that my beathen relatives will try hard to obtain my body; but be you all strong to keep it, lest it be defiled by their prayers and ceremonies. Yet bury me not at the Missionary Station. I desire to be buried here: lay me near that old house; and build your Chapel near where I am laid, that my body may hear your footsteps going to the House of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first Chapel over (near) my body; a re-

membrance of you to me, and me to you."

Some time after this, a relative came to see him, and said, "Is your belief in God sincere?" "It is sincere."—"Who, then, is your spiritual guide in this your faith?" "The Holy Spirit."—"And who the Way?" "Jesus Christ."—"And who the Door?" "Jesus Christ."—"And who alone can open the door?" "Jesus Christ."—"And where shall you be in Heaven?" "At God's right hand."—"Is all this true?" "It is true."—"Let your words be true." "They are truth."

Poroake was now drawing near his end. A friend asked him to give him his last words. He feebly answered, "I have no words."—"Come, be strong, and give us your last words." He said, in a very low voice, "The multitudes return to the earth."—"You are wavering," said his friends. "No," he answered, "I am not wavering."—"What, then, do you mean? You are implying that there are none in Heaven." "Yes," said he, "there are."—"Beside Christ?" "Yes."—"Where, then, did you get those words, The multitudes return to the earth." He could just articulate, "*Many are called, but few are chosen,*" and fell asleep.

On the day appointed for his burial, Korokai—an old man, the principal Chief of this place—and his brother, with other Rangatiras (answering to our Gentlemen), all nearly related to Poroake, assembled, both as a token of respect, and in order to express their desire that the corpse might be given up to them, and buried in the native manner. "We are come," said Korokai, "to take away the body, as we intend to bury it in our sacred place. He is our child, and we will not leave his body to be buried by you, who would put it where it would be polluted by your carrying food and iron pots over it. Is he a slave?" One answered, "He is sacred to you, and he is sacred to us also. His body and his grave shall be sacred to us all: why should it not?"—Korokai then said, "No: we will have the body, as a payment for his casting away the religion of his forefathers; and when any of you, my sons, die, we will have your bodies also." He was answered, "Why dispute with us? Had the dead man, when living, in any way turned back to your superstitions, or wavered in his belief, then indeed you might have disputed with us for the body; but you are all witnesses that his wishes were expressed as strongly as they could be, to the effect that he should be

buried as a believer in Jesus Christ ought to be buried."—"Hugh!" said the old man; "where did all this new wisdom come from? from your book"—the New Testament—"I suppose." "Yes," was the reply; "our new thoughts, and our better thoughts, are from our book. Why will you still set yourself against God? It was Satan, surely, who put it into your

hearts to come to us to dispute about this body, just as he did about the body of Moses."—"Your book," said the old Chief, "makes you very strong to talk. I don't know any other good it has done you. And as for the body, I suppose, as you are so strong to talk, it must be as you say. I have done." Poroko was then quietly and properly buried.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

ANTI-SLAVERY.		Year.		Income.		Year.		Income.		
		1842-43		£ s. d.				£ s. d.		
British and Foreign	.....	1842-43	..	2157	0 0	London	.....	1842 43	..	78450 18 8
<b>BIBLE.</b>						Netherlands	.....	1841-42	..	3927 13 4
American	.....	1842-43	..	26335	6 8	Rhenish	.....	1841-42	..	2590 0 0
American & Foreign (Baptist)	.....	1842-43	..	4308	10 10	Scottish	.....	1842-43	..	2137 6 1
British and Foreign	.....	1842-43	..	99476	2 8	United Brethren	.....	1842	..	18713 8 0
Edinburgh	.....	1842-43	..	2793	10 11	Upper Canada Committee	.....	1842-43	..	544 12 2
French Protestant	.....	1842 43	..	1315	11 8	Wesleyan	.....	1842-43	..	115346 15 8
French and Foreign	.....	1842-43	..	1911	19 2	<b>SEAMEN'S.</b>				
Hibernian	.....	1842-43	..	4357	1 6	American Seamen's Friend	.....	1842 43	..	2706 17 6
Merchant Seamen's	.....	1841-42	..	452	1 8	British and Foreign Sailors'	.....	1842-43	..	226 17 5
Naval and Military	.....	1842 43	..	3251	5 0	Destitute Sailors' Asylum	.....	1842-43	..	942 0 0
Trinitarian	.....	1842-43	..	2337	4 6	Destitute Sailors' Home	.....	1842-43	..	1578 0 0
<b>EDUCATION.</b>						Episcopal Floating Church	.....	1842-43	..	345 0 0
American	.....	1842-43	..	7039	7 6	<b>TRACT AND BOOK.</b>				
Amer. Presbyterian Board	.....	1842-43	..	6063	6 8	American Tract	.....	1842-43	..	20050 0 0
American Sunday School	.....	1842-43	..	14206	10 10	American Baptist Tract	.....	1842-43	..	1781 19 6
British and Foreign School	.....	1842-43	..	6777	15 9	American Boston Tract	.....	1841 42	..	6393 15 0
Eastern-Female Education	.....	1842-43	..	1082	19 10	American Presbyt. Bd. of Pub.	.....	1842-43	..	3887 14 2
Home & Colonial Infant-Sch.	.....	1842-43	..	2278	2 5	Berlin	.....	1841-42	..	339 15 0
Irish Sunday School	.....	1842-43	..	2537	14 11	Church-of-England Tract	.....	1842-43	..	282 0 6
Ladies' Hibernian Fem. Sch.	.....	1842-43	..	1948	19 6	French Protestant Tract	.....	1840-41	..	987 8 2
Ladies' Negro-Children Educ.	.....	1842-43	..	2773	0 3	Irish Tract and Book	.....	1840-41	..	1915 3 8
National Education	.....	1842-43	..	11341	17 4	Prayer-Book and Homily	.....	1842-43	..	2590 19 6
Newfoundland School	.....	1842-43	..	3412	7 1	Religious-Tract	.....	1842-43	..	51138 14 2
Sunday-School Union	.....	1842-43	..	10468	3 10	Toulouse	.....	1842-43	..	960 3 4
<b>JEWS'.</b>						<b>MISCELLANEOUS.</b>				
Church-of-Scotland	.....	1841-42	..	5839	9 11	Aborigines' Protection	.....	1842-43	..	220 1 2
London	.....	1842-43	..	25449	0 9	American Colonization	.....	1840-41	..	12184 10 6
<b>MISSIONARY.</b>						American Peace	.....	1841-42	..	625 0 0
American Board (Congregal.)	.....	1842-43	..	50879	16 0	Belgium Evangelical Society	.....	1842 43	..	1136 9 2
American Baptist	.....	1842-43	..	10656	9 2	Brit. & Foreign Temperance	.....	1842-43	..	473 18 6
American Episcopal	.....	1842-43	..	7332	16 3	British Reformation	.....	1842-43	..	1196 0 10
American Foreign Evangel.	.....	1842-43	..	2612	5 10	Christian-Instruction	.....	1842-43	..	1112 7 8
American Methodist	.....	1841 42	..	21933	15 0	Christian-Knowledge	.....	1842-43	..	84135 0 0
American Presbyterian	.....	1842-43	..	11994	11 8	Church Pastoral-Aid	.....	1842-43	..	17562 19 11
Baptist	.....	1842-43	..	50896	12 0	Church-of-Scotland Col. Miss.	.....	1842-43	..	3888 3 11
Baptist (General)	.....	1842-43	..	2450	16 8	Clerical-Aid	.....	1842-43	..	10385 5 1
Berlin	.....	1841-42	..	2635	3 4	Colonial Church	.....	1842-43	..	3149 0 0
Berlin (Gosmer's)	.....	1841-42	..	598	0 0	District-Visiting	.....	1842-43	..	202 10 0
Church	.....	1842-43	..	115100	10 7	Foreign-Aid	.....	1842-43	..	1735 18 0
Church-of-Scotland	.....	1842-43	..	7113	16 9	Hibernian (London)	.....	1842-43	..	6212 2 5
Dresden	.....	1841-42	..	1094	16 8	Irish Soc. of London & Dublin	.....	1842-43	..	4719 9 0
French Protestant	.....	1842-43	..	3789	13 4	Irish Scripture Readers	.....	1842-43	..	2345 5 0
German Evangelical (Basle)	.....	1841-42	..	5823	5 0	London City Mission	.....	1842-43	..	6775 7 11
Glasgow	.....	1842-43	..	1500	0 0	Lord's-Day Observance	.....	1842-43	..	907 4 1
Glasgow African	.....	1842-43	..	1420	0 9	Operative Jewish Converts	.....	1842-43	..	1037 9 5
Gospel-Propagation	.....	1842	..	86335	7 2	Peace	.....	1842-43	..	675 9 10
Halle	.....	1841-42	..	81	8 4	Total .....				
Hamburgh	.....	1841-42	..	966	10 0	£1,106,637 5 11				

## United Kingdom.

### CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1842-43.

#### Issues of Books and Tracts from April 1842 to April 1843.

Bibles.....	122,323
Testaments.....	89,064
Common-Prayer Books.....	313,196
Psalters.....	8559
Bound Books.....	461,572
Tracts.....	3,053,337
<b>Total.....</b>	<b>4,048,051</b>

#### State of the Funds.

Receipts of the Year.		£	s.	d.
Annual Subscriptions.....	15779	8	2	
Benefactions.....	3714	10	1	
Legacies.....	1329	0	0	
Dividends and Interest.....	4990	11	5	
Rent.....	214	12	4	
	26028	2	0	
On account of Books.....	57372	2	7	
Ditto from Government.....	734	15	5	
<b>Total.....</b>	<b>£ 84,135</b>	<b>0</b>	<b>0</b>	

#### Payments of the Year.

Books, Paper, Printing, Binding.....	63701	9	7
Books issued gratuitously.....	2766	11	4
Books on account of Charities.....	351	3	8
Books for Committee and Office.....	150	1	4
Copyright, &c., of Tracts.....	93	8	0
Grants for Churches and Chapels.....	2922	10	0
Moiety of Grant for Colonial Bishoprics' Fund.....	5000	0	0
Home Grants for Schools.....	50	0	0
Silly Missions, Pensions.....	176	14	0
Newport Charity Schools.....	48	8	2
Foreign Grants.....	5237	4	11
Grants on account of Trust Funds.....	567	9	8
Foreign-Translation Fund.....	608	18	6
Duty on Legacies.....	53	0	0
Annual Reports.....	1017	8	0
Rent and Taxes.....	356	12	6
Office Expenses, Postage, Stamps, Repairs.....	822	14	2
Salaries to Secretaries, Clerks, &c.....	1893	19	6
Expenses of Depository; Salaries, and Wages.....	1840	14	5
Packing Cases, Cordage, Shipping, Coals, Gas, Insurance, &c.....	2377	7	8
Repairs and Alterations.....	624	17	5
<b>Total.....</b>	<b>£ 90,660</b>	<b>12</b>	<b>10</b>

#### Miscellaneous Notices.

Beside the Legacies included in the above statement, the sum of 500*l.* 3½ per cent stock has been bequeathed to the Society.

The loss to the Society on the Books and Tracts issued this year is 932*l.* 14*s.* 3*d.*

In the Retail Department the sum

of 11,231*l.* 11*s.* 3*d.* has been received during the year; which is an increase of 1471*l.* 5*s.* 3*d.* above the last year: the amount received from Members being 6667*l.* 10*s.* 11¾*d.*; from Non-members, 4564*l.* 0*s.* 3¼*d.* The Report states:—

The arrangement made two years since, by which a room was appropriated above the Depository for the sale of School Materials, has given great satisfaction to Members; and the increase in the business of this department seems to prove the advantage of affording such accommodation to the Parochial Clergy requiring materials for conducting their Schools.

The Report of the Foreign Translation Committee appeared in our Number for July, pp. 317—319.

#### SUMMARY VIEW OF THE SOCIETY.

In the Report just issued the Board has given an historical sketch of the Society, an abstract of which we subjoin.

#### Formation of the Society.

The Society is the first Public Body which advocated and supported the general education of the people. Acting on the persuasion that the prevalence of vice and immorality may be traced to spiritual ignorance, the original Members of the Society, on the first day of their assembling together, the 8th of March 1698-9, agreed to consider "how to further and promote that good design of erecting Catechetical Schools in each parish in and about London." These efforts were extended to country districts; and in 1741 more than 2000 Schools had been founded, chiefly by the Society's exertions, throughout the kingdom. In 1811 the care of this branch of Christian usefulness was transferred to an Institution then established, The National Society for Promoting the Education of the Poor in the Principles of the Established Church. The Board, in the year 1839, agreed, at the General Meeting in July, to grant the sum of 5000*l.* to that Institution.

#### General Operations of the Society.

The Society for Promoting Christian Knowledge has from the commencement of its operations continued to supply to the poorer classes, at a rate below the cost price, books of religious instruction and consolation. It has enabled the Clergy,

at comparatively little expense to themselves, to distribute the Holy Scriptures and the Liturgy, and has thus been instrumental in assisting them in their sacred functions. The Society has for nearly a century and a half afforded to necessitous Parishes and Schools gratuitous supplies of books.

#### *Army and Navy.*

The neglected condition of the Army and Navy, with regard to religious instruction, was an object of the Society's peculiar notice; and the measures which it took, during the reigns of Queen Anne and George the First, evince its anxiety to improve this low state of moral and religious discipline. These efforts were carried forward through a long series of years. Not only were Bibles and Prayer Books, as well as Tracts suited to the circumstances of soldiers and sailors, gratuitously allowed, but the attention of persons in power was called to the subject in a manner calculated to ensure a permanent and systematic supply. In the year 1825, an order was issued by the late Duke of York, Commander-in-Chief, that every soldier who could read should be furnished with a Bible and a Prayer Book for his own use. Since that period the Society has issued, at cost price, large numbers of Bibles and Prayer Books for the army. The Society is also enabled to supply military hospitals, guard-rooms, and schools, with Books and Tracts from a fund bequeathed by the late Archdeacon Owen, Chaplain-General, and which was entitled by himself "The Fund of Clericus." The fund has proved highly beneficial; sums having been frequently drawn from it for the purpose of providing books for Regimental Lending Libraries.

For the Navy, supplies of Bibles, Prayer Books, and other Publications, have been occasionally furnished almost gratuitously. In 1827 the Society consented to an arrangement similar to that which had been made for the Army.

For several years, books have been requested for the use of crews, as well as of passengers in vessels. The advantage of having always in stock in the Depository a selection of Books and Tracts, calculated to form "an Emigrant's Library," was pointed out some years since by a Member of the Society. There is every reason to believe that the measure adopted in accordance with this suggestion has been attended with great benefit, applications being of frequent occurrence. Lists

of books proposed for Emigrants' and Lending Libraries have been printed separately from the Report, and may be had at the Depository.

#### *Lending Libraries.*

Parochial Lending Libraries were among the objects which the Society sought to attain immediately after its foundation. Libraries were formed in the Leeward Islands in the year 1699, and in 1707 in England and Wales. The calls on the Society, in this branch of its operations, have been many and urgent.

The Board has, on various occasions, granted books toward establishing Libraries for the use of men engaged at the different stations of the Coast Guard, and for persons employed as Tide-Waiters; and measures have recently been taken for encouraging the formation of Lending Libraries for the Metropolitan and City Police.

#### *Boatmen and Bargemen.*

Applications have of late frequently been made in behalf of the Boatmen and Bargemen on rivers and canals; and there is good ground for thinking that the principles of the Gospel, brought home to these men and their families, through the instrumentality of the Society, have produced a visible improvement in their conduct.

The Society received information early in the year 1843 that the Floating Chapel at Worcester, for bargemen and boatmen, toward which a grant was made by the Society, had been opened under very encouraging circumstances. A large number of these poor men had availed themselves of the opportunity of attending Divine Service; and the behaviour of many, who had seldom or never been in a place of Public Worship before, was noticed as proper and decorous; and it was stated that obvious good had been effected.

A Clergyman at Runcorn, in Cheshire, in acknowledging a grant of Tracts, said:—

"At stated intervals Tracts are left for the family; and, under God, this plan has been blessed in calling many from their neglect of Public Worship to a constant attendance on the Services of the Church, and in conducting many of the neglected children to our Sunday and Daily Schools."

#### *Railway Labourers.*

It has been with an earnest desire to

counteract, as far as possible, the evils too frequently arising from the assemblage of labourers on the railroads, especially in their hours of leisure, that the Society has, on many late occasions, willingly acceded to requests for Bibles, Common-Prayer Books, and Tracts, for the use of these men. Several gratuitous grants have been voted during the year, on the applications of Clergymen or other persons who have it in their power to superintend the distribution of the Publications. The Chaplain on the South-Eastern Railway held Divine Service at Cheriton regularly every Sunday morning. At another point of the line there is Service in the afternoon, and the labourers attend in considerable numbers.

"Many of the workmen," he added, "walked from Folkstone, through the very heavy rain of yesterday, and were at Cheriton by eight o'clock in the morning, in order to obtain books. The demand far exceeds our ability to supply. There are now between three and four thousand men employed; and in a month there will be 700 more at Saltwood."

#### *Translations.*

From the year 1709, at different intervals, to the present period, this Institution has laboured to advance the cause of Christian Truth by Foreign Versions. Arabic Translations of the Testament, the Psalter, the Catechism, and of an Abridgment of the History of the Bible, were published by means of pecuniary help from the Board upward of a hundred and twenty years since. It subsequently made grants toward procuring Danish, Swedish, and Finnish Bibles and Prayer Books, for the use of seamen in the British Service and others; and large impressions of the Scriptures and Liturgy in Welsh were prepared and sent forth. The Board also contributed liberally toward the preparation of Versions in Irish, Manx, and Gaelic.

In the year 1834 the operations were extended by the appointment of a Committee for the especial purpose of superintending the publication, and promoting the circulation of the Holy Scriptures and the Liturgy of our Church in foreign languages.

#### *Foreign Operations.*

One great branch of the Society's designs, as set forth in the outset of its establishment, was to convey the blessings of Christianity to the Colonies and

Dependencies of the British Empire.

In about two years after the establishment of this Society an important Institution arose out of it, the object of which was expressed in the title given to it when it received its charter from King William the Third—The Society for the Propagation of the Gospel in Foreign Parts. The Society for Promoting Christian Knowledge, however, while labouring at home, has also continued, as a handmaid to the Church, to serve the interests of Religion in the remote parts of the world.

In 1840, on the occasion of a fund being formed by voluntary contribution for the endowment of Additional Bishoprics in the Colonies and Dependencies of the British Empire, the Society placed the sum of 10,000*l.* at the disposal of the Archbishops and Bishops of the English Church, in aid of the purposes specified.

#### *Concluding Remarks.*

It is not necessary to dwell on the importance of giving earnest and cordial support to a Society which has manifested so much zeal for the best interests of mankind.

With its advancement in years, this Institution has not relaxed its efforts. On the contrary, its strength in this respect seems permanent, like the principles by which it is guided. As new scenes are opened by the energy and benevolence of those who seek the glory of God our Saviour and the present and eternal welfare of their fellow men, and "the Church, awakened to a sense of her responsibility, is calling upon her children to *build up her waste places, to lengthen her cords, and strengthen her stakes*;" the wish of the Society to do good appears to be continually increased. It remains for its friends to endeavour to secure to it adequate resources toward accomplishing this pious wish.

#### NATIONAL EDUCATION SOCIETY. THIRTY-SECOND REPORT.

#### *Testimony to Results of Education.*

A FEW years since, when a general apprehension prevailed that the legitimate authority of the Church in regulating this department of ecclesiastical and civil economy was about to be diminished or superseded, great exertions were called forth among the friends of order and sound Religion to avert the threatened evil. When,

\* Declaration of the Archbishops and Bishops, April 27, 1841.



however, exciting questions were no longer under discussion, it was to be expected that a calmer state of things would follow.

Events occurred in the course of last year, which not unexpectedly, but most alarmingly, directed public attention to the religious education of the poor. Disturbances arose in the manufacturing districts to such extent as to render life and property insecure, and to cause the most serious fears and misgivings whether the bonds of society could long be held together. At such a crisis, it was most desirable to ascertain how far the influence of the Church and of Church Schools had been beneficially exerted in support of law and order.

With a view to this inquiry, a Circular was addressed to such individuals, both lay and clerical, within the disturbed districts, as, from their position and opportunities, were considered likely to afford correct and full information. The answers received amounted to about 150, all from different writers, and all tending to establish the same conclusion. It appeared that in every case the effect of education, whether in Sunday or Daily Schools, was salutary in proportion to its completeness. Wherever means of Church Instruction were best provided, there the efforts of the disaffected were least successful. In whatever districts Church Principles predominated, no outbreak took place, however grievous the privations of the people, except in cases where the rightly-disposed inhabitants were overpowered by agitators from a distance. One correspondent states, that the place he writes from had been proverbially one of the most, if not the most, disorderly and uncivilized of the manufacturing districts; that now, however, his Church was well attended; that his Schools contained 376 scholars; and that, during the recent disturbances, the people, though in great distress, had been peaceable, and had shewn no disposition to join the rioters who came among them—a circumstance which the respectable portion of the inhabitants were convinced would not have taken place in former times.

Another correspondent states, that the disturbances had not hitherto reached his own nor the adjoining district; and attributes the peace and quiet enjoyed in both villages to the Churches and Church Schools recently established therein, and at that time happily in full operation.

A third writer, from nearly the central

point of agitation, affirms, of his own knowledge, that among the rioters no individual in full communion with his Church was to be found, and scarce a youth accustomed to attend a Church Sunday School.

A magistrate of Lancashire states, that during the riots he called a Public Meeting to take into consideration the best plan for preserving the public peace. The Church people universally attended, and cheerfully enrolled themselves as special constables.

Several other Clergymen and Laymen communicated facts equally satisfactory.

The picture drawn by other writers, describing parts where Church Influence was weak, and education neglected, is not less practically instructive. It is stated, that the lawless proceedings at — were easily accounted for by the fact of 5000 or 6000 souls being suffered to remain in a state of heathenish ignorance, without a single School which offered an education worthy of the name: that at — there is not a Day nor Sunday School in connection with the Church; and that the peace of the county-town was more threatened from that quarter than from any other: that the district of —, containing 10,000 persons, with no Daily School for the children of the poor, had attained an unhappy notoriety for rudeness, violence, and insubordination; insomuch that, during the recent insurrection, injury to person and property was only prevented by the Authorities yielding to the will of the insurgents: that the town of —, having only one Church, with 800 sittings, for 14,000 inhabitants, was overrun with Chartism and disaffection, and actually contained a so-called Sunday School, in which 300 poor children were initiated into infidel and seditious principles. A correspondent mentions, that in consequence of Church-room being only provided for between 3000 and 4000 out of 30,000, and no Schools to train up the rising generation, the ignorant populace became the followers of every blasphemous and extravagant sect; vice and infidelity most fearfully abounded; and 1100 heads of families in one place, and 200 in another, were ascertained, by statistical inquiry, to profess no Religion.

The Report contains several other cases of a similar kind.

#### *Factory Schools.*

During the past year, beside voting

grants toward the erection of Factory Schools, they have also guaranteed a sufficient sum to provide salaries for competent Teachers; no part of the guarantee-fund to be called for, unless the weekly payments of children and other subscriptions should fall short of the expenses necessary to support the School in an efficient state. The places to which this benefit has been extended are, Stotthill, Manchester Road, and Eccleshill, Bradford; St. Peter's, Leeds; Bingley; Ashton-under-Lyne; and the districts of Staley Bridge, Lees, and St. Peter's, in the last-named parish. The sum in most instances guaranteed is 120*l.*; 75*l.* for the salary of a Master, 45*l.* for that of a Mistress. In three of the above cases, large School-rooms, before made use of upon Sundays only, have been opened for daily instruction.

The Factory Inspectors, in their reports to the Home Department, strongly directed attention to the operations of your Committee; and in particular recommended the plan for calling forth local exertions by a guarantee-fund to public notice and imitation.

#### *Grants.*

The whole sum expended this year in grants of all kinds (including those for Factory Schools) is 11,986*l.* The number of cases is 259; and the number of Scholars provided for is 42,919. The greater part of the grants have been voted in small sums to parishes in the country. Your Committee have voted to Oldham, 300*l.*; to Dukinfield, 200*l.*; to the districts of All Saints' and St. Barnabas, Manchester, 250*l.*; to Salford, 150*l.*; to Mossley, an additional grant of 100*l.*, making in all 250*l.*; to Newton in Mottram, 130*l.*; to the districts of St. George and St. Philip, Birmingham, 225*l.*; to the district of Trinity, Carlisle, 100*l.*; to Carnarvon, 200*l.*; to the districts of St. Bartholomew and St. James, Bethnal Green, 300*l.*; to the district of St. John, Hoxton, 200*l.*; to Limehouse, 200*l.*; to the district of St. James, Shoreditch, 175*l.*; to the district of St. Philip and St. Thomas, Stepney, 330*l.*

In many instances the representations made to your Committee of the grievous destitution to be relieved were most disheartening. The District of Ashton-under-Lyne, and Oldham in Cheshire, contains an area of eight miles by four, and a population of 105,000, of whom it is calculated that 90,000 earn their subsistence by weekly wages. Not many months

ago there did not exist throughout this vast population one medical charity, nor one public Day School for the children of the humbler ranks. Partly through your Committee, two Day Schools have been opened at Ashton, one at Dukinfield, and another at Oldham. The attendance of children in the Oldham Sunday School-room (the Theatre) is upward of 600.

Your Committee, from want of funds, have, more frequently than in any previous year, been under the painful necessity of allowing plans, after having made some progress, to be abandoned. It is a melancholy fact, that during the last few months the new applications have done little more than compensate for the cases in which grants previously voted have been relinquished.

#### *Conditions of Grants.*

In voting grants for School-building, your Committee, although fully prepared to give their best advice, do not insist on its adoption, in case the parties concerned do not look on it as adapted to their peculiar circumstances. Provided the site is legally secured, the building substantial, the accommodation sufficient, and a satisfactory engagement entered into that the doctrines of the Church shall be taught under the superintendence of the Clergyman, your Committee make no further stipulations. They give a model in their own Central Schools of the system which, on the whole, they conceive to be the best; but they leave the Clergy and School Managers either to adopt it altogether, or to modify and accommodate it to circumstances.

Beside numerous Schools united indirectly, through the Diocesan and District Boards, the Society has, during the year, received Schools directly into union with itself in 169 places.

#### *Training College.*

The number of pupils now in training amounts to fifty. A hundred and fifty Scholars attend the Practising-School, which can only accommodate that number. There are at present numerous applicants for admission.

#### *Institution for Training Female Teachers.*

The corresponding establishment at Whitelands, Chelsea, for training a junior class of Females to be Schoolmistresses, has at present forty pupils, several of whom are about to enter upon their vocation.

#### *Training Schools.*

The establishments at Manchester

Buildings, and in Smith's Square, for training adult Teachers, still continue in active operation. On the retirement of the Rev. C. A. Johns, your Committee appointed the Rev. James Hill, M.A., to the superintendence of the former Institution. The number of adult persons instructed in the National System has been larger this year than at any former period, with one exception: 60 Masters and 71 Mistresses have been trained for the Society; while 23 Masters and 30 Mistresses, previously appointed to Schools, have been admitted for instruction. The total number is 184. As the annual expense at Manchester Buildings was last year 1182*l.*, and at Smith's Square 700*l.*, it may be estimated that the average cost to the Society of educating each Master is 14*l.* 4*s.* 10*d.*, and each Mistress 7*l.* The number of applications for Teachers which they have been able to comply with has been fewer than those they have been compelled to refuse.

#### *Central Schools.*

The state of the Schools for Girls and Infants is no less satisfactory than at the period of the last Report. The Boys' School continues to improve under the management of Mr. Wilson; and, notwithstanding the disadvantage of being a School for the practice of Masters as well as for the instruction of children, presents a very favourable specimen of what a National School ought to be. Out of 342 children, the daily average of the numbers absent was only two during a period of three months.

#### *Organising Masters.*

The Society has employed five Teachers in the capacity of Organizing Masters; one of whom superintends the Model Factory School at Bradford in Yorkshire: the rest have been acting under the Worcester, Leicester, Hertford, Salop, and Stafford Boards.

#### *Inspectors.*

Your Committee still retain one Inspector. They have delayed making any further appointment till they should ascertain whether the Government Inspection of Church Schools would assume such a Diocesan character as would satisfy the wishes of the Clergy, and be so far extended as to render all other inspection by professional officers superfluous.

#### *Class Books.*

The work of preparing a cheap and useful set of Class Books has been under-  
Dec. 1843.

taken by the Society for Promoting Christian Knowledge. It has long been thought desirable, with a view to cheapness and uniformity, that National Schools should be provided with a series of books, the use of which might be recommended, though not of course insisted on. The proposed series will include elementary works on a larger scale for Teachers, and in a more compendious form for their pupils. The great object in view will be, to give every scholar such an acquaintance with his own language, and with the general principles of Christianity, that he shall fully understand the text of his Bible and the comments of his Minister.

#### *Diocesan Boards.*

As the organization of the kingdom in this respect is nearly complete, additions to the number of these valuable Institutions were not to be expected. The point to be especially noticed on the present occasion is, the progress of statistical inquiry by the Salisbury, Leicester, and Ripon Boards. The utility of such returns consists not merely in the general information therein contained, but also in the particular suggestions arising from local data.

#### *Appeal.*

The influence of the Church in forming the arrangements for National Education by the State will be greater or less according to the zeal evinced by members of the Church during the intermediate crisis. Every the minutest circumstance connected with such a measure is inestimably important. The slightest modification favourable to the principles of the Church may produce effects that will last for ages, and extend throughout the world. The character, social and religious, of the most powerful nation upon earth, may depend in a great degree upon the system adopted. How unworthy of Englishmen, enjoying the privileges of a pure and rightly-constituted Church, to desert it in this emergency! to withhold the aid which it demands, and is entitled to, for training up the Young! to look on with indifference when events are in progress which may decide the temporal and eternal destiny of millions! How disgraceful to be drawn away in any degree by controversial zeal or sectarian prejudice, from co-operating in a work in which all, with one heart and one soul, should unite their labours! How lamentable hereafter, when the season for available exertion is gone by

for ever, to reflect that timely and united efforts would have been successful; that advantages, which the most lavish expenditure will then be inadequate to purchase, might once have easily and cheaply been obtained; that a degree of permanence and security might have been given to the institutions, social and religious, of Great Britain, which the mightiest efforts and costliest sacrifices may not then be able to procure!

#### *Funds.*

The sum of 5000*l.* has been received from Government on account of the Training Institution at Stanley Grove; and 589*5l.* 1*1s.* 1*d.* in Subscriptions, Donations, Legacies, and Interest for general purposes. Also 443*l.* 6*s.* 3*d.* from Parochial Collections under the Authority of the Queen's Letter and Interest on the amount previously received and not expended. The sum expended in Grants is 10,069*l.*; and the general expenses of the Society, including the amount paid for the New Buildings &c. at Stanley Grove, 13,580*l.* 12*s.* 2*d.*

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

##### THIRTY-EIGHTH REPORT.

#### *Model Schools.*

THE last Examination of the Model Schools took place at the opening of the new Normal Schools on the 29th of June. The business of the day commenced by the company walking through the building, and examining various specimens of writing and drawing, which had been executed by the boys in the Model School, and by the children in various Local Schools of the Society. Several pieces from Brighton were exquisitely finished, displaying indications of genius of a very high order. One of these was some time ago presented to the Queen, who rewarded the boy with a splendid case of mathematical instruments. The specimens from the Schools at Hitchin, Sheffield, St. Ives, Gloucester, High Wycombe, Staines, Brentford, Earith, and from the Camberwell, Fitzroy, and Horseferry-road Schools, London, were all much admired.

The number of boys admitted during the year is 591, and of girls 380; making the total number admitted since the commencement 53,799.

A new edition of the Manual of the So-

ciety, considerably enlarged, and embracing all the improvements recently introduced into the Model School, has been prepared and printed. The Committee will have great pleasure in presenting a copy of this work to every Teacher engaged in a School on the British System; and they confidently hope that it will greatly facilitate the introduction of the most approved methods of teaching into the local Schools. This book should be possessed by the Members of Committees of Local Schools, and indeed by all parties interested in education.

#### *Training Department.*

The numbers of the year are these:—

For Boys' Schools: in training, April 1, 1842, 26; received since, 83. Appointed to Schools at home, 58; abroad, 3; withdrawn, 13; remain, 35.

For Girls' Schools: in training, April 1, 1842, 23; received since, 75. Appointed to Schools at home, 62; abroad, 10; withdrawn, 8; remain, 18.

#### *General Operations.*

The general condition of the Schools throughout the country is, on the whole, encouraging. The various Reports received from time to time indicate a growing interest in their prosperity, and a determination to improve them as much as possible.

In some instances, Addresses to the parents of the children have been issued with the best effects.

#### *New Schools.*

Forty-five Schools have been opened during the year. One signal instance of liberality in the promotion of education demands especial notice—the Schools lately erected by John Heathcoat, Esq. M.P., at Tiverton. The entire cost of the erection and support of the Schools is defrayed by Mr. Heathcoat.

In order to facilitate the efforts of parties disposed to erect Schools, or to open existing Schoolrooms for daily instruction, the Committee have issued a small pamphlet, which may be had gratuitously at the Society's House, entitled "Plain Directions for the Establishment of Schools on the Plan and Principles of the British and Foreign School Society." In this little work will be found full instructions relative to the fitting-up of rooms, the obtaining of Teachers, and the mode of application for grants in aid of building from the Committee of Privy Council.

*Parliamentary Grants.*

The aid of Government in the erection of Schoolrooms has this year only amounted to 1557*l.* Fifteen applications have been made to the Committee of Council. The Schools thus aided will furnish accommodation for 2504 children; and the total estimated cost of the buildings is 5573*l.*

*Grants.*

The grants of school material and other assistance rendered during the year to destitute localities have in all cases been highly valued, and have frequently called forth exertions which otherwise would scarcely have been made. Five Schools in important districts, which had been temporarily closed, have, in consequence of the efforts of the Parent Society, in this way been re-opened, and are now likely to be permanently supported. Increased funds would enable the Committee greatly to increase the number of Schools in the country, by exciting local effort. To a School in New Pye Street, Westminster, established by a few benevolent persons for the education of a class of children too ragged and depraved to be found in ordinary Schools, a further supply of school material has been granted; and to another School recently established for the special instruction of the Italian Boys who are found wandering in the streets of this great city, your Committee have had much pleasure in voting a supply of Italian Lessons.

*School Inspection.*

The Inspection of Schools in London and the neighbourhood has been carried on during the year with increased vigour. Mr. Althans has paid 337 visits to 168 Schools, and has conducted 39 Public Examinations. Mr. Cornwell and Mr. Saunders have also devoted a considerable portion of time to the same important duty. They have paid 175 visits, and have invariably met with the most kind and cordial reception from the Teachers and Local Committees.

*New Normal Schools.*

The opening took place on Wednesday the 29th of June. His late Royal Highness the Duke of Sussex being prevented by indisposition from presiding, Lord John Russell, at his request, took the chair.

In a small Pamphlet which has recently been published, and which may be had gratuitously at the Society's House, a detailed account has been furnished of the

qualifications of candidates, the terms of admission, the Lectures to be delivered, and all the other arrangements of the Institution. Several Youths who in past years were scholars in the Model School, and who have since filled, with the highest satisfaction to their employers, the situations to which they had been recommended, have resigned their occupations, and applied to the Committee to be received as Teachers.

The amount already raised toward the new buildings, including the 5000*l.* advanced by the Government, is 17,087*l.* The sum required to defray all expenses, including the furnishing of both departments, according to the most accurate estimate, cannot be less than 21,500*l.* 4500*l.* must therefore yet be provided.

The Committee are also especially desirous of calling the attention of the Subscribers to a donation of 268*l.* received from the Teachers, male and female, now employed in the various Schools of the Society. It is peculiarly gratifying to the Committee to record this expression of their zeal for the promotion of education; and they accept the gift as a substantial proof of their attachment to the Institution, and of their gratitude for every effort made for their improvement.

The Female Establishment is now rapidly approaching to completion. Your Committee look with confidence to the liberality of their friends to enable them to clear off the heavy balance which still stands against the Institution on account of this great undertaking.

Your Committee cannot refrain from expressing their obligations to the Ladies' Committee, not only for their continued kindness and care in watching over the interests and superintending the management of the Female Department, but also for their zeal and energy in collecting 1045*l.* toward the cost of the new building.

*General Remarks.*

The Committee are sincerely desirous that the friends and supporters of Schools should not allow any false notions of economy to stand in the way of their securing an ample supply of apparatus and school material for the use of Teachers and their Scholars. No error can be greater than to withhold the means of improvement from any School, on account of limited funds. Such a course, by discouraging the Teacher, and rendering the School unpopular with the children, only

multiplies difficulties, and generally occasions the utter ruin of the Institution. The only way to make a School cheap is to make it popular. The costly Schools are the unsuccessful ones. Devotedness in the Teacher, and zeal in the Committee, will do far more toward relieving a School, even of its pecuniary burdens, than any amount of patronage unsupported by these requisites.

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**CHURCH-OF-ENGLAND TRACT SOCIETY.**  
THIRTY-FIRST REPORT.

CONTRIBUTIONS, 100l. 10s. 6d. — Sales, 174l. 12s. — Tracts issued: by Sales, 54,397 in separate Tracts, and 5219 in bound Volumes; and by Grants, 3191: Total 62,807 — Tracts printed, 88,000.

*State and Prospects of the Society.*

It must be confessed that the Society has not received, of late years, that support which it might have expected from the members of the Church of England. Yet its capabilities of usefulness are at least as great as at any former period. The capacity for reading is rapidly extending among the classes for whose benefit it was chiefly designed: there is a thirst for information: and if it be not supplied with what is wholesome and pure, it were better that we had not ministered to its creation.

As it has been well remarked by a kindred Society, "The age of knowledge is the age of temptation. To impart an ability to read without providing a suitable supply of religious publications to promote the welfare of the soul, is conferring a partial, if not a questionable attainment on the population of a country."

*Design and Objects of the Society.*

The Society has adhered to its original design of instructing the poorer members of the Church on such principles as may evince to them that "our ecclesiastical system is according to apostolic and ancient order—our doctrinal system according to evangelical soundness."

At any period, a Society of this nature might advance a claim on the support of the Established Church; but it will hardly admit of a doubt that it is specially important at the present time. The Bristol Tract Society enables those who can read and understand to give an answer to every one that asketh them a reason for their attachment to the Church of their Country.

Among the objects which it conceives to be of chief importance, is the upholding

the principles of the Reformation. It willingly adopts the language of the Bishop of Ossory—"I acknowledge that for the martyrs and confessors, to whom, under Him who raised them up, we owe the Reformation of the Sixteenth Century, I entertain a far deeper feeling of reverence than for any guides which the Church has had since the Apostles." Under the influence of such sentiments the Society has published much connected with the lives of those servants of God by whom He delivered us from Papal Bondage and Superstition; and in doing so it has afforded strong inducement to the study of the Scriptures, by shewing how they were prized by the men of that eventful day.

Another object with this Society is the elucidation of the Liturgy and Ritual of our Church, by extracts from the writings of her Bishops and Pastors.

Finally, by its circulation of Tracts of a devotional and practical character, and such as put forward the truths of Religion in forms attractive to the Young, it is calculated, under the Divine Blessing, to counteract the evil publications continually issuing from the press, and which, from their cheapness, are but too accessible to the poor.

*Importance of Tract Distribution.*

Tract distribution is the only way by which information on many subjects can be imparted to the masses of the people. These have no time for lengthened treatises, and no ability to procure them. To such, a Religious-Tract Society forms a valuable addition to the means of Sacred Knowledge which they possess in the Bible and the public teaching of the Church. The wise man, too, remarks, *A word spoken in season, how good is it!* and so a little Tract may speak a seasonable word of lasting benefit, not merely to the illiterate, but to the man of cultivated mind; and its fruits may remain when every circumstance connected with its bestowal has been forgotten.

*Sphere of Operation.*

In estimating the value of this Society's operations, it should be remembered that they are not confined to the British Shores. Ireland, and various parts of our Foreign Dependencies, are included within the range of its benevolent exertions.

*Testimony to the Usefulness of the Society.*

Ample testimony has been borne to the benefits which it has conferred. A Clergy-

man writing lately from the neighbourhood of Londonderry, says—"I have for many years been giving to our Church friends in these parts an opportunity of procuring the excellent Tracts of the Bristol Society. We have put into circulation some thousands of the 'Explanation of the Church Catechism.' So far as my observation extends, it seems to stand highest in the estimation of the Clergy in this quarter of any comment on that invaluable summary of doctrine. I am just preparing an order for more of this Tract." Another Clergyman writes from Belfast—"I have often thought with regret on the scanty resources of that excellent Church-of-England Tract Society, which has had its origin and chief support in Bristol. I, in common with many others, have derived profit and delight from its Publications, which are well adapted to give aid to our Parochial Ministers, and to exhibit the spiritual tendency of our Church's ordinances.

#### Appeal.

Let, then, the friends of vital Religion not faint or grow weary in this particular work. The field may not present such attractive features as other portions of the Lord's vineyard; but it must not be unoccupied. Other Societies have presented themselves as candidates for the favour of the Christian Public since this was formed; but none which renders the Bristol Tract Society less necessary now than it was when first organized. The Committee would again impress upon the readers of this Report, that means, small in themselves and apparently inadequate, are not therefore to be made light of. *God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.*

### Continent.

#### UNITED BRETHREN'S MISSIONS.

The Synodal Committee's Statement, issued from Berthelsdorf, gives the following Summary of the

*Income and Expenditure in the Year 1842.*

	£	s.	d.
Receipts of the Year.			
Brethren on the Continent.....	2022	17	5
Friends on the Continent.....	1259	2	6
Brethren in Great Britain.....	986	12	0
Friends in Great Britain.....	3643	14	9
Brethren in North America.....	155	17	5
Friends in North America.....	133	18	0
Brethren's Society in Pennsylvania, 1005	0	0	0

Legacies on the Continent.....	837	6	6
Legacies in Great Britain.....	1310	14	0
Missionary Association in Antigua,	547	14	0
	11902	14	7
Received in liquidation of Debt..	4810	13	5
Total.....	£16,713.	8	0

#### Payments of the Year.

Missions—			
South Africa.....	256	14	0
Antigua.....	858	11	0
Barbadoes.....	233	16	0
Jamaica.....	1012	10	8
St. Kitt's.....	830	9	2
Tobago.....	508	11	6
Danish Islands.....	459	10	7
North-American Indians.....	540	19	0
Labrador.....	123	1	5
Greenland.....	714	18	8
Pensions—			
To 19 Married Brethren and			
6 Widowers.....	744	17	3
To 49 Widows.....	561	19	0
To 138 Children at School....	2344	15	6
To 27 Youths apprenticed....	207	19	0
To 19 Girls' allowances.....	114	1	0
Expenses of Management.....	758	4	10
Miscellaneous Disbursements... 349	5	8	
	10	20	4
Debt on West-India & School Fund,	4772	7	6
Total.....	£15,392	11	9

#### Remarks of the Synodal Committee on the State of the Funds.

Two striking features in this Statement will immediately arrest your attention: first, the sum of more than 4800*l.*, which appears among the receipts, toward the liquidation of our heavy Mission Debt; and, secondly, the closing, thus rendered practicable, of the two Special Funds, opened in the years 1824 and 1836 respectively, for the extension of our Missionary Operations in the British West India, and the object of which may now be regarded as accomplished. Henceforth, therefore, the Negro School Fund alone will form a separate head in our General Statement. The deficiency on these two before-mentioned funds, owing to the serious expense again incurred in 1842, for the completion of new Churches, Schools, and Dwelling-houses already begun, had reached the sum of 4772*l.* 7*s.* 6*d.* Yet this large arrear has been completely annihilated by the extraordinary exertions of numerous friends of our Missionary Work in and out of our congregations, principally in Great Britain and Ireland, and in the Islands of Jamaica and Barbadoes, but likewise on the continent of Europe and in North America; a small surplus remaining toward the general expenditure of the year. In addition to the

amount already acknowledged, there is a considerable donation from Holland, applicable to the same object, which could not be included in the present Statement.

Notwithstanding this large amount of extraordinary contributions, it is gratifying to observe, that the regular Receipts for the year, from almost all the usual sources, have sustained no diminution.

In this financial result, so favourable beyond all our expectations, we cannot fail to recognise the wonderful help of the Lord, who has not only graciously regarded our perplexities, notwithstanding our weak faith, but, by means of this very help, has given us a new and consolatory proof that He continues mercifully to own the Missionary Efforts of our little Church, in spite of its manifold imperfections and infirmities. We thank Him in the dust, and call on our dear Brethren and Sisters and Friends to join us in praising His holy Name, and ascribing to Him alone the glory. We know well that you look for no special thanks from us for what you have contributed; yet you will allow us, following the impulse of our hearts, to give utterance on this occasion to the lively gratitude we feel for these multiplied proofs of your love, your participation in the work entrusted to our oversight, and your united extraordinary exertions to assist us in our difficulties. We cannot but hail it as a cheering symptom of an increasing interest in the Missionary Cause within our own circle, that Societies have recently been instituted in several of our Continental Congregations, on the model of those which have existed, some of them for many years, in our congregations in England, Holland, and North America, for the purpose of rendering assistance to the Missionary Work.

While however, on the one hand, the unexpectedly cheering result of our last year's Statement excites our hearts to joyful praise and thanksgiving, we cannot, on the other, conceal from ourselves and our fellow-servants that the devastating earthquake, which, just at the time when the joyful prospect of liquidating our large debt opened upon us, involved us in fresh embarrassment. In how far the donations contributed to this object will cover the restoration of the ruined buildings we are yet unable to judge; but that they should suffice also to make good the indirect but more permanent injury inflicted on our resources, by the im-

poverishment of the desolated islands, is what we have no reason to anticipate.

And with reference to our finances generally, we cannot forget, that the ample Receipts of the two last years have been the fruit of extraordinary efforts. The novel state of things arising out of the extinction of slavery in the British West Indies had, so to speak, forcibly drawn our Missionary Bark from its even course, and plunged it into a financial rapid. There was a risk incurred, for which the Mission Department would, under ordinary circumstances, have merited serious reproach: and now that the Lord, far from putting our confidence to shame, has marvellously helped us through, we regard it as our duty, in the future prosecution of this Mission under its new aspect, to preserve the equilibrium which has been restored, without being tempted to transgress the bounds assigned us, and aim at objects beyond our means of accomplishment. There is the almost certain prospect of a material diminution in several hitherto copious sources of income; while the charges for the support of retired Missionaries and the education of children naturally increase with the number of individuals employed in the work.

On looking at the indispensable and sacred obligations just mentioned, extending as they do to a distant future, and already involving a yearly outlay of between 4000*l.* and 5000*l.*, for which there is no appropriate fund, the Mission Department, and others connected with the management of the work, have long seen the desirableness and necessity of some plan, which might place this important interest on a firmer footing. Under these circumstances, the Mission Board resolved to appropriate to this fund such annuity capitals as may from time to time fall in, and have not been destined for other special purposes by the lenders. We beg, on this occasion, to recommend an object so essentially connected with the future existence of our Missions to the notice of those Brethren and Sisters and Friends who may be disposed to benefit the Missionary Cause by the investment of annuities\*.

\* The circumstance of there being at the present time, in the Jamaica Mission, no fewer than six young Widows, who, with their fatherless children, are all more or less dependent on the Mission Fund, will doubtless be considered to illustrate the reasonableness of the arrangement proposed.—*Ed. of Per. Accts.*



Before concluding this Circular, we feel constrained to express our poignant grief at the intelligence which has reached us from Antigua, that, on the 7th of May, it pleased the Lord to call to his eternal Rest, by means of the yellow fever, Br. F. W. Reichel, who has, for little more than a year, filled the important office of Warden of that extensive Mission, and laboured with great zeal and ability in the conduct of its temporal and spiritual concerns. This great and unexpected breach in our ranks has made us pour forth the prayer with more than usual fervour, that the Lord would nowhere suffer us to lack Brethren, both able and willing to conduct the outward affairs of our respective Missions, with the insight, wisdom, and faithfulness which the peculiar difficulties connected with this incumbency demand\*.

In reference to the above Circular, the Committee of the Brethren's "Society for the Furtherance of the Gospel" observe—

The large and most embarrassing deficiency of 6337l. 2s. 4d., which appeared at the close of the year 1841, has been reduced to the comparatively small amount of 1021l. 13s. 6d. during the progress of the year under review. This most cheering result the Committee can do no other than ascribe to the bounty of that gracious Lord, whose is the silver and the gold, and whose blessing alone maketh rich. At the same time, they feel it a pleasant duty to acknowledge that the relief afforded has been derived principally from two sources—the increased success vouchsafed to our Brethren in the British West Indies to provide for the support of their respective Stations; and the blessing abundantly vouchsafed to the united effort of the members and friends of our Church in various parts of the world. By means of this effort, which the Society for the Furtherance of the Gospel had the privilege of originating, on occasion of its Centenary in Nov. 1841, the sum of 4810l. 13s. 5d. was raised in the course of the year 1842. Of this amount the Treasurer of the Society had the pleasure of remitting 3112l. 17s. 6d. to the Directors of the Bre-

thren's Missions, inclusive of the sum of 1276l. 9s. 6d. received through the London Association; in addition to which, 680l. 18s. 6d. was contributed by the Missions in Jamaica and Barbadoes, and their Negro flocks, in answer to the appeal of the Committee.

*Hitherto, then, hath the Lord helped,* and the concerns and necessities of the future they would leave with Him; and, dismissing all unbelieving doubts and anxious cares, would go forward, in humble confidence, upon the path of duty and of privilege which their Lord and Master has been pleased to open unto them, and on which the Society for the Furtherance of the Gospel has been permitted, for upward of a century, to proceed.

The West-India Fund was established in the year 1824, by the London Association; to whose unwearied zeal, seconded by the Auxiliaries in Edinburgh and Glasgow, the fund has been chiefly indebted for its ordinary supplies. On several occasions its failing resources have been recruited by liberal grants from the colonial treasuries of Jamaica and Tobago; and in 1837 by a generous donation from the Brethren's Society at Zeyst for Propagating the Gospel. During the nineteen years of its existence, the annual subscriptions, donations, and legacies, have exceeded the sum of 15,000l., inclusive of nearly 8000l. contributed by the London Association, and upward of 4000l. received in the West Indies: while, to make good its deficiencies, a sum exceeding 6500l., derived from the surplus of the Barbadoes Fund, from legacies, and from other available sources, has been, at one time or other, placed to its credit; without taking into account the balance remaining against it at the close of 1842, and which has been discharged by the proceeds of the Deficiency Fund. The establishment in succession of no fewer than sixteen new Missionary Stations†, to which, at the close of 1842, were attached Congregations numbering nearly 11,000 souls, may well be considered as a gracious answer to the prayer of those with whom this fund originated, and by whom it has been supported.

The Negro School-Building Fund was established, in 1836, by the "Brethren's

\* What additional force is given to this Appeal by the fact, that a still more grievous breach had been made in the ranks of our West-Indian fellow-servants, by the removal of Br. Jacob Zorn, the Superintendent and Warden of the Jamaica Mission, from the scene of his labours, and by the death of Br. W. S. Blandford, noticed in a following page.—Ed.

† In Jamaica, N. Carmel, Irwin-Hill, N. Fulneck, N. Bethlehem, N. Beaufort, Bethany, N. Hope, N. Sareth, Little Bethabara. In Antigua, Lebanon and Gracefield; in St. Kitt's, Bethel; in Barbadoes, Bridgetown and Clifton-Hill. In Tobago, Moriah.

Society for the Furtherance of the Gospel," in conjunction with the Committee of the "London Association," for the purpose of enabling the Directors of the Brethren's Missions to avail themselves of the proffered aid of the British Government toward the erection of School-houses at, or in connection with, our various West-India Stations.

With the help of our esteemed friends of the Association above mentioned—through whose exertions above 900*l.* was collected,—of our valued Auxiliaries in Scotland, and of the Brethren's Society at Zeyst, a sum exceeding 1800*l.* has been raised in the course of the past seven years, applicable to the object already named. If to this amount be added about 1100*l.* received in the West Indies, the whole of the fund, derived from voluntary contributions, will be found to exceed 2900*l.*; and if the balance deficient, remaining at the close of the account, and liquidated by the late extraordinary collection, be included, it will reach the sum of 3800*l.* The Parliamentary grants toward the erection of School-houses have meanwhile amounted to 5226*l.* 13*s.* 4*d.* The funds thus placed at the disposal of the Mission Board have enabled them to undertake the erection of no fewer than thirty-two School-houses\*, and to provide for the Christian Education of above 4500 Negro Children.

The West-India School Fund, established in 1824 by the "London Association," for the support of Negro Schools generally, will continue to be kept separate from the General Mission Fund; and contributions to it will be thankfully received.

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## Inland Seas.

AMERICAN BOARD OF MISSIONS.

*Cruelties inflicted by the Koords on the Nestorians.*

NOTICES on this subject appear at pp. 123, 124 of the Survey. Dr. Grant, writing from Mosul, under date of the 25th of August, to the Rev. Dr. Morison of Chelsea, gives the following painful details:—

Your kind present of Beattie's "Waldenses Illustrated," (and that so beautifully,) has often reminded me of a debt of gratitude, which I can pay no better than

by giving you a sketch of the present condition of the Waldenses of the East; for such, in many prominent features of their character and history, are the Mountain Nestorians of Central Koordistan. Though perhaps presenting less evidence of Evangelical Piety, and a somewhat lower grade of civilization, yet, proportioned to the deeper darkness by which they are surrounded, the Nestorian Christians have presented a luminous example of long-continued and firm resistance to some of the worst errors of the more corrupt forms of Christianity, both in the East and West.

It is especially remarkable, that, up to the time of the Reformation, these two small branches of the Nominal Church stood, alone and unaided, in their steady opposition to the sin of Idolatry, which had polluted and debased every other portion of the Church by the general worship of pictures, images, and tutelary deities: so also of transubstantiation, auricular confessions, &c. &c.; in all which the Nestorians have stood forth the Protestants of the East.

In the great extent and long continuance of her Missionary Labours the Nestorian Church stands unrivalled in the history of the world. But it is in their civil history, and especially in their seclusion from the world, amid almost impenetrable mountains, that the parallel between the Nestorians and the Waldenses stands out conspicuous to the most cursory observer. And the lines are rendered still more prominent by the existing wars and persecutions which have destroyed the independence of the Nestorian Tribes, and threaten the very existence of these brave mountaineers. You know the watchword of Islam, "The Korân, The Tribute, or the Sword;" and you may well believe, that a people in the very heart of the Prophet's domains, who have, for more than twelve and a half centuries, refused to accept the first, or yield to the second of these requisitions, will be regarded as specially deserving the severest inflictions of the third. The long-continued independence of the Mountain Nestorians under such circumstances, has indeed been a reproach and an eyesore to the votaries of the Prophet. But they have now obtained their revenge.

More than three years ago, a plan was matured between the Turks and Koords, to bring the Nestorians under subjection; which was, however, frustrated for the time, by the removal of the Pasha of Erze-

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\* In Jamaica, 16; in Antigua, 7; in St. Kitt's, 3; in Barbadoes, 4; in Tobago, 2.

room, the death of the new Governor of Van, and the interruption of harmony with the Hakary Koords. But the Chief of the latter, aided by the still more powerful Chief of the Buktan Koords, nevertheless, obtained some advantage over the Nestorians, and burned the house of their Patriarch. This was two years ago; and soon after my return to the East, last year, war between the Koords and Turks, and the hostile relations of Turkey and Persia, prevented the plan of subjugating the Nestorians, from being completed. Their enemies thus gained time to mature their measures, and even to create divisions among the Nestorians themselves; and now they have come down upon them with all the fury of their own mountain storms.

The small tribe of Diss, on the north-east, was the first to fall before the invading foe; and the havoc that was made is represented as very great, in proportion to the numbers of the invaded. The aged mother, a brother, and several other members of the family of the Patriarch, were among the killed; and the mangled remains of the mother are said to have been thrown into the river, and told to go and convey the tidings to her son (the Patriarch) that such would prove his own fate. Three more of his brothers, his sister, and other relatives, eighteen or twenty in all, were carried away, with hundreds of women and children, into captivity, where they are now suffering the extreme of privation and misery.

Up to this time, I had retained my position in the Mountains; but it was now evident that I had no time to lose, and with some difficulty I effected a timely escape to this city.

The victorious army, being joined by the Chief of Buktan, now made a bold push upon the powerful tribe of Tyary; and, entering at an unexpected point, carried everything before them, till the whole tribe was swept away, as with the besom of destruction. The Chief Malek (king) was among the first who fell; many were overwhelmed by the vastly-superior numbers, while nobly defending their villages or the mountain-passes; others, seeing that the contest was hopeless, fled to their strongholds. All who fell in the way of the enemy were cut down, or driven away into captivity: their most venerated and ancient churches were blown up, or otherwise demolished—their villages all but four or five burned—their produce

*Dec.* 1843.

and effects destroyed—their flocks driven away—and their lately peaceful valleys made one scene of indescribable desolation and mourning. In one instance, children were thrown up into the air, that the ferocious Koords might display their dexterity in cutting them in two parts as they fell: in another, a priest was driven into the creek, where he was stoned whenever he raised his head above water, till he was finally drowned, or violently murdered in cold blood. A company of women, who were driven away as captives, while crossing a bridge, threw themselves simultaneously into the river, and were drowned: others, who were neither young nor handsome, were put to death after being taken, as not worth the transportation. Their whole country is now in the hands of the Koords, who have made one of the worst of their mountain robbers Governor of Tyary; and he has taken up his quarters, with a guard of some 500 Koords, in our Mission House, which he is enlarging, at the expense of the muscles and sinews of the remaining Nestorians.

The Patriarch, with one brother, a priest, and a few attendants, have fled to this place for safety. But his prospects are dark enough. I have little confidence in any arrangements which will or can be made for him or his people. Had he succeeded in his first attempt, and fled into Persia, it would probably have been better for him, as he would then have been with his own people.

Something I hope may be done to rescue the captives. We are making an effort. But even this will be difficult. Two of them were this day brought to this city, as a present from the Koords to our Pasha; and thus they are dispersed through the country. May the Lord be their helper in this hour of extremity! I hardly know whether we have most occasion to mourn for the living or the dead—for those who are left destitute of food or shelter in their bleak mountains, the captives who may be left to the option between a change of their religion, extreme suffering, or death; or those who have made the Zab a common grave with their relentless destroyers. Turn now to my exposition of the death of the two witnesses (pp. 80—83 of my book), and you will see what I regard as a possible sequel of the whole. May God, in mercy overrule it for good.

Our work in the Mountains is, for the present, interrupted; and no one can say

when we may return to that part of our field. I shudder at the dangers through which I have passed. As I look back on the snares which were laid for my life, I wonder at the goodness and mercy of God, in so often restraining the sanguinary Koords, whose chiefs were plotting my destruction, while treating me with every outward mark of respect, and even of friendship. Perhaps the very boldness of my movements restrained their hands from blood. Truly the angel of the Lord encampeth round about them that fear him, and delivereth them.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
KRISHNAGHUR.

*Visits to Villages in the Rev. C. H. Blumhardt's District.*

IN the Journal of the Rev. C. H. Blumhardt, whose Station is in the town of Krishnagur itself, the following notices occur of his visit to some of the villages in his District:—

*May 19, 1842*—I left for Bohirghattee, with a view to visit the Christians of some of my villages. Three of the eldest boys of my School accompanied me, by their own desire. With this I was pleased, as it evinced their desire to become acquainted with the manner of instructing the people, which they themselves, it is to be hoped, will have to do in future.

In the evening I went with Kalee to Palimper, a neighbouring village, in which are six Christian families. A new inquirer lately came forward in this village. We commenced by singing a hymn under a tree, the Christians sitting around. Kalee then addressed the assembled Mahomedans, and I afterward spoke to the people. It is a remarkable fact, that throughout the whole of our District there are open ears to hear, and, I trust, open hearts to receive, the Word of Life.

*May 20*—We left early for Biblegadece, where there are four Christian families. The men were baptized by me some time ago, and to-day I baptized their wives and children.

*May 21*—We arrived at Gobindpore, where I have three Christian families. One of them, including the wife and children, I baptized. It is a very hopeful and quiet house, and reminded me much of Cornelius. I performed the Service in a small stable, where we could hardly

stand upright; but we felt that the Lord was near us, however humble and mean the building in which we asked His presence and His grace.

At Bohirghattee much painful confusion had arisen among the Christians, owing to the evil conduct of a Reader, whom Mr. Blumhardt found it necessary to dismiss.

*May 22: Lord's Day*—This day we spent at Bohirghattee; and I, for the first time, administered to some of the steadiest Christians the Holy Communion. Had it not been for the sad occurrences here of late, it would have been a day of great joy; but as it was a day of humiliation and weeping, God condescended to grant us His blessing perhaps more abundantly in this humbling frame of mind. Many of the Christians had previously, out of revenge, left for Chupra, with the late Reader, to attend Service there; but we had, notwithstanding, a good congregation of true worshippers. First we had prayers, and then I baptized twenty-four individuals, of both sexes, adults and children: after that, the Word was preached; and then I administered the Lord's Supper to eleven individuals.

*Notices of Rottenpore and Kabastanga.*

On the 17th of June, Mr. Blumhardt left Krishnagur on a visit to his Brethren the Rev. Messrs. Lipp and Krauss, in order to have some conference together on their Missionary labours. He arrived at Rottenpore, Mr. Lipp's Station, on the same evening.

*June 18*—I remained to-day at Mr. Lipp's Station, and saw a little of his work, which is very promising. He has a School of 26 boys, which is going on well. He seems to be liked very much by the people, to whom he devotes his whole time and strength, and has every thing in beautiful order.

*June 19: Lord's Day*—I preached for Mr. Lipp to a very good and attentive congregation: many of the people came from the neighbouring villages to Service, in spite of very heavy rains which we had to-day.

*June 20*—I left with Mr. Lipp for Kabastanga, to have our conference at Mr. Krauss's Station. Here also every thing is in order, although Mr. Krauss's people do not come to church so regularly as he

could wish. What a difference, as compared with two years ago! Now we see the congregations regularly assembling for Divine Service, and having the Word of God faithfully preached to them. There is still much to be lamented in many of our people; but, by God's grace, I trust a living Church of Christ will in due time be here established.

—

GORRUCKPORE.

*Natural Aspect and Dangers of the Station.*

In a Letter dated Dec. 22, 1842, the Rev. J. P. Mengé gives the following description of his Station:—

The appearance of our Station is very delightful. It is green all the year round; and birds of the richest plumage, and a great variety of insects, fill the air. Those who have not seen the fireflies incessantly hovering about some favourite tree can hardly imagine the imposing and pleasing effect which it produces. Reptiles, however, are also in great abundance; and among them the cobra capello. At times they enter houses, to the no small terror of the inmates. Some months ago, when I was absent on duty in Bustree, about forty miles from hence, a large cobra, a yard and a half in length, entered the house, and went into the child's bedroom. Providentially, in consequence of my absence, Mrs. Mengé had taken the child into her own room. The Ayah, who was asleep in the child's room, awoke, and, terrified by the hissing of the poisonous reptile, ran immediately, trembling all over, into Mrs. Mengé's bedroom, and related the terrible news. Mrs. Mengé speedily obtained assistance, and the animal was very soon dispatched. We have destroyed, likewise, a great many scorpions. In the rainy season they are so plentiful, that hardly a day passes without some one in the neighbourhood being stung by them. I have cured a good many; in fact, all who have come to me immediately after having been stung. The scorpion's sting is not fatal, only excessively painful, accompanied by fever: the part stung swells to a tremendous size, unless timely assistance be given. I have likewise cured some who had been bitten by serpents, though their bite but too often proves fatal. The most annoying insects are the mosquitoes: in the evening, especially, they are very troublesome, and so numerous, that, after having

killed hundreds, they do not appear to be fewer in number.

The Mission Compound, with the beautiful Church, is an object well worth seeing. The Church is visible from every part of the Station, and pleasing it is to hear the bell—which we only got a few days ago—for it reminds us of the days of our childhood and youth, when, at home, we were invited to join the great congregation by the solemn sound of the bell.

*Dispute between a Hindoo and  
Mahomedans.*

The following passage is taken from Mr. Mengé's Journal—

March 16, 1842—In the Bazaar, a Hindoo, with a loud sonorous voice, and many gesticulations, made several absurd statements. He said that it was very sinful to kill and eat any living animals; and when he was told that the water which we drink contained a great many animalcules, he denied it, and would rather believe—at least so he said—that the microscope, through which he was told he might easily see them, must be delusive. Some Mahomedans, who, as is well known, do not object to the eating of many animals, disputed with this Hindoo, telling him, that our arguments were much better than his. This quarrel between the Mahomedans and Hindoos reminded me forcibly of St. Paul's standing before the Jewish Counsel, consisting of Pharisees and Sadducees.

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AGRA.

The Rev. C. G. Pfander, in a Letter dated July 20, 1842, thus describes his own labours, and the arguments which are frequently brought forward by Brahmins and Mahomedans in opposition to his teaching:—

*Public Preaching of the Gospel—Violent  
Opposition from Hindoos and  
Mahomedans.*

My principal attention being directed toward preaching in the City, I have hired for this purpose three shops in the most frequented streets. To these, as well as to other places of concourse in and about the city or near the river, I have since gone regularly, with my Catechist, to preach the *unsearchable riches of Christ* to the crowds which always collect around us. Generally, the people will hear with attention. Often, however,

some proud Brahmin or Pundit, or some insolent Mahomedan, comes forward, not so much to defend his own religion as to make some stupid objections against our customs and religion; such as, our not using ablutions, eating meat, killing animals, drinking wine, &c. A very common objection, both with the Hindoos and Mahomedans here, is taken from the sufferings of Christ, from which they, in their ignorance and blindness, want to prove, that Christ cannot have been so great and glorious a person as we say, or He would not have died so ignominious a death. This objection, frequently made by the most ignorant and thoughtless of the Natives, has often much surprised me, and appears to me a remarkable proof of the hatred of Satan and the natural mind against the Cross of Christ. But the more opposed and hated, the more must the Word of the Cross be preached and proclaimed to all, together with the vital doctrines of the Gospel connected with it. Thus my principal theme, in preaching to the crowds in the city, is, *repentance toward God and faith in Christ crucified*. Their false systems I only attack and expose, when necessary to refute their objections, or to shew them more clearly their sinful and lost state.

With the view of deterring us from coming among them, they annoyed the Catechist, as well as myself, very much at the beginning. This was especially the case in the bazaar of a large village near the Government College, the people frequently hooting us out when leaving them. I was determined, however, that they should not succeed; and therefore, the more they did so the less I took notice of it, and the oftener I went to the same spot, which ultimately proved the best means of silencing them. In another place—one of the hired shops, situated in the principal bazaar—I had for some time a Brahmin for my constant opponent, who was either actually mad to a certain degree, or his enmity against the name of Christ caused him to appear and act as a madman. He was always sure to be at the spot when I came; and as long as I continued to speak on general grounds he would listen with apparent attention; but no sooner was the name of Christ mentioned, than he would cry out, applying the most improper epithets to that blessed name: at other times he would imitate me in my preaching, trying to excite the laughter of the hearers. With this view he lately

came, holding a sheet of an English Newspaper, and reading as loud as he could any nonsense that came into his mind. I had indeed great difficulty in remaining composed, and continuing my address to the people. I succeeded, however, in doing so, and in keeping up the attention of part of my hearers; seeing which, he gave up his point. Once or twice I tried to reason with him; but that was all in vain, although the people quite allowed and felt the impropriety of his conduct, when I spoke to them about it.

Mussulmans, too, have often come forward to oppose us, or to defend their Korân. They have generally wanted to prove, from those passages in John where Christ promises the Holy Ghost the Comforter to His Disciples, that in them Mahomed was foretold, and was therefore a true Prophet. But finding that they failed in this, as well as in bringing any better proof, when requested to do so, they have lately left us more at peace. A Molwee once, who had an uncommon fluency of speech, and an unusual command of showy words and shallow arguments, thus endeavoured to prove the truth of the Korân and Mahomed: "There are four elements," he said; "man's body, too, is composed of four fundamental substances; his mind and character are likewise formed of four dispositions, the sanguine, the choleric, &c.; the names of Moses, of Jesus, and of Mahomed, consist of four letters"—which is the case in Arabic—"and therefore, there must be four divine books also, the Pentateuch, the Psalms, the Gospel, and the Korân: ergo, the Korân is true, and Mahomed God's Prophet." It was the first time that I had heard this argument; and it was brought forth in such a showy manner, and with such a profusion of words, that the people thought it indeed a very conclusive one, it being an argument quite consonant with their mode of thought and reasoning. It was therefore not so easy to convince the people of the fallacy of this curious argument. Their opposition begins, however, already to wear away: not that I would venture to attribute this to a more favourable disposition toward the Gospel; but rather to the conviction, in most of those who made it their object to oppose us, that they can neither uphold their errors nor detain us from coming in the midst of them with the Gospel.

I think the preaching in the streets and bazaars of great importance, for three reasons; first, we have always an audience,

and the Gospel is thus heard by many who most probably, would otherwise never hear it; secondly, it shews the people that we are not afraid of their opposition, nor of all the objections which they may be able to bring forward; and further, it leads them to the belief that we are in earnest in our profession, and desire to make known unto them the way of Salvation by all available means. I for my part can say, that I love this part of my work, and have often been enabled to speak with warmth and earnestness to the consciences of those who have collected around me.

Besides these labours in the city, I preach every other Lord's Day to our little congregation in the Kutta, under the care of the Rev. F. A. Kreiss, who in his turn goes to Secundra to assist the Rev. C. T. Hoernle in his duties. I also continue the study of the Hindoostanee, and translations into it; and lately I have begun also the Hindoowee, a knowledge of which is indispensable, on account of our intercourse with the Hindoos, who form the greater part of the population, as well as of our hearers, in the city.

Of the fruit of these labours I cannot speak, nor is it necessary that I should see or reap them already. It is sufficient for the servant to do his Master's will; and blessed that servant who does it faithfully!

TINNEVELLY.

The Rev. J. H. Pratt has supplied an account of the

*Tinnevelly Tamul Book and other Societies.*

A scheme of proceedings has been drawn up for the week. To-day the Bishop remains quiet, to recruit himself after his fatigues. The only engagement his Lordship has had, has been to attend, for a few minutes, the Annual Meeting of the Tinnevelly Tamul Book Society. The Meeting was held in the Church, and a most gratifying and striking sight it was: two hundred or more Native Catechists were present. One of them read the Report in Tamul; after which three or four Resolutions were moved and seconded. We remained for the first only; and heard a most animated address from the Rev. John Devasagayam, the Native Missionary. The object of the Society is to supply religious books in Tamul, of a larger description than the Tracts generally distributed. The Missionary requires some fuller statements and illustrations of religious and moral truth than are contained in publications of only half a dozen or a dozen pages: they

find a large demand for such works among the Catechists, Schoolmasters, intelligent Converts, and inquiring Heathen. The activity and vigour of this Society speak well for the Missions, and shew that they are not of merely a few days' growth. It is a Native Society, the Missionaries forming part of the Committee. Besides this Society, there is a Tract Society, a Church-Building Fund, a Catechists' Widows' Fund, and a Benevolent Institution: these are under the Missionaries of the Church Missionary Society. The last is for the purchase, near Heathen Villages, of land upon which Converts may settle to avoid persecution. I hear that the Native Christians have raised and laid out no less a sum than 9000 Company's rupees for this purpose. I have been further told, that the Native Christians throughout Tinnevelly subscribe, on an average, a little under 2000 Company's rupees a-year to the various Societies mentioned above. We have nothing like this in Bengal; but may hope that similar results will shew themselves in due time in Krishnaghur. We have had Evening Service in the Church: I had the privilege of preaching to the vast body of Catechists, through the Rev. G. Pettitt, as Interpreter, from the words *Occupy till I come*. The plan of asking the congregation questions in the course of the Sermon was adopted, and seems admirably adapted to keep up the attention of the hearers, and to interest them in your subject.

I have forgotten to mention, that the Catechists came in a body this morning, and presented a congratulatory Address to the Bishop on his arrival, which they chanted in true native style.

The communications which follow furnish additional particulars of the defections which contribute to form the general diminution in the number of Candidates for Baptism which was mentioned in p. 342 of our Number for July. Notwithstanding, however, this lapse of some of the recent Inquirers, the general state of the Mission is in a high degree encouraging and hopeful.

PALAMCOTTAN DISTRICT.

*Report for the Half-year ending  
Dec. 31, 1842.*

This Report is by the Rev. G. Pettitt, and is dated Feb. 28, 1843.

*Catechists and Schoolmasters.*

I have little to remark in reference to the Catechists and Schoolmasters beyond what is generally stated in these periodical Reports. The same duties have been performed by them; the same modes of instruction used at our Monthly Meeting, to benefit their minds and increase their efficiency; and I have had the usual measure of satisfaction and encouragement in perceiving them discharge their duties in an attentive, regular, and zealous manner.

*Seminary.*

This has in some degree recovered from the loss which it sustained, for a long time, from the want of efficient Teachers. Surkunen Winifred is now Master of the Seminary, having as an Assistant, during a part of the day, Vethanayagum, who was educated at Bishop Corrie's Grammar School. The Boys lately passed a very satisfactory examination, and obtained rewards, in the way of books. Their studies in English are, Reading, Writing, Grammar, Arithmetic, Geography, the Church Catechism, and Ancient History. They are also making progress in the learning of their own language, studying the Nannool and the Cural, and some of them learn the Latin Grammar.

*Societies.*

The Anniversary Meetings of the Religious-Tract Society, the Native Philanthropic Society, and the Tamul Book Society, were held in Palamcottah, during the season, when all our Catechists were present, waiting for or enjoying the visit of the Bishop of Calcutta.

I regret to say, that the Airvada-pooram Church-Building Society has had the misfortune—if that may be called one which will prove a salutary caution—of having the first Church which it built washed down by the monsoon. Exertions are being made to rebuild it by private assistance, without discouraging the Infant Society by drawing upon its funds. The whole expense of rebuilding it will be less than 200 rupees, and two-thirds of that sum has been collected.

*Hindoo Superstitions.*

The following Extracts from the Journal of the Rev. G. Pettitt afford an interesting though painful insight into the Customs and Superstitions of the people:—

A singular instance of Hindoo Devoteism—a Brahmin from the North—has

visited these parts, and is now on his way to Cape Comorin, if he has not already reached it. He rolls himself over and over on the bare ground, about three or four miles each day, on his way to the above-mentioned place; and it is said that he has travelled in this manner all the way from Benares, in doing which he has consumed nine years and three months. He sets out at dawn, with thick cloths tied round his body and temples; and having reached the village fixed upon, he performs his devotions, and spends the rest of the day with his family, who travel with him in bullock-carts. He is fanned, as he rolls along, by his son, a youth of ten or twelve years of age; while the musicians of the village which he leaves, or of that to which he is going, accompany him with music and shouting; thousands of people gazing with admiration upon his progress, and applauding him as "a great soul"—a most religious man. When he comes to a tank or river, or other places which he cannot cross by rolling on the ground, he walks through them; and on the other side rolls the same distance along the bank, and back again. When he reaches Cape Comorin he is to set a plantain, and wait there till he offers the fruit of it to the deity whom he worships; after which, they say, he is to roll back again to Benares on the other side of the Ghauts. He is a stout man, of about forty years of age, and is said to be not much injured by his devoteism. The act, instead of being regarded as a waste of time and labour, is praised by the Hindoos generally, as an evidence of the highest wisdom and magnanimity: and yet some of them, enlightened probably by Christianity, regard it as folly; unless indeed, which is not certain, he derives a splendid profit from it in the offerings of the people. Certain it is that his family maintain a most respectable appearance; but it is said that he was a man of property before he set out on this strange pilgrimage.

Many will probably consider this an instance of mistaken piety; but the real cause of it being known will perhaps explain most other instances of Hindoo devotion. It appears he had no child, and being unable to bear this evil—which the Hindoos ascribe to the sins of a former birth—made a vow to his god, that if he would grant him a son he would undertake the penance which he is now performing. A son was born to him; the



same who fans him as he rolls along. It is said, but this is probably a tale, that he did not at once begin his vow, in consequence of which the child became blind; and that when he set about his undertaking, a restoration of the child's sight was granted by the deity. Perhaps the business is tolerably pleasant to the man by this time, accompanied as he is by pomp and praise; but even if it were not, his fear of losing the child by the anger of the god would be sufficient to keep him faithful to his promise. The notion of atoning for sin, as such, has in all probability never entered his mind: he only conceives that some sin or other—of which he has no knowledge—contracted in a former state of existence, operated unfavourably to his domestic happiness in this world; and there being no way of removing the calamity without removing the imagined cause, he takes a method which he supposes will appease the displeasure of the deity who is concerned in the punishment of the sin.

Another remarkable instance of Hindoo devotion lately occurred in these parts; which, however, did not proceed or terminate so successfully. There is a Native Gentleman living at the village of Sehra-koolam, in my district, who has always shewn us attention and kindness. In his anxiety for a son and heir, after several disappointments in the birth of daughters, he made a vow to build and endow a temple in his village, which should cost 10,000 or 12,000 rupees; and actually carried the building on sufficiently to commence service in it. It appears that when the temple was to be consecrated, the Brahmins pronounced it necessary to have what is called a Gramasanthi; which is a ceremony that comes nearer to the idea of a vicarious sacrifice than any thing with which I have met among the Hindoos. It appears, that, before the temple could be acceptably consecrated, it was necessary to bear away the sins of the village; and this could only be done by a Brahmin, who should consent to have those sins laid upon himself, to undergo the disgrace and punishment of them, and to carry them off direct to Benares, and wash them away in the Ganges. This part of the business, however, was not to be their concern, but his: it was enough for them that he took the sins: it was only necessary, in order to remove them from himself, that he should carry them to Benares.

After many a vain search, they at last found a young man, a poor Brahmin, without father or mother, whom they coaxed and persuaded, by great promises of money and marriage, to undertake the work. Accordingly, on the day appointed, the youth appeared at the temple: two furrows were shaved in the hair of his head, making, whether by design or not, the form of a cross; black spots, probably representing sins, were marked all over his face; a garland of flowers—put for disgrace upon prisoners—was placed on his neck; and the people brought their small besoms and slippers—considered to be most polluting, as the skin of a dead animal—and slung them on his neck. After being thus laden with their sins, he was beaten, and driven out of the village.

The poor youth ought then to have set off for Benares; but it appears that the disgrace which he had already suffered was as much as he could bear: he knew nothing of Benares; and having no money to take him thither, he ran off to his own village. The people there, however, beat him off, as he ought not even to have been seen by them. He tried in another village, but was repulsed there also; and after being thus rejected, and wandering about without food or aid, he stole back to his village, got into a devil-temple, and shut himself up in it, where he was found dead, having plucked up his tongue by the root. The matter was hushed up at the time by the parties, the Brahmins as usual getting much money to keep their counsel and atone for their victim. The affair, however, spread secretly, as appears from what happened afterward.

The Native Gentleman who built the temple had long been declining in health; and finding himself still growing worse, he was taken, by the advice of his friends, to a Native Doctor—an old man, it is said, of more than 100 years of age—celebrated for curing the disease from which he suffered in the Travancore Country. After his long journey, he had the mortification to find that the old man would neither prescribe for him nor see him; but, on the contrary, abused him, calling him a great criminal, in allusion to his having been the cause of the young Brahmin's death. He further told him that his disease had been procured by his eldest wife, to alienate his affection from his youngest, and secure it for herself and her daughters. He then was taken, in his way home, to an impostor in these parts,

named Mootookooti, who pretends to miraculous gifts of healing; but here he met with a similar repulse. Whether by this treatment, or by the fatigue of his journey, I know not; but his disease had so much increased by the time he reached his home, that he was never afterward able to walk about, and gradually sunk till he expired.

NORTHERN DISTRICT.

*Report for the Half-year ending Dec. 31, 1842, by the Rev. S. Hobbs.*

*Congregations—Catechists.*

The Returns shew a decrease in the numbers, compared with those of last year. This is accounted for by the declension of a number of persons in the Kuruvankotel, Villicherry, Marlamacovilputty, and Solisary Congregations. As many of these people have never shewn the least inclination to return to Heathenism, I have some hope that they may, by degrees, return to obedience, and be again received. With these exceptions, the Congregations have all gone on well; and there are considerable additions to those of Ootoomaley, Talivenkotei, and Sembakapooram.

The Catechists are, for the most part, steadily improving, and many of them afford the greatest satisfaction. Their number continues 52, including the five Inspecting Catechists.

*Schools.*

In order to diminish the expenses of the Mission, and at the same time to relieve the District a little of its excessive duties, I have made a reduction in what has always appeared to me the least satisfactory department; namely, the Heathen Schools. Formerly there were eleven of these: there are now only five; and if I find that I cannot visit them often enough to keep them properly working, I shall give up some of them. The Schools attached to my Congregations have my most diligent attention, and I am happy to report favourably of them. I have opened one in Nulloor, and there are at present 24 children.

*Preparandi.*

My frequent absence in the village has hitherto left me less opportunity to attend to the Preparandi than I hope in future to find. The Catechist of Nulloor has regularly continued their lessons in my absence, and discharges this duty faithfully. One has gone out as Catechist, and another as Schoolmaster; and there are at present seven remaining.

One of these, Savarimuttoo, has been instructed in the Palamcottah Seminary, and I am continuing with him the same course of instruction which he pursued there: he is making very creditable progress in Latin, and has begun Greek. He may be called a well-informed youth, and his uniform behaviour convinces me that he is really pious, and leads me to hope that he will prove a useful man.

*Church-Building Fund.*

I have succeeded in establishing a Society on a plan similar to that adopted in other districts; that is, it will be supported mainly by contributions from the Catechists and Congregations. In order to encourage them, I have engaged to contribute monthly to the amount of the Catechists' and Schoolmasters' contributions. The Congregations are to be called upon to give as much as they can spare four times in a year; and the first collection was made on Christmas day. It was not so liberal as I expected; but now, as I have made it understood that they are to give, *not by constraint, but willingly*, I expect some instances of liberality in future. Such instances I had in the Catechists at their last meeting. When giving me the contributions of the different Congregations, they each, to my surprise, offered me one for themselves, over and above their monthly subscriptions. Some of them were very liberal indeed; and the total of these extraordinary donations was upward of twenty rupees.

*Itinerants.*

The two old men whom the Rev. P. P. Schaffter was accustomed to employ, still travel as before into the distant villages where Christ is unknown, distributing Tracts, and testifying to the Heathen *the Gospel of the grace of God*. Their Journals, which they read at the Catechists' meetings at Nulloor, abound with interesting accounts of the manner in which they have been received at the different places to which they have travelled; and it would be hard to doubt that a good impression must be left here and there. They are supported chiefly by the Catechists; and I wish that I could obtain a fund by means of which their number might be increased.

SATANKOOLLAM DISTRICT.

*Report for the Half-year ending Dec. 31, 1842, by the Rev. J. Devasagayam.*

*Congregations—Baptisms—Communicants.*

I am sorry to say, that, upon strict

inquiry, I have found, in several Congregations, a considerable number who appeared truly unworthy of the name of Candidates for Baptism. I have therefore been obliged to remove them from our connexion; and have consequently another decrease of 968 souls in the last half-year. The total of souls, at the end of December last, was 4365. A large number of them, I am glad to say, have thankfully enjoyed the means of grace, and I have spent many happy days with them. The Baptismal Class has been well attended, and they have been diligently taught in the principles of our Religion. The total number baptized, in the last six months, is 396, of whom 232 were adults. A good number of them appeared to be deeply impressed with the absurdity of idolatry and the truth of Christianity. They also received good testimony from the Catechists and Congregations.

The number of the present Communicants is 303, of whom 92 were added during the last half year.

Old Anbay, who was baptized on the 26th of December 1841, afterward became a Communicant, and entered into her Rest in November last. All those who knew her doubt not in the least that her end was peace, and that she was worthy of the love and attention which we paid her.\*

*Resignation under Affliction.*

I have witnessed also the Christian resignation of one of our Schoolmistresses under severe affliction. She lost her first-born and only child, ten months old. I performed the Burial Service in the morning, and visited her in the evening, when she immediately came out to thank me. Her friends informed me how she endeavoured to comfort them and herself by reading from her Bible. She came to attend her School sooner than I expected; and I always find her taking such delight in attending to the children as she would if they were her own. But it was not the case with another Schoolmistress. She even injured her health by too much grief, and displeased me by her unchristian spirit for the loss of her only child.

*Sunday Adult School—Distribution of Tracts.*

My Catechists commenced the Sunday Adult School in December last, as they had been eye-witnesses of the great benefit which their Sunday Bible Class afforded in

the course of last year. At their Monthly Return, I found that the number of adults was three times more than I had expected; viz. 383, of whom 276 were males and 107 females. Most of them are from fifteen to sixty years old.

The duty of visiting Heathens and distributing Tracts has been diligently attended to by those Catechists who have no Schools. Their Returns, for the two preceding months, shew me that they had distributed 221 Tracts to Christians, and 532 Tracts to Heathens. The preaching to Heathens twice a week in the school-room at Satankollam is continued; and we have also lately commenced a similar Service in a schoolroom at Moottookistna-pooram once a week.

*Schools.*

Both Schoolmasters and Mistresses have been very active in their duties; and the total number of children, in 14 Schoolmasters' Schools and 7 Catechists' Schools, is at present 693; viz. 443 boys and 250 girls: 495 of the number are Christians. They continue to make satisfactory progress in literary and religious knowledge. Here the children of Heathens, Mahomedans, and even of hard-hearted Papists, freely learn the Blessed Gospel; and some of their parents tell me that their children kneel and pray before they go to bed. Many encouraging instances we frequently meet in Christian and Heathen children. They are, next to Catechists and Schoolmasters, the part of my Congregation who are best able to make use of our printed Scripture and Christian books. I long for the day when I shall be able to give each of them, and also of the members of our Bible Class, a copy of the New Testament, a Psalm Book, and a Prayer Book.

*Church-Building Society.*

Our Church-Building Society has resolved to tile or build a new Church at Sundenkotei, where our people have offered to the Society 50 rupees, besides their present year's subscription. The same amount was also offered by our Anugrapooram Congregation; and we have chosen Sundenkotei for the present year.

MEIGNANAPOORAM DISTRICT.

*Report for the Half-year ending Dec. 31, 1842, by the Rev. J. Thomas.*

*Congregations—Baptisms—Candidates—Communicants.*

The state of the Congregations I consider to be favourable.

\* See p. 547 of the Missionary Register for 1842. Dec. 1843.

During the half year I have baptized 217 adults and 207 children, or persons under twelve years of age. The candidates had been under a course of special preparation, some for six, and some for twelve months; and had been more or less instructed by myself. All were examined before receiving permission to present themselves for Baptism. The Ordinance was administered in each Congregation separately, in order that the unbaptized might be impressed with the solemnity of the Sacrament, and be led to desire the like privilege for themselves. In many instances which have come to my knowledge, such persons, after having witnessed the ceremony, have desired to be baptized immediately.

The number of Candidates who have given in their names, with a view of receiving Baptism at Whitsuntide, is already upward of 200.

Between 50 and 60 Communicants have been admitted during the last half year, and the number is now 240.

#### *Catechists.*

The Catechists have been superintended in their work, their daily reports examined, and the Congregations in which they are respectively placed have been constantly visited. They have also attended me for instruction every Friday; and in the evening of the same day have attended Divine Service. I have, in general, felt satisfied with their conduct.

#### *Church-Building Society.*

Our Church-Building Society has not been idle during the last year. The sum in hand at the close of 1841 became available for assisting three different Congregations to erect Prayer-houses where they were indispensably necessary. One was erected at a village called Retchen-nigapooram, in the beginning of the year, at a cost of 47 rupees, of which the people gave 10 rupees, besides their annual subscription of one day's wages to the fund. Another very commodious Place of Worship was erected at Naloomavody, and was set apart for Divine Worship on the 23d of December, when 63 persons were baptized. The Society granted 50 rupees, and the people contributed 23. Another was at Rasamunanypooram, toward which the Society made a grant of 48 rupees, and the people gave 2 pagodas. Divine Service was held there, for the first time, on the 22d of December, and 20 persons admitted to Baptism. In this

village the Christians have suffered much from the Heathen by whom they are surrounded; and they continued to trouble them while the Prayer-house was being erected. I am informed, however, that as soon as the few families above referred to had been baptized, the Heathen observed that it was now hopeless to attempt to bring them back to idolatry; and I am thankful to say, that ever since the Christians have enjoyed comparative quietness.

#### *Schools.*

The Schools in my District are now 13 in number, and the children amount to 328, almost all of them Christian children: in this number 95 girls are included. Mrs. Thomas's Boarding-School is in a very satisfactory state. Nearly 30 girls are in daily attendance, of whom 8 are boarders: the others are day-scholars, living with their friends in this village; but they, nevertheless, enjoy many advantages in common with the boarders. Two girls have been married from the School, during the last half year, to young men employed in the Mission as School-masters. One of these young women is engaged at present in Mrs. Thomas's School, and has the care of the younger children. She has been under our care for upward of three years: her conduct has been unexceptionable; and we entertain a very favourable opinion of her piety, and consider any pains bestowed upon her amply repaid by her excellent conduct.

#### DOENAVOOR DISTRICT.

*Report for the Year 1842, by the Rev. E. Dent.*

In looking around upon this District, I may venture to say, that the Gospel of our Lord Jesus Christ is unquestionably, to all appearance, spreading far and wide, both among the professors of Christianity, and the idolatrous devil-worshipping Hindoos.

#### *Catechists.*

There are, in connexion with this District, seventeen Catechists, and one Head Inspecting Catechist, who has been in our employment from the time of the Rev. J. Hough. It is a source of great satisfaction to me to be able to say, that, with the exception of one, whose misconduct led to suspension, and subsequently to dismissal from the service, all the Catechists have behaved well, both as regards their general conduct, and the discharge of their duties. Efforts to render them

duly competent for their important office are being used, and have not proved unsuccessful; but rather, on the contrary, have tended to convince us that they are not only capable of improvement, but that they are daily improving under our eyes.

*Congregations—Persecutions.*

The number of persons under Christian instruction has decreased a little during the last year, from several causes. There are at present 1615 persons, including both the baptized and unbaptized, living in about forty-two villages. I shall now report more particularly of a few of the Congregations.

Dohnavoor being the residence of the Missionary, I shall first begin with that Congregation. Here there are upward of 200 people in connexion with us, concerning whom I may venture to speak with some degree of satisfaction and pleasure. Their condition has of late been much improved, and many of them, I am happy to say, walk, so far as outward circumstances prove, consistently with the profession which they make. It were almost needless to remark the influence which the presence and personal superintendence of a Missionary has both upon Catechists and people. We have regularly two Divine Services on the Lord's Day, and one on Wednesday; on which occasions the Church is well attended: in fact, with a few exceptions, all attend, and conduct themselves respectfully in the House of God. The Church here is too small for the Congregation. A larger one is absolutely wanted; and in order to procure it, I have endeavoured to raise a subscription among my people, and have collected 135 Rs. 15 annas, 6 pice, from them. This is surely a large sum. Were there room in the church at Dohnavoor, the Congregations of Nallamaram and Mavady, which are about a mile or less from this place, and contain 147 souls, might also very well attend, rather than be left to their Catechists; but unhappily the Church can barely afford accommodation for its own members, much less for others.

There are a few at Edeiyenkoollam of whom I entertain a well-grounded hope; but to the rest the Apostle's description in 2 Tim. iii. 2—5 is in several respects truly applicable. Edeiyenkoollam being the centre of the villages north of Dohnavoor, and therefore convenient for the people to assemble, on special occasions, for

Divine Worship, I have, through the aid of the Native Philanthropic Association, laid the foundation of a Church calculated to hold 200 or 250 persons, which I expect will be finished by the end of the year.

In Karisel, and the two Congregations attached to it, there are 180 persons under instruction. Karisel is about eleven miles north of Dohnavoor. These poor people have of late suffered much oppression and maltreatment from the enemies of the Gospel. The Heathens and Mahomedans of those parts are combined, as it were, in their efforts to oppose and thwart, if possible, the progress of Christianity; and are using every means in their power to draw our people over to them. The Church and Catechist's house were in the first instance burned to ashes. A complaint was made to the Magistrate, who rendered prompt assistance, and instituted an inquiry; but no traces of the perpetrators could be discovered, the act having been committed in the dead of night. Next, the village was plundered; then the produce of the fields which they had cultivated was carried away by force; and, lastly, one of the Headmen's houses was set on fire, in the flames of which, it is most painful to relate, two children and 14 oxen and sheep were consumed. It is pretty confidently believed and asserted in those parts, that the Heathens and Mahomedans, who by surreptitious documents lay claim to Karisel, suborned men to perpetrate these deeds, with a view either to drive away our people from the village, and to take possession of it, or to compel them to forego their right to it, and to join their party. The despised and penniless Shanar Christians complained; but were ill-compensated for their losses and privations.

The people of Parpulankoollam are going on steadily. They have demolished the three devil-temples in the village, as a token of their sincere attachment to Christianity and abhorrence of idolatry. Though they are not of such long standing as other Congregations in the District, their knowledge of the Gospel and the Way of Salvation is very fair, and bespeaks their diligence and earnestness. They are a superior looking race of men to the ordinary caste of Shanars, are decently habited, respectable in their manners, and in pretty easy circumstances, being principally landholders. A neat substantial Chapel has been built for Divine Service in this place, toward which they

have contributed liberally of their substance. They gave me for the site of the Church a piece of ground which is valued at 15 rupees, and 40 rupees more in ready money and work. The Church has at present a thatched roof, which they intend removing so soon as they can raise funds among themselves for putting on a tiled one.

At Shenkoollam the people have made over their devil-temples to me, with all the appurtenances. Some of the idols which they formerly worshipped are now lying in my compound, and others were destroyed on the spot. The temple is substantially built with brick and chunam, and must have cost at least 60 or 70 rupees. At the beginning they manifested great zeal and earnestness; but after the decease of the Headman, who was evidently the wheel of the machinery in that place, they became, I am truly sorry to observe, indifferent to Religion.

There is nothing very particular, or worthy of being noticed, in the other Congregations of the District.

*Baptisms—Communicants.*

During the year past, 42 adults and children have been admitted into the Church by Baptism. The Lord's Supper has been celebrated at Dohnavoor once every month; and the number of Communicants in the District is 75.

*District Church—Building Fund.*

A fund so desirable and necessary has at length been established in connexion with this District. In order to its establishment, and to raise a capital for its commencement, I sent notices to all my Congregations to meet at Dohnavoor on a certain day; and it was truly gratifying to me to see so numerous a body present at the Meeting. I believe that 500 or 600 attended it. Several Rules and Regulations were drawn up, and unanimously adopted for the guidance and conduct of the Society. The voluntary contributions on this occasion, to my great surprise, amounted to Rs. 42. 14. 6.

*Schools—Female Education.*

In this department of the Mission, there are 17 Schools for boys, and two for girls; in which 751 children receive a thorough Christian education. One of the Girls' Schools is at Dohnavoor, and contains 33 children; and the other is at Sinnamalpooram, and contains 12.

Besides a few scattered in the Boys' Schools, seven girls educated in the District

have been married, and are doing well in the Congregations to which they have been removed in consequence of their marriage. It is an undeniable fact, that the women in our Congregations improve faster, and are more attentive to religious duties, than the men; and that the girls in our Schools learn much more quickly, and make greater progress, than the boys. The native female being kept in an abject state, and in undue subjection, and the powers of her mind being seldom or never called into exercise, we were before unable to ascertain of what she was capable when instructed; but now, experience and observation go to prove unquestionably that the woman's mind is equally susceptible of culture and improvement with the man's, and that she very often surpasses him in knowledge and learning. It is to the mother that we principally look for the rearing and training of the child. It is to her, in most cases, that the child owes its first impressions. Improve her, and we may expect to see a goodly offspring in the bosom of our Church.

**COTTAYAM.**

The Rev. H. Baker, under date of May 4, 1843, has furnished the following

*Report for the Half-year ending  
March 31, 1843.*

During the last few months it has pleased God to draw the attention of the inhabitants of this district and neighbourhood to what He is doing among them by means of Missionary Labour, in such a manner as I trust will have a beneficial effect upon their minds.

*Erection and Opening of Pallam Church.*

The first event which served to rouse the minds of my own neighbourhood, was the opening of the new Church at Pallam. Because the Christians of the village are poor and few in number, the Heathen, when the erection of a Church was first mentioned, spoke very contemptuously of the undertaking. The utmost, they said, which you will be able to accomplish, will be a mud-hovel, and that you will never be able to keep in repair. But when they saw a substantially-built Church gradually rising before their eyes, they changed their minds; and, when completed, they began to compare it with their own temple, by no means to the credit of the temple. The opening of the Church having been appointed to take place on the 3d of Ja-

nuary, on that day a large number of persons from the different Congregations at Cottayam, Mavelicare, Allepie, Mallapalli, Chenganoor, and Collatta, assembled in the Church; some of them, on account of the distance, having arrived the night before. The Rev. J. Peet delivered an excellent sermon, in all respects exceedingly well adapted to the occasion. The Congregation was full to overflowing; and they not only heard attentively, but evinced a lively interest in the subject of the discourse. The Church is 51 feet by 31, inside measure, and has a gallery 31 feet by 15. The chancel is 13 feet square, and there is a small vestry on each side of the chancel 13 feet by 8.

*Visit from the Metropolitan.*

The next event which served to arouse the attention of our neighbours was the visit paid to the Church by our highly-respected Metropolitan, the Bishop of Calcutta, on the 10th of February. Our people seemed quite delighted with his visit, and I trust it may contribute to their spiritual good.

*Ordination and Confirmations by the Bishop of Madras.*

The Bishop of Madras held an Ordination at the New Church at Cottayam on Easter Sunday; which, being the first ever held here by a Protestant Bishop, excited, as might be expected, much interest, and brought many together. The Service was necessarily long, and great part of it in English; but no symptoms of restlessness or fatigue appeared in the large Congregation. The Confirmation at Cottayam took place on Easter Monday; and at Pallam on Easter Tuesday. There were about thirty-six young people and adults confirmed. The Bishop left the same evening for Mavelicare, to hold a Confirmation there. The report of these proceedings has gone forth; and now, instead of the "hovel" which our adversaries expected to see at Pallam, there, and at various other places, they behold Churches already built, in which the offices of our Holy Religion are stately performed by the Clergy, under the direction and superintendance of their Bishop; Congregations gradually forming; Schools established for the education of the children; and Christian Villages arising in their midst, to be blessings to the surrounding country. *This is the Lord's doing, and it is marvellous in our eyes.*

ALLEPIE.

We make the following Extracts from a Letter of the Rev. J. Hawksworth to the Rev. J. Tucker, dated Allepie, Feb. 1, 1843:—

*Congregation—Communicants—Out-Schools.*

During the past half-year, through the mercy of our God, the quiet, progressive working of the Mission has been uninterrupted. The attendance and attention at Church, and the general conduct of the Congregation, have been increasingly satisfactory. Quarrels, and other causes of scandal, have been less frequent. There has been, I think, an evident growth of unanimity and good will. We appear more knit together as a family. Probably this is owing, in a good degree, to frequent and regular meetings at the houses of different members of the Congregation for reading the Scriptures, exposition, and prayer.

The number of Communicants has gradually increased.

Many of the Out-schools have been seriously interrupted by sickness, during the past half-year; but, on the whole, there has been creditable progress, and I have reason to think, in some cases, an effective undermining of error, in the minds of the heathen children.

*Distribution of the Bible, and its Effects.*

The Bible, in Parts, has been distributed in many places, not indiscriminately, but carefully; and I, have been very much pleased to witness again and again, even among the highest castes, not merely a willingness, but a very earnest desire, to receive a portion of the Sacred Scriptures. Although most bigotted and determined opposition is still to be met with, the Truth has so far made its way, that on all sides I find numbers of the highest castes who will listen with respectful attention to the severest exposures of Heathenism, if judiciously addressed; and will often turn one to another, and say, "This is truth."

One morning, being on a Missionary trip, I got out of the boat, and proceeded toward a temple near the water's edge. On reaching the embankment by which the temple was enclosed, a Brahmin came at full speed, shouting, at the top of his voice, that I must not enter the enclosure. He was very much excited at first; but became more composed as I

made a few unimportant observations. I then asked him pointedly—others had by this time joined us—whether he really thought, in case I had approached nearer the temple, that the idol could have discovered my having done so, and would have been grieved. He replied, “Cannot a blind and dumb man be grieved by being dishonoured?” I said, “Yes; but the dead must be insensible to dishonour, and your idol is a lifeless thing.” Afterward, by a number of easy questions and answers, we came to the conclusion, which none could deny, that all around us, the sun in the firmament, the coconut trees, the ground upon which we stood, the air we breathed, nay, our own bodies, were all far better witnesses for God than the idol; for that helpless, senseless, lifeless, worthless thing, could teach us nothing about the wisdom, power, and goodness of the one True God. After one of my Scripture Readers had read a Tract, and a few Tracts, together with a portion of Scripture, had been given away and gladly received, I returned to the boat; the Brahmin who had at first so strenuously forbidden my approach following me to the water’s edge to make his salaam.

I have seen this man since; when he said, “I am very anxious to know more and more about the True God; but I fear, if my neighbours find me reading these books, I shall be turned out of caste, and rejected by my family.”

After leaving this place, I proceeded to a very populous village, inhabited exclusively by high-caste heathen, and was very well received. Numbers came to listen: none objected; but many inquired when I would visit them again. Several Tracts, eagerly asked for, were given away, and a few copies of the New Testament.

On visiting this place about two months afterward, I found that some of the books had been read. I saw a copy of the New Testament which I had given to a Brahmin: he had carefully written his name on the outside. Another Brahmin, who had gone to Cape Comorin, had, I learned, taken the book with him.

I should say, that a few days after my first visit to this place, a Nair came to Allepie from thence, a distance of about twenty-two miles, and called upon me, earnestly asking for a book. He said, “Sir, the men to whom you gave the books, instead of letting others read them, as you desired, are always reading them

themselves, so that I have not got a sight of one.”

At my second visit, on leaving, a number of persons came around my boat; and I could not but be struck with the appearance of several Brahmins, standing up to their knees in water, eagerly asking for “the Book,” the New Testament. All this may have originated in the excitement of novelty; but who shall say that it will all pass away like the *early dew*? The promise is, *My Word shall not return unto me void*; and I believe that where the Scriptures are carefully distributed they will be blessed.

These people, at least some of them, are reading the Bible. A pleasing proof occurred the other day. The young man who accompanied me the second time accidentally met a Nair in Allepie, whom he recognised as one who had asked for, and received, a New Testament. He spoke to the Nair, and asked him if he had ever read the book. “Yes,” was the reply, taking his cloth from his shoulder, “and here it is.” The Testament was tied up in his cloth. He had come some twenty-two miles to Allepie Court; and had brought “the Book” with him, to read by the way.

#### *Mahomedans.*

With respect to the Mahomedans, I have little to report beyond a fact which may hereafter prove important. The Master of their principal School here is a very intelligent Hindoo. For some time past he has read the Bible and our Tracts, and has occasionally conversed with me. I am told, that a few days ago he emphatically declared it to be his firm conviction that Christianity is the true Religion. How far this Teacher’s conviction of the Truth may affect his pupils, or whether he will hereafter act up to his declaration, time alone can shew; but it is, in the mean while, encouraging thus to witness the “force of truth.”

#### *Baptism of a Convert from Heathenism.*

About three weeks since I admitted into the Visible Church of Christ a Convert from Heathenism, whose case has interested me much. Some six years ago, having become altogether dissatisfied with idol worship, in which at one time he was very zealous, and not being able to discover how the worship of images in the Romish Church could be right if the worship of idols in the temple was wrong, he came a distance of about eighty miles



to see the late Rev. T. Norton, of whose fame he had heard—I use his own words. Mr. Norton gave him a New Testament; and he returned home, where he carefully read the Word of God; as his knowledge of its contents, and his ability to quote chapter and verse, very satisfactorily proves. He visited Mr. Norton a second time; and received a Common-Prayer Book, which has since been well thumbed. A third time he came to Allepie, earnestly desiring to be baptized; but Mr. Norton had been taken to his Rest a few months before. I had but just entered on the Mission; was ignorant of the language; and felt that my inexperience prevented my passing a fair opinion as to his fitness for receiving Baptism. I recommended its being deferred; and after receiving some more portions of Scripture, he returned. On his coming again, the fourth time, I carefully examined him; and having discovered no corrupt motive, and being satisfied, not merely with his knowledge of the Christian doctrines and the duties of a professed follower of Christ, but also with his acquaintance with the leading facts of Scripture, I very gladly received him as a brother in Christ, and baptized him by the name of Emmanuel. At present he is with me; as I am desirous, as far as I can, to prepare him to bear the opposition of the Heathen, and to meet the arguments of the Romanists, with which, on his return home, he is likely to be assailed.

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TRICHOOR.

*Report for the Half-year ending Dec. 31, 1842, by the Rev. H. Harley.*

The Congregation at Trichoor consists at present of 140 souls, including adults and children; and of these, there are 17 Heathen Candidates for Baptism, and 21 Roman Catholics, preparing to be received into the Protestant Faith. I have twice administered the Sacrament of the Lord's Supper within the past quarter, having previously instructed the recipients in the nature of it. The total number of Communicants amounts to 30.

Besides, however, the immediate superintendence of this Congregation, I have visited the two Stations at Kunnankoollam and Parinyi; which are all that are now connected with this Mission, and which lie contiguous one to the other. These being important Stations, have not been abandoned by the Society; and at each

of them there is a School, which gives much encouragement, and in which the Syrian Youths are principally taught. In addition to the above Schools, there is a Seminary at Trichoor, where both English and Malayalim are taught. It contains seventeen boys; and one adult, who is preparing for work in the Mission.

The Female School continues to proceed, as previously reported; and the present number of children amount to 14. All are learning well, and continue to give us satisfaction.

*Death of a Hopeful Little Girl.*

We make the following Extract from Mr. Harley's Journal:—

*Dec. 22, 1842*—To-day, Lucy, the infant daughter of a baptized Brahmin, aged three years, was taken seriously ill; and an European doctor, who had arrived here, attended upon her. He used every means to restore her to health; but the disease under which she was labouring had gained considerable ground; and about eight o'clock in the evening it was the will of our Heavenly Father to take her to Himself. She was a girl who loved her Saviour, and, as her father tells me, was constant in prayer to God. Yesterday evening, although she was unwell, she begged of her mother to take her to the Evening Service; but her parents, being afraid of the consequences which might ensue from exposure to cold in her enfeebled state, hesitated to take her. She became so urgent, however, that both her mother and herself should go to the Prayers, that they were obliged to comply, and brought her carefully wrapped up in cloths. Her father had taught her the Lord's Prayer, and the Ten Commandments, which she repeated by heart.

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**West Indies.**

CHURCH MISSIONARY SOCIETY.

BARTICA GROVE.

*Sickness an opening for Instruction.*

MR. BERNAU adds the following interesting account of the way in which the attention of these Candidates was first seriously drawn to the hearing of the Gospel:—

When the small-pox raged in these rivers, I was in the habit of seeing them oftener than usual, although without a wish on their part. At last the malady

attacked the Captain and his family; whereupon all his people retired inland to a considerable hill, and erected their huts, regardless of those whom they had left behind. One of our people, on a visit to their former place, found it abandoned, and the Captain and his family in a starving condition. He immediately returned to the Grove, and told me what he had seen. I went to the place, and found the Captain and his family very ill. "Is this the kindness of your friends, Captain John?" I asked the sufferer. "Yes, Domine; they are all gone, and leave me and my wife and children to starve: for these two days neither of us have eaten any thing. Oh, what shall I do? help me! I know you have often spoken to me, and I have not listened; but do your best for me; you see I am wretched." I immediately returned, sending them both medicines and a supply of provisions. When I again visited him, his heart was more willing to listen to the consolations of the Word of God; and as in times past he was opposed to all hearing and teaching, so is he now anxious to hear more of the Saviour who died for him. The opportunity thus offered by the Providence of God being improved by frequent visits to them, such has been the effect, that all, with few exceptions, have now placed themselves under a regular course of teaching, and from that time have behaved in a remarkably steady manner. It is the Indian's character quietly to ponder and weigh things in his mind, especially that which makes any impression upon him: to say little; but, when convinced, to act up to his convictions, even should it be at the loss of all that is dear to him. Prevarications are extremely rare. Having fully recovered, Captain John one day said, "I thank you, for you have saved my life. I was very wrong in thinking so ill of you; but you have shewn that you love me more even than my people. From henceforth I am your friend; and as you come in the name of God, the Great and Mighty Spirit, I will hear all you have to say. Come and see me often, and I shall come and see you. I also give you my boy; teach him." This boy, about eleven years of age, is now with us. I directed the Captain to the Lord and Giver of life, calling upon him to return unto Him with all his heart; as, though he had long resisted His good will, yet even now was He willing to forgive and restore him

through faith in Christ Jesus. "That is good," said he; "so I will do."

#### *Schools.*

Under date of Jan. 18, 1843, Mr. Bernau writes—

With regard to our Schools at the Grove, they are on the increase, and I trust the children are advancing in all useful knowledge. The Boys' School numbers 45, and the Girls' School 34, scholars. The Girls' School, I am thankful to state, prospers beyond our most sanguine expectations, under the care of Mrs. Omaria. In the mornings they are instructed in Reading, Writing, and Arithmetic; and the elder ones in the Church Catechism and the Scriptures, as also in Psalmody. In the afternoons they are engaged in gardening, washing, baking bread, and other work relating to household matters, or in needle work, and marking their own as well as the boys' clothes.

#### *Translations.*

I have at last succeeded in translating the Lord's Prayer into the Arrowack Language, and am now beginning with the Ten Commandments: then, if the Lord permit, I wish to translate part of the Prayer-Book, and hereafter, if strength be given, the New Testament.

#### *Visit of the Bishop of Guiana to the Station.*

Jan. 5, 1843—To day we had the pleasure of seeing His Lordship the Bishop, accompanied by the Archdeacon and one Chaplain, arrive at the Grove, while the Governor and suite proceeded to the Penal Settlement.

His Lordship went to the School the next morning, when I examined the children in the Prophet Isaiah, connecting chronological, historical, and geographical questions, on account of the shortness of time. The Archdeacon coming in, he kindly consented to proceed in the examination of the children from the New Testament, while the Bishop inspected the copy-books. The Governor having arrived, we proceeded to the Chapel; where, after consecration, the Bishop preached an appropriate discourse from Isaiah xxxv. 1, 2. The Chapel was named St. John the Baptist. His Lordship seems to be very anxious that in all the rivers of this Colony there should be similar institutions, an object which it will be difficult to accomplish; and yet, unless something similar to this be done,

all instruction occasionally given must prove unavailing.

I must not forget to state, that the Bishop was so delighted with our locality, that he at once decided on choosing a spot whereon to build his country-seat. It is but one mile distant from our Chapel; and, if the bush be cleared a little more, the whole of the Settlement will be open to his view. I suppose he will commence building at the beginning of the dry season, in October next. He seems to like the Indians very much.

UNITED BRETHREN.  
JAMAICA.

*Death of Labourers.*

IN our Number for October (p. 472) were communicated the painful tidings of the death of four of the Labourers connected with the Church of the United Brethren. In reference to the severe trials of the Brethren's Mission in Jamaica, the Editor of the Periodical Accounts remarks—

Our Brethren in the British West Indies have still to contend with a variety of trying circumstances, resulting, in part, from the severe losses to which they have been lately subjected, and from the want of suitable buildings for Religious Worship, for purposes of education, and for the abode of the Missionaries. In Jamaica, the grievously thinned ranks of our esteemed fellow-servants have been yet further weakened by sickness, and it has been with the utmost difficulty that our twelve large congregations in that Island have been supplied with the ordinary means of grace. Meanwhile, the work of the Lord is not at a stand, nor are the efforts of our Brethren to increase and extend the Missionary usefulness of our Church intermitted.

Scarcely was the ink dry, with which the foregoing lines were written, when the West India mail arrived, bringing intelligence of another most distressing bereavement, which has been permitted to befall the Mission in Jamaica. On the morning of the 1st of November it pleased the Lord to call home to himself our dear Br. W. H. Blandford, of New Hope, by means of the yellow fever, which, for some weeks, had been more or less prevalent in the parish of Westmoreland. By this afflictive event, which occurred at New Carmel,  
Dec. 1843.

whither our late Brother had gone for change of air, the Mission in Jamaica has been again deprived of a young, active, and zealous Labourer, and a mournful addition has been made to the number of desolate widows and fatherless children, who claim the sympathy and the soothing attentions of their sorrowing fellow-servants, and of their Brethren and Sisters everywhere. What wise and gracious purpose the Great Head of the Church designs to effect, by means of these repeated visitations of the smallest and feeblest of his Missionary Households, we know not now. May it be our fervent and united prayer to Him, that He would both teach us, and give us to feel, that submission to His dealings is a privilege as well as a duty, and that the consciousness of our weakness is a blessed preparation for the perfecting of his strength.

DANISH ISLANDS.

*Improved State of the Islands.*

With respect to the Danish Islands it is said:—

The intelligence from the Danish Islands is of a peculiarly cheering complexion, and tends to encourage the hope that the time is fast approaching when every remaining obstacle which opposes the progress of the Gospel, and the triumph of the principles which it inculcates, will be removed. By the abolition of the Sunday Markets, and the introduction of a system of general education (however imperfectly carried out at present), two objects which our Brethren have long had at heart, have been attained; and while they render humble thanks to the Lord for what He has already wrought, and cheerfully co-operate with their rulers, to the utmost of their little strength, in the work the latter have been induced to take in hand, they look forward to the concession of other privileges, not less the object of earnest desire, in simple reliance upon the mercy and power of Him *who has the hearts of kings in his hand, as the rivers of water, and who turneth them whithersoever He will.*

North-American States.

BIBLE SOCIETY.

*Summary of the Twenty-seventh Year.*

*Receipts:* 126,448 dollars; being a decrease of 7908 dollars—*Issued,* 215,605 Bibles and Testaments; making a total of 3,268,678.

**BAPTIST BIBLE SOCIETY.***Summary of the Sixth Year.*

*Receipts:* including balance of last year, 23,638 dollars—Appropriations for Orissa, 2000 dollars; to the Baptist General Convention, 10,000 dollars: Expenses for Agents, Paper, &c., 9067 dollars.

**EDUCATION SOCIETY.***Summary of the Twenty-seventh Year.*

*Receipts:* 33,789 dollars 33 cents—*Payments:* 29,290 dollars 54 cents—*Sum refunded:* 2157. Permanent Fund amounts to 73,006—*Beneficiaries:* 416 have been assisted, of whom 26 have been admitted during the year: the whole number aided by the Society since its commencement is 3482.

**SUNDAY-SCHOOL UNION.***Summary of the Nineteenth Year.*

*Receipts:* 68,200 dollars 88 cents; of which 55,895 dollars 40 cents were received for books sold, and 826 dollars were received from other Societies. The number of Publications issued is 84. Books, value 4000 dollars, have been given to Schools at home and in foreign countries. It is proposed to form 500 Sunday Schools during the year.

**BOARD OF MISSIONS.***Summary of the Thirty-third Year.*

**ORGANIZATION**—The Board is composed of Corporate Members, elected under the Act of Incorporation: Corresponding Members also elected; and Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers. Members 170, of whom 65 are Laymen: Corresponding Members, 18: Honorary Members more than 3600.

**FUNDS**—*Receipts:* 318,396 dollars 53 cents—*Payments:* 261,147 dollars—*Debt* of the preceding year, 57,808 dollars 91 cents; the Debt remaining at the end of the Twenty-third year was 559 dollars 40 cents. In addition to the above sums there have been received *Appropriations* from the American Bible Society 9000 dollars, and from the American Tract Society 8000 dollars.

**MISSIONS and LABOURERS**—*Missions,* 26: *Stations,* 85: *Ordained Missionaries,* 134, of whom 7 are Physicians: *Physicians,* not Preachers, 11: *Teachers,* 13: *Printers and Bookbinders,* 9: *other Lay Assistants,* 10 male, and 179 female—

being 356 Labourers sent from America. To these add 4 Native Preachers and 128 other Native Helpers, who make the whole number labouring in the Missions 488. Of these, 9 Ordained Missionaries, 4 Male and 12 Female Assistants have been sent forth during the year; viz. 3 to West Africa, 6 to the Mediterranean Countries, 1 to China, 1 to the Indian Archipelago, 6 to Ceylon, 4 to the Sandwich Islands, 4 to the American Indians. Twenty Missionaries and Assistants have, from failure of health and other causes, dissolved their connection with the Board.

**COMMUNICANTS**—The number of Mission Churches is 59, and they are formed of 21,261 Members; of whom 1651 have been admitted during the year.

**EDUCATION**—Eight Seminaries, for training Native Labourers, contain 526 boys: 22 Boarding Schools contain 212 boys and 386 girls, and 618 Free Schools contain 27,298 pupils.

**PUBLICATIONS**—*At Home:* the circulation of the Missionary Herald is rather less than 24,000, and of the Day-Spring 65,000 copies every month; 4500 copies of the Annual Report; an edition of Dr. Edward's Sermon at the Annual Meeting; and the proceedings of the Board at the Special Meeting in January 1842—*Abroad:* Printing Establishments, 17: Presses, 31: Type Foundries, 4: Books and Tracts, 64,499,767 pages in the year; and from the beginning, 354,333,077 pages.

**MISSIONS OF THE EPISCOPAL CHURCH.***Summary of the Eighth Year.*

*Receipts:* 35,197 dollars 50 cents—*Payments:* 37,330 dollars—*Missions,* 6—*Labourers,* 32; being 11 Missionaries, 3 Assistants, 9 Female Assistants, 9 Native Assistants.

**PRESBYTERIAN CHURCH MISSIONS.***Summary of the Sixth Year.*

*Receipts:* 54,308 dollars 88 cents—*Payments:* these exceed the Receipts by 65 dollars 42 cents, which sum has been advanced by the Treasurer—*Appropriations:* from the Bible Society, 3000 dollars; from the Tract Society, 2200 dollars—*Missionaries:* during the year 7 Missionaries and Assistants have been sent out. *Missions,* 10: connected with which there were, in the preceding year, 12 Stations and 71 Labourers.

*Publications:* "Missionary Chronicle," 5000 monthly; the Foreign Missionary,

13,000 monthly; Abstract of the Annual Report, 20,000.

**METHODIST EPISCOPAL MISSIONS.**

No Report has been received.

**BAPTIST MISSIONS.**

*Summary of the Twenty-ninth Year.*

*Receipts:* 47,151 dollars; *Payments:* 53,138 dollars 43 cents. The debt of the board is 14,859 dollars—*Appropriations:* in addition to the amount stated above there have been received from the United-States' Government 4000 dollars for Indian Schools; from the American and Foreign Bible Society, 6000 dollars; and from the American Tract Society, 2200 dollars—*Missions:* 19—*Stations and Out-Stations:* about 80—*Missionaries:* 103; of whom 44 are Preachers, and 52 Female Assistants—*Native Preachers and Assistants:* 114—*Churches:* 77—*Baptized in the year, nearly* 900—*Communi-cants:* 4000.

**TRACT SOCIETY.**

*Summary of the Eighteenth Year.*

*Receipts:* 96,240 dollars—*Payments:* 95,950 dollars—*Remitted to Foreign Lands:* 15,000 dollars—*Gratis Distribution:* 12,454 dollars 97 cents—*Publications printed in the year, of which* 54 are new works, 4,156,500—*Issues:* 80,806,460 pages. The whole number of pages distributed since the commencement of the Society is 1,300,000,000. The number of Books and Tracts on the list is 1069.

**BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY.**

*Summary of the Fourth Year.*

*Receipts:* 8553 dollars 38 cents—*Printed during the year,* 1,262,680 pages, contained in 95,640 Tracts, and copies of 3 new Books.

**PRESBYTERIAN BOARD OF PUBLICATION.**

*Summary of the Year ending April 1843.*

*Receipts:* 18,660 dollars 91 cents

— *Payments:* 18,409 dollars 54 cents—*Printed:* 21 Volumes, containing 7,602,000 pages; 6,307,250 pages of new editions from stereotyped works; and 1,751,000 pages of Catechisms and Tracts.

**PRESBYTERIAN BOARD OF EDUCATION.**

*Summary of the Report for 1842-43.*

*Receipts:* 29,104 dollars 16 cents; besides 1300 dollars which have not come through the Treasurer's hands. *New Candidates* received in the year, 101: number aided by the Society during the year, 350: the whole aided from the commencement of the Society, 1330.

**FOREIGN EVANGELICAL SOCIETY.**

*Summary of the Fourth Year.*

*Receipts:* 15,239 dollars, including the balance on hand last year, and Contributions to the Swiss Mission—*Payments:* 12,801 dollars 70 cents.

**TEMPERANCE UNION.**

*Summary.*

*Receipts:* 8357 dollars 34 cents—*Payments:* 9208 dollars 14 cents—*Publications:* Issues of the Journal, 7000; and of the Youth's Advocate, 25,000 monthly: 5000 Reports, 20,000 Almanacs, 4000 Temperance Hymn Books.

**SEAMEN'S FRIEND SOCIETY.**

*Summary of the Fifteenth Year.*

*Receipts:* 12,992 dollars 70 cents—*Payments:* 13,785 dollars 62 cents—*Publications:* 3400 copies of the Sailor's Magazine have been circulated; and in the Sailor's Home, New York, 2978 Boarders have been received during the year.

**PEACE SOCIETY.**

*Summary of the Fifteenth Year.*

*Publications:* 5000 to 8000 monthly of the Society's Periodical; and between 5,000,000 and 6,000,000 pages of Tracts; besides new editions of nearly all the Society's Volumes.

## Recent Miscellaneous Intelligence.

**UNITED KINGDOM.**

*Church Miss. Soc.*—The Rev. J. Pollitt, with Mrs. Pollitt, left Demerara (p. 510) on account of failure of health; and landed at Liverpool on the 22d of November.—Mr. Henry Townsend (p. 454) and Mrs. Townsend left Sierra Leone

on the 22d of October, upon a visit to England; and landed in the Downs on the 6th of December.

*London Miss. Soc.*—Mr. John Morris arrived from Demerara on the 30th of October; and Mr. J. L. Parker from Barbice on the 6th of

November—Rev. Wm. Gillespie embarked for Calcutta, on his way to Hong Kong, on the 25th of November—Subscriptions have been opened in Madras and England for the benefit of Mrs. Smith and her seven children, as there seems every reason to believe that her husband has been lost at sea (p. 511). The Directors have contributed 100*l.*—An Appeal has been made by the Directors to the Juvenile Friends of the Society in behalf of the Fund for buying and fitting for sea a Missionary Ship.

*Baptist Miss. Soc.*—On the 2d of November, Mr. Abbott, Mr. Dutton and his daughter, Mrs. Knibb and her daughters, and Miss Eastow, embarked for Jamaica—The Society's Schooner, the "Dove," for the use of the Missionaries in Western Africa, was launched on the 11th of November, at North Birkenhead, Liverpool—Mr. and Mrs. Oughton sailed on the 16th for Kingston.

*Wesleyan Miss. Soc.*—Rev. Robert Hawkins has embarked, on his return to the Antigua District, accompanied by the Rev. George Blanchflower.—The Rev. George Millson, Edwin Blake, and their wives, with the Rev. Martin Young, and Timothy T. W. Taylder, have embarked for Jamaica.

## CONTINENT.

*United Brethren*—On the 9th of September, Br. and Sr. Ullbricht, with their children, arrived at Copenhagen, from the coast of Greenland.

## WESTERN AFRICA.

*Church Miss. Soc.*—We regret to announce the painful bereavement of Mr. W. C. Thomson, in the decease of his wife, who died, after a protracted illness, in October last—By Despatches from this Mission, dated Oct. 21, 1843, we learn that the Rev. J. F. Schön, Mrs. Schön, Mrs. Schlenker, and Miss Morris, were convalescent; and that the other members of the Mission were in their usual health.

*American Board*—Mr. Brent, a Native of Cape Coast, left Cape Palmas for the Gaboon River with Mr. Griswold. Having gone ashore to visit a Station of the Cape Palmas Episcopal Mission, on their return to the vessel they were precipitated from their canoe into the surf, and Mr. Brent was seen no more—Mr. and Mrs. Wilson arrived at the Gaboon River on the 10th of July. Her health has been much improved by her visit to the United States. They were accompanied by several of their teachers and pupils from the Grebo Country.

*American Presbyt. Miss.*—We learn with thankfulness the safe arrival at Monrovia of the Rev. Messrs. Wilson and Priest and their wives. They were all getting on well in the acclimating sickness, excepting Mrs. Wilson, who was very low with the fever. Mr. and Mrs. Priest had reached Settra Kroo.

## MEDITERRANEAN.

*American Board*—Mr. Hindsdale died of typhus fever, after twenty-four days' illness (p. 124), on the 28th of December—Mr. and Mrs. Bliss and Dr. Azariah Smith, who sailed from Boston on the 1st of March to join the Mission to the Mountain Nestorians, have determined to spend the summer at Trebisond. They have been induced to take this step in consequence of the obstacles to an immediate entrance into

the Koordish Mountains. The Turkish Government has refused to grant firmans to Julamerk; it will merely give passports. The former are protective, the latter permissive—Mr. and Mrs. Perkins (p. 352), Mr. and Mrs. Stoddard, Miss Myers, and Miss Fisk, with Mar Yohannan, left Trebisond for Ooroomiah on the 16th of May.

## INDIA BEYOND THE GANGES.

*Amer. Presbyt. Miss.*—Rev. Mr. M'Bryde's health has so far failed him as to require his return to America.

*Amer. Bapt. Miss.*—Dr. Macgowan reached Macao on the 13th of March—Mrs. Dean died at Hong Kong on the 29th of March; and Mrs. Comstock, of Ramree, on the 28th of April.

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. Tucker, in a Letter dated Madras, Oct. 20, 1843, informs us of a painful bereavement of the Rev. J. J. H. Eloois, in the decease of his wife. Mrs. Eloois died at Madras on the 9th of October, of cholera, after a few hours' illness.—The Rev. J. Innes, in a Letter dated Benares, Oct. 16, 1843, communicates the afflictive intelligence of the death of the Rev. William Bowley. He died suddenly on the 10th of October, at Cunnar, where he had zealously laboured for the period of twenty-seven years in connection with the Society.

*London Miss. Soc.*—The Rev. Rodolphe de Rodt died at Calcutta on the 29th of August—Mr. and Mrs. Burgess had arrived in Calcutta in September; and were expecting to proceed to Benares in a few days.

*Amer. Presbyt. Miss.*—Mrs. Morrison, wife of the Rev. J. H. Morrison, departed this life on the 14th of February. She died in Calcutta, after a lingering and painful illness.—Messrs. Rogers and Morrison, and their families, have sailed from Calcutta; Mr. Rogers for Boston, Mr. Morrison for Singapore.

*Amer. Bapt. Miss.*—Mrs. Simons, of Maulmein, died on the 1st of May at Tellicherry.

## WEST INDIES.

*United Brethren*—On the 30th of July, departed at Emmaus, in the Danish Island of St. Jan, the married Sr. Louisa Gruhl, in the 31st year of her age; and on the 1st of November, at N. Carmel, in Jamaica, by means of the prevailing yellow fever, the married Br. Wm. S. Blandford, in the 27th year of his age.

*Baptist Miss. Soc.*—Mr. and Mrs. West (p. 489) have arrived in Demerara.

*Wesleyan Miss. Soc.*—Rev. John Brown finished his course on Sunday, Sept. 17, at Sandy-Point, St. Kitt's, deeply regretted by all who knew him.

## UNITED STATES.

*American Board*—Dr. Anderson embarked at Boston, for Smyrna, on the 11th of October. He goes, by the appointment of the Prudential Committee, to confer with the Missionaries in Greece, Turkey, and Syria. This visit is earnestly desired by them, and has been contemplated for several months. It has been rendered necessary by the increasingly varied and complicated relations of the Missionary Work in that part of the world—Dr. Hawes, of Hartford, Connecticut, accompanies Dr. Anderson; and although he does not go in any official ca-

capacity, it is hoped that his visit to the different Stations will not be without beneficial results to the Missions and to the Churches which sustain them—Rev. Henry J. Van Lennep and Mrs. Van Lennep also embarked in the same vessel for Smyrna, where Mr. Van Lennep has already laboured several years (p. 293).

*Amer. Presbyt. Missions*—The Rev. Thomas Wilson and his family, and the Rev. James M. Priest and wife, coloured Missionaries, sailed from this port for Western Africa on the 21st of April—Mr. Wilson's family consists of himself, his wife, and six children. They will probably live within the bounds of the Mississippi Colony, perhaps at Sinou, which is about twenty miles distant from the Mission Station at Settra Kroo: his labours will be directed to

the welfare both of the colonists and the natives, as opportunities may be offered. Mr. Priest will be at Settra Kroo, unless it should be thought best to form a new Station at Nanny Kroo, or some neighbouring town among the Kroo people—A Donation of 10,000 dollars has been received for the China Mission—Rev. W. S. and Mrs. Rogers and family have arrived in Boston—Rev. J. Johnston Walsh and Mrs. Walsh have sailed for Calcutta, on their way to Furrukhabad—D. B. M'Cartee, M.D., Mr. R. Cole and wife, and Chua Gek, a native of Cochinchina, sailed for China in the ship "Huntress," Capt. Lovatt, on the 6th of last month—Rev. J. H. Morrison has been compelled to leave India, and arrived in America on the 10th of October.

\*\*\* Vol. for 1842: p. 402, col. 1, l. 12, for *Forty-first* read *Forty-second*—p. 439, col. 1, l. 37, for *Prop. Gospel Society* read *Christian-Knowledge Society*—In Contents, Hibernian Society, 36th should be 36th Anniversary.

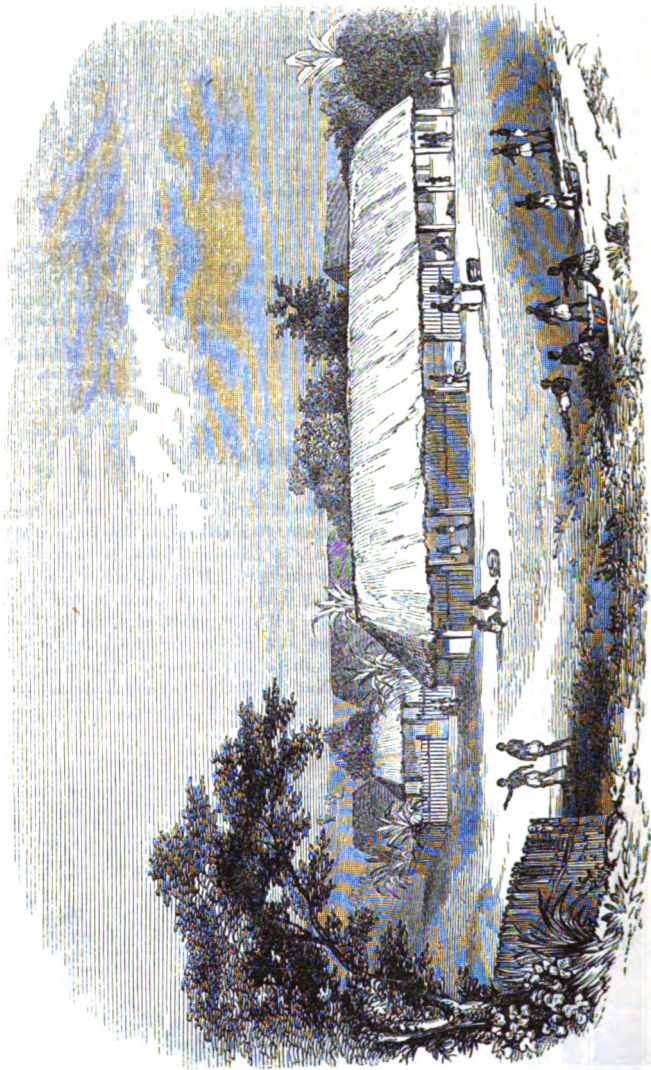
Vol. for 1843: p. 87, l. 17, for *representations* read *representatives*—p. 99, col. 2, l. 30, after Leander Thompson should be inserted a semicolon, to separate the Missionaries from the Lay-Assistant—p. 310, col. 2, bottom line but one, for *Thirty-seventh* read *Fortieth*—p. 319, col. 2, l. 10, dele *£*, and l. 14, dele *l.*—p. 328, col. 1, l. 15 from bottom, for *Syrus* read *Tyrus*—p. 438, col. 1, l. 8, for *courses* read *coarces*—p. 439, col. 1, l. 3, for *Bhangwipore* read *Bhaugwipore*; and also at p. 471, col. 1, l. 4 from the bottom.

## Miscellanies.

At the bottom of the page is a representation of the Church, and the Engraving on the following page represents the Market House, at Hastings, in the Colony of Sierra Leone. Unlike the ordinary dwelling-houses, the Market House is supported upon posts only; and, for the sake of coolness, has no walls. It is capable of holding about 200 persons, who daily come from surrounding villages, from seven to fourteen miles distant, to purchase Indian-corn, rice, cassada, palm-oil, goats, pigs, ducks, fowls, and various other commodities. Hastings is now one of the principal markets of the Colony. The trees near the Market are plantains and bananas. The plantain produces a vegetable, which forms part of the Natives' food: the banana yields a delicious fruit, which, when roasted, is similar to our English roasted apple.



CHURCH AT HASTINGS, SIERRA LEONE.



MARKET-HOUSE AT HASTINGS, SIERRA LEONE.



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