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CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

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THE GENTILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING.

ISAIAH LX. 3

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# Missionary Register.

JANUARY, 1844.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS

THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

## INTRODUCTORY REMARKS.

### REMARKS ON THE SIGNS OF THE TIMES.

So long as the face of the Christian World is distorted by the unseemly dissensions which now disfigure it, should it excite disappointment or surprise if we are unable to take a more favourable view of the "Signs of the Times" than in several preceding years? Would that truthfulness allowed us to announce the dissipation of that gloom to which we have so often found it our duty to call the attention of our Readers!

Far be it from us to mistrust the promises of the Divine Word, which speak of glorious days for the Gospel of Christ. If our pages have not unfrequently spoken of darkness and apprehension, it has not been from any inclination to dwell on the unfavourable, more than on the encouraging, aspect of events, nor from any doubt of the ultimate triumph of the Cross; but for the purpose of stimulating the servants of God to greater earnestness in prayer for a large diffusion of the influences of the Holy Spirit; to greater activity in the cause of Christ; to more disinterestedness of endeavour; to greater liberality in distributing the wealth with which they have been put in trust; and to a holy dedication of their talents, of whatever kind, to the work of disseminating the knowledge of *the Truth as it is in Jesus*.

If fundamental truths be in danger, or be entangled by sophistry or superstition, it would be a false delicacy to appear indifferent: it would be unfaithfulness to be silent; and treachery, not charity, to neglect the Apostolic injunction, *earnestly to contend for the Faith*. Peace, under such circumstances, is to be abhorred, as a delusion; or dreaded, as an evidence of a state of death; or to be with awe bewailed, as an indication of God in judgment giving up a people through their own perverseness to a *reprobate mind*. If, therefore, our Readers be distressed at the "Signs of the Times," let their fears arouse them to holy diligence in the *work of the Lord*, while we call on all to greater watchfulness and circumspection in the prime duty of making advancement

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in personal Religion. The darkness of the times will retire as individual Christians reflect more brightly the meekness, the patience, the love, the disinterestedness, and the glory of their Saviour.

#### MEANS OF UNITY.

But how can this be expected, if Christians are more careful to advance the party of *Paul*, or *Apollos*, or *Cephas*, than the universal diffusion of the doctrines of Christ? There is, however, a remedy for such a state of things. Let men be honest, let them act up to their profession of making the glory of God their aim, and differences will presently lose all their acrimony; then diminish in number; and afterward cease to impede the operations of the Universal Church in preaching *among the Gentiles the unsearchable riches of Christ*. A *singleness of heart*, and a simplicity of purpose, to promote the glory of God, are a certain means of "Unity"—*If thine eye be single, thy whole body shall be full of light*.

#### AMOUNT OF CONTRIBUTIONS.

It is some satisfaction, among the disturbing circumstances of the times, to find that the contributions of the year amount to nearly 50,000*l.* more than in any preceding year, in addition to 120,000*l.* raised by the Special Donations to the National Society: and this appears the more satisfactory, as we cannot forget the great distress which prevailed, in the early part of the year, among the commercial and manufacturing classes of the Country.

#### CHINA.

The providential openings which have resulted from our Treaty with China have arrested the attention of several of our Religious Societies, as our Readers may have observed from notices in our Volume for the last year. Statements in a following page will shew that the Romanists are alive to the importance of sending Missionaries to the vast country of China. May Protestants rise to the greatness of the occasion, and put forth vigorous efforts to teach the HUNDREDS OF MILLIONS of China the way of Salvation through Jesus Christ!

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In some of the later Publications of the American Board of Missions, various important topics are discussed in a manner which induces us to lay them before our Readers.

#### NECESSITY AND GLORIOUS EFFECTS OF THE OUT-POURING OF THE HOLY SPIRIT.

Two essential elements are combined in the revealed plan of Divine Mercy for the spiritual renovation of the world—the Word of God, as the adapted instrument by which men are saved; and the Holy Ghost, as the efficient agent. Both are so indispensable, that no real progress is made in the work if either be absent.

In like manner, the Divine Plan embraces, as the means of its execution,

a twofold agency of the people of God. They are His witnesses, to testify to the world the truth of His Word; and they are intercessors for their fellow-men, to plead with Him for the gift of His Spirit.

To them, Jesus Christ has intrusted his Gospel to be published by them to every creature; and to them He has given the promise of the Spirit to be poured out upon all flesh, in answer to their prayers. Each part of this twofold agency of the Church has its appropriate place in the revealed purpose of Divine Wisdom and Love, and its appropriate relations to the great result which that purpose makes sure. Each is connected with its proper object, as means with the end, as a cause with its effect. As God has suspended the publication of His Gospel for the salvation of the world on the fidelity and obedience of His people, so has He suspended the mission of the Spirit, by which that Gospel is made effectual, on their believing intercessions. As a privilege and a duty, the obligation and the blessedness of both are equal.

Prayer for the Spirit is as much a part of the Missionary Work as effort to publish the Gospel. It is as characteristic of the true Missionary Spirit. It is as much the object for which Missionary Societies exist. It claims equal attention, in reviewing their progress—in ascertaining their position—in forming their plans. Neglect or failure in this part of their work will be fatal to their hopes. In vain may their treasures be replenished, and able and faithful Missionaries sent forth, and schools, and presses, and all the means of instruction and impression multiplied: the reign of error and death over Heathen Minds will never be broken, until the Spirit be poured upon them from on High. For this, God will be *inquired of by His people to do it for them*. The Holy Ghost must be magnified in His work. The Redeemer must be honoured in His ascension gift. The Eternal Father must be glorified in the great promise of the New Covenant.

There are considerations peculiar to this part of the agency of the Church. The influences of the Spirit, and of course the prayer for them by which they are obtained, are necessary, not only to the success of efforts to spread the Gospel, but they are also necessary to prompt and guide and sustain those very efforts. Zeal for God's honour, love to Christ, compassion for perishing men, faith in the promises—all the elements of Missionary Character are the fruits of the Spirit. The Missionary Enterprise will languish and die in its very birth, if He does not animate and sustain it. He must raise up and qualify the Missionaries: He must open to them a door of entrance and utterance in the Heathen Word: He must incline the hearts of the people of God to furnish liberally the means for their support and usefulness. In every part of the Missionary Work our dependence on the promised aid of the Holy Spirit is entire and absolute.

It is the pleasure of this Divine Agent to put honour on the Divine Word, by using it in the work of spiritual renovation. But He is not limited as to the amount of truth which he employs, or to the proportion which it bears to the effects produced. His efficiency is sovereign and infinite. He can multiply as He pleases the means for the diffusion of the Gospel; and, by feeble and apparently inadequate means, He can produce effects a thousand-fold greater and more glorious than have been witnessed in past ages. These are the very results which the Scriptures indicate as characteristic of those copious effusions of the Spirit, which shall come down on the Church and the World in the latter-day—a vast increase in the means of mercy; an unwonted power imparted to those means; and an unparalleled success following them. *A little one shall become a thousand:*

the fruit of a *handful of corn on the tops of the mountains shall wave like Lebanon*: the reaper of the spiritual harvest shall overtake the sower: a nation shall be born at once. The outpouring of the Spirit is the blessing to be desired and sought above all others, for the Churches, for the Missions, for a World perishing in sin.

Let Christians be baptized with the Holy Ghost, as on the Day of Pentecost, and what stores of wealth would be joyfully devoted to the service of Christ for the salvation of men! What treasures of talent and learning and holy emotion would be laid on His altar! How many ingenuous youth would burn with holy zeal to bear His message of mercy to distant lands; while parents and friends, glad to be honoured even in making sacrifices for such a work, would dismiss them with their blessing, and follow them with their prayers!

Let the presence of the Spirit be experienced at every Missionary Station, and all the Missionaries receive an abiding unction from the Holy One, and with what power would they bear testimony to the Resurrection of Jesus, and what new life and energy would be at once imparted to all their operations!

And in the countries where Missionaries are now publishing the glad tidings of salvation by Christ, how many millions have already so heard the joyful sound, that the quickening breath of the Divine Spirit is all that is wanting to wake them to life and joy!

God has promised to give His Holy Spirit, when His people ask. Believing, importunate prayer is the appointed means by which this blessing is obtained—the electric chain, along which the life-giving influence descends from heaven on a world dead in trespasses and sins. This is needed for the prosperity of the Missionary Enterprise at this hour, more than any or than all things else. This necessity surpasses every other necessity: it includes and comprehends all others in itself.

Much as we come short of our duty to the Cause of Missions in other particulars, is not here our grand failure? Where are the Members of our Churches, and where are the Ministers, who cherish a deep, abiding, heartfelt impression of the necessity of prayer for the effusion of the Holy Spirit? Do not the evidences of our want of faithfulness in this matter meet us in the thin and languid attendance at the Monthly Concert for Prayer—in the infrequent, formal, cursory notice of this great topic of supplication in the services of the sanctuary, in the social circle, and at the domestic altar? Does not God see evidence of this unfaithfulness in our closets? Can we find a more important and appropriate theme for most serious thought and most earnest and devout discussion, at the convocations of Ministers and Friends of Zion throughout our land, than this—How may we stir up one another, and our fellow Christians in all our borders, to more fervent prayer for the outpouring of the Holy Spirit on the Churches, on Missionary Labourers, and on the World?

#### PROPER COURSE TO BE PURSUED BY MISSIONARY SOCIETIES.

In the process of subduing a country, while portions of the grand army are employed here and there, the main force is usually directed to some one or two points. When these are carried, then one or two others are selected for the more concentrated movement; and so on, till the country is subdued.

This illustrates the course which seems most proper for Missionary Societies, in their efforts to subdue the world to Christ. A variety of well-

selected posts should be occupied in different parts of the Heathen World, for carrying out a prospective system of Missionary Efforts.

It is necessary to have a considerable variety of them, for observation and as means of informing and interesting the community. Neither can we know, except by actual experiments of this sort, where the best fields are, and where the Lord will grant us the most signal success. A wise foresight, too, will begin working in a number of places; because it is easier to obtain the means from the Christian Community for sustaining a variety of Missions, than only one or two; and because a few men in each field can do the preparatory work which is indispensable in most fields. There is also a certain kind and amount of experience to be acquired, peculiar to each field, and important to the health and prosperity of a Mission, which a few Missionaries may acquire as well as many. In short, the outset of almost every new Mission involves no small amount of preparatory labour, and sacrifices of health through inexperience, and practical errors of more or less consequence, and disheartening vicissitudes. For these and other reasons, as many widely-separated posts should be occupied as can be done, and yet leave such an amount of instrumental power for some one or more of the most promising fields, as shall be necessary to their speedy and entire subjugation.

We are not now speaking of the duty of the Church of Christ as a body: that may be to bring the instrumentality needful for the spiritual conquest of the whole world to bear at once upon every part of it. But this does not apply to particular Missionary Societies, having only limited means placed at their disposal. It does not apply to this Board. Would it not be wise for us to direct a more special attention than we have done to those of our Missions in which our prospect of success is greatest? In some instances we are urged to this by the fact, that the harvest season has come; and that the harvest is not only to be gathered in, but is in danger of perishing, or being seized by the enemy. In such cases, every motive of Christian Policy requires a concentrated and decisive effort; for though the grace of God may be displayed in such a harvest beyond our most sanguine hopes, it does but increase the necessity for a corresponding augmentation of effort on our part, to prevent the most signal losses and disasters.

Such is the case with the Mission at the Sandwich Islands: perhaps the Heathen World nowhere presents, just now, so strong a case: there is a harvest to be gathered in, or lost—a precious opportunity, perhaps soon to pass irrecoverably away from us. This may also be so far true of the Armenians of Constantinople and Asia Minor, as to make it worth while for us to spend much more than we are doing to raise up among them an enlightened Native Ministry. And who can tell what we are in danger of losing, by proceeding with no more energy in our work among the Nestorians? And then there are the Tamul People of Southern India and Ceylon: among them the time has come for a great onset. Were such an onset made at once, and were the Lord to bless it, as we have reason to believe that He would do, we should soon hear of villages, and districts, and millions of people, casting away their idols, and coming under the Gospel Ministry. What an impulse would the Cause thus receive at home, and throughout all Christendom!

And let none say that we send too many men, or too much money, to the Sandwich Islands. As an experiment in Missions, to shew what the Gospel can do for a Heathen, savage people, the Mission at those islands is worth to the Churches, already, manifold more than it has cost. And

could our work there be substantially accomplished by means of a greater expenditure for a few years to come, who, in view of such a result, would venture to estimate the value of such an expenditure to the Cause of our Lord and Saviour? Great and inestimable as are the results of that Mission, as they are seen at those islands, the results of it upon Christendom are now, doubtless, far greater; and on the supposition just made, those results would everywhere be of the most satisfactory and decisive character, in determining in men's minds the practicability of Foreign Missions. Even now we may say, Where is the pious mind which has not been affected by it?—where the heart which it has not warmed? You will find its precious results all over the Christian World. Besides its influence on those who love Zion, it has done more to stop the mouths of gainsayers in our own land than all the other Missions combined. How important, then, that our successes there should be followed up with prayerfulness and vigour, so as to reach our ultimate results at the earliest possible day!

#### PRESERVATION OF THE HARMONY OF BENEVOLENT INSTITUTIONS.

Another thing demanding consideration, is, the danger of Disturbance in the Harmony of our Benevolent Institutions.

We ought not to shut our eyes on dangers of this character. Should any unchristian feeling in relation to the different Great Charities pervade the community, it would be pre-eminently disastrous. The probability of this may not be great; but, although no comparison of the object of Foreign Missions with other objects has been made by the Board in its appeal to the Churches, nor, so far as is known, by its Agents; although no means or arguments have been used, the direct tendency of which was to depreciate other Societies, or take from their funds; and although, as the event has shewn, the appeals have been no more urgent than was necessary to bring relief; yet no inconsiderable alarm has been felt, lest practical injustice should be done to other Charities, and many have supposed that those Charities have actually received less than they otherwise would, in consequence of the appeals of this Board, and the successful efforts made by the community to relieve its treasury.

For all this there appears to be no sufficient reason. Excepting a small amount in the American Tract Society, there has not been a falling-off in the receipts of the principal Societies for the other objects patronized by the Churches which support the Missions under the care of this Board. The American Education Society received about the same amount in the year ending May last as in the previous year, if we do not take a large legacy into account; the American Home Missionary Society received more by 7000 dollars; and the American Bible Society received more than in the previous year by 15,000 dollars. Is it probable that had this Board been left unrelieved, those other kindred Institutions would have received a greater amount than they actually did?

On the other hand, the decided relief of any one department in the great System of Christian Benevolence is the forerunner and harbinger of relief for all. All are sustained by a common principle and by a common motive. The light which shines for one, cannot but shine for all. The influence which is favourable to one, cannot be otherwise than favourable to all. And when one Institution is relieved from a difficulty in which all have been involved, it is for the general interest to prevent that Institution from losing the ground which it has gained. And if it be true, that the object for which that Institution exists has a peculiar power of engaging



the public attention, then there is the more reason why all should see that it is steadily sustained, and that it has as few pecuniary embarrassments and distressing exigencies as possible.

Nor is there reason to think that the exigencies of Foreign Missions, which shall come hereafter, will not be of a highly thrilling nature. The pressure of that Cause on the benevolent feelings of the Christian Community may be expected to increase. When will our prayers, our expectations, be answered, if it do not? What if the Papists should make it appear necessary to bring our Great Missionary Experiment at the Sandwich Islands to a speedy issue? What if the Lord should place the whole Nestorian Ministry within the range of our spiritual influence? What if the gracious work of the Holy Spirit among the Armenians should gloriously extend, and thousands of evangelical inquirers call on us for instruction? What if village after village, in Southern India, should cast away their idol-gods, and ask us to teach them the Way of Life? What if China should be opened, and the practical question be, whether the millions in that Empire shall become followers of the Lord Jesus, or of the Pope of Rome?

All these events are within the limits of probability; and when they come to pass, the pressure of motives on the hearts of Christians, in relation to Foreign Missions, will be greater than it ever has been. At all events, with an unavoidable and necessarily-increasing expenditure pressing on us, if pecuniary embarrassment should come after all proper care has been taken to avoid it, it is impossible that the appeal can be too earnest, if it speak the truth; and the Board must make itself heard, or else tear limb after limb from the Missions under its care, to avoid a hopeless insolvency.

In the nature of the case, as was shewn at the Special Meeting in January, there must be a gradual advance in the receipts, or nothing can avert a crisis of some sort in the affairs of a well-conducted Missionary Society. And surely the time to make the appeal is when the crisis has come. The time to call for help is when help is most needed. Every Society should have this right conceded to it in the fullest extent, and also liberty to take its own way of making known its exigencies to its patrons. What would the friends of the Board have said, had the Board or its Committee been less earnest than they were, or done less to make the fearful extent of the exigency understood and felt?

Let there be no feelings of rivalry. Let the guardians and agents of the different Charities make no comparisons of the relative importance of their different objects; nor let it be implied in any thing which they say or do, that there is danger of this or that object getting more than its share of the public benefactions, as if there were a certain amount in each place to be divided among the several objects, and no more could be obtained. That course should be pursued which is fitted to enlighten and expand the public mind. Let each object be presented with all the distinct and peculiar urgency of claims belonging to it, and in all its individual greatness and majesty. When the several objects are presented in this manner, the Community may be left to judge as to their relative claims; and the Community, as a whole, will then judge correctly. And from its judgment, when thus informed, who would desire an appeal?

#### CHARACTER OF THE MISSIONARY SPIRIT.

The character of the Missionary Spirit, as it is thus far developed, demands our serious consideration. Regarded as a whole, it is deficient in

spiritual vigour. While the Heathen World never presented such openings as now for Missionary Labours, there are, all over Christendom, indications as if the work would not be conducted on a much broader scale without a new impulse from on High. It is not many months since the aggregate debt of the English Missionary Societies exceeded half a million of dollars. And who has not acknowledged the existence of a fear in his own breast, that it would not be possible to keep the receipts of this Board, in the year upon which we now enter, at three hundred thousand dollars? And then see what vacillation there is—now, what a want of Funds; and then, what a want of Missionaries! The appeals necessary to obtain the one, whenever made, do in reality have the effect to diminish the other; so that it is not easy to avoid being in the one extreme or the other. And as to the Young Men preparing for the Ministry—offers of Missionary Service have never yet been declined by this Board for want of funds. And why is it that so many as Five Men are not now known to the Committee, whose services can be obtained by the Board for the present emergency? Is it because, as long ago as 1837, 38, and 39, some Missionaries who were under appointment were detained awhile for want of funds? Because Missionaries were detained then, did our Young Brethren fear they would be now, and so give up all thoughts of the work? Where is the spirit of Mills, and Hall, and Judson, and the other pioneers in our Missions to the Heathen?—where the spirit of Him, who came from the abodes of glory to die in this world for guilty man?

Let our prayers ascend to the Lord of the Harvest. The Churches need to realize more fully that this is an enterprise in which we can never stop sending forth Missionaries without the most destructive influence on the Missions. They need to know, that to stop sending Missionaries is to retard, if not to arrest, the development of Missionary Feeling in our Colleges and Theological Seminaries, and throughout the whole rising body of our future Ministry, and so to operate fearfully on the future spiritual development of our Churches. And the Young Men preparing for the Ministry need to realize more the extent of their responsibility and privilege. In the order of time, the impulsive feeling to go, takes precedence of that to SEND. It was so at the outset: it probably will always be so. This single thought develops the duty and privilege of Young Men preparing for the Ministry, in respect to the spiritual illumination of the Heathen World. May the King of Zion bring this home on the most eloquent, learned, and gifted among them! The man who is *called of God* to go on a Mission has little cause to fear, how numerous soever be the applicants, that faith, meekness, perseverance, and devotedness will not find for him an open door to the Heathen World, and the means of there tasking all his powers to the utmost in the service of Christ. Alas for the day when our Young Ministers and Candidates for the Holy Office are easily discouraged from devoting themselves to the Missionary Work! Let them come forward and throw the responsibility of their preaching Christ among the Heathen on the Churches, and see that the blood of a perishing world be not required at their hands.

It is the law of Heaven, that in the Christian Race we should press onward; never content with present attainments, present doings, or present successes. Glory be to God in the highest for what He has done, in the year past, for the system of Missions in which we are engaged! But let us remember, we are now only where it was needful we should have been four years ago. Why is it so? Not surely for want of ability. How

many are poorer for what they do for the Cause of Christ? Some, doubtless, ought not to do more; but, in the judgment of charity, how small the number! So far as ability is concerned, is it not possible, under the influence of love to our Blessed Lord, to hold the ground which we have so happily gained in our Missions to the Heathen; and even to gain more, and at the same time afford relief to every other department in our system of benevolence? We need to have more spiritual vigour infused into our Missionary Zeal. We need to have our hearts loosed from the hold which the world has upon them, and brought more under the influence of eternal things. We need to have faith become, far more than at present, our guide, our light; so that nothing shall really occupy our attention, and interest us so much, as Christ and His Kingdom. We need to have Jesus fill our minds, and give us such conceptions of His grace and glory, and such experience of His love, that the grand object of life with us shall be, not the accumulation of wealth, or the acquisition of fame, but to bring home His salvation as soon as possible to the souls of all men. We need to re-consider the entire subject of our duty to a lost world redeemed by the precious blood of Christ. We need to look at the enterprise as a business matter, and see what is to be done—how much of labour and money is required—whence that labour and money is to be obtained—what is the probable amount of labour and money which we may hope to expend on so great and important an object in our life-time—and whether this be not a part of our business in this world, and, as such, demanding a share of our habitual thoughts and plans. Thus, through the influence of the Holy Spirit, we might attain to that elevated Christian Experience, which was so characteristic of the Apostles and early Christians. In our prayers, and labours, and charities, we should then go far beyond what we now do; and there would be a corresponding growth in our influence, a corresponding rise in our value and dignity, as subjects of God's everlasting kingdom.

PROCEEDINGS OF THE ROMISH INSTITUTION FOR THE PROPAGATION OF  
THE FAITH.

Referring our Readers to pp. 3—13 of our Volume for 1842 for the History of this Institution, and the feelings and considerations with which the enlarging exertions of the Romish Church should be viewed, we shall here extract notices of the years 1841 and 1842.

*Summary View of the Missions for the Year 1841.*

As our Association adds to the number of its years, by the Divine Blessing, it adds to its progress: it is a river, which ever enlarges the farther it departs from its source; and thus, as the Receipts of 1840 exceeded those of the preceding year, the Receipts of the present year surpass those of the last. At the present moment, as hitherto, offerings are transmitted to us from all parts of the world. Our new Christian Congregations continue to mingle their tribute with that of our own ancient Churches; and such is still the glory of our humble treasury, that it receives its contributions even from those whom it assists; and that, while distributing relief to our different Missions, it often exchanges among them fraternal alms.

But however consoling may be our success, we must still admit that we are far from the ultimate state to which we ought to attain. All that we have received forms, as yet, but a drop of dew in our hands, and the future requires of us still greater efforts. Never, perhaps, did the Propagation of the Faith demand greater generosity, and present higher expectations: not only because the Missions, already the object of our care, are becoming every day more in need of our support, from becoming more fruitful; that in the cities of the East, the Church requires temples to contain her new converts, and institutions to receive the children confided to her care; that on

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both sides of its vast mountains, upon the banks of the Colombia, as on the banks of the Mississippi, America multiplies its bishoprics and apostolic stations; that in the far distant archipelagos of Polynesia the harvests are continually ripening beneath the labour of the Missionaries; that, in fine, to every shore where the Cross is planted, the billows of every sea bear, at every instant, to toil and martyrdom, generous priests or heroic virgins; but because to these countries, where the seeds of faith are growing with such vigour, new fields to cultivate are added.

Five Vicariates-Apostolic will shortly be established in Australia, or throughout the rest of Oceanica. At the same time, Africa, which is already pressed on several different points by the efforts of the Church, will be soon visited on its other shores; and, while the occupation of Caffraria will complete the Missions of the Cape, other angels of peace will carry the Divine Word to the Black Children of Guinea. Grace holds its dew suspended over the ways which it opens to us: the people are filled with expectation: apostles are ready to set out: Rome has already appointed them to cast their net; and who knows but that the winds and waves, aware of the will of their Master, are murmuring with impatience to waft these Messengers of Salvation to the shores to which they are called.

One thing only is wanted—the co-operation of charity. We await it, in order to supply the Missionary with the vessel which is to bear him to his destination; the bread which will feed him in the desert; the Cross which is to be the lever by which he will elevate mankind—such is our humble task. And hence an additional necessity, which, independently of every other want, is sufficient to require of us an increase of our bounty. And what will be the consequence, if we refuse to relieve this necessity by adding to our alms? We shall be obliged, in order to accomplish our designs, either to encroach on our former resources, and then the other Missions, now slightly assisted, will become exceedingly impoverished; or we may, for this purpose, stop other projects which are, perhaps, at present in preparation, in which case our indifference would be an unworthy economy. Each of us might possess some pence the more, but a great plan of God's would be interrupted, and we should deprive the Church of a great consolation, and perhaps of a sublime triumph: the Sovereign Pontiff, disappointed in his great expectations, would repent of having believed us generous: and, finally, thousands of souls would still sleep in error, until that day, when, awaking in wrath, they would come to accuse our selfishness in the face of the assembled world. Would not this be to pay too dear for our insensibility and for a miserable saving? Moreover, we ought not to forget that charity does not flow like a wave, which returns no more: it flows back to those who dispense it: and hence, to make sacrifices to assist our Missions is rather to lend with interest than to act with generosity.

The conquests of the Cross are far from resembling those of the sword: force overpowers and subdues nations, but it knows not how to unite them: it may create subjects, but does not make friends: thus we often see the people, which the sword has brought together by its power, continue separated by hatred, and tearing, by their divisions, the State under which they live: the Church, on the contrary, not less powerful, but more mild than the sword, conquers by its word, and unites by affection: to multiply its family is for the Church to augment a society of Brethren: it never fails to give one soul to the people that it mingles in the same belief; and from the moment that it has united them in the singleness of the same heart, it establishes among all, in spite of the distance of places and the difference of civilization which separate them, a pious interchange of prayers or benefits, which are the fruit of a holy community of affection. Every age of Christianity presents to us this interesting spectacle: and as the faithful of the first ages sent from Asia to Europe and from Europe to Asia, together with the KISS OF THE SAINTS, the assurance of a religious remembrance, thus do we now see a mutual correspondence of charity strengthened between our ancient Churches and the Churches which they produce upon distant shores. Sometimes they pray for us alone in their solitudes; and the pages of our Annals shew that, next to God, we occupy principally their thoughts: at other times they offer up for us general prayers. Twice in the year they assemble like ourselves; and on the very same days that we, in peaceful sanctuaries, pray for them, they also, often objects of persecution, in order to correspond to us, assemble in the depth of some dark cavern, where, forgetting for a while their sufferings and dangers, they conjure the Most High to bless their protectors of the OLD WORLD.

*State of the Funds in the Year 1841.*

		Receipts and Payments of the Year.	£	s.	d.
France	{ Lyons, 811,107f. 52c. }	- - - - -	59181	7	7
	{ Paris, 668,427 01 }	- - - - -			
America, North		- - - - -	165	16	9
America, South		- - - - -	87	0	1
Bavaria		- - - - -	8425	8	10
Belgium		- - - - -	6363	6	6
British Isles	{ England	- - - - -	1355	15	0
	{ Scotland	- - - - -	27	10	0
	{ Ireland	- - - - -	7839	14	2
	{ Colonies	- - - - -	228	10	0
Germany		- - - - -	518	2	4
Levant and Malta		- - - - -	598	2	0
Lombardy		- - - - -	685	18	2
Lucca (Duchy of)		- - - - -	369	1	4
Modena (Duchy of)		- - - - -	588	11	0
Netherlands		- - - - -	741	4	0
Parma (Duchy of)		- - - - -	590	15	0
Portugal		- - - - -	1867	2	10
Prussia		- - - - -	3414	2	9
Roman States		- - - - -	3089	7	6
Russia		- - - - -	52	12	5
Sardinian States	{ Genoa - - 51,715f. 93c. }	- - - - -	8229	16	3½
	{ Piedmont, 115,021 29 }	- - - - -			
	{ Sardinia - 1,589 13 }	- - - - -			
	{ Savoy - - 37,419 45 }	- - - - -			
Spain*		- - - - -	222	10	4
The Two Sicilies		- - - - -	2464	16	9
Switzerland		- - - - -	1348	16	0
Tuscany		- - - - -	1640	5	2
Total Receipts			110,095	12	9½
Remained in hand from 1840			25,330	3	9
Total			135,425	16	6½
Expenditure on the Missions			103348	8	0
Printing the Annals, Prospectuses, &c†.			8406	12	0
Expenses of Administration			1287	9	0
Total			113,042	9	0
Balance in hand			22,383	13	6
Total			£135,426	2	6

*Summary View of the Missions for the Year 1842.*

The Missions are multiplying. In 1842, Twelve Dioceses or Vicariates-Apostolic have been added to the number of Christian Congregations which fill our columns of disbursements. This year our charges increase with the hopes of Religion. The American Tribes, driven back beyond the Rocky Mountains, on the borders of the Pacific Ocean, call for the Priests, of whom their fathers have preserved the recollection. Labourers are wanted to gather the ripening harvest. We shall immediately have four Bishops, and more than sixty Missionaries, in the Islands of Oceanica—upon those shores, where, but lately, the navigator saw smoke the horrible feasts of the cannibals. A Vicar-Apostolic and twelve Priests are about proceeding to the Coast of Guinea, to announce among the Blacks of Central Africa the God of whom they are the children. China no longer glories in her independence behind her great wall :

\* The sum collected before the Association was proscribed in Spain.

† One hundred and forty-one thousand copies of the Annals are now printed; namely, 70,000 French; 20,000 German; 15,500 English; 3000 Spanish, for South America; 4000 Flemish; 25,000 Italian; 2000 Portuguese; and 600 Dutch: this number, published six times a year, gives a total of 846,000 copies.

she opens five of her ports to the commerce of Europe. Heresy is accumulating, in London and Calcutta, its pompous preparations to proceed to exercise a cautious propagandism within reach of the cannon of vessels of war; but it cannot sink the foundations of its temples without meeting the bodies of our martyrs. The Church has taken possession of this blood-dyed soil by the six feet of earth which China has obliged to bestow on each of her dead. Shall we, then, do nothing to retain these conquests? Numerous Missionaries are ready to depart: they are only in want of the provision of alms. More considerable means would allow of the extending of a work long since undertaken by the apostles of those distant countries. We mean to speak of the many thousands of children exposed to the dogs, and thrown into the rivers, and whom we might rescue, in order to baptize them and rear them; at the same time that a great number would go to recruit the ranks of the angels, and to people heaven.

It seems that the "impetuous wind," which was felt in the cœnaculum on the day of Pentecost, begins again to blow over the Christian World. Vocations are becoming more numerous. The Priesthood and the Religious Orders feel an irresistible impulse toward those heroic combats which astonish the delicacy and cowardice of our days. How long shall it be more easy to find men disposed to go in search of souls to the extremities of the earth, than the pence necessary to pay their passage upon the deck of a ship, or for their bread under a tent? In the midst of the movements which agitate minds and empires, which approximate distances, and re-establish, as it were, all the communications of the human family, one may believe that a merciful design of Providence is developed for the conversion of the world. Shall the salvation of the Infidels be retarded by the indifference of the Christians? It should, however, be recollected, that the cause in question is ever our own, and that the struggle between Idolatry and Christianity is not ended. Paganism has never entirely disappeared from among us, neither from opinions nor from manners; and who knows but that the victories of faith in the East might bring back a more glorious reign to our ancient Europe, where it seemed to grow weak. Let us consider this: and if at any time we were tempted to repose in the selfish enjoyment of the benefits of Catholic Civilization, let us recollect those countless multitudes who as yet know not the redemption of our Lord Jesus Christ.

*State of the Funds in 1842.*

Receipts and Payments of the Year.		£	s.	d.
France :	{ Lyons, 897,123f. 94c. }	65895	7	5½
	{ Paris, 773,323 69 }			
America, North	- - - - -	172	13	9
America, South	- - - - -	303	7	4½
Bavaria	- - - - -	7971	8	8½
Belgium	- - - - -	6433	11	2½
British Isles	{ England	1491	5	5
	{ Scotland	48	19	6
	{ Ireland	7289	19	8½
British Colonies	- - - - -	640	15	11
Germany	- - - - -	924	7	2½
Levant	- - - - -	208	19	11
Lombardy	- - - - -	3130	11	9
Lucca (Duchy of)	- - - - -	369	4	9½
Malta	- - - - -	473	7	6
Modena (Duchy of)	- - - - -	623	7	11
Netherlands	- - - - -	1524	17	8½
Parma (Duchy of)	- - - - -	1122	1	0½
Portugal	- - - - -	1784	17	7
Prussia	- - - - -	4704	2	9½
Roman States	- - - - -	3523	6	5½
Russia	- - - - -	117	16	5
Sardinian States	{ Genoa (Duchy of) 52,142f. 77c. }	9129	17	9½
	{ Piedmont - - - 136,062 03 }			
	{ Sardinia - - - 500 .. }			
	{ Savoy - - - 42,737 70 }			

Spain - - - - -	2775	3	0
The Two Sicilies - - - - -	3078	8	7
Switzerland - - - - -	1772	9	5½
Tuscany - - - - -	1986	1	11
A Southern Country - - - - -	92	5	2½
<b>Total Receipts - - - - -</b>	<b>127,588</b>	<b>16</b>	<b>0</b>
<b>Remained in hand - - - - -</b>	<b>22,067</b>	<b>4</b>	<b>1</b>
<b>Total - - - - -</b>	<b>£149,656</b>	<b>0</b>	<b>1</b>
<b>Expenditure on the Missions - - - - -</b>	<b>117322</b>	<b>9</b>	<b>2</b>
<b>Printing the Annals, Prospectus, &amp;c.* - - - - -</b>	<b>8875</b>	<b>10</b>	<b>8</b>
<b>Expenses of Administration † - - - - -</b>	<b>1337</b>	<b>8</b>	<b>9</b>
<b>Total - - - - -</b>	<b>127,535</b>	<b>8</b>	<b>7</b>
<b>Balance in hand - - - - -</b>	<b>22,085</b>	<b>9</b>	<b>6½</b>
<b>Total - - - - -</b>	<b>£149,620</b>	<b>18</b>	<b>1½</b>

## 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.

At the suggestion of some of our Subscribers, we have used, as our Readers will perceive, a larger Type for the Survey than in some preceding years.

\* One hundred and fifty thousand copies of the Annals are now printed: namely, 77,000 French; 21,000 German; 15,000 English; 9000 Spanish, for South America; 3500 Flemish; 28,000 Italian; 2000 Portuguese; and 1500 Dutch: this number, published six times a year, gives a total of 800,000 copies.

† The expenses of the Administration, which include those incurred not only in France but in other countries, are composed of the salaries of persons employed, postage of letters in the correspondence which is kept up, as well with the various dioceses of Europe as with the Missions of the whole world, rent, Stationery, &c.

## Western Africa.

VARIOUS notices have appeared in the pages of our Volume for the last year, which give unequivocal evidence of the beneficial results of Missionary Exertions in behalf of Africa, while they give the promise of still greater blessings.

Deeply as we sympathize with the Missionaries in their severe trials, and lament the many early deaths by which their numbers have been thinned, the openings which are now presenting themselves through the influence and favourable representations of recaptured Slaves—who, after having received Religious Instruction in Sierra Leone, have returned to their own Tribes, and told them of what Missionaries have done—are so important, as materially to alleviate our distress at the recollection of the cost at which their labours have been sustained. Will Christians regret having made considerable sacrifices for purposes which seem to be issuing in the happy result of carrying the Gospel into the heart of Africa? Undismayed by past losses, let Christians avail themselves of the opportunities which are now within their reach, and it is not easy to say how soon the day may come, when the Saviour's Name shall bring salvation to the numerous Tribes of Central Africa. — See pp. 8, 355, 396, 454, 461, 495.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**B. F. BIBLE SOC.**—The Sierra Leone Auxiliary has ordered 150 copies of the Scriptures, and remitted the sum of 90*l.* 18*s.*—P. 10.

The Rev. A. W. Hanson, a native of Africa, recently admitted to Priest's Orders by the Bishop of London, having been admitted a Deacon in America, has been introduced to your Committee by the Board of the American Bible Society. Under the auspices of this Society he had translated the Gospel of St. Matthew into the Accra, his native language; and, since coming to England, he has finished the Gospel of St. John. He is now about to proceed, as a Government Chaplain, to the Gold Coast, and is very desirous of prosecuting the remainder of the translation of the New Testament. The Accra Language is spoken by 30,000 people. The two Gospels will shortly be printed in that language at the expense of the Society.

[Report.]  
**CHRISTIAN-KNOWLEDGE SOC.**—Books and Tracts to the value of 8*l.*, and a 4to Bible and Common-Prayer Book for the performance of Divine Service,

have been granted for Cape-Coast Castle, at the request of the Chaplain, Rev. A. W. Hanson.

**PRAYER-BOOK AND HOMILY SOC.**—The Auxiliary in Sierra Leone has remitted 17*l.* 18*s.* 7*d.*—P. 10. The Secretary writes—

I have often seen the parent bring his hard-earned coppers to buy for each of his children a Prayer Book, when scarcely able to furnish them with the necessaries of life, and return with a countenance beaming with joy at the treasure which he was bearing away. A little while ago, a member of our Congregation came to me, stating that he was about to emigrate to his own country, Yoruba; on which I exhorted him to watchfulness and prayer, or he would fall back into Heathenism: and on bidding him adieu, he said, "Please, Sir, no more one thing trouble me;" and then, hesitating a moment, said, "Me Common Prayer done old, and I no think I can get other one in you land, and we want to 'member God." Of course he took the book with him, to assist him in keeping up the worship of God, and teaching the



Heathen, as he called it, "White-Man's fashion." This, I am happy to say, is not an isolated case; and in some of the wilds of this benighted continent, where yet the foot of a Missionary never trod, the worship of God is carried on in the devout language of our Common-Prayer Book.

RELIG.-TRACT SOC.—The Committee have granted 3780 Tracts, and 10l.

in Books, on reduced terms, for a Library—P. 10.

AMERICAN TRACT SOC.—The Society have printed 9000 copies of "Bible History," "The Child's Book," and other works, in the Grebo Language, and 1000 copies of "Select Hymns," in English.

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

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

In reporting the state and prospects of this Mission after the lapse of another year, the Committee are permitted once more to use the language of thankfulness and hope. They would desire to praise God that there is every indication that the Divine Blessing continues to rest upon all the Stations. Various remarkable circumstances also lead to the conclusion, that the anticipations of good to other parts of Africa, from the diffusion of Gospel Truth among the very peculiar population of Sierra Leone, are, to some extent at least, about to be realized.

The sum forwarded by the Association toward the General Fund of the Society, for the year, was 134*l.* 2*s.* 8*d.*; of which the Liberated Africans contributed 69*l.*

[Report.

The total amount received by the Parent Society from this Association is 2107*l.* 2*s.* 11*d.*—P. 10. See, at pp. 269, 406—415, 453, 454, many particulars of the Mission; and, at pp. 474, 475, a Notice of the Hopeful Death of Native Christians.

#### Labourers.

Mr. John C. Müller embarked for Sierra Leone on the 31st December, and arrived there on the 6th of March—Rev. J. F. Schön and Mrs. Schön, and Misses Morris and Phillips, embarked on the 22d of April, and arrived at Sierra Leone on the 31st of May—Mr. and Mrs. Beal left Sierra Leone on the 30th of April, and landed at Plymouth on the 1st of July—Rev. F. Bultmann and Mrs. Bultmann embarked for Sierra Leone on the 28th of September; and Rev. Samuel Crowther, and Rev. Christian Ehemann on the 21st of October—

Mrs. Thomson, wife of Mr. W. C. Thomson, died in October—Mr. and Mrs. Townsend left Sierra Leone on the 22d of October, and reached the Downs on the 6th of December—Pp. 64, 272, 352, 392, 431, 472, 547, 548.

#### Stations.

Freetown—1804—James F. Schön, Niels C. Haastrup:—Morris, —Phillips, *Female Teachers*; John Pope, *Native Teacher*; Richard Bowley, John Taylor, *Nat. As. Schoolmasters*; George Nicholl, *Native District Visitor*; Sarah Jones, *Nat. Schoolmistress*. Communicants, 70—Schools, 4: Scholars: Boys, 237; Girls, 247; Youths and Adults, 259—P. 11.

*Christian Institution*—1828—Edward Jones, *Superint.*: William David, *Nat. As. Students*, 29—P. 11; see, at pp. 161, 406, several particulars relating to the Institution; and, at p. 454, a Notice of a Moorish Merchant's Visit.

This Establishment has been carried on with as much efficiency as the very imperfect accommodation afforded by the present dilapidated buildings at Fourah Bay admitted. Two Students left, to act as Assistant Schoolmasters; and the vacancies occasioned by their removal have been supplied by others. The Half-yearly Examination took place on the 6th of September, in the presence of the Missionaries. The Students acquitted themselves satisfactorily, particularly in the department of Bible History.

The Committee having been for some time strongly impressed with the great importance of this Institution, both with reference to the present circumstances of the Colony and to its bearing upon West Africa at large, have felt the urgent

*Church Missionary Society—*

necessity of placing it upon a more efficient footing, and of erecting buildings sufficient for the accommodation of two Masters, and at least thirty Students. As it was computed that the necessary outlay for this purpose would amount to the sum of 2000*l.*, and as the circumstances of the Society did not admit of such an expenditure from the General Fund of the Society, a Special Fund was opened, and an Appeal was issued to the Members of the Society, and to the friends of Africa, for their contributions to this specific object. The result of this Appeal has not yet realised the expectations of the Committee; but, trusting that means will be provided for the accomplishment of an object on which the efficiency of the Society's labours so much depends, they have it in contemplation to take measures for the erection of the requisite buildings. [*Report.*]

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with an Out-Station at *Benguema*; lying E and SE of Freetown, from 3½ to 20 miles—John U. Graf, Henry Rhodes: Wm. Young, F. W. H. Davis, *Cat.*; John Attarra and 12 other *Nat. As.*—Communicants, 526—Schools, 17: Scholars: Boys, 835; Girls, 634; Youths and Adults, 1154—P. 11; and see, at pp. 163, 283, many details.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and SSE of Freetown, from 3 to 6 miles—John W. Weeks, John Warburton, Charles A. Gollmer: Matth. T. Harding and 11 other *Nat. As.* 4 *Nat. Schoolmistresses.*—Communicants, 630—Schools, 20: Scholars: Boys, 593; Girls, 543; Youths and Adults, 658—Pp. 11, 12; and see, at pp. 284—287, several reports of the labours of the Missionaries and their Assistants.

SEA DISTRICT—*Kent*: the most southern Station in the Colony, 40 miles from Freetown—Christian T. Frey: Joseph Bartholomew, *Nat. Cat.* James Barber, *Nat. Schoolmaster*—Communicants, 45—Schools, 4: Scholars: Boys, 91; Girls, 107;

Youths and Adults, 175—P. 12; and see, at pp. 287—290, notices of the proceedings of the Labourers.

TIMMANEE COUNTRY—*Port Lokkoh*: a Native Town, about 40 miles from Freetown: Population, 2500—Christian F. Schlenker, David H. Schmid: W. C. Thomson, *Translator*; George Metzger, *Nat. Teacher*; S. Smith, *Nat. As.*—School, 1: Scholars: Boys, 25; Girls, 10—P. 12; and see, at pp. 323, 415, notices of the Progress of Translations, and the Trials of the Missionaries.

Permission had been given to Mr. W. C. Thomson, the Society's Translator and Linguist, to conduct an Embassy from the Colonial Government to the King or Imaum of Foutah. In accordance with this arrangement, Mr. Thomson left the Colony at the latter end of December 1841. After encountering many difficulties and vexatious delays, he succeeded in reaching Timbo, or Tumbo. Several communications have been received from him, from which it appears that his undertaking has been greatly prospered. The Native Chiefs everywhere appeared anxious to cultivate friendly relations with Sierra Leone. Free permission to make use of the whole line of road from the sea to the territories of the Imaum had been secured. These advantages had already become apparent, in an increased trade from the Interior. During the journey, Mr. Thomson constantly kept in view his Missionary Character. The Lord's Day was strictly observed. Family Worship was regularly maintained twice a-day: and he bears a high testimony to the Christian Conduct of the native attendants who accompanied him from Sierra Leone, as calculated to recommend true Religion to the Heathen and Mahomedan Tribes through whose territories they passed. Several Chiefs expressed not only their willingness, but their earnest desire, that Missionaries might be located, and Schools established, in their dominions. Many of them also heartily approved of the plan of sending their own children to the Colony for education. During Mr. Thomson's stay at Timbo, he received an invitation from the King of Bambarra to extend his journey to Sego, his capital, a large town about half-way between Timbo and Timbuctoo. —Sego is situated on the Niger. It was computed by Mungo Park to contain about

30,000 inhabitants. It is earnestly hoped, that, through the Divine Blessing, his journey may open a door of entrance for the *glorious Gospel of the Blessed God* into the hitherto inaccessible interior of Africa.

The Rev. C. F. Schlenker has been enabled, without interruption, to prosecute his labours at Port Lokkoh, in more perfectly acquiring the Timmanee Language, making translations, and preaching to the people. The Rev. D. H. Schmid joined Mr. Schlenker in April 1842. These two Missionaries, together with two Native Schoolmasters, constitute the Agency employed in this Mission. Although it is as yet but a *day of small things*, there is much to kindle expectation, and to encourage hope.

Divine Service in English is held every Lord's Day in the Schoolroom, when the children, and a few others who understand English, attend. The Missionaries also regularly preach in Timmanee, in the yard of the King's house, and those of other Chiefs, to congregations varying in number from 30 to 60.

On one occasion, after Mr. Schlenker had been preaching from 2 Cor. v. 19, 20, Ali Kali, the King, 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."

The first eight chapters of the Acts of the Apostles have been translated; and the English-Timmanee Dictionary and Vocabulary is completed as far as the letter M. [Report.

*Summary,*

(As given in the Forty-third Report.)

Stations, 14—Labourers, 62; being 11 European and 1 Country-born Missionaries, 8 Catechists, 2 Female Teachers, 35 Male and 5 Female Native Assistants; of these Labourers, 36 are married, and 1 Missionary and 4 Catechists are at home—Average attendance on Public Worship, 6086—Communicants, 1275, Scholars, 5475: being, Boys, 1781, Girls, 1541, Youths and Adults, 2153.

*Female Education*—Measures have been adopted with a view to carry out more vigorously and systematically the important object of providing a higher degree of education for Native Females. During the recent residence of the Rev. J. F. Schön in Chatham, two Ladies, of considerable experience in tuition, became so much interested in this subject, from their intercourse with Mrs. Schön, that they offered their services for this Mission, and have already sailed, with Mr. and Mrs. Schön, for Sierra Leone.

*Native Languages*—The advantages offered, by the peculiar circumstances of Sierra Leone, for acquiring and reducing to a written form the principal dialect of West Africa, have been frequently dwelt upon. This important object has been kept in view from the very commencement of the Society's labours. But the increased facilities of intercourse now established between Sierra Leone and the Interior have called forth more extensive and energetic measures for this purpose. It has accordingly been deemed advisable that the Rev. J. F. Schön should confine his labours almost entirely to this department, and that some other Missionaries should devote a considerable portion of their time to the same object. During Mr. Schön's recent sojourn in this country, he completed and carried through the Press a Grammar and Vocabulary of the Hausa Language, the fruit of his voyage up the Niger, while accompanying the Niger Expedition. He has also superintended the printing of a Grammar and Vocabulary of the Yoruba Language, which had been compiled by Mr. Samuel Crowther, while accompanying the Niger Expedition.

*Testimonies in favour of the Good Effects of Missionary Labour in Sierra Leone*—Considerable numbers of the Liberated Africans of Sierra Leone have gone to the West Indies as free labourers, under a system of emigration promoted and superintended by Government. The Committee regard this proceeding with no little apprehension. The tendency of the proceeding is to withdraw from Sierra Leone that portion of its population which is most advanced in civilization; and thus at once to retard its own progress, and to lessen its influence on Africa at large. The Committee have, however, had the satisfaction of receiving from the West Indies striking testimonies to the good conduct of the Emigrants, and to the beneficial results of the education which they have received in the Society's Schools in Sierra Leone.

Jan. 1844.

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*Church Missionary Society—*

Another important testimony is drawn from the Report of a Committee of the House of Commons, of last Session, on West Africa. In April last, a Select Committee was appointed to examine into several subjects connected with the West Coast of Africa. Of this Committee, Viscount Sandon was Chairman. Many witnesses were examined, and the published evidence is very voluminous. The testimony in favour of the good effects of Missionary Labour in Sierra Leone was of the most satisfactory character, as the following short Extract from the Report presented by the Committee to the House of Commons will shew:—"To the invaluable exertions of the Church Missionary Society, more especially—as also, to a considerable extent, as in all our African Settlements, to the Wesleyan Body—the highest praise is due. By their efforts, nearly one-fifth of the whole population—a most unusually high proportion in any country—are at school; and the effects are visible, in considerable intellectual, moral, and religious improvement—very considerable, under the peculiar circumstances of such a Colony."

*Progress and Results of Ministerial Labours*—The Missionaries have been encouraged, during the past year, by many proofs that the blessing of God accompanies their labours. It is true, they have not been without Ministerial trials—they have been reminded that they are labouring in a world where tares are permitted to spring up among the wheat; but they have been cheered by the desire for instruction, the progress in knowledge, the consistent conduct, and the manifestation of Christian graces, in many of their people.

*Mission to Badagry*—A large proportion of the Liberated-African population of Sierra Leone are natives of the Yoruba Country, commonly called Akus. These people partake very strongly of the ardent attachment of Africans to their fatherland. Considerable numbers of them have lately emigrated to Badagry, in the Bight of Benin, which is the most convenient point for entering the Yoruba Country. With this view, several voyages thither have been made in small vessels, the property of the Liberated Africans themselves. Each passenger pays 12 dollars (2l. 12s.), and finds his own provisions. Many of these Emigrants are members of our Church; and many more would follow their example, provided they were accompanied by a Missionary, so that they might continue to possess the means of religious instruction.

Under these circumstances, it has been deemed advisable that Mr. H. Townsend should visit Badagry, to see whether any thing of a permanent character can be effected for the spiritual good of the Emigrants and the Natives—to ascertain the disposition of the King of Badagry to receive Missionaries—and to bring over some intelligent children of the King or other influential persons to Sierra Leone for education. Accordingly, Mr. Townsend sailed on the 14th of November, in a ship called the "Wilberforce," belonging to a Communicant at Freetown. The greatest interest was felt throughout the Colony in Mr. Townsend's undertaking. [Report.

An account of Mr. Townsend's proceedings was given at pp. 454—461 of our last Volume.

## WESLEYAN-MISSIONARY SOCIETY.

## GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821—Wm. Fox, *Superint.* of the Gambia Mission, Matt. Godman: John Gum, *Nat. As.*—Members, 279—Scholars: Boys, 127; Girls, 80. In connection with Bathurst Station are Out-Stations at *Barra Point* and *Jillifree*, and occasional Services are held at four other places in the neighbourhood. Mr. Godman embarked for St. Mary's on the 10th of April—Pp. 13, 272.

*Macarthy Island*: 300 miles up the Gambia—1832—Wm. Swallow, Samuel Symons, George Parsonson: John Cupidon, *Nat. As.* *Lower Nyani*: Pierre Sallah, *Nat. As.* Mr. Swallow has been deprived of his wife by death. Mr. Parsonson embarked for his Station on the 10th of April—Members, 254—Scholars, 119 Pp. 13, 272.

It was mentioned in our last Survey that the Institution for educating the sons of Native Kings and Chiefs

was completed. Mr. Swallow writes, in reference to it—

Mr. Symons, myself, and the Commandant went to Kataba in order to prevail on the King to send his two sons back to the Institution, who were in the School last summer, but left during Mr. Symon's sickness. Since that time, one of them has been very unwell, which was the reason of their not returning; but as we understood he was recovered, we hoped to succeed with the King. Thank God, we were not disappointed. He soon declared his willingness to send his two sons; and the boys readily consented to return with us. We remained there till the heat of the day was passed. The boys had each a new shirt or gown which had been made for the occasion, which constituted their dress and entire wardrobe. I took one boy upon my horse, and Mr. Symons the other, and we passed through the skirts of the town followed by many of the King's family and people, and his Majesty among the rest. When the farewell came, which was affectionate and affecting, I could not help shedding a tear with the interesting youths, while they with throbbing breasts, and we with mingled feelings, left this heathenish and depraved people.

Mr. Fox writes, in reference to the Institution and the progress of Civilization—

We have now in the Institution, as pupils and boarders, two sons of the King of Kataba, one of the powerful Chief at Ngabantang, and one of the Chief at Doubakunda, a few miles beyond Bruko; beside which, we have two Mandingo Boys, who have been in our families for some time, whom we have placed in the Institution as companions and fellow-students with the royal pupils, who are highly delighted with their company: and as the two latter boys have received some education, and are partly naturalized to European habits, they will facilitate the progress of the others. A few days ago I received a Letter from Mr. Symons, who has charge of this important part of our Missions, and who accompanied Mr. Swallow when the boys returned with them; in which he says, "I am highly delighted with our success at Kataba: the prospects of the Institution are now cheering. Koloba, Santigebe's boy, is a lad of sweet disposition, very tractable, and takes delight in learning. The ages of the boys vary from eight to fourteen years; and I

am happy to say we are shortly expecting one or two more from Santigebe. My late visit to the King of Woolli was not near so successful as I had fondly expected; but now that the Institution is in active operation, we may reasonably anticipate a gradual increase of royal pupils from both far and near; and doubt not but that Lindoe Institution, reared on Macarthy's Island at the expense of a well-known Christian philanthropist, will, ere long, prove a great blessing to this part of the dark and demoralized continent.

All the cottages at Lindoe-Morgan Village are still occupied by Members of our Society, one of whom is the leader, and a venerable and highly respected man; and it was truly pleasing to witness them on New-Year's Day, all neatly clad, taking a friendly meal together in the open air, when myself and two or three more Europeans were present, as was also Mr. Swallow, who had kindly furnished them with a present, by way of encouragement. More land was cultivated the last year than in any previous one; and I am in great hopes that the inhabitants of the village will this season do something in the way of gardens after the European style. Seeds for this purpose, of various kinds, would be very useful; and if a small annual supply was sent out, it would greatly contribute to the advancement of the people.

From the New Station at Ngabantang, or Lower Nyani, Pierre Sallah, an African, writes—

I am glad to send you a few lines. Sunday, 30th April, I have preacheth on the open air, under that big cotton-tree on the middle of the King Fort: there present three hundred people for to hear the Word of God. Male and female, young and old, all attend well to hear the Word of God. When I finished my sermon, and song an hymn, and pray in English, that my people may be comfort by the Word, and afterward I turn my pray in the Joloffe language, to make the people understand the pray. When they hear the pray, all of them say, "Ament, Ament," and say, "We never know White Men know God in this way, only to-day; for we been think White Men not know God, only selling and buying goods; but to day we believe they know God more than we. True, White Men, they only know God; but the Marabouts, they only make we fools, and take away our money by the greegree they make for us."

*Westegan Missionary Society—*

To-day I conversed with the King ; when I asked him, when he die, where his soul shall go. He said, " I cannot tell, for I cannot hide you what I am before. I been was very drinking men, &c. &c. ; now I thank God, who give me a Minister, Black, same as me ; and he speak Joloffe, as I. There is no Minister in the Joloffe, only greegree makers. I know God loved me, who sent you here. You not a White Man, but Black, as I. If I go to fire, it is my own fault. I hope God forgive me all my sins." Then the King said to all his people, " This word you hear to-day, if you hear it with the ears of your flesh, you cannot keep it ; but you must hear it with the ears of your soul. Not let me hear again any persons thief : all may keep himself quiet.

## SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Dove, *Superint.* Thomas Raston, Wm. A. Quick—*Hastings & Wellington* : Henry Badger, Richard Amos—*York and Plantains' Island* : Sam. Annear. Rev. W. A. Quick, and Mrs. Quick, Rev. S. Annear and Mrs. Annear, and Rev. Richard Amos, embarked for Sierra Leone on the 9th of December 1842 ; and Rev. Thomas Dove and Mrs. Dove, and Rev. Henry Badger and Mrs. Badger arrived there on the 21st of July 1843. Rev. S. Annear and Mrs. Annear returned to this country and re-embarked on the 30th of September—Members, 2371—Paid Teachers, 23—Scholars, 1462—Pp. 13, 119, 511.

There is every thing to encourage a Missionary in this field of labour, the climate excepted. Never was there a time in the history of this Mission when it assumed a more flourishing and established character. God is graciously pouring out His Spirit on our people and congregations ; and we have many seals to our Ministry.

Our Institution for the training of Native Agents was commenced in the month of March ; and though it is with us the day of small things yet we see tokens of promise. Most of the young men under our care are applying themselves with great earnestness to their studies. But in this department we are really baldly off : we want a few books to constitute a small library, besides Histories of England, Rome,

&c., for School-books. We think it desirable that a very considerable improvement should take place in their clothing, of which at present they are very short, and we dare not go much beyond our means. It is not only evident here, but the fact appears to have arrested the mind of the British Public, that if ever Africa is to be evangelized, more especially in the Interior, it must be accomplished by Native Agency—though perhaps for a length of time under the immediate direction of a European Ministry.

There is nothing in this Mission which grieves me, except the comparatively limited extent of our School Department. We do not half as much as we ought. I look at the children as our future Church. Now is the time to strike the blow. You are aware that importations of Liberated Africans become more and more seldom ; therefore, Sierra Leone is becoming, more than it ever was, a staid community ; and as to children, it is now with Creoles that we have to do more than any other.

[Rev. Thomas Raston.

## GOLD COAST, AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with Out-Stations : 1835 : Thomas B. Freeman, *Superint.* of Missions in Guinea, Benjamin Watkins—*Annamaboe* : Wm. Allen—*British Accra* : George Chapman—*Ashantee* : Robert Brooking—*Badagry* : Wm. De Graft, *Nat. As.* Rev. Thomas Rowland died on the 10th of July. Rev. Benj. Watkins and Mrs. Watkins, and Rev. George Chapman, embarked on the 21st of November, and arrived at Cape Coast on the 22d of January. Rev. A. Shipman died on the 2d of February. Rev. T. T. Greaves and Rev. John Martin proceeded, on the 30th of September, to the Gold Coast. Mr. John Watson has retired from the Mission—Catechists, 20—Members, 690—Paid School Teachers, 13—Scholars : Males, 224 ; Females, 92—Pp. 14, 119, 120, 272, 511 ; see, at pp. 461—468, some accounts of Visits to the Interior ; Results of the Mission at Badagry ; and Reception of Mr. Freeman by King Sodeke at Understone ; and, at pp. 495—502, Mr. Freeman's Journey to Kanna,

and his reception by the King of Dahomi, with many particulars.

Mr. Allen has visited and established a School at Sunkwah, about five miles from Doomonassie, where there are about 1000 inhabitants. Writing on the 1st of September, he says—

It is a source of grief to your Missionaries that the funds of the Society will not allow more Missionaries in this part of the Mission Field.

An influential Chief was begging of me, the other day, to establish a School in his Croom; and because I could not give him any encouragement, he said he thought it was a very hard thing that so much food was cooked in England, and he and his people were not allowed to taste it; intending, by that expression, to convey the idea, that the Gospel was prepared in England, and they were not allowed to hear it.

The Committee need not be surprised if the Missionaries do over-exert themselves among a people who are thirsty to hear words whereby they may be saved.

The length of our District is from Dix Cove to Badagry, the distance of 500 miles; and in the Interior as far as Coomassie, the distance of 180 or 200 miles from the coast: and in that whole range of country we can have access to the people, and only four European Missionaries!

Of Coomassie, Mr. R. Brooking writes—

I am happy to say that our prospects are really good. We have, to all intents and purposes, a School at Coomassie. Although not altogether under our full control, yet it is preparing the way, and awakening an interest such as I hope will never again expire. The King is aware of all this, and winks at it: he has given his consent to our establishing a School; but as there are a few Chiefs who are still a little prejudiced against it, I have not thought it prudent to be over hasty in what is done. A young man tells me that

there are a number of young men, his relatives, who are anxious to be instructed, and are only waiting for a proper opening.

In a Letter dated July 10, 1843, Mr. De Graft mentions that the Chiefs or Headmen of two towns or districts of Badagry, called English Town and French Town, are favourable to the Mission; and also another influential Chief, whom he calls the Dutch Chief, as having become decidedly favourable. He says—

We have large and increasing mixed Congregations, consisting of Akus, Emigrants, and Popos or the Natives of this place, every Sabbath Day, both in the forenoon and afternoon. I have been glad several times to observe some of the respectable Natives of this town attending in our Chapel, sitting calmly down, and their countenances beaming with amazement mixed with delight, while we have been declaring unto the people the wonderful plan of Redemption.

The Day School which I opened here last January is very promising: we have now already between 40 and 50 children (boys and girls) in it, who are getting on very well indeed. Hence, you see, another point is carried: a nursery is founded for the Infant Church in this wilderness.

The prejudices of the people here have assumed rather a declining attitude with respect to the School and work at large; and their wish to have their children taught in our School greatly increases. Some of the Chiefs of the different parts of the town, who at first did not wish their children to attend, have sent me several. This secures us two important objects—that of increasing the numbers of our children in the School, and admitting us into open doors of usefulness among the divided districts of the town at large, and thus benefiting the whole. For at present, besides our old friend the Chief Warru, the Governor of the English Badagry, we have the Dutch and the French Chiefs or Headmen on our side. The latter two are now our cordial friends.

The attention of the Legislature has been especially drawn to these important Missions, by the appointment of a Select Committee of the House of Commons, "to inquire into the state of the British Possessions on the West Coast of Africa, more especially with reference to their present relations with the neighbouring Native Tribes." That Committee examined at length the Rev. John Beecham, as to the extent of the Society's Missionary Operations, and their influence upon the Native Population; and were pleased to embody in their Report the following eulogium:—  
"We would here acknowledge the great services rendered to Religion and Civilization

*Wesleyan Missionary Society—*

on this Coast by the Wesleyan Body: they have even established a friendly communication with the barbarous Court of Ashantee, which promises results important in every way; and indeed little in the way of religious instruction would have been done without them. [Report.

*BAPTIST MISSIONARY SOCIETY.*

## FERNANDO PO.

*Clarence—1841—*John Clarke, G. K. Prince, Thomas Sturgeon, Joseph Merrick, Alexander Fuller: 2 *Nat. As.* Dr. and Mrs. Prince, Mr. and Mrs. Merrick, and Mr. Alex. Fuller, embarked on the 14th of June, and reached Clarence on the 6th of September. Mr. and Mrs. Clarke embarked on the 19th of July, for Jamaica, with Mr. and Mrs. Saker, on their way to Fernando Po—Communicants, 44—Scholars, 70—Pp. 14—18, 352, 431,

Some account of the population and natural features of Fernando Po were given in our last Survey.

Mr. and Mrs. Sturgeon have been repeatedly attacked by fever, which has in some instances been seriously alarming.

A few months ago the wife of King Yamba died, when twenty-two females were arranged in a line, and beheaded, that they might wait upon the Queen after her death. The young man who gave me this information has frequent opportunities of witnessing the superstition and cruelties of neighbouring Tribes. My informant very recently saw them bring a man, bound, to the borders of the sea, and deliberately throw him in. The poor man being visited by God with sickness, they could not bear to see him, so they cast him away as a worthless thing. Four men also, who were charged with witchcraft, were brought from the plantation on which they had been employed, and cruelly beaten on their backs with cutlasses, preparatory to their being beheaded. The day on which these horrid deeds are perpetrated is called Grinabo. These awful scenes, being frequently repeated, naturally tend to harden the heart. The truth of this position is established by each family having in their possession a human skull! They call it "Obassa" (God). To this god they give drink and yam. The plea of the Headmen for this dreadful sacrifice of human life is, that "they have too many slaves

now, as they cannot sell them." Therefore, for the most trivial offence, they plunge them into eternity, in the manner above described.

The captain of a French schooner waited upon King Yamba a few months ago, and requested him to sell him a cargo of slaves. King Yamba replied to him, that "he had signed a treaty sent him by the Queen of England, not to sell any more slaves, and he could not break his pledge; but he (King Yamba) would give him oil for his goods, but no slaves." Thus the English Government prevented the traffic in human blood in this instance, and we hope for ever, between this despotic King and slave dealers. As the English Government have adopted a wise policy, and conferred a great blessing upon that wretched people, let English Christians send them the greater boon of the Gospel.

I ought to state to you, that, since I have been engaged in writing these Letters, a young Officer employed in a man-of-war has informed me that King Yamba said to the Commander, a few weeks since, that he wanted a Missionary to live among them, and instruct the people, and one man to teach them how to make sugar. [Mr. Sturgeon.

I have long lamented the awful state of our Youth, but knew not how to remedy the evil. To strike at once at the root, I thought that I had better begin with the parents; which I did by preaching a sermon to them expressly upon the subject. For it is a lamentable fact, that, when parents see any of their children become hardened in their crimes, it is very common to put them under the care, or rather the tyranny, of their neighbours. But one of the worst features of the case is, that the parent exhibits the crime of the little delinquent in the most aggravating form; which, being known to the child, makes him both hate and avoid his parents and his home. The child then, of necessity, being a stranger to filial affection, and unrestrained by parental discipline, seizes every opportunity for the indulgence of its own sinful desires and passions, and in a short time makes no mean figure in pilfering, lying, and



cruelty. I founded my address upon Gen. xviii. 19. And now, for the first time in Africa, I saw, to my inexpressible delight, parents weeping over their neglect to their offspring, which so affected the children as to make streams of tears flow down their cheeks. On the following Lord's Day I preached to the Young, illustrating and enforcing my subject by Scriptural characters. The scene was one of the most imposing character. To see a large number of young persons listening with the greatest attention, and weeping over their youthful follies, who but a short time since were ignorant of the plainest duties and privileges—we say, to see this, we could not but hope that those who had been so long under the curse of God were now about to enjoy His especial blessing.

I have lately preached on the duties of husbands and wives, as the "palavers" arising from these sources are numerous. To promote family piety, I visit one or two families every Lord's Day, and read, pray, and sing with them. My reception, both by the parents and the children, has been all that I could wish. The parents express their gratitude for my visits.

*[The Same—Aug. 13.]*

Our little band landed in the presence of a multitude, neatly attired, and between whom and the water's edge were ranged, in a semicircle, the members of the new Church. They welcomed us with a hymn of praise, with gushing tears from their eyes; and the whole population has been in motion, exerting themselves to disembark our stores, luggage, &c., and labour with the alacrity and perseverance of ants to bear them up the lofty cliff on which the Settlement stands.

This morning we have taken formal possession of the Settlement, and a vessel has providentially called off this port in her exit from Cameroons, bound for Liverpool. I take the first opportunity to transmit, under cover to you, the deed of conveyance for Mr. Angus. There are more than twenty children and young persons who can read the Testament, and speak the English language moderately well.

*[Dr. Prince—Sept. 6.]*

In the Rev. John Clarke's account of the dress worn by the Natives of Fernando Po, it is said—

The dresses were profuse, and impossible to be described so as to give even an idea of the scene. One had in his hands the

skull of an ox, with horns attached; many had their heads hung round with small skulls and jaw-bones of dogs and monkeys. The hats were finely ornamented with red, white, and black feathers. Skins of very large snakes hung like long ribbons from their hats behind. Vertebrae of snakes, clotted over with the universal ointment, palm-oil and clay, adorned the necks and middles of many. A few had, as ornaments to their foreheads, strings of money, bones, tops of gourds, seeds, a stuffed monkey or trintamba, or other little animal, hanging as low as the loins, or two or three pieces of fat put up in the caul of a goat—and, when three, hung one above the other on the breast to rub themselves with when the sun is hot,—several strings of skinny fat, a gourd, whistle, and a few round pieces of broken earthenware.

Fancy all these, or a part of them, hanging round the neck of an Adeeyah. Then view his arms: above the elbow are numerous strings of fat and money, and at the wrists are money, plaited grass, tops of gourds, and sometimes a few beads. In his left arm is his knife, stuck in a tie of grass, plaited, or in a thong from the hide of a goat or bullock. Around his middle are money-shells, white beads, a monkey's tail, and, in front, a little dried fern or grass. On the back, the skin and feathers of a cock. This is also often an ornament attached to the arm, with a little of the fowl's blood thrown on the shoulder. The waist is also a favourite part for fastening round the skins and vertebrae of snakes. Below the knee are strings of money and bones in abundance. At the ankles the dress is completed, which consists chiefly of heavy strings of native money, wrought together so as to remain on the foot, yet touch the ground. The females are chiefly ornamented with the native shells called money, and great ugly clotted belts of dry grass, besmeared over with palm-oil and clay. These they wear about their legs, under the knee, and round their arms above the elbow. Some have great broad belts of this sort round their waists. It is a dreadful sight to see immortal man thus wilfully disfigure the form which God has given him.

The Missionaries, and friends who have been consulted on the subject, strongly recommended the Committee to procure a vessel for the use of the Mission at Fernando Po; and they have, in consequence, had a

*Baptist Missionary Society—*

Schooner, fitted with steam-engines which propel it by means of a screw instead of paddles, built of iron, at a cost of about 2000*l.* Dona-

tions in money, already subscribed for this object, amount to about 800*l.*, beside gifts on the part of the builder and others in fittings.

## GERMAN MISSIONARY SOCIETY.

At pp. 18, 431 of our last Volume was given a notice of the proceedings which had been adopted in reference to a renewal of the Mission of the Basle Society in Western Africa. On this subject the United Brethren, in their Synodal Report, remark:—

The Basle Missionary Society being intent on renewing their Mission in Western Africa, and having expressed to our Board their wish to settle there a number of Converted Negroes from the West Indies, as the foundation of a Negro Congregation, both we and our Missionaries have readily entered into their views. The experienced Missionary, Rúa, well known by his labours in Western Africa, has for this purpose paid a visit to several of our West-Indian Missions. His visit to Antigua, the Danish Islands, and Jamaica, has excited a lively interest, both among Missionaries and Negroes; and there is reason to hope that our Negro Congregations may furnish the desired sup-

ply of Assistants, and thus be enabled to aid in the extension of our Saviour's Kingdom among their brethren in Africa, who are still immersed in the thick darkness of Paganism.

From the "Periodical Accounts" we learn:—

The Rev. Mr. Riis and his Missionary party reached the Coast of Guinea on the 17th of April. The Negro families who accompanied him from Jamaica, and to whose Christian conduct he bears a favourable testimony, proceeded with the Brn. Widman and Geo. Thompson, to the Aquapim Mountains, where the climate is far more salubrious than on the coast. When Mr. Riis and his coadjutors, Widman and Halleur, first arrived at Acropong, on the 17th of June, with five of the Negro Emigrants, they found the former dwellings of the Missionaries in such a ruinous state, that it became necessary immediately to build new houses.

## AMERICAN MISSIONARY SOCIETIES.

*Baptist.*

LIBERIA—*Edina*, at the southern extremity of Liberia: 1839: Ivory Clarke: J. C. Minor, *Printer*; Lewis K. Crocker (or Kong Koba), *Nat. As.*—Scholars, 70; of whom 45 are Natives—*Bexley*, six miles above Edina: John Day. Mr. and Mrs. Constantine returned to America in June, on account of his ill health, and by their own request, were released from their Missionary connections. Mr. Crocker's health is so far regained, as to inspire some hope of his rejoining the Mission. Mr. Minor commenced his services in June. The Mission employs, also, Mr. J. H. Cheeseman and Mrs. M. Jones, School Teachers, at Edina; and Mr. J. Smith, Teacher, at Bexley—Pp. 18, 19.

Two Schools, one for boys and the other for girls, have been taught at Edina, averaging seventy scholars. Forty-five of these

were Natives, and were supported wholly by the Mission, except four, who were supported by the Edina Missionary Society, or by individuals. They are, generally, making good progress in their studies: about fifty are able to read the Bible. All Americans and Natives, attend stated Worship at the Mission Chapel, and are Members, also, of a Sabbath School. They appear, for the most part, contented and interested, and can be retained in the Schools, with few exceptions, for several years. Some of the more-advanced scholars are tolerably well qualified to teach their countrymen. The School at Bexley has been less prosperous than last year, in consequence of Mr. Day's ill health. The employment of an Assistant Teacher promises improvement. The number of pupils is about twenty, of whom ten are native children. An Evening School has also been held for adults (Americans) by Mr. Clarke, principally for reading and the study of Wayland's Moral Science.

The operations of the press were recommenced in September. Two books have been printed in the Bassa Language—

"Easy Lessons," and "The Bassa Reader," the last containing 56 pages 12mo. "The Child's Book on the Soul," and a Catechism, are in course of preparation. Mr. Clarke's attention has been principally given, of late, to the School and translation departments; but in the dry season he devotes more time to the preaching of the Gospel to the Natives. His health, and that of Mrs. Clarke, continues good; but Mr. Day, it is feared, is in the last stages of pulmonary consumption.

[Report.

The Board have met with so many discouragements in Africa, that I have sometimes feared they would be disheartened; but I hope it will not be so. I think there are some bright spots on the picture yet. The Lord is sparing some of His servants here: the Heathen listen to the Gospel: the Gospel will remove the strongest prejudices, and subdue the hardest hearts. The Heathen here, generally, admit that the Gospel is true. They are beginning to lose confidence in their gregees. Some influential men say they are of no value whatever, and that they would destroy them at once, were it not for displeasing the more ignorant. Many are beginning to observe the Sabbath, and seem desirous of being instructed.

We ought to have more help and more funds. Some of our more-advanced scholars we ought to send to instruct the children in their own towns. I cannot doubt that the Lord is raising up some of these Youths to carry forward His work here when we shall be in the grave. The expense of the Schools would be but little. Several have offered to bear the whole expense of the Schools, but I do not think this could be relied on. It would be necessary to make the Teachers a small compensation, and to furnish books in the Bassa Language.

There are several inviting fields around us, which ought to be occupied immediately; but with our present appropriation, instead of enlarging, we must diminish our operations. We must dismiss some of our Teachers and some of our scholars. After paying our Teachers, we have only 600 dollars for our Schools and all other incidental expenses. Is this all that can be allowed for these perishing millions? Would it not be better to abandon the Mission altogether? I complain not of personal want. No: these hands, with the blessing of my Heavenly Father, could minister (if need be) to my necessities, even in this land of death. But what  
Jan. 1844.

shall we do? Shall we dismiss our Teachers, or shall we dismiss twenty or thirty of our scholars, whom we have collected with so much care, and who are almost our only hope? If the Churches were poor, and unable to do more, then I would hold my peace, believing that God would devise means for carrying on His work. But knowing that God has committed to the Churches the requisite means, I cannot contain myself while any are hoarding them in their coffers or wasting them in luxury and extravagance. [Rev. I. Clarke.

*Board of Missions.*

CAPE PALMAS: *Fair Hope*: John Leighton Wilson, Benj. Griswold, Wm. Walker—*Fishtown*, 10 miles West of *Fair Hope*: 3000 inhab.: B. V. R. James, *Printer*, a man of colour. Rev. Wm. Walker and Mrs. Walker, and Rev. Benj. Griswold, arrived at their Station in February 1842; and Mrs. Walker died in the following May—Pp. 19, 120, 311, 352.

The printing in the Grebo Language amounted to 377,000 pages. The number of copies printed from the beginning exceeds 91,000, and of pages 2,200,000. The Station called *Fair Hope* is near the Colonial Settlement, and the Natives here are not easily persuaded to attend on the preaching of the Gospel: but the case is different at *Fishtown*, *Rocktown*, and *Serekeh*, which are more distant. Owing to the unsettled state of the relations of the Mission to the Colony, and the consequent uncertain prospects of the Mission, the number of pupils in the Seminary has been reduced one-half. The Free Schools are nine in number; all small, but some of them interesting. The native members of the Church have generally conducted themselves with propriety. One has been added the past year.

Messrs. Wilson and Griswold went eastward in May, in search of a more eligible site for a central and principal Station; though it is probable that a small establishment will still be kept up at Cape Palmas. They proceeded from Cape Palmas to Cape Lahu and the Gaboon River to ascertain the suitability of those places for Missionary Stations. They embarked on the 17th of May, and arrived at Gaboon on the 22d of June. [Board.

We have met with a cordial reception from the Natives of Gaboon; and, so far as we can judge from a few days' obser-

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vations, the country affords decided advantages for the prosecution of our work. The river itself is a noble one, being about fourteen miles wide, and navigable for vessels about thirty miles up. It is free, so far as we have ascended it, from mangroves, marshes, and other causes of disease, which abound in most African Rivers, and especially in connection with those of the Bight of Benin. It is a place of considerable trade in ivory, bees'-wax, bar-wood, and ebony, and is frequented by a large number of vessels from Bristol, Liverpool, London, and by a few from America. The slave-trade is carried on to some extent on the opposite side of the river (the south side) from where we are about to locate. We cannot foresee that this will interfere with our operations; and it is probable that it will not be of very long continuation, since it has become so precarious a business. It is more than probable that the next man-of-war which visits the river will break it up, since this mode of procedure has become the order of the day.

The country in the immediate vicinity of the river is not so densely populated as that about Cape Palmas or Cape Lahu. The people, however, are a good deal more advanced in civilization than any Natives which I have seen or expected to see on the western coast of Africa. No obstacle will be thrown in our way by the maritime tribes in penetrating as far into the interior as we choose. They are too familiar with the habits of White Men to be influenced by those petty jealousies which are to be found in almost all other parts of the country.

The place which we have selected for the commencement of our operations is on the north side of the river, about eight miles from its mouth, and is in the immediate vicinity of what is known as King Glass' Town. The site of our house will be on a rising ground, about half a mile from the water's edge. I am to remain here to prepare a house, while Mr. Griswold goes back to Cape Palmas for the other individuals of the Mission who are to join us here.

Captain Lawlin brought us to this place without any charge for passage, and while here rendered us very important personal services in talking palavers. We feel very grateful for his kindness.

It is our intention to commence our educational efforts here in the way of Day Schools.

[*Mr. Wilson.*]

Mr. Wilson has visited the Upper

Waters of the Gaboon, being invited to accompany a native trader of the name of Toko, who was deputed by his town-people to settle a dispute with the inhabitants of Nyâgâ, a place far in the interior. Thence he went to Kobangâis Town; and about three hours' journey after brought him to a place where the River Orombo divides into the Kâmâ and Bâkwe. In the course of this journey he met with Pangwe People, who are said to be very numerous, and to inhabit a mountainous and healthy country extending many hundreds of miles into the interior.

*Episcopal.*

CAPE PALMAS—*Mount Vaughan*—1836—Thomas S. Savage, M.D.: 1 Male, 1 Female *As.* 1 Coloured *As.* 1 Nat. *As.*—Communicants, 13—Scholars, 37—Attendants at Public Worship, 68—Out-Stations: at *Graway* (resumed), 8 miles, and *Cavally*, 13 miles, John Payne: 1 Male, 1 Female Coloured *As.* 1 Nat. *As.*—Communicants, 15—Scholars, 100—Attendants at Public Worship, 200: at *River Cavally*, 20 miles, J. Smith; 1 Nat. *As.*—Communicants, 2—Scholars, 7—Attendants at Public Worship, 50; at *Rockbookah*, 25 miles, M. Appleby, *Cat.*: 1 Nat. *As.*; this Station is under the superintendence of Rev. J. Smith; at *Taboo*, 40 miles E. of Cape Palmas, L. B. Minor; 1 Nat. *As.* Miss M. D. Coggeshall died on the 4th of May; and Mrs. Savage, who had been married to Dr. Savage on the 2d June, died on the 23d December. Rev. S. Hazlehurst arrived at Cape Palmas on the 11th of February—Cost of the Mission for the last year 1401l. 10s. 5d. About 200l. has been expended in buildings—Pp. 20—22.

These afflictive dispensations, occurring so near together, are regarded by the Committee, as melancholy proof of the imminent risk of life to which our Missionaries are exposed in the uncongenial climate of Africa. They surely evince the imperative obligation of the Church to

commend unceasingly our Brethren there to the protection and guidance of that gracious Being who hath promised, *Ethiopia shall stretch out her hands unto God*. Prospered as the Mission had been in an unlooked-for exemption from mortality—one death only having previously occurred since the establishment of the Mission, and that not from any local cause—we were perhaps too sanguine, and needed to be reminded of our dependence. [Board.

The two deaths which have followed each other in such quick succession afford convincing proof that our Mission is not to be exempt from that sacrifice of life which has attended all other Missions to this country: and it ought not to be concealed from you and the Church, that the feeble health of our Missionaries generally furnishes melancholy evidence to the same effect. At the present, Mr. Appleby and myself are the only members of the Mission (I mean Whites) who can be said to enjoy any thing like good health. It ought not to be concealed, that there are seasons when we seem to hang by a thread over the grave, and the very existence of our Mission seems threatened. We look anxiously around for those who would take our places. Among our converts we find none qualified for this purpose; and to America we look almost in vain. We have now 6 Stations operating on a population of 20,000, and imparting instruction to about 200 persons in Day and Evening Schools. [Rev. J. Payne.

I have had of late two attacks of greater severity than any since my visit to America. It is thought by others that I ought to abstract myself from my cares and duties for a time. One consideration that will operate in favour of it will be to procure, if possible, suitable Coloured Assistants or Teachers from some quarter; men who will be capable of keeping up a Station in case of the death of the present incumbent, at any rate, till a successor can arrive from America. It is the general opinion among us, that the safety of the Mission, and the best interests of the Cause, if not its ultimate success, depend on our procuring, at the earliest date, such aids. [Dr. Savage.

In spiritual things, and in a further advance toward bringing the Heathen under the influence of the Gospel, the Committee perceive evidences of Divine favour. Many have been induced to surrender or destroy their greengrass, with

which are connected some of the grossest superstitions of the country. A measure of success has been obtained in securing a veneration for the Lord's Day.

On one occasion the Rev. L. B. Minor was instrumental in saving from death the crew of an American vessel. It was afterward ascertained that part of the plan was to murder Mr. Minor, to prevent the possibility of his giving information; but a gracious Providence prevented this. [Board.

#### Methodist.

From collateral information, we learn that the Rev. B. R. Wilson, Missionary of Colour, is still labouring at *White Plains*; and that the Rev. Squire Chase, many years Superintendent of the Mission, has departed this life. Several Colonists are engaged as Teachers and Preachers in connection with this Mission. A number of Native Converts of great promise have died in the hope of eternal life. At a late Quarterly Meeting at *Robertsville*, one of the Mission Stations, 22 Natives, mostly adults, were baptized—Pp. 22, 23.

I have just got home from a considerable tour among the Natives. Perhaps I have penetrated the interior about 100 miles, and visited a number of towns and villages. The country is beautiful. We were all well pleased with our visit; and we improved every opportunity by preaching, exhorting, praying, and conversing privately, wherever we went, in which we all took a part—that is, I mean Governor Roberts, Mr. Chase, and myself. [Rev. B. R. Wilson.

The late Mr. Chase made arrangements to open a School at Yando's Town, among the Golahs. A few days before his death, which took place at Syracuse, New York, he wrote a Letter in which he stated, that during the whole time of his labours in Liberia he found much to encourage a persevering prosecution of Missionary Operations in that Colony.

#### Presbyterian.

LIBERIA—*Seltra Kroo*: 1841: Robert W. Sawyer: Cecilia Van Tyne,

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*Coloured Teacher*; Abraham Miller, Peter Harris, jun. *Nat. As.* The Kroo People occupy a tract of coast between Cape Palmas and Monrovia, and are estimated at 30,000 to 40,000—Scholars 40. Six Native Girls are under training. Mrs. Canfield has returned to America. Rev. Thomas Wilson and family, Rev. James Priest and Mrs. Priest, Coloured Missionaries, sailed from America on the 21st of April, and have arrived at Monrovia. Mr. and Mrs. Priest have reached Settra Kroo: their Stations were not determined at the date of our last accounts—Pp. 23, 24, 120, 548, 549. Mrs. Sawyer, writing to a friend, says—

A year and five months have passed since we parted, which have been full of strange and trying incidents, all of which were directed and appointed by a Being whose unbounded love shone forth in every dispensation of His providence. Though we cannot believe that there are any among us who are convinced of sin, or converted to righteousness, yet we can say that the Lord appears to be preparing the ground to nourish that seed which

is being sown. Our Sabbath School is exceedingly interesting: it is held each Sabbath at three o'clock in our native-built Chapel. About forty at present regularly attend. Our workmen and boys are connected with the classes, and receive instruction. We have now five Teachers; myself, Miss Van Tyne, Mr. M'Donough, and two Native Boys from the Grebo Tribe. The Testament class, numbering fourteen, are reading the Gospel by St. Mark. I question them on it, and afterward question them on and explain one chapter in the Old Testament, which they are required to examine through the week. Next Sabbath we shall examine the fourth chapter of Genesis. The attention and improvement are really commendable. We have been much troubled to get Testaments and Bibles to supply the readers. We have literally stripped ourselves of every Bible in our possession, save one for personal use, to accommodate the scholars. If we had now a box of Testaments and Bibles, they would be doubly acceptable. We hope they are on the way: they will be hailed as welcome messengers. In the Day School the Scriptures are regularly read each morning. Mr. M'Donough is now of great assistance in superintending it: he came to us from Monrovia on the 13th of March.

## AMERICAN COLONIZATION SOCIETIES.

*American Colonization Society.*

## LIBERIA.

At pp. 24—29 of our last Volume, and in several pages of preceding Volumes, many minute particulars have been given respecting the operations of these Societies. We now proceed with our account of them.

The Committee have heretofore expressed their conviction of the necessity of extending, without delay, the colonial territory, so as to secure the uninterrupted and incontestible authority of the Government of the Colony over the whole line of coast from Cape Mount to Cape Palmas; and they are happy to state that two valuable acquisitions of land have been made since the last Anniversary—one embracing some ten miles square, on the river St. John's; the other, of a still more important district at Grand Sesters, abounding in rice and palm-oil, and which has already excited

the cupidity of foreigners. Other eligible regions of country are offered on moderate terms to the Society; and Governor Roberts has been instructed to lose no opportunity, and to neglect no proper means, of extinguishing the native title on the entire coast from Cape Mount to Cape Palmas. While between these points not less than sixteen or seventeen valuable Stations have been ceded to the Society—several of them extensive—upon which Settlements are founded; while to these emigration may be expected annually to increase; and while the decline of the slave trade, and the growth of legitimate commerce, mainly through the influence of the Colony, invite to this region the traders of various nations; there is an obvious and increasing reason that this Colony should be neither disturbed in its present possessions, nor restricted within too narrow limits.

The agricultural interests of the Colony have advanced during the year. "The interest now manifested (says the

Governor, in his despatch of the 9th of June) by the farmers (in their work) I think has never been surpassed." [Report.

The Rev. B. R. Wilson, a Coloured Missionary of the Methodist Church, who has charge of the Native School at White Plains, and is deeply concerned for the temporal and spiritual improvement of the Native Tribes, writes—

I am astonished that the Coloured People of the States, who consider themselves oppressed, do not turn their attention to Africa; especially those who have the means of conveyance without the aid of the Society. No man can be disappointed, in my opinion, who will come to Africa at the present for the purpose of enjoying religious and civil liberty, who seeks it in a proper spirit. I am truly sorry that so much ignorance still prevails among my brethren in the States, in reference to Africa. The Colony requires aid from some source to protect her commerce, and also to give encouragement to internal improvements: we have no men of capital sufficient to give employment to the labouring class of our community, which forms a very large majority; therefore they all become petty traders, and thereby hinder proper improvements that are more desirable. We are in hope, however, that the United States will aid in this great and good work, which is very desirable.

I conclude by praying that God may greatly aid you in your arduous labours to promote the cause of African Colonization, which I believe to be the cause of God; and though it has been, and yet may be, hindered for a season, yet it must and will prosper, because it is of God.

I have recently lost my eldest daughter: she had been married a little more than twelve months, and was doing well as to the affairs of this world, but was suddenly called from works to her reward. She had embraced Religion more than six years, and lived a very pious life.

The Executive Committee of the Society have appointed Dr. J. W. Lugenbeel, of Georgetown, as Colonial Physician and Surgeon for Liberia, in the place of Dr. J. Lawrence Day, who is about to retire, after having ably fulfilled the duties of that office.

The following particulars are taken

from the Despatches of Governor Roberts:—

The brig "Harriet," from Baltimore, brought out two Roman-Catholic Missionaries. On visiting the shore, I found the other Missionaries in quite a state of excitement. They regretted very much the introduction of the Roman-Catholic Religion to the Colony, and apprehended in these two men formidable rivals: and well they might, for they are both men of influence and talent; and their forms and ceremonies, in fact their whole system of religion, are so well adapted to the feelings and natural dispositions of the Natives, that they will fall into it immediately.

I visited most of the Mission Establishments, and was well pleased with what I saw. We learned from the Natives that some Frenchmen had contracted for the purchase of a place; that the purchase-money was to be paid in eight or ten months; that the French had agreed to establish and erect fortifications. That morning the King and Headmen had visited the ships, and the Commander had fired a number of guns.

*Territory*—You will receive the copy of a deed, executed by the Chiefs of Grand Bassa in favour of the American-Colonization Society, for a fine tract of country in the vicinity of Edina. I at first thought it unnecessary, during the embarrassed state of the Society, to make any purchases of territory in rear of the Settlements; but recent efforts by foreigners to purchase territory, almost within the Settlement, though not belonging to it, has changed my opinion. The Resolution of the Executive Committee, authorizing the purchase of Grand Sesters, &c., shall be carried into effect just as soon as circumstances will permit.

*Agriculture*—The success which attended the sugar operations at the Colonial Farm, the Methodist Episcopal Mission Farm at White Plains, and Mr. Willis's farm at Millsburg, have convinced the people pretty generally of the practicability of farming. The people throughout the commonwealth are becoming convinced of its importance, and are everywhere making renewed efforts. Within the last four or five months, some eight or ten families have left the Settlements of Edina and Bassa Cove, and established themselves on the banks of the St. John's River, determined to try their fortunes at farming.

*Public Buildings*—I am happy to inform you that the light-house on Cape

*American Colonisation Societies—*

Messurado is at length completed. It is twenty-four feet square, and two stories high. The first story is intended to be used as an arsenal to secure the guns &c. belonging to Fort-Norris battery. The second story is to be fitted for the use of the poor and destitute of the Colony. The location is considered more healthy than the Colonial Farm. Here they will be more immediately under my inspection, and more convenient for the Colonial Physician to attend them. Here we expect to have them well provided for; and, such as are able from time to time, to cultivate a small garden to be attached to the buildings. I am making preparations to have a large coffee plantation on the Cape.

We have commenced, in Monrovia, a commodious edifice for a Court-house and Council-room. It is fifty-six feet long, thirty-four feet wide, and two stories high; built of stone; and to be so constructed as to have no wood-work (the roof excepted) exposed to the weather on the outside.

In April last the small peninsula, on which stood the Government House, at Sinou, was washed away by the violence of the sea demolishing the house, and otherwise doing considerable damage. Most of the timber &c. has been saved, at considerable expense. I shall not proceed to have another house erected until I hear from you.

*American Squadron*—We are looking forward to the arrival of the American Squadron on this coast with great interest. The presence of an American Armed Force in our vicinity will tend much, no doubt, to the advancement of the interests of the Colony in many respects.

*Disputes*—The difficulties between the Natives at and in the vicinity of Sinou and Blue Barra are nearly settled. They are, at least, so far removed as to make it quite safe now to commence a Settlement at Blue Barra. The Fishmen in the large town near Greenville have consented to abandon the town, on condition that I release the prisoners concerned in the murder of Shuman.

*Currency*—At present the currency of the Colony is decidedly better than at any former period. The emission of bills on the credit of the Society seems to work well: they circulate freely, and are received readily at par, in exchange for foreign merchandise.

*Proposed Tour*—I propose leaving, on an exploring expedition up the St. Paul's

River, and, if possible, open a communication between the Colony and the Mandingoes and other Tribes which are prevented from passing through the Boporo Country to the Settlements. If I can succeed in this, much good will result to the Colony, and something be known the interior.

After an absence of fifteen days, I returned to this place. We left Monrovia on the 14th of February, accompanied by Dr. Day, seven Colonists, and fifteen Kroomen, for Millsburg. At Caldwell, where we stopped a few moments, we were joined by Mr. G. Moore and two native men. Early on the morning of the 15th, after having procured four more carriers and a guide, which we found absolutely necessary, we crossed the St. Paul's River, where we were joined by Messrs. Chase and Wilson, with seventeen Colonists and Natives (carriers).

In the course of this Journey the Governor met with Ballasada and Yando, two important Chiefs or Kings of the Golahs, who have made a treaty with him. Yando's Town is 80 or 100 miles from Monrovia, or about half way to the Niger.

*Maryland-State Society.*

## CAPE PALMAS.

Governor Russwurm writes—

Your Colonists are making themselves more comfortable every day. With the employment given by the Rev. J. Kelly, of the Romish Mission, the Protestant-Episcopal, the Methodist Missions, and your Agent, there has not been an idler in the Colony, and, consequently, no hungry ones.

The coffee plants are doing well; and the success which has crowned Mr. D. Wilson's labours encourages others to persevere. Our cotton at the Public Farm looks better than any I have yet seen. Our crop of corn also turned out better than that of any previous year: the seed was obtained from Cape Coast.

We stand much in need of School-books and Stationery for the use of the Schools and the Agency. Besides our Free School No. 1, we have a tri-weekly Sewing School in operation. School No. 1 has averaged about twenty scholars the past year.

The Committee add—

Some half dozen other Letters were received from old Colonists and the newly



arrived Emigrants. Those of the former have ceased to speak of satisfaction or dissatisfaction—they are generally on business, and of course uninteresting to our readers—but their tone is the best recommendation the Colony can have. The new Emigrants, as usual, are delighted at getting on shore in a free country, after a long sea voyage. They express an abundance of thanks to the Colonization Society. It is amusing to look into some ill-directed Letters which have been sent to this office, and which we have opened in order to find out where to send them. We

concluded they must contain bank-notes, or something of the kind; but no. We find, on opening, a scrap of an old dress pattern, or shirting, indented so as to match some piece left with a dear friend behind them, which is to serve as a guarantee that the Letter actually came from them, and was not forged by Georgia slave-dealers. Poor people! we hope the time will come when they will know their real friends. We have packed up all these pledges, and re-directed, to the best of our ability, their uncouth envelopes.

#### AFRICAN-CIVILIZATION SOCIETY.

No Report of the Society has been issued since our last Survey (see pp. 29—31), as circumstances have not admitted of their taking any measures of public interest.

In consequence, however, of additional experience having made the fact more evident than ever, that Native Agency must be the means principally employed, if Africa is to be benefitted to any considerable extent, a few Gentlemen have formed themselves into a Committee for the purpose of promoting the education of Africans, with a view to their becoming Teachers among their fellow countrymen; and propose to educate,

at the Grove, Jamaica, or Fourah Bay, Western Africa, such Africans as may appear to them likely to become efficient Teachers. With this design, the Committee have come to the following conclusions—

—That in order, under the Divine Blessing, to the extension of Christianity and Civilization in Africa, it is advisable that further measures be adopted for training and preparing, in connection with the Church of England, an efficient Native and West-Indian Agency of men of colour for that purpose.

—That it is expedient that the object in view should, for the present, be prosecuted by a Committee, rather than by the formation of a new Society.

## South Africa.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

*BRITISH AND FOREIGN BIBLE SOCIETY.* THE sum of 50*l.* 2*s.* 5*d.* has been remitted by Individuals and Auxiliary Societies in Southern Africa; and 1650 Bibles and Testaments in English, 900 in Dutch, and 2000 Testaments and Psalms in the Sechuana Language, have been forwarded—P. 31.

I recollect the time, in 1801, when it was believed there was but ONE Hottentot in the whole country that could read a verse in the Bible; but now there are THOUSANDS. At Missionary Institutions within the Colony are many, besides numbers at Missionary Stations: there are also very many now in almost every town and village, from one end of the Colony

to the other; and Dr. Philip and I have had an opportunity of witnessing the wide extension of the Gospel beyond it.

[*Mr. Read.*]

#### CHRISTIAN-KNOWLEDGE SOCIETY.

In the last Report of the Society, it is said—

The Sixth Report of the Albany District Committee contains the copy of a Memorial to the Committee of the Colonial Bishop's Fund, praying for the exertion of their influence in procuring the early appointment of a Bishop for that Colony. Memorials to the same effect have been forwarded from Bathurst, Fort Beaufort, Mancazana, Sidbury, and Port Elizabeth, and also one from St. Helena.

This Colony, not being of English

*Christian Knowledge Society—*

Origin, had, until a few years since, been totally unprovided with Churches erected for the members of the Church of England, with the exception of one at Graham's Town. The Board, in 1830, gave 2000*l.* toward religious purposes in the Colony. Day and Sunday Schools having been established at Cape Town, Port Elizabeth, Graham's Town, Simon's Town, and Wynberg, a large circulation of Bibles, Prayer Books, and Educational Books and Tracts has taken place.

The Society also afforded its assistance toward the erection and completion of several Churches. The present number of the Clergy is ten.

Books to the value of 5*l.* were granted for a Lending Library at Wynberg, on the application of the Rev. John Fry.

*RELIGIOUS-TRACT SOCIETY.*

Grants have been made to the amount of 33,474 Publications, value 68*l.*, beside 10,000 Hymn Books which have been printed in the Sechuana Language. Also a Library value 5*l.*, 24 reams of paper, and casts of cuts value 5*l.* Mr. Read has remitted 20*l.* toward the cost of the Hymn Book, and 52*l.* has been received through Mr. Moffat—Pp. 31, 32.

*EASTERN-FEMALE EDUCATION SOCIETY.*

At pp. 485, 486 of our last Volume particulars of the Labourers and Stations of the Society were given: we now present our Readers with an abstract of some of the Letters received from the Labourers.

At the second Annual Examination of my School our friends and the public expressed themselves highly gratified, and said that the progress which the children had made far exceeded their expectations. There were from ninety to a hundred children present, and my daily attendance is from eighty to ninety. I have fourteen Mahomedan Children. One poor woman, past sixty, came up to me, and said, "Mistress, I cannot see to learn to read now, I am too old; but teach me one verse every night, that I may think about it when I go home, for I want to know about Jesus Christ so much." I believe the Lord is working upon the hearts of many of the people in this place.

[*Miss Huntly—Cape Town.*]

The sphere which Providence has assigned me is becoming daily more interesting. I have free access to a few adult females, who shew much earnestness in hearing; and by means of one, to whom God has made me the humble instrument of good to her soul, I have been greatly assisted. They appear very confiding when one becomes better acquainted with them. The daily attendance in the Free School is 30 children; Day School adults, 25; Caffre School children, 20; Sabbath School adults, 40, and children, 30. [*Miss Harding—Tyumia Vale, Caffraria.*]

Miss Harding has sufficient time to devote two hours each day to adults; and we have great cause for thankfulness since they have attended, for some have evinced a decided change of life. The attendance is good, and is on the increase; for Miss Harding has obtained the confidence of the people, and they follow her advice in attending regularly. The duties of the Sabbath commence by an Adult School at eight o'clock: at ten there is one for the Caffre Children, till eleven: then Public Worship in their own language, in a neighbouring Church, occupies them till Afternoon School.

[*Mrs. Stretch—Tyumia Va's, Caffraria.*]

The School was for a long time very low and discouraging. It has lately revived; and at present the attendance is tolerably good, but still, as we must expect, very irregular.

Mr. Niven and I have lately commenced a School at a place called the Ipculo, about six miles from this. We ride there once a week. We have had much comfort and encouragement from the girls in the house; but a circumstance has occurred this week, which shews us that here, too, we may expect disappointment.

[*Miss M' Laren—Iggibigha.*]

I have seen the hand of the Lord so clearly directing my path, that I trust in His strength to go forward. The sphere is very extensive: the number of children in the three Schools is nearly 400, all Africans, and chiefly black. Beside the Schools, about 300 adults meet for instruction in the Word of God two evenings in the week; and it is a delightful sight, which refreshes the spirits of those who assemble to teach them, when they reflect on the blessed effects which may result from this their work. A number of the elder children attend; and as I can read and partially translate the Dutch Testament, and most of them know something

of English, they are my especial charge, and from them I hope to train Monitors and Teachers.

[*Miss Hone—Cape Town.*]

On the whole, the general opinion of the Missionaries is, that the best thing that can be done for the girls at present is, that each Teacher take as many as she can, and board them. Thus they will, by being so early initiated into it, appreciate the blessings of civilization; all useful knowledge will be communicated; and, what is better still, they will be brought under the influence of the Gospel, they will be trained in the fear of the Most High, and continually directed to a crucified Redeemer. Miss Harding has already taken the charge of three girls, in the hope of receiving assistance from some kind friends who may feel disposed to aid her in their support. Many more have applied for admittance, but have been refused, for want of funds and room. If, through your kind efforts, you could enable us to enlarge the building at present occupied, you would indeed be the means of conferring a great blessing on these poor people. A hundred pounds would perhaps enlarge it enough to allow of 10 girls being at once received. It is the opinion of all who know the Caffres that it is the surest means of breaking down their evil habits; and the younger the children are admitted, the better.

[*Mrs. Stretch—Tyumia Vale.*]

Miss M'Laren is, as usual, doing what she can with those who attend; but as this is the second very bad season, the people are scattered in every direction. The school averages from 12 to 20, and five of these stay in the house. Another Chief has brought his daughter to be educated: she is promising, because of a mild steady disposition. I have also Martha Daw's younger sister, but she is still very young,

between 6 and 7 years of age, I should think. The country is still in a very unsettled state, the depredations on the Colony having been so great that one of the inferior Chiefs is being expelled his territory by the British, assisted by some of the other friendly Chiefs.

[*Mrs. Niven—Iggibigha.*]

A most distressing accident occurred, which afflicted us very much. One of our Caffre children, a fine girl of 12 years of age, had gone too near the fire; her clothes caught, and before the flames could be extinguished, she was so dreadfully burnt that she died the next day. She was a grandchild of Ungeno's, our Chief: her father had brought her to Mr. Niven only a few weeks previous; and, altogether, the circumstances are distressing. It may have an injurious effect on the object we have in view; but it is the hand of God, and if He intends this work to prosper, He will not permit this circumstance to retard it.

Since writing the above, two horrible murders have been committed in this neighbourhood, which may give you an idea of the superstition of this people. A man and his wife were accused of witchcraft, and of bringing rain in the cold weather to kill their cattle, while they kept it away in the proper season. The Chief sent his brother and one of his sons to put them to death, which was done in the most cruel manner. [*Miss M'Laren, Iggibigha.*]

I am happy to inform you that I landed safely on Saturday, June 24. I have seen my place of destination, and am much pleased with it. I visited the school: there were only five children there, but I hope soon to increase the number, and that my labours may be blessed among them.

[*Miss Harvett—Cape Town.*]

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

### UNITED BRETHERN.

See, at a following page in our present Number, the Synodal Committee's Survey of the Missions; and, at p. 434, an Obituary of Sr. Bonatz. Br. and Sr. John Jacob Müller have embarked for South Africa—P. 311.

*Groenekloof*: 40 miles N. of Cape Town—1808—*Brn.* Joseph Lehmann, J. Christensen, C. R. Franke. The last accounts give the following numbers: Communicants, 288—*Jan.* 1844.

Baptized: Adults, 111; Children, 330; Candidates, 70—New People, 288—Total under instruction, 1149—Pp. 33, 34.

At Groenekloof they are building a water-mill, to replace the one now in use, which, being worked by horses, is more expensive, and does not answer the purpose. Since the death of Br. Hallbeck, and the removal of Br. Teutsch, a fourth Missionary couple will be required for the service of that place.

[*Br. C. R. Kolbing.*]

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*United Brethren—*

*Genädendal*: 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.*—Under instruction more than 2507—P. 34.

Several sudden deaths have lately taken place in our congregation. These unexpected visitations have made a solemn impression on the inhabitants of our place; and many, we trust, have been led to inquire how far they are ready for the summons which might call them away from this world. In the course of last year we made an attempt to raise regular contributions from the members of our various congregations, in aid of our Mission Fund. The result has not yet answered our expectations. Some appeared readily to understand our statement, and cheerfully to respond to our appeals, but the majority shewed themselves dull of apprehension; and though they took all we said in good part, they were evidently not prepared to follow our suggestions. A beginning having been made, we will not be discouraged by very small success, but persevere in our efforts.

For several months past, the whole Colony has been invaded by armies of locusts: no sooner is one swarm gone than another takes its place. In our own immediate neighbourhood, the produce of the gardens, removed from houses, has been completely destroyed. In our own garden, and those of our Hottentots, in which a watch is constantly kept, and measures taken to drive away the intruders, no serious damage has hitherto been sustained: to chase them away, the cracking of whips and other noises have been resounding unceasingly. It is said that no locusts have been seen in the western districts of the Cape Colony for a period of 90 years. The sea there is reported to be covered with large masses of these vermin.

Another sign has appeared in the heavens above, which, for the last few days, has attracted universal attention, and inspired no little awe. I allude to the magnificent comet, which, on the 2d of March, first shewed itself after sunset, near the western horizon, and which has a train of dimensions superior to any thing that has been witnessed by the oldest person. At the Mission Conference, the

following were approved for advance in church-fellowship:—18 persons as Candidates for Baptism; 11 for admission to that rite; 3 for reception into the Congregation; 8 for Confirmation; and 8 for re-admission. [*Br. L. Teutsch.*

On the 24th of December we celebrated our Jubilee, it being fifty years since the *Brn. Marsveld, Schwin, and Kühnel*, arrived at *Bavianskloof*. In a preparatory Service, our congregation were made acquainted with the object of the festival; and we offered up our praises and thanksgivings to God for all His benefits; and our prayers, that, according to His mercy, He would abide with us for the time to come, notwithstanding all our faults and deficiencies. In the afternoon we had a love-feast with our communicants. First, a hymn composed for the occasion by *Br. Teutsch*, was sung; we then conversed with our congregation, eight persons being present who were here when the three above-mentioned Brethren arrived. They related many things concerning the old times; and told of the deep impression made on them when they first heard that for them also a Saviour was born: they spoke also of the love of Christ, and the spirit of prayer prevailing in those days among the Hottentots. The Testament given to *Helena* by *George Schmidt* was shewn; a cheerful, thankful spirit prevailed in the congregation; and it was a day that the Lord blessed both to us and to our people. [*Br. C. R. Kölbing.*

On the 2d and 16th of July 1843 we held solemn prayer-days. The following were appointed for an advance in the privileges of the Church—13 adults for admission to Holy Baptism; 15 for reception into the Congregation; 23 were acknowledged Candidates for Baptism; and 21 were appointed for Confirmation. Though, on this occasion, it was made painfully evident to us that there are still too many nominal members of our flock, we found abundant cause to thank the Lord for the faithfulness with which He tends, nourishes, and watches over His sheep, and enables them to follow Him in humility on the path to life eternal.

Of late we have had seasonable rains, and our people have been able to plough and to sow the ground which they severally occupy.

You inquire about the mode in which we continue to apply the fund which was raised many years ago, by our Brethren

and friends in Europe, for the relief of our Hottentots, and the improvement of their temporal circumstances. Beside employing a portion of it toward the alleviation of actual want or distress, occasioned by providential visitations, we grant a premium, amounting to 1*l.* 17*s.* 6*d.* for every walled house erected by a Hottentot Inhabitant of any of our Settlements. The encouragement hereby afforded has been of the utmost service, especially since the emancipation of the slaves in 1838. Many of these poor people, who flocked to our Settlements on obtaining their freedom, and proved themselves, by their industry and good conduct, to be well worthy of encouragement, would have been quite unable to provide themselves and their families with decent habitations, but for the help thus afforded them. The improved appearance of our Missionary Villages during the past ten years, chiefly in consequence of the regulation above referred to, must strike every person acquainted with them. Even at Shiloh and Clarkson it begins to be perceivable, as well as at Gená dendal, Groenekloof, and Enon. While, however, we do not hesitate to expend a portion of it in relieving cases of extreme or extraordinary necessity, we are anxious to give our people to feel that they ought not to depend on it in cases of ordinary privation; and, especially, that it is their duty, as believers in Christ and members of the same great human family, cheerfully to contribute, according to their ability, to the relief of their poorer Brethren. For this purpose we have a poor's fund, which is replenished from time to time by regular collections made at Church, or on other suitable occasions. [Br. L. Teutsch.

In our visits to the sick, we often perceive that the Spirit of the Lord is carrying on His gracious operations in the hearts of old and young. We need such encouragement, for we cannot deny, that among the Youth a good deal of indifference and levity are found: not a few had to be excluded after the late harvest, on account of drunkenness and the indulgence of other sins of the flesh—temptations to which they are particularly exposed.

[Br. C. R. Köbting.

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

on the 19th of September—Under Instruction, 80—Pp. 34, 272.

Br. Fritsch, although bereaved of his consort, and well-stricken in years, continues in his usual activity; but his situation is a solitary one, and he has many privations and difficulties to encounter.

[Br. C. R. Köbting.

From Elim we proceeded to Hemel-en-Aarde, where I found Br. Fritsch well and active, and every thing proceeding in its usual course. Br. Fritsch has no idea of retiring from the service of the Mission; but is willing to labour on as long as the Lord will grant him grace and strength to do so. [Br. L. Teutsch.

*Elim*: about 60 miles from Gená dendal, and near Cape Aiguilla: with Out-Stations at *Houtkloof* and *Duin-vonteyn*—1824—Brn. W. C. Genth, D. Luttring. Br. H. F. Meyer died on the 15th of October, after 14 years' service in the Mission—Communicants, 183—Baptized: Adults, 116; Children, 147; Candidates, 131—New People, 284—Total under instruction, 861—Pp. 35, 272.

Br. De Fries went to assist our Brethren after the death of Br. Meyer, but his own health is in a very debilitated state; and, for a short time, he, too, has been laid up. Br. Luttring, to whom the superintendence of the Mission had been committed, was attacked by an affection of the chest, which prevented him from holding public discourses: thus on Br. Genth alone all the services of the Chapel devolved. Beside this, the illness of Sr. Meyer is a very sore trial to our Brethren and Sisters, as she requires constant attendance. Our late Hottentot pupil, Alexander Haas, proves to be a zealous and very useful Teacher in the Boys' Infant School at Elim. He went there with Br. and Sr. De Fries, on the 27th of October, and took the care of the Infant School, under the inspection of Sr. De Fries. He assured me, in a Letter, that he devotes himself with all his heart to this work, and in the confidence that the Lord will enable and assist him. I am glad to hear from Br. Luttring that he is well satisfied with him, that he is zealous and willing, and that the children are already attached to him. I believe he is sincerely desirous to serve the Lord, and live in communion of heart with Him; and, if he only

*United Brethren*—retains his present sentiments, he will be a useful Assistant. [Br. C. R. K&O'bing.]

Not having seen the Settlement for three years and a half, I was both surprised and delighted to observe the progress which it had made during this interval, both of a spiritual and a temporal kind. The congregation has greatly increased in number; and the Settlement has been wonderfully improved by the erection of many substantial houses, and the laying out of a large additional plot of ground in gardens and corn-fields.

[Br. L. Teutsch.]

*Houtkloof*—In company with my dear wife, on our way to Elim, we spent a night at Houtkloof, where I held an Evening Service, which was numerously attended by the little flock belonging to this outpost, among whom are many old acquaintances, and not a few dear Brethren and Sisters in Christ.

[Br. L. Teutsch.]

*Enon*: on the White River, near Algoa Bay — 1818 — *Brn.* J. W. Stolz, H. B. Schopman — Communicants: 64; Candidates, 20 — Baptized: Adults, 26; Children, 103; Candidates, 6; New People, 39; Excluded, 6—Total under instruction, 264—P. 35.

— On conversing individually with the Communicants, Br. and Sr. Lemmertz found those among them who had recovered from the small-pox full of gratitude to the Lord for His sparing and preserving mercy.

— Various depredations were committed among our cattle, by the beasts of prey which abound in the adjacent forests. A short time back, seven lions had been seen on the road to Uitenhage. In the beginning of this month, several young heifers were carried off by the wolves, and two calves were devoured by a tiger close to our place. The latter, however, paid for his rapacity with his life; for a gun was so fixed, close to the half-finished carcase of his last victim, that when he returned at evening to complete his repast he discharged the contents of the piece into his own body. On the night following we heard the doleful howlings of his mate at no great distance.

— Another calf fell a prey to a tiger not far from the Settlement. Next day one of our people set out in chase of him with his dogs, and returned in triumph with the dead body of the marauder.

Some time after, our shepherd had the misfortune to lose four sheep in the thickets, as he was driving the flock home. Of these, two were almost entirely devoured by the tigers, another by the wolves, and the fourth was found lying in a brook, with a wolf standing guard, to keep the vultures from his prey.

— At the speaking with the Candidates for the Holy Communion, one of them said, "When I read in the Revelation of St. John, that only those who have washed their robes and made them white in the blood of the Lamb shall stand before the throne of God, I feel that I am still far behind in my course of grace; and my prayer to the Lord is, that He would make the power of His death more manifest in my sinful heart." Another, on being asked, where true sanctification was to be found, replied, "On Golgotha, at the foot of Jesus' Cross. When I am not there in spirit, I have no power to resist sin."

[Mary.]

I regret to have to add, that the businesses, which have hitherto been carried on to the advantage alike of the Mission and of the Hottentots, are now nearly at a stand, because no customers are to be found for the goods manufactured. The consequences of this destitution of the means of support are, the dispersion of the Congregation, and their gradual relapse, to a greater or less extent, into the habits of barbarous life.

Of the spiritual state of the small flock remaining with us at Enon we can speak favourably. As long as I have been here, no instance of open sin, calling for exclusion from church-fellowship, has occurred. In the majority of them we can trace a progressive growth in grace and in knowledge. The School is attended by from 20 to 30 children, who are able to read Dutch pretty fluently; and of these, 15 have learnt so much English, in the course of the last eight months, as to read and understand a chapter in the English Gospels. In writing and ciphering they also receive instruction, which they greatly value. The Infant School is frequented by about an equal number of little ones; and Br. Stolz, who has the superintendence of it, reports favourably of it. At our Sunday Service we have ordinarily from 80 to 100 hearers. At the close of last year, we numbered 274 inhabitants of our Settlement. The individual speaking in January afforded us great encouragement; and subsequent to

it 23 persons, of different ages, were advanced in the privileges of the Church. Sunday the 8th was our Prayer and Communion Day. During the baptism of three adults great grace appeared to prevail among the Congregation; and the celebration of the Lord's Supper in the evening was a season of true spiritual refreshment.

In the course of last year we were favoured to receive 6*l.*, presented to us by friends in England and Germany for the benefit of our poor. This gift was in every respect most seasonable.

In January we had a heavy rain, which lasted twenty-four hours: it procured us a supply of grass and of milk, but was insufficient to make the river to flow.

The subject of our Mission Debt has not been forgotten by us. Even our poor people, on being informed of it, have expressed their desire to make some little offerings in aid of so good a work.

On the 28th and 29th of last month the rain fell in torrents; and on the evening of the last-mentioned day news was brought us that the Witte River had once again begun to flow. After a period of anxious suspense, we had yesterday the pleasure to see the stream flowing briskly past our dwellings. The gratitude and delight of our people are greater than I can describe; and next Sunday we intend to celebrate as a day of solemn thanksgiving to God for His great mercy. As to myself, I can declare with truth, that while I felt ashamed of the feebleness of my faith, I was encouraged to devote myself anew to the service of this Congregation.

[Dr. H. B. Schopman.

#### TAMBOOKIES.

*Shiloh*: on the Klipplaat River—1828—Brn. A. Bonatz, H. Kschischang, Lemmertz. Communicants, 54—Baptized: Adults, 43; Children, 83; Candidates, 25—New People and excluded, 346—Total under instruction, 551; of whom 191 are Hottentots—P. 35; and see, at pp. 434, 435, an Obituary Notice of Sr. Bonatz.

You have already heard of the severals trials of faith to which I have been subjected. By the departure of a second beloved wife, and of an infant son, who followed his mother into eternity after a sojourn of a few short weeks in this vale of tears, I have again become a widower

and childless. Our little burial-ground contains all that was mortal of two cherished companions of my pilgrimage, and three children; and often have I felt a longing desire to lay my bones beside them, and to *depart hence*, and be with *Christ, which is far better*. Nevertheless, the Lord has given me grace to resign myself to His holy will, and to labour on, in childlike dependence on His promised support, and in the firm belief that *the sufferings of this present time are not worthy to be compared with the glory that shall be revealed*. Feeling quite unequal to the continued discharge of the multifarious duties incumbent on me, I was led to request the help of some experienced fellow-servant. This request was readily acceded to; and our dear Br. Lemmertz, who, though advanced in years, is still lively in spirit and active in body, was immediately willing to enter, for the second time, with his dear wife, upon the service of this Congregation. They arrived with us from Enon about the end of June, and truly thankful are we for their valuable co-operation.

At the close of the half year which we have spent together, we can look back with thankfulness at the various tokens of the goodness and mercy of our God which we have received. In temporals, the year past has indeed been one of trial and privation: our Settlement, together with the whole surrounding district, was visited by long-continued drought, and by immense swarms of locusts, which destroyed the little that the earth was able to produce. Scarcity of provisions, amounting almost to famine, followed in the train of these visitations, and, for a season, great was the prevailing distress. In the course of the past year, six Fingoes and Tambookies, and two Hottentots, were admitted into the Church by Holy Baptism. The festivals on which these solemn rites were performed were truly days of blessing to us and our flock. Many tears were shed, even by such as had hitherto appeared dead in sins and trespasses. During the same period, six persons were admitted to the Lord's Supper. That the Lord carries on His work in the hearts of these poor people is undeniable. We have also much pleasure with the children: they are diligent in their attendance at School, and we can trace the operations of the Spirit of God in the hearts of many. The Tambookie and Fingoo Converts hold fast

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their Christian profession, regardless of the hostility and contempt of their unbelieving countrymen, and appear to grow in grace.

We have lately had the favour to receive a most valuable present from the Religious-Tract Society—a Mission Library, consisting of ninety-four books on a variety of subjects. For this token of Christian regard we beg to return our warmest thanks. [*Br. Adolph. B-nats.*]

#### FINGOOS.

*Clarkson* (the name given by Gov. Napier to the new Settlement at Koksbosch, after the well-known opponent of the Slave Trade): on the Zitzikamma, among the Fingoes—1839—*Brn. Nauhaus, Adolph. Küster, T. Küster*—Pp. 35, 36.

There have been admitted 17 Candidates for Baptism; 23 adults and 13 children have been baptized; and 10 persons have become partakers with us of the Lord's Supper.

The members of our Congregation walk worthy of the Gospel, and set a good example to all around, and especially to those of their countrymen under our care who are not yet enjoying the privileges of membership. At the close of the year 1842, the number of names on our books amounted to 270, of all ages.

*Br. Teutsch* wrote to me, requesting that I would lay before our people the necessities of our Mission Fund, and to make a collection for their relief. Having held a discourse to our Congregation on Matt. xxv. 40, and x. 42, I endeavoured to apply them to the subject; adding, that the smallest offering, made out of love to the Saviour, would be graciously accepted by Him and rewarded. This address appeared to make the desired impression; for the very same day nearly all the fathers of families, who were at home, called on me and brought me gifts with the utmost cheerfulness; the smallest offering being 1s. 6d., and the greatest 7s. 6d. sterling. The success encouraged us to lay the matter also before the Fingoo portion of our flock. This was done by *Br. Küster*;

and on the day specified, we saw our house besieged, as it were, by above eighty Fingoes, men, women, and children, even some who were still unbaptized mingling in the throng. The eyes of all beamed with pleasure, as if they had been going to receive, rather than to offer gifts. Not one of them came empty-handed; so that when we reckoned up the mites which they had cast into the treasury, we found it increased by 2*l.* (total 4*l.* 4*s.* 2*d.*.) We were much affected by the willingness with which the members of our little flock complied with our request; and their cheerful liberality imparted to this day quite a festive character.

On the 4th of February, a valuable collection of books reached our hands—a present from the Religious-Tract Society in London. We prize this gift exceedingly, and hope to be able to turn it to good account. [*Br. C. F. Nauhaus.*]

Though we have still to mourn that thousands among those by whom we are here surrounded continue to *sit in darkness and in the shadow of death*, loving darkness, rather than light, because *their deeds are evil*, we can do no other than thankfully acknowledge the wonders which the Lord hath wrought, in behalf of the poor outcasts of the Fingoo race committed to our charge. To many of them, the Word of the Cross has approved itself the *power of God unto salvation*; and we can rejoice over the fruits of faith which were produced in the walk and conversation of those who believe.

During the past month, we have spoken individually with all the members of our little flock, and were much encouraged by the traces which we perceived of a work of the Holy Spirit on the hearts of many. Some little Fingoo children being asked why they came to speak with us, one of them answered, with great readiness, "We come, that our names may be written down as followers of the Saviour, because we have heard that he died on the Cross out of love to us." Eight adults were solemnly baptized into the death of Jesus. Our little flock consists, at present, of 98 baptized adults, and 37 baptized children. [*Br. A. Küster.*]

#### LONDON MISSIONARY SOCIETY.

*Mr. and Mrs. Moffat, Mr. and Mrs. Ashton, Mr. and Mrs. Inglis, and Mr. Gill*, embarked on the 28th of January, and reached Cape Town on the 10th of April.—Pp. 175, 352.

*Cape Town*—*John Philip, D.D., Superint. of the Society's Missions in South Africa, M. Vogelgezang, Joseph Gill.* Mr. Gill had instructions to remain at Cape Town for a



few months, should his services be required—Communicants, 175—Pp. 36, 37.

Dr. Philip returned in health and safety to Cape Town, in August, after his long and arduous journey in visiting the Stations both within and beyond the Colony. Many important objects were accomplished by this undertaking; and at several of the Stations the presence and counsels of our venerable friend have been the means of greatly reviving and advancing the work of God.

Several young persons are under instruction, with a view to their ultimately becoming Teachers; and during the past year the Infant School has been taught by one of these, under suitable superintendence.

Mr. and Mrs. Calderwood left Cape Town early in October, on their return to Caffreland. [Report.

#### HOTTENTOTS

*Paarl*—85 miles NE of Cape Town—1819—George Barker—P. 37.

During the year, the School House, used also as a Place of Worship, has been enlarged, so as to afford accommodation for 500 people. It was opened for Divine Service in August. The expense of this enlargement has been chiefly defrayed by special funds subscribed in England, Cape Town, and the Paarl. The people attending the Ministry of Mr. Barker have contributed liberally. The Congregations are good, and there appears to be a great disposition to hear the Word of God.

The Sabbath School has had a crowded attendance: many coming from a great distance to attend the worship of God avail themselves of this as their only opportunity of learning to read.

In addition to the flourishing Infant School, conducted by the Misses Barker, a Day School and a Sabbath School have been begun at the lower end of the village, where Mr. Barker preaches to a good congregation once a fortnight.

A Christian Lady has given to the Society four acres of ground, in the vicinity of the Station, to build a Place of Worship on for the Heathen, and has also presented a liberal contribution toward its erection, beside assisting with people to labour at the building. Other persons, both White and Coloured, have also subscribed. [Report.

One day, as I was riding past a farmhouse, about ten miles from the village, I was requested to visit a sick woman. I assented; and on conversing with her, I found, to my surprise, a Child of God rejoicing in the hope of eternal life. When I inquired what ground she had for her confidence, she replied, "None but the death of Jesus Christ." I asked her where she had heard of Him. She said, "From you: you told me *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners*, and this is all my hope. If you have deceived me, tell me so." This woman had heard me twice.

In another direction, a farmer, at whose house I have preached, said to me, "I have a blind man on my farm, and I wish you would speak to him, for he appears to know more than I do." I saw this man; and, in the course of conversation, I perceived that he had discovered the plague of his heart, and was seeking the pardon of his sins through the blood of Christ. [Mr. Barker.

*Tulbagh*: 75 miles NE of Cape Town—Arie Vos—P. 37.

This Station has been given over to the Rhenish Society, the Missionaries of which now take the chief charge; but our venerable friend, Mr. Vos, continues to labour there, as far as his infirmities permit. [Report.

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

Though much advanced in years, Mr. Kramer continues to prosecute his work of mercy at this Station. He holds Divine Worship in his own house on the Sabbath, and enjoys the satisfaction of a numerous attendance on his ministrations. [Report.

*Caledon*: 120 miles E of Cape Town—1811; renewed 1827—Henry Helm: Dan. J. Helm, *As.*—Communicants, 243—Schools, 2; Scholars, 155—P. 37.

In the end of 1841, a very pleasing improvement began to appear, and the heart of the Missionary was cheered with beholding many inquiring what they must do to be saved. Throughout the year this interest has continued. Many have been brought to taste and know that the Lord is gracious; and as one of the blessed results of the great work of grace in progress

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among the people, there has been an addition to the number united in Church-fellowship of no less than 122 members. The improvement in the external appearance of the village has kept pace with the progress of religious feeling. [Report.

Two young men of about nineteen years of age had been for several months with a trader on a journey in the interior: they returned in February, and finding the people and their former companions so different from what they were when they left the Institution, they felt very uneasy, and would have left the place on the same day, had not one of my sons persuaded them to stay. One of them went in the forenoon to see another young man, to whom he had given a ring as a sign of his friendship. His former friend invited him to come to Christ; and when he saw that the other paid little or no attention to what he said, he took the ring out of his pocket, saying, "You and I were formerly companions, but I am no longer a companion of yours: take back your ring. I do not say that I will never be your companion again, but then you must come over to me—to you I cannot return." This made some impression on his mind. He came to me in the afternoon to salute me, as is usually done by such of the people as have been long from home. I spoke to him seriously and affectionately on his awful state; and concluded by saying that he must without delay begin to pray; and he did so. The Holy Spirit convinced him of his sinful and lost condition: he prayed almost whole nights, and in the day-time would take his Testament and go into the fields to read and pray; and in a short time he enjoyed peace, love, and joy in the Holy Ghost.

The other young man who had been with him on the journey experienced the same happy change about a month later.

Of our young people, from seventeen to twenty-five years of age, more than forty have experienced a saving change of heart; and of those more advanced in years, some whom we thought to be hardened were not too hard for the Lord—they sought and found Him. Great changes for the better have taken place in several families. Husbands, who had formerly much to suffer from their unconverted wives, have had the joy to see that God has answered their prayers by humbling and converting their unbelieving partners; and the consequences are, peace and love in their fami-

lies. That this awakening is the work of the Holy Spirit, and not, as it was thought at first by a few, a mere excitement, is, I think, sufficiently proved by the effects, the length of time it has continued, and the cases of those, who, after prolonged resistance to the power of Divine Grace, yielded themselves to God. [Rev. H. Helm.

*Pacaltsdorp*: 245 miles E of Cape Town—1814—Wm. Anderson—Communicants, 75—Schools, 4: Day Scholars, 116; Infant, 130; Sabbath, 145; Evening, 49—Pp. 37, 38.

The aged Missionary Anderson has laboured for the greatest part of the year alone; but since November he has been relieved from the charge of the School and other minor duties.

The Station has suffered from drought during the greater part of the year, inso-much that the people have been able to reap but little, either from their fields or gardens. They have no means of irrigation, and even water for domestic purposes has been very scarce.

The attendance on the Means of Grace has been good. The Place of Worship, which contains about 400, has generally been filled three times on the Sabbath, and a serious attention is manifested by the people. There is a spirit of inquiry among many, both young and old; and the week-meetings, particularly the Prayer-Meetings at daybreak, are well attended. Two adults have been baptized, and about six were shortly to be admitted to Baptism. [Report.

*Dysalsdorp*, formerly called *Dysal's Kraal*, 45 miles N of Pacaltsdorp—1838—John Melvill—Communicants, 53—P. 38.

This Station is situated in the midst of a District where the people are not collected together as in a hamlet or village, but scattered among the different farms, and have to come great distances to Worship. The children attending the Schools are, for that reason, not so numerous as at some other Stations. From 900 to 1000 persons are connected with the Mission. The attendance on the Sabbath varies from 150 to 300; on some occasions 400 attend.

The most striking feature in the character of the Christian Natives is Missionary Zeal. Each one thinks it a paramount duty to exert himself in bringing his fellow-man to a knowledge of the

Saviour. They do much good by speaking to the people during the intervals of Public Service on the Sabbath. Those who reside among the farmers assemble their fellow-servants every evening, to join in Social Worship; and such as are able read a chapter and explain it. The Sabbath School is most interesting: all who come to Worship engage either in teaching or learning: 650 at least are under instruction, of whom upward of 60 can read the Scriptures. [Report.

*Hankey*: near Chamtoos—1825—Edward Williams, W. Philip: W. Kelly, *As.*; J. Clark, *Artisan*—Mr. Solomon has removed to Griqua Town; and Mr. Williams has been obliged, by his state of health, to return to England—Pp. 38, 399.

The past year has been very trying to the people at this Station. Severe drought has deprived them of any produce from their corn-fields and gardens. Many were under the necessity, for several months before harvest, of subsisting upon roots, wild beans, and berries, which they employed the children to gather, thus preventing their attendance on School. The progress of the children who remained has been very creditable to their Teacher. The congregation continues good on the Sabbath. Respecting the progress of Spiritual Religion, Mr. Williams wrote—“Early in the present year the Lord was pleased to visit us with a second revival. This, like the former awakening, embraced persons of every age.”

At a subsequent period, Mr. Philip reports that there had been a visible decline of the spiritual fervour described by Mr. Williams; but the fruits were still plainly perceptible, and the conduct of the people generally exhibited much to reward past labour, and encourage a zealous and hopeful perseverance. [Report.

*Bethelsdorp*: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 154—Schools, 2; Scholars, 157—Contributions, 11*l.* 1*s.* 2*d.*—P. 38.

This Institution, like most of the Stations in the eastern districts, has suffered considerably from drought. Still, through the goodness of God, there has been little or no distress among the people: in various ways they have had opportunities, both at the Institution and in the neighbourhood, of earning money for their support, *Jan.* 1844.

chiefly by collecting and preparing the juice of the aloe, and salt from the lake belonging to the Institution. They exhibit an increasing desire and endeavour to procure decent clothing; but, generally speaking, they appear comparatively indifferent to the advantage of providing themselves with comfortable houses. Some, nevertheless, have good cottages.

In reference to the Members of the Church, while some manifest less care and watchfulness than formerly, there is a goodly number who hold fast their profession, and adorn the doctrine of the Saviour. Many connected with the Congregation appear to be earnestly seeking the salvation of their souls. [Report.

*Port Elizabeth*: Out-Station to Bethelsdorp—Adam Robson: Wm. Passmore, *As.*—Pp. 38, 39.

There are three Congregations—English, Dutch, and Fingo. Several additions have been made to the English Church, and the congregation is increasing. Upward of twenty have joined the Coloured Church, to whom Mr. Robson preaches in Dutch; and there are about 60 inquirers.

He continues to preach and catechize in the prison; and also visits the Leper Institution once a-week, where there are ten or twelve of these afflicted people under deep concern for their souls. Once a-month he visits a farm about fifteen miles from Port Elizabeth. This Station originated in the labours of a freed-man, who, when a slave, having been brought to a knowledge of Christ by one of the Native Exhorters, thought it his duty to endeavour to bring others to a participation of the same blessing. For this purpose he hired himself to work upon this farm, and began, after the labours of the day, to assemble the people together for Worship. At first they only mocked him; but, after much opposition, they began to attend, and God has blessed his efforts. He has a congregation of from thirty to forty, and a good Sabbath School; and ten or twelve persons have been baptized by Mr. Robson.

The moral and religious condition of the Fingoes, among whom Mr. Passmore is labouring, is thus described:—“There are some who have heard and believed the Truth, and who are thereby delivered from their former evil practices. The number of these is gradually increasing. About three years ago, there were only

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three who gave any evidence of a change of heart; but hopes are now entertained of nearly twenty. These form a little Society, called, by the enemies of Religion, 'the praying people.' They have obtained this honourable appellation principally from the fact of their habitually meeting together every morning to engage in united prayer."

Among the Fingoes and Caffres, a custom has long and extensively prevailed of selling the daughters as soon as marriageable. The parents consider their children as much their property to be disposed of as their horse or cow. But with those who have benefitted by instruction the case is greatly altered. By this custom, the young female convert is liable to be torn away from her Teachers, and again plunged into those heathenish practices from which she had escaped. She abhors the idea of casting off her decent attire—of forsaking the House of God—of again painting her body, and joining in the abominable dances of the heathen. Mr. Passmore has witnessed many distressing scenes resulting from this cruel system. [Report.

*Uitenhage*: Out-Station to Bethelsdorp, 20 miles NW of Port Elizabeth—J. G. Messer, Wm. Elliott—Communicants, 200—Contributions, 102*l* 6*s* 6*d*.—P. 39.

On account of his advancing years and infirmities, Mr. Messer has resigned his charge entirely into the hands of Mr. Elliott. The people shewed much affection and respect to him on his leaving Uitenhage; and in the place to which he has removed he still possesses opportunity of doing good to the Heathen around him, among whom he has already begun his ministrations. The congregations have been good—often crowded to excess, so that a want of room is experienced. Mr. Elliott has erected a Place of Worship, and a School for the Fingoes, in the part of the town in which they reside. [Report.

The Fingoo Chapel was opened for Divine Worship on Sabbath, July 3: it was crowded to excess. I baptized a Fingoo man, who, not many years since, was a perfect savage, but is now, as I firmly believe, a sincere partaker of the faith of the Gospel. His wife is under deep impression. There are several other Fingoes in a very promising state. The Congregation now consists entirely of

Fingoes and Caffres, and from the time of the opening of the Chapel has greatly increased.

I had lately the pleasure of baptizing a man and woman, who give the most satisfactory evidence of a change of heart. They both trace their first religious impressions to the instructions of a member of the Church who lives at a farm about twenty miles from Uitenhage, and who has, for many years, held Religious Worship with his fellow-servants and others every Sabbath Day, and an evening or two in the week. The labours of this man have been wonderfully blessed. His mother, wife, brother, and sisters, are consistent members of the Mission Church; and, together with several others, attribute their acquaintance with the Truth to the instrumentality of their devoted relative.

The most prosperous class of the Coloured Population in these parts, and, I believe, throughout the Colony, are the late Apprentices. They are now reaping the advantages of those habits of industry to which they have been necessarily addicted from their early youth. Many of them are respectable tradesmen. [Mr. Elliott.

*Theopolis*: 550 miles E of Cape Town: Christopher Sass, R. B. Taylor: Thomas Edwards, *As.*—Schools, 5; Scholars, 229—P. 39.

A Prayer Meeting every morning at day-break has been commenced, at which the attendance is encouraging. Special Meetings have been held with the people separately, according to different circumstances, as professing Christians or otherwise. Several Prayer Meetings have been held in the houses of individuals long confined by sickness, where the attendance, and spirit manifested, have been pleasing. A willingness to listen to advice, and even reproof, has in many cases been shewn; and, in some, decided moral victories have been gained over themselves. The average attendance upon Public Worship on the Sabbath Morning is 200, and 60 at the Caffre Service.

There is a Bible Class for Young Women, held by Mrs. Taylor once a-week, which is well attended: a Female Prayer Meeting is also held, and a Working Society has been formed, which has produced, in the course of the year, 8*l* 10*s*. to the Society. [Report.

**Grahamstown:** in Albany District—John Locke, N. Smith—Communicants, 135—Contributions, 70*l.* P. 39.

The congregations, both of White and Coloured People, have continued good. A large and commodious Chapel has been opened for the White congregation, which will accommodate, when a gallery may become necessary, 1000 people. The former Chapel is now occupied by the Coloured congregation.

Mr. Smith, who has been connected for five years with this Station, as Schoolmaster and Assistant, has, at the request of many of the congregation, been ordained to the work of the Ministry, and his labours have proved acceptable.

At Lang Bush, an out-Station, visited by Mr. Locke and Mr. Smith, between forty and fifty miles distant, a Church has been formed, and Divine Service is regularly maintained by a Native Teacher.

[*Report*

**Graaf Reinet:** A. Van Lingen—Communicants, 60—Scholars, 100—Contributions, 20*l.*—P. 39.

Mr. Van Lingen continues steadily to fulfil his various duties, and not without tokens of the Divine favour. Among the convicts, whom he regularly visits, several evince great sorrow on account of their former evil ways, and appear to be under deep impression as to their lost state by nature. They hear the Word with earnestness; and some of them have acquired, during their imprisonment, considerable knowledge of the way of Salvation.

The Religious Services, on week evenings and the Sabbath, are nearly the same as formerly.

A Day School for Coloured Children has been begun. The Teacher is partly supported by Government and partly by the local Missionary Society. [*Report*

**Kat River**—1829—James Read, James Read, jun. — Communicants, 700.—Pp. 39, 40.

During the year the people have had to undergo trials arising from the small-pox, which visited various parts of the Settlement; and in the early part of the year they suffered from locusts; while, in common with the whole of the eastern and northern frontier, they suffered from severe drought. Notwithstanding these trials our Brethren have not been left to labour

in vain: there has been an accession of 90 members during the year.

The attendance on Divine Worship is good, and there are about 40 Inquirers, or Candidates for Baptism. Among those baptized are many Fingoes, Caffres, and Freed-men. The Fingoes still continue to improve in knowledge, piety, and civilization: they are circumspect in their walk, take much pains in learning to read, and begin to see the importance of their children being educated.

The Tambookie and Bushman Stations, begun by the people of the Kat River about three years ago, are making steady progress under Mr. Joseph Read and the Native Teachers. At the Station called Luponda, the congregation is encouraging, and a considerable seriousness is observed among the hearers. At the place where it has been attempted to collect the Bushmen together, few have settled. [*Report*

In reference to the state and progress of the Bushman Mission, which Mr. Read visited, he states:—

In the afternoon our devoted Brother Dirk Hather gave an excellent discourse from *Behold the Lamb of God which taketh away the sins of the world*; and in the evening another Native Evangelist preached. I saw two of the Bushmen very much affected; and a woman who had been an inquirer, but had relaxed, and had been again awakened, and who was said to spend whole nights in prayer, appeared distressed above measure. Her bitter cries went through our hearts. When I conversed with her she seemed broken-hearted, and said she wanted nothing but Christ: her whole desire was to be united to Him, and to be His for time and for eternity. "Without Him," she said, "I am lost for ever." She is a Bushwoman, and one of those we found in the mountains in the beginning of our labours on behalf of these people.

**Cradock**—1839—John Monro—Communicants, 19—Scholars, 130—Contributions, 33*l.*—P. 40.

The river, swollen by rains which fell in the interior, overflowed its limits for a time; and, after subsiding, a great abundance of fine fish were found upon the banks, many of them transfixed on the thorns of the Mimosa bushes which grow upon either side of the river. Thus an unexpected supply of food was brought to the very doors of our people, when many

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of them knew not which way to turn for relief. They were struck with great admiration at this instance of the divine goodness, which formed the almost exclusive subject of conversation for many days.

[*Mr. Monro.*]

*Long Kloof—1840—T. S. Hood, As.* A School has been commenced—P. 40.

No Church has yet been formed; but, from the feelings evinced by the people, it is hoped that there are several of them fit to become members. Mr. Hood has many favourable opportunities of doing good by itinerating. The plan adopted at this Station of letting out pieces of ground to the people has succeeded well, and promises to be of great utility.

[*Report.*]

*Colesberg—1840—Theophilus Atkinson—Communicants, 13—P. 40.*

The attendance on preaching has been well sustained, and toward the close of the year exhibited an encouraging increase. A greater degree of serious attention has been manifested; and Mr. Atkinson has reason to believe that some have experienced the Gospel to be the power of God to their salvation.

[*Report.*]

*Somerset—1842—Thomas Merrington, As.—Day Scholars, 35; Sabbath Scholars, 65.*

This Station was commenced in the course of the year, in consequence of the bequest of a house and valuable piece of ground to the Society, by Mrs. Evans, widow of the Rev. John Evans, late Dutch Minister of Cradock, and formerly a Missionary of this Society. This bequest, and the expressed wish of some friends upon the spot, led to the appointment of Mr. Thomas Merrington to instruct the Heathen at that place. The Court-house has been lent as a temporary Place of Worship, till such time as another can be procured. A congregation, varying from 120 to 150, attend on the Sabbath; but among the number of Coloured People in the village (about 350) there is only one who makes a public profession of Christianity.

[*Report.*]

## CAFFRES.

*Buffalo River—1826—John Brownlee: Jan Tzatzoe. Nat. As.—Communicants, 21—Scholars, 40—P. 40.*

The work of itinerating in the surrounding villages has been kept up to

some extent. Jan Tzatzoe is generally occupied in this manner two days in the week, by which a number of people have the opportunity of hearing the Gospel. Little impression appears at present to be made, except in the kraals where Church Members reside.

Scarcity of food is felt in all the surrounding country. Means have been taken to prevent the recurrence of evils so nearly approaching to those of famine, by the commencement of plans for more extensive irrigation. A fine piece of fertile land has already in this way been rendered permanently available for the purposes of agriculture. The ravages of the small-pox have occasioned a large amount of suffering and mortality among the native population.

[*Report.*]

*Knapp's Hope, on the Keiskamma—1833—Gottlieb Fred. Kayser—Scholars, 30—Pp. 40, 41.*

The accounts from this Station assure us that it continues to prosper. Old and young attend on the Means of Grace, and there are nine inquirers. Nearly all the heads of the Caffre Families are impressed with the truth of the Gospel. One old Counsellor, who was the first to come to the Station, and who came merely for the sake of obtaining pasturage for his cattle, has begun to feel the power of the Word; and others, who came for gardens, have been taught to see their need of a Saviour. Several new families have joined the Station during the year, by which the School has been increased to about 30 children.

[*Report.*]

*Blinkwater—1839—Henry Calderwood—Communicants, 25—P. 41.*

In the absence of Mr. Calderwood, this Station was supplied by the Messrs. Read and Mr. Solomon. The congregations have continued good. The Caffre members have been very exemplary, zealous, and active, in bringing others to the Saviour; and the Lord has crowned their labours with success. Those who were inquirers when Mr. Calderwood left have continued their attendance on the Meeting, and many more have been added to their number. Mr. Read baptized 13 Caffres, 5 Hottentots, and 1 Fingoo woman; and at that time there were 20 inquirers still remaining.

[*Report.*]

I had the happiness, the Sabbath before last, to baptize and receive into Church-fellowship 19 Caffres, 3 Hottentots, and 2 formerly slaves: one Hottentot, baptized

when a child, at Theopolis, was admitted into the Church at the same time—in all 25 persons. The scene was unusually interesting, and I trust the impressions of the day will long remain. I hope the occasion has been blessed.

In Caffreland, I believe, there has always been much secret opposition by the Chiefs and Amapakati, or Counsellors, with an outward shew of encouragement, or an appearance of indifference. The Native Authorities seem to have long thought the Teachers were a simple, harmless set of folks. But things are beginning to alter. The matter is becoming more serious. Too many are seen to be influenced by the Truth; and the Word of God is proved to be not quite so harmless to old customs as was supposed. All this is gradually converting secret into open and determined opposition. [Mr. Calderwood.

*Umxelo*, formerly called *Botman's Kraal*—1839—Richard Birt. Mrs. Birt lost her life by the overthrow of a waggon.—Communicants, 12—Pp. 41, 311, 352.

Amid severe temporal trials there is great cause for thankfulness, for God has evidently been raising up monuments of His redeeming love. At the commencement of the year there were five members of the Church: seven adults have since been received by Baptism; and there are eight Candidates, most of whom promise well. A few more are gradually withdrawing themselves from the society of the ungodly, and have given themselves to prayer. [Report.

It has been our happiness to witness, in some few instances, that change which is from death unto life. The clear evidence of that transition, in a few of the Natives around us, is a delightful cordial to our minds, at a time when we are pressed on every hand with such trials as those which we are now experiencing: it makes our burden light; and while we cannot but sorrow and sympathise with our poor people around us, yet our sorrow is mixed with joy. Hitherto our little Church has given us unmingled satisfaction; and I trust that the Native Brethren will prove burning and shining lights amid surrounding darkness. [Mr. Birt.

ORIGUAS—CORANNAS—BECHUANAS.

*Griquatown*: 530 miles N E of Cape Town: inhabitants, 2100 adults and 960 children—1801—E. Solo-

mon, Isaac Hughes: Jan Fortuin, *Nat. As. Rev.* Peter Wright died on the 14th of April—10 Out-Station—Communicants, 749—Schools: Day 13, Scholars 1084; Sunday 8, Scholars 1530—Contributions, 90l.—Pp. 41, 42, 392.

The work of God has made steady progress at this Station, and the people have been blessed with a fruitful season, and have felt their obligations to devote to the Lord a greater amount of their increase than formerly.

The Schools, the Congregations, the Social Meetings, and the Meetings of the Church, are in a prosperous state, and the peace and unanimity so long enjoyed still continue among them. The Infant School is taught by a Native who learnt the system at Cape Town, and who is deservedly held in estimation as a most valuable and indefatigable Teacher.

The Juvenile School has been conducted by Messrs. Wright and Hughes alternately, and the Sewing School by their wives and daughters. A great improvement has taken place in the appearance and manners of the young females during the last five years; and much of it may be traced to the discipline and instruction received in these Schools.

The Native Agency, employed for many years in connection with the Griqua Mission, has lost none of its efficiency. There are about twenty-two Teachers, stated and occasional; but the Missionaries complain that the want of suitable Native Helpers still presses hard on them, and they are consequently obliged to confine the instruction, at most of the Out-stations, to reading and the Scripture Catechism. They earnestly entreat to be furnished with the means of training a greater number of Teachers, to meet the augmenting demands for general and religious instruction. [Report.

In 1832 there was only one Native Teacher; now there are twenty-two. I cannot quit the subject without remarking that the fitness of the men for the work in which they are engaged far exceeds any thing I could have imagined; and in this opinion my fellow travellers, Mr. Read and Captain Fenning, fully concur with me. We have found them to be men of genuine piety, possessing good natural talents, and a knowledge of the Scriptures which has surprised us. [Dr. Philip.

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*Lekatloug*: among a branch of the Batlapi Nation. Mr. Holloway Helmore has removed hence to Borigelong—P. 42.

**BOESJEMANS.**

*Philippolis*: on the north side of Cradock River: 1831: Gottlob Schreiner—P. 42. Mr. Wright was labouring here at the time of his death, his assistance for a time having been very earnestly requested.

The disturbed state of the district and the surrounding country, in consequence of the violent proceedings of the insurgent Boors, has been a serious obstacle to the work of the Mission. In addition to this, the spread of intemperance among the people has operated very injuriously. Mr. Wright has adopted every practicable measure to restore order, peace, and security. Since he arrived at the Station the brandy-shops have been closed; many people have removed to the village from various parts of the District; the Day School, which had nearly dwindled away, has increased to eighty children; and one of the daughters of Mr. Wright has established an Infant School with sixty children. Sabbath Schools have also been commenced, and the attendance on them has been overflowing; while a general attention appears to be given to the preaching of the Gospel. [Report.

**BECHUANAS.**

*Lattakoo*: 630 miles NE of Cape Town—1817—Robert Moffat, David Livingston, Wm. Ross: Robert Hamilton, *Artisan*. Roger Edwards, *As*. Mr. Moffat arrived at Cape Town on the 10th of April, with his fellow-labourers whose Stations are not at present definitively fixed—Communicants, 248—Pp. 42, 43.

In various parts surrounding this Station there have been great confusion and danger, from contentions between the Native Chiefs. Our Brethren state with thankfulness that the immediate fields of their labours have not been the scenes of tumult and of rapine.

In the past year, the Rev. David Livingston visited several Tribes at a distance from the Kuruman. [Report.

There is an evident blessing attending the former and present labours of the Brethren here. The Spirit of God is

poured out in an abundant measure; many poor sinners are and have been inquiring the way to Zion; a spirit of prayer and supplication exists among the Native Believers; and both they and their Missionaries have rejoiced in witnessing large additions to the Church. In June we admitted twenty-five Members.

[Rev. Wm. Ross.

Mr. Edwards devotes a portion of his time to the Press. In May an additional supply of type arrived at the Station; and 2000 Catechisms, with an equal number of Spelling Books, have been printed in the Native Language.

The Sichuana Testament, translated by Mr. Moffat, and printed by the British and Foreign Bible Society, was received with *exceeding great joy* by the people. Even those who make no profession of Christianity manifest an earnest desire to obtain this invaluable treasure; and the persevering diligence of the Natives in learning to read, that they may be able to peruse the sacred page for themselves, is extraordinary, encouraging, and delightful.

Mr. Helmore, by removing from Lekatloug to Borigelong, has been brought into connection with the Lattakoo Mission. [Report.

*Borigelong*: 1842—Holloway Helmore, *As*.

The district committed to my care contains a population of many thousands, and extends about thirty miles to the right and left of Borigelong. This town is the residence of Matebee, king of the Batlapi Nation: its population is probably about 2000. The number of the Members living in the district is 112, including 24 formerly connected with Lekatloug.

[Mr. Helmore.

**NAMAQUAS.**

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelen—Schools: Day Scholars, 150; Sewing, 60—P. 43.

This is the only Station now kept up by the Society on the western coast, all the others having been given over to the Rhenish Missionary Society. The venerable Missionary, Mr. Schmelen, has suffered in health during the year; but the Station has prospered. The congregations have been uniformly good, often crowded to excess, and generally full on week evenings. The Missionaries are preparing to build a new Place of Worship, the



present one being too small. Both Schools have made such progress as to give satisfaction to their Teachers.

Six adults have been baptized, and 13

children; and the Missionaries have been rejoiced to observe more spiritual life and more earnest prayer among the people than in former years. [Report.

*Native Agency*—In South Africa, as in every other field of Christian effort, our Missionary Brethren are increasingly convinced of the value and necessity of Native Agency; and the Directors are desirous of establishing means by which suitable individuals may have the advantages of systematic training for the work of Evangelists—an object which they trust will be accomplished at no distant day. The importance of such an Agency, for extending the blessings of Christianity to the numerous Tribes and Nations north of the Colony, is strongly represented by the Rev. David Livingston, who has recently completed a second tour in that direction of about 700 miles in extent, in which he visited places where the face of a White Man was previously unknown, but where the Natives received him kindly, and would be willing to receive Teachers. [Report.

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

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## Biography.

OUR Biographical Notices will, on this occasion, be confined to persons in connection with the Church Missionary Society.

### MEMOIR OF MR. JOHN LANGLEY, OF SIERRA LEONE.

AT pp. 325, 326 of our last Volume a short Notice of the history of Mr. John Langley was prefixed to an Address which he had drawn up with a view to interest his countrymen in the benevolent efforts which were at that time contemplated in behalf of Africa. The following is a history of his life, from the period of his arrival in the Colony. It is taken from the Journal of the Rev. E. Jones, who, from his lengthened residence in Sierra Leone, had been acquainted with Mr. Langley for some years.

*April 7, 1843*—In the death of John Langley, which has occurred to-day, our Church has lost a most valued member. My acquaintance with him has been of some years' standing. He was brought to this country as a re-captured slave in the year 1816, and placed at the village of Kent, in the service of the Superintendent, whose name he assumed. With him he continued until Sir C. Macarthy placed him in the Christian Institution at Regent, then recently established at that place, under the Rev. W. B. Johnson. He now changed his name, and was called after a benefactor in England, the Rev. J.

Langley, of Wallingford, whose friendly care and kindness only ceased with the death of the subject of this Memoir. Having left the Institution, he for a short time assisted Mr. J. W. Weeks in the School at Bathurst, and then removed to Kent, with his wife, as a Government Schoolmaster. He would have continued here, but for a circumstance which I feel called on to mention; as it had an influence upon his character, and may account for those feelings of dislike which he is said to have manifested toward the Europeans of the Colony.

On a charge of insubordination and exciting discontent among the villagers—a charge, I feel convinced, of the most unfounded character—he was seized by the Superintendent, tied to a post, and publicly flogged. This high-handed measure met with very general disgust and indignation. Mr. Langley found friends and sympathy; and by their advice the case was carried to the Courts of Law, where, after a full investigation before that very estimable man, the late Judge Banister, the verdict of the jury vindicated his character and feelings. His situation of Schoolmaster, however, was taken away, as the Governor sided with the Superintendent. It cannot be denied, that the publicity given to all the proceedings in this case

was attended with most happy results. The Village Superintendants exercised the most arbitrary power. In many instances, both law and equity were put quite out of sight: they flogged and imprisoned the people on the most trifling charges. But the verdict in Langley's favour effected a great and salutary change. The Superintendants now saw that their conduct was observed, and that there were those both able and willing to bring their unjust acts before a Court of Justice; and the Liberated African took courage when he saw that the law was open to him for the redress of his wrongs. From that time cases of oppression have been rare, and the intercourse between the Superintendants and the villagers placed on a better footing. I have dwelt the longer upon these matters, as there are now so few remaining who have any knowledge of the state of things among us some twelve years ago. It can now be said—and it might have been equally said at any time since 1833—that no Superintendent would dare to repeat the act under which Langley so unjustly suffered.

From this time, 1829, until the year of his death, Langley occupied a most respectable station in our community. In 1836, Lieutenant-Governor Campbell appointed him Manager of the Mountain District, and he was soon after made a Magistrate and Coroner. It must, at the same time, be admitted, that he was not qualified for a correct discharge of the duties of a Magistrate; and that his decisions, however well intended, were not, in many instances, in accordance with law. Perhaps, also, his elevation—though I am inclined to attribute it to the remembrance of former wrongs—produced that assumption of consequence for which he was conspicuous.

In January 1841, I took charge of our Mission Chapel; and was most agreeably surprised, when, immediately after the celebration of the Lord's Supper, Mr. Langley came up to me, and expressed his pleasure at seeing me in charge of the Station. Some time before there had been a little misunderstanding between us; and I could not but feel encouraged, that, on the very first occasion of my officiating in the Chapel, this pleasing circumstance should take place. I became more closely connected with him, and soon saw that he was another man.

Shortly afterward he became ill, and went to Kent for the benefit of his health.

Here he was visited by Mr. Townsend, who also was convinced of the change in his spiritual state. The following circumstance will shew how conscientiously he carried out his convictions. When he left Freetown for Kent, he kept a shop in which he retailed spirituous liquors. While lying upon a sick bed, conceiving on reflection that it was not consistent with the Christian character to carry on that soul-destroying though profitable business, he at once sent orders to his wife to discontinue the sale of rum, though his license\* would not expire for some months. He returned home somewhat benefitted; but it was evident that his lungs were affected.

In the beginning of February last he was obliged to keep his bed. I now frequently saw him, and always left with the impression that he was fast ripening for eternity. He had made up his mind, when the prospect of death seemed yet at a distance, to retire from business, and offer himself to our Society, to be employed where and how the Committee might deem fit. He said he owed every thing to our care and instruction, and he was desirous to do something in return. He regretted the many instances of unfaithfulness in our younger Schoolmasters, and said he often prayed to God to make him useful to us. In the Niger Expedition he took great interest, and was mainly instrumental in making his country-people acquainted with the benevolent designs of the African Civilization Society. For his friend Samuel Crowther he manifested much concern, and thanked God for the prospect which seemed to be opening for Africa. As he grew weaker, he gave up all hope of life, and so arranged his temporal affairs as to render their settlement after his death easy and expeditious. We often spoke together of his *decease*, which he was shortly to accomplish; and it was clearly to be seen, that he had *set his house in order*. He frequently declared that he had no spiritual knowledge of God, no heart-experience of a Saviour's love, until the last two years and a half of his life. His conscience was very tender. I recollect on one occasion, while standing at his bed-side, that he took my hand in his own, and, with the big tear rolling down his cheek, referring to some former differences between us, blessed God that his feelings toward me were so changed, and that he

\* The price of a license for one year is 30*l.* sterling.

could look upon me as his friend. His pride was all gone. He humbly submitted to his Heavenly Father's chastisements, praising God for preparing him for glory *through sufferings*. Very precious to him was the name of Christ; and frequently did he express how entirely his soul reposed upon his Saviour's merits, His blood, and His righteousness.

The days of his pilgrimage were drawing near their end. On Friday the 7th of April, about six o'clock in the evening, his countenance looked so death-like, that a friend who was present spoke to him a few words of comfort. "Oh," said Langley in reply, "the time is fast approaching when I shall be with Christ, and so enter rest." At this time, Joseph Wilson, one of our Assistant Native Catechists, came in, and asked the dying man if he would like to hear a chapter of the Bible read. He

gladly answered, "Yes;" and asked for his own Bible. It was brought, and put into his hands, and with his wife's assistance he was enabled to hold the book and follow while the eighth chapter of Romans was read. Wilson now offered up a prayer, during which Mr. Langley frequently raised his hand to heaven, and showed that he was wholly occupied in that solemn exercise. He now embraced his wife, exclaiming, "Happy me! for I am going to rest with Christ." He never spoke more; but was soon unconscious, and quietly breathed his last between seven and eight o'clock that evening. Originally an Ibo Slave—through British benevolence, a Liberated African, and the first of his class—by the grace of God, redeemed, regenerated, and made a partaker of the inheritance of the saints in light!

#### MEMOIRS OF PETER AND SHOONDER, NATIVE CATECHISTS OF BURDWAN.

THE Memoirs of Peter and Shoonder, which we now give, were communicated by the Rev. J. G. Linké, in a Letter to a Friend.

Many of the Native Christians have suffered severely from the small-pox, and seven have fallen a sacrifice to that awful scourge: among them we have to number the two individuals of whose life and death you have desired me to give you a sketch.

Peter, the elder of the two, had been baptized by the Rev. J. Perowne, I believe, in 1821; and Shoonder by the Rev. W. J. Deerr, in 1824. Both Peter and Shoonder, it would appear, entered into connection with the Church Missionary Society, as Labourers in this Mission, from the day of their baptism; first as Teachers in some of the Village Schools, and afterward as Catechists, in which capacity they continued steadily and faithfully, until they were called hence to receive their reward.

Shoonder, being of a strong constitution, was able to go through great fatigue with comparative ease. He was very laborious, and always ready for any duty which he might be called to perform. He had a peculiar talent for preaching, and easily succeeded in rivetting the attention of his hearers. He *spoke the Word of God with boldness*. His addresses were practical, aiming at the hearts and consciences of the audience; and I think I am justified in saying, that he, as well as Peter, preached  
Jan. 1844.

the Gospel of Jesus Christ to the very best of their ability. Thousands of their countrymen have heard from their lips the way of Salvation through the only Saviour, the Lord Jesus, declared in the most plain and emphatic manner.

Peter was of a different disposition. He was rather reserved, very humble, and meek—the child of simplicity and faith. The work of grace in his heart was most evidently and delightfully manifest in his daily life and conduct. As a preacher, his addresses could not but reach the heart of many, being fraught with Christian experience and pious unction. He approved himself to the consciences of men; and they could not but be convinced that the preacher was in earnest in what he said. By his uniformly consistent walk and conversation he had obtained a *good report of all men* who knew him, both of the *Brethren* and of *them that are without*. Often have I heard both Hindoos and Mahomedans say, "If all your Christians were such as Peter, we could all become Christians ourselves." In his little transactions with the world his word was as good as himself. Any merchant or shopkeeper, who knew him, would give him credit upon his mere word; while they, in similar cases, generally require bonds and sureties &c. from the people of their own faith, and even from their own personal friends.

During the last year, especially the last six months before their demise, I perceived, with joy and gratitude, an increased ear-

ness, seriousness, and zeal in the whole tenour of their lives, and especially in their addresses to the Heathen. I remarked this more than once to Mrs. Linké, when returning from preaching in the bazaar, where I had been listening to them with heartfelt joy, witnessing their earnestness, and the highly pleasing and commendable manner with which they met and bore the bitter taunting, cavils, and gainsayings, of their adversaries.

Two or three weeks before the subjects of this sketch were attacked by that fatal disease, the small-pox, they had been occupied night and day in attending on the sick, particularly on those of their own households; for there was hardly a house in which there were not two, three, or more persons ill at the same time, and we had the greatest difficulty in getting people to attend on the poor sick. Neither Hindoos nor Mahomedans would consent to come near them, for fear of the infection, though I offered to give as much as a rupee a day to any one who would lend a helping hand. The distress was really great; and both Shoonder and Peter, from over-exertion and continual watchings, were in a manner ill before they caught the infection.

Shoonder, after having attended on his wife and children until they were nearly well, fell ill himself of the small-pox, and, after ten days of great suffering, expired, on the 7th of May. The same night a nephew of his, a boy of about six years old, died also.

Peter was likewise permitted to attend on six of his children before he himself fell ill. His eldest son, twelve years of age, the best behaved and most promising boy, and in every respect the flower of the lambs of our little flock, died two days before his beloved parent was laid up with the same disease. The dear boy gave repeated and most pleasing evidence, before

he died, that he was going to Jesus, the good Shepherd, who gave His life for His sheep. At one time, when his mother was weeping near his side, he begged her not to weep for him, but to bestow all her attention and care upon those who were yet left with her, meaning his brothers and sisters—the youngest, then the seventh, being but a few days old. At another time, when his parents and some other of his relatives were shedding tears of pity and tenderness, he said, "Why do you weep? Would any of you give your life for my recovery? I am going to Him who gave His life for me." On the morning of his departure he awoke his father very early, and desired him to come and pray near him. His beloved father followed him to the world of spirits on the 26th of May, twelve days after he had buried his loving and beloved child.

Shortly before Peter expired, he exhorted Nuddea Chaund and Bushtum, two of our Native Christians, to give themselves up entirely to the work of the Lord, and to publish the glad tidings of a Saviour to their benighted countrymen, *in season and out of season*; an employment in which, he said, he had had the privilege of being engaged for a long series of years. Both Peter and Shoonder, during their last illness, spoke frequently of their own sinfulness and utter unworthiness in the sight of God: they asked forgiveness of their Brethren, desired their prayers, and, when the hour was come, they departed in humble, but firm hope of eternal life, relying on the Lord Jesus Christ for pardon and acceptance.

Our Mission has indeed lost, in these good and excellent men, two most valuable and faithful Labourers; our little Church her chief ornaments; and their respective families their sole earthly stay and support.

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## Proceedings and Intelligence.

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### Continent.

#### UNITED BRETHERN.

The Synodal Committee, in their last Annual Account of their proceedings, give the following

*Survey of the Missions for the Year 1842.*

The close of each succeeding year presents us, in the retrospect, with new

proofs of the help of the Lord. Many a perplexity, which harrassed us at its commencement, has disappeared; dark prospects have brightened; and enterprises, whose beginnings were difficult and dubious, are now in a promising course. Among the anxieties which beset us, the embarrassed state of our finances was not the least. The Lord has helped us in this extremity; and at the same time

affords a gratifying evidence of the brotherly co-operation of many Missionary Associations and individual friends, who have ministered to our necessities.

Toward the end of the year 1842 there were employed in our Missionary Work 262 Labourers, occupying 58 Stations.

*South Africa*—Our congregations have enjoyed, for the most part, an undisturbed course. The impression which they make on a visitor from Europe is most enlivening. At Genadendal, the Church can scarcely contain the hearers in the Passion Week: they come in crowds before the time, wait with eagerness for the opening of the doors, and listen with intense interest to the reading of the Passion History. The superintendence of the numerous Schools has, in consequence of the departure of our beloved Br. Hallbeck, been committed to Br. Rudolph Kölbing. The Institution for training Assistants at Genadendal numbers at present 11 pupils, of from 14 to 19 years of age. They receive instruction in Dutch and English, Writing and Arithmetic, Geography and History, Singing and Music. The more intelligent and advanced of the number assist in the Boys' and Infant Schools; and two of them can already play the organ at the Meetings. Enon still suffered from continued drought: the inhabitants, who could neither sow nor plough, were obliged to disperse themselves in the surrounding district. Shiloh had also been heavily tried by drought and locusts, and commotions among the neighbouring tribes. Br. Bonatz was called to suffer an afflictive bereavement, which made him a widower for the second time. Yet, amid their distress, our Brethren were comforted by the prosperity of their little flock, collected from the wild Tambookies, which, though small in number, is earnestly pursuing the one thing needful. The same consolation is enjoyed by our Missionaries in the recently-formed Settlement at Clarkson, among the Fingoes. Heathen abominations, of the most revolting character, prevail among the surrounding savages of this Tribe, and parents sell their daughters to strangers, like cattle; but the Gospel displays its power to subdue even those deep-rooted customs, and the baptized speak of them with abhorrence. "Our Congregation," the Brethren write, "increases but slowly in number, but its members are growing in grace and in the knowledge of Jesus Christ. They are still in their first sim-

plicity and love; and the smallness of their numbers enables us to bestow the more care upon them individually."

*British West Indies*—Though we have, for several years, come to the resolution not to extend our sphere of operation in the British West Indies, yet we were obliged, in consequence of previous arrangements, to carry out the following measures. In Tobago, the new Station of Moriah was formed at Indian Walk, where the prospect of usefulness had been very promising since the renewal of the Mission in this Island; and the new Chapel School was consecrated on the 23d of April. Last year, also, the new Station at Clifton-Hill, in Barbadoes, was completed; and that of Gracefield, in Popeshead division in Antigua, where, however, means were still wanting to finish the dwelling-house. At Sharon, in Barbadoes, and at Irwin-Hill and New-Bethlehem, in Jamaica, the Churches had to be enlarged, and a new and spacious one was built at Basseterre, in St. Kitt's, which was solemnly consecrated on the 29th of April. In Jamaica, the number of our Stations has gradually increased to twelve: our Missionaries were sometimes ready to sink under the amount of their labours, owing to frequent illnesses and the delay of reinforcements from Europe; but, in general, the work was going on in peace and blessing. At Lititz there was a marked awakening among the Coloured People. In the other British Islands, also, the general progress of the Mission was encouraging. In Antigua, the Anniversaries of the Missionary Associations keep up a general interest in the Cause: greater facilities for hearing the Word of God have been afforded. Br. Hartvig, the former Warden in Antigua, has removed to the Danish Islands, in the same capacity, and his place has been supplied by Br. W. Reichel. Our Brethren in all the islands paid every attention to the education of Youth, assisted by able Coloured Teachers. The Mico Charity having given up their Schools in these Islands, except the Normal ones for training Teachers, several of their Teachers have entered into the service of our Schools. At Fairfield, in Jamaica, Br. Zorn had commenced a small Institution for educating Teachers, with eight boys or young men, who are alternately employed in their lessons, and in manual and field-labour, which defrays a part of their maintenance. The Christmas celebration had proved the

means of signal blessing to the school-children at Basseterre, in St. Kitt's.

*Danish West Indies*—In the Danish West Indies, as was stated last year, our Missionaries have, at the request of the Government, taken on themselves the charge of educating the Negro Children in the Island of St. Croix. The seventh of the eight School-houses, built at the east end of the Island for this purpose by the Government, has been opened, and the eighth and last at La Valley. At the Public Examinations, which were held in June at all the Schools, in the presence of the Government Authorities, the Clergy, and other witnesses, the attention, good order, and exemplary conduct of the pupils, and the progress which they had evidently made, gave universal satisfaction, and astonished the visitors. It is to be regretted that the children have to leave school on completing their eighth year: the number thus discharged this year was 200. For their benefit, Sunday Schools have been established at all the School-houses, which are, for the most part, well attended. Upward of a thousand children came together at the Festival of Christmas, at our different Stations; and it was delightful to see these little-ones celebrate the nativity of their Saviour, and to hear them sing their hymns of praise. Among the adults, too, there was less disposition than in former years to indulge in those wild heathenish diversions which usually disturb this festival. The more extended instruction now given to the Candidates for Confirmation, has also been much blessed to them. Even in the harvest-time, the planters willingly give them a holiday for this purpose.

These tokens for good, joined to the diligent attendance on the Means of Grace, especially since the introduction of the English Language into St. Croix, tended greatly to encourage our Missionaries, and to strengthen their faith, notwithstanding the blemishes and the obstructions of which they are still painfully aware. It is especially difficult to uphold the sanctity of the marriage-state according to Christian principles; and Satan still binds numbers of those poor people in strong fetters.

*Surinam*—To our Missionaries in Surinam the last year has been, in many respects, a trying one. They have rejoiced to see new doors opening for the preaching of the Gospel. Invitations from the owners of plantations to preach

to their Negroes have increased, and the necessity has been recognised, even in Holland, of gradually preparing this ignorant people for an improved condition, by means of Christian Instruction. But our Brethren were more severely visited with sickness than has for a long time been the case, and one of their number was called home to the Lord; while, on the other hand, unforeseen circumstances prevented the Brethren Tank and Gerschwitz, with their company, from leaving Holland till the autumn of the year. Meanwhile, they did what they could in visiting the plantations. A new one has been opened to them on the Copename—that of Andresa, where Government maintain a number of Negroes for felling timber in the adjacent forests. The Widow Sr. Voigt offered to go thither for a time, till a Brother could be spared. She had, in the preceding year, spent eighteen weeks, in a similar manner, at Berg-en-Dal, instructing both children and adults. The Station at Salem on the Nickerie was prospering; and there was an increase in the congregation at Paramaribo itself. Br. and Sr. Rasmus Schmidt, who, since New Year 1841, have lived alone among the Free Negroes at Bamby, on the Upper Surinam, were enabled, notwithstanding several attacks of illness, to prosecute their arduous calling. It is difficult, in Christendom, to form an idea of the savage customs and fearful superstition which reign among this people. Notwithstanding, Br. and Sr. Schmidt dwell among them safely, under God's protection; and had the joy, not only to meet with much encouragement in the instruction of youth and adults, but to see a small flock gathered round them, in whom the Word of God had fallen on fruitful ground.

Our Missionaries, in common with the whole Colony of Surinam, lamented the removal of Governor-General Rijk, who has been recalled, to fill an honourable post in Holland, and who ever shewed himself a faithful friend to our Cause. They enjoy, however, the good-will of the present acting Governor, and the continued cordial support of the Surinam Missionary Society.

*North-American Indians*—The Mission among the Delawares at New Fairfield in Upper Canada, and at Westfield in the Missouri Territory, was gradually advancing, under the blessing of God. At New Fairfield a Public Prayer Meeting

had been commenced, twice a week, at the request of the Indians themselves. Our Missionaries could rejoice over the general course of their flock. Much temptation to sin had been removed by the Government prohibition of the trade in spirituous liquors, and intemperance was rapidly declining. The outward condition of our Indians has of late years been improved by the extension of their agricultural labours, in which the compensation paid for the ceded land by the State Government has been of material service. The Missionaries had frequent opportunities of preaching the Gospel and paying sick visits to the Whites scattered in the vicinity. At Westfield their flock amounts to 150 souls.

Among the Cherokees in the Arkansas, our Brethren zealously prosecute their labours, and attend, as well as they can, to their greatly-scattered flock. The three principal Stations of the Cherokees are at Beattie's Prairie, where the Mission family is now located; Barren Fork, where they first settled; and Spring Creek, between the two former. This circumstance makes the service of the little flock very laborious; and it is greatly to be desired that a second Missionary Station could be established at the last-mentioned place. A School there is contemplated in the first instance, and arrangements are in progress for the requisite buildings. Br. Zeisberger Schmidt has the principal charge of our Schools at Beattie's Prairie; but they all regularly visit and preach in turn at the two other places.

*Labrador*—The year has been one of trial. A malignant influenza was rife at Hopedale and Nain among the Esquimaux, many of whom died in consequence: almost all the members of our Missionary Families had likewise suffered from it severely; and Sr. Albrecht departed at Nain, in April, after a long period of suffering. Sickness, too, was accompanied by want, the northernmost Settlement, Hebron, being the only one where the seal-hunt was at all successful. It is a matter of regret that these Tribes, living from hand to mouth, find it so difficult to accustom themselves to lay by any portion of their abundance for a time of scarcity; as, also, that increasing temptations are presented to them by European Traders for exchanging the necessaries of life for superfluities and luxuries. In these times of want and sickness, especially, our Mis-

ionaries found the kind donations sent them from various friends in Europe extremely seasonable for themselves and their flocks; and they express their cordial thanks for this assistance at all the Stations, both in Greenland and Labrador.

*Greenland*—In Greenland it was found necessary to provide better accommodation for the Schools. Thus, at Lichtenfels a new building was erected last summer, the materials for which were sent out from Copenhagen; and our Brethren thankfully acknowledged the aid of workmen, gratuitously supplied by the Danish Authorities. At Lichtenau, also, an enlargement of the Mission House, with especial reference to the wants of the School, is in contemplation. At New Herrnhut a similar measure was carried into execution some years ago. The wandering habits of the two nations act injuriously, both on the education of youth and the spiritual care of the adult population. In Greenland this dispersion continues, even throughout the winter, with regard to a considerable portion of the congregation.

Additions from the Heathen occur but seldom, both countries being but thinly inhabited by a coast population. Our Greenland congregations had, on the whole, enjoyed the blessing of health, and their temporal avocations had been favoured by the mildness of the season.

Our Missionaries in Greenland and Labrador furnish numerous proofs that their labour is not in vain. Much, indeed, that is painful and depressing cannot but occur from time to time, in the experience of those who watch for souls; yet from all the Stations they testify that there was still more to rejoice over. The Schools occupy an important place in the attention of our Missionaries. The children have evident pleasure in frequenting the Schools, where they learn to read, write, and cipher, and are, especially, instructed in the truths of Scripture. They have a natural turn for music, and it is delightful to hear their lively tuneful singing.

Our prayer to God is, that He would teach us rightly to discern the signs of our times, and carefully to ascertain His will; and then bestow the faith which ventures all at His word, and the self-denial which, in His service, thinks nothing of hardship and privation: that so we may continue to advance His Cause, in fellowship with the numerous faithful servants whom He has raised up in our days. We again commend ourselves, and the Work com-

mitted to us, to the sympathy and prayers of all who love His appearing.

## India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

BISHOP OF CALCUTTA'S VISIT TO SOUTHERN INDIA.

THE Rev. J. H. Pratt has supplied an account of the Bishop of Calcutta's Visit to several Stations in Southern India connected with the Society, an abstract of which we now lay before our Readers. The Letter was dated Trincomalee, Ceylon.

It is eight years since his Lordship's former visit; and therefore, although he is now come to these parts not as before, as Bishop of the Diocese, but in the new capacity of Metropolitan, to deliver his charge in each Archdeaconry, and to confer with his brother Bishops, he could not refrain from availing himself of this very good opportunity of re-visiting the interesting Native Churches (of South India).

The "Julia" sailed from Madras, December 12th, with the two Bishops on board. In the afternoon of the 13th we were off Negapatam, where the Bishop of Calcutta landed. The ship proceeded with the Bishop of Madras and his family to Trincomalee, where his Lordship had Visitation duties to perform. After conveying the party to Ceylon, the ship went back to Negapatam, awaited the Metropolitan's return from Tanjore, and conveyed him to this harbour, where he rejoined the Bishop of Madras. Here we are detained by threatening weather.

### Negapatam.

But I must now carry you back to Negapatam. Having bounded over the surf, which was unusually high for that part of the coast, we received a hospitable welcome from Mr. Cook, the Collector. The heavy rain prevented the Bishop's leaving for Tanjore so soon as he intended: we were repaid, however, for this delay, by having the pleasure of seeing more of the labours of the Rev. T. Brotherton, the Missionary at Negapatam.

### Bishop's Proceedings at Negapatam.

On the 14th of December the Bishop preached to a large congregation, consisting of English, Dutch, Portuguese, and Tamul Christians, all of whom understood more or less of English: a large

number remained to partake of the Holy Communion. The next morning the Bishop examined the Schools. This was a very interesting sight; for, as in the congregation the day before, there were children of various descent assembled together in their respective classes to learn the blessed truths which have been revealed for the salvation of *all nations*. The Church, in which they were gathered together, is a Dutch building, and is exceedingly spacious. After examining the first and second classes, the Catechists and Readers (twelve in number altogether) were called and the Bishop put some questions to them regarding their teaching, and followed them up with salutary advice. Mr. Brotherton is most indefatigable, and has a great deal of work on his hands: he has to perform Services in English, Portuguese, and Tamul. There are 881 Children in the Schools planted in various parts of the town and neighbourhood, and I have no doubt are doing much good.

### Tanjore.

After the Examination, we started for Tanjore, which we reached on Thursday night. We spent there two Sundays, the 18th and 25th of December, running over to Trichinopoly in the intermediate week for one or two days. We finally left Tanjore on the 26th; and sailed from Negapatam for Trincomalee in the evening of the 27th December.

### Historical Recollections of Tanjore.

A multitude of thoughts and reflections crowd upon the mind in travelling through this interesting country. It was in these parts that the grand struggle between the French and English for mastery in India was brought to a decisive termination: we were traversing the very roads constructed by the French, and on which the brave Lally marched his army. I was here that it pleased Divine Providence to give victory to our arms, to establish British Supremacy, and to open the door to so many wonderful events in the subsequent history of British India. Let us humbly pray that the Divine goodness may not be abused by us; but that we may shew our gratitude, both as individuals and as a nation, by doing all in our power for the enlightenment of these vast regions. But there is, besides this, a sacred association with the name of Schwartz. It was here that that apostolic man laboured with such wonderful success, as to win the affection, and gain the confidence, not only



of a multitude of converts, but of British Rulers and Heathen Princes. It was here that the first Protestant Missionaries—and he chief among them—gave themselves, their property, their lives, their all,\* for the salvation of the Heathen. There is a melancholy interest, too, in visiting the place where the beloved Heber closed his brief but memorable career, and in which his remains lie entombed. How many sacred associations are awakened by the names of Tanjore and Trichinopoly!

*Thoughts suggested by the Character of the Country.*

The very country itself seems, at first sight, to bespeak, by its fertile plains, its rich crops, and smoothly-flowing rivers, that it is specially blessed; while the sacred peepul and the wide-spreading banian, by their venerable age—and, in works of art, the solid specimens of ancient carving, the old square stone brackets in the place of an arch—throw an air of antiquity over the whole scene, and help the imagination to travel back to bygone days.

There is, however, one sad interruption to all these pleasurable reflections. You meet with signs and symbols of idolatry in every direction. Not a human being did we meet without his heathen paint-mark on his forehead; some even had the whole face besmeared; and the rest seemed to vie with each other in the prominence and brightness of their badge of caste. Pagodas, idol-cars, large stone tanks and descending ghauts, disfigured with deep-cut representations of their abominable deities, force upon one the conviction that Satan still reigns supreme in these strongholds of delusion. The interesting fields of Missionary Labour are far more extensive than any I have yet seen, except in the Missions south of Calcutta and in Krishnagur, but are far from being commensurate with the districts in which they are planted. It seems as if the great enemy of souls is exerting all his power, out of hatred to the efforts for the conversion of these deluded people. The most encouraging proofs of the Divine Blessing on Missionary Work, and the most glaring exhibitions of the Brahminical System in

all its vigour, are here brought together in the closest contrast.

*Management of Temple Revenues.*

New arrangements have been very recently made in the management of the temples, which are likely in time to help in the downfall of Brahminism. The annual allotted sum is paid over to a Panchait, chosen by Government, consisting of Natives, none of these being Brahmins connected with the temple. This Panchait is answerable for the money. The Brahmins are not pleased with this change: they say that quarrels and disputes among themselves are sure to arise; and that the temples will not be kept up so well as heretofore. Error must destroy itself in the end.

*Visit to a Temple at Seringham.*

When at Trichinopoly, my Friend Goodeve and I went over very early one morning to visit one of these temple establishments at Seringham. The buildings are of vast extent: there are here seven square enclosures, the outer one being four miles in circumference: between the enclosures are choultries (or serais) for travellers, smaller temples, shops, and the dwellings of the Brahmins, who are supported by the endowment. We went through several gateways, under the guidance of a Head Brahmin, who spoke English; but were not allowed to go beyond the great choultry, supported by 1000 stone pillars in the fourth septum. On ascending to the roof, however, we had a view of those parts into which we might not penetrate, in the centre of which was a gilded dome, which marks the place where the idol stands. The Priest who conducted us was very ready to shew the jewels belonging to the image, which were stowed up in a long line of boxes, but we said that we were come only to see the buildings: in fact, I took good care to disabuse his mind of any misconception he might have of the object of our visit, and entered into a conversation upon the folly of idol-worship. Upon this being urged, he very justly replied, that some Christians worship images. I asked him whether there were not some that called themselves Hindoos who are not true to their profession, and applied his answer to meet his own objection. I told him that I hoped, and indeed believed, that the days would come, when the Brahmins or their successors would be so convinced of the truth of Christianity, and so feel its value, that they would alter the title-deeds of the

\* \* Mr. Schwartz had in his life-time acquired a considerable property, through the kindness of the English Government and of the Native Princes. When he was dying, he said, "Let the Cause of Christ be my heir." When his colleague, the pious Gericke was departing, he also bequeathed his property to the Mission. And now Mr. Kohlhoff gives from his private funds an annual sum.—*Buchanan's Christian Researcher*, 1806.

lands in favour of the Christian Religion. He replied that he believed it would be so, but not in his days: his grandchildren might see this change. I believe there are no fewer than 800 Brahmins supported in this establishment. There is another at Tanjore, but not so large, although the pagoda is far more magnificent and elaborate in its carved work.

His servants, "that there shall be no place left either for error in Religion or for viciousness in life" among the people committed to their charge!

TEPUNA.

*Report, by Mr. John King.*

The Natives are making a slow progress in divine knowledge, and in reducing it to practice. They daily excite in us care and solicitude as to their spiritual and eternal welfare, and their present temporal wants. We are often grieved with their apparent carelessness and unconcern about both; and are constant in our prayers to the *God of all grace* to become their daily help against their spiritual enemies and hindrances.

The attendance of the Natives on Divine Service, on the Lord's Day and on Week-days, and at Morning and Evening Prayer, has been tolerably regular. Their reading the Scriptures gives hope of their arriving, by degrees, at a clearer knowledge of the way of Salvation *through faith which is in Christ Jesus*, and their becoming more and more established therein.

## New Zealand.

### *Collision with the Natives.*

BEFORE we give our Readers the information which has reached us respecting the Missionary Operations in the North of New Zealand, it is our painful duty to put on record the fact of a very disastrous collision having taken place between the Colonists and Natives at Wairoa, Cloudy Bay, in the North-eastern part of the Southern Island, when 19 Europeans and several Natives were killed. We abstain from making any remarks on this calamitous event, as the whole case will probably be the subject of judicial investigation.

A general inquiry after the Truth is kept up among the Natives throughout the Island. We do not witness any remarkable overflowing of feeling, or any thing extraordinary attending their conversion, either in individuals, or in large numbers; but the work continues to increase; and we will therefore be thankful for what God has wrought, and trust Him for future success.

The Rev. H. Williams has administered the Lord's Supper to about forty Natives, baptized four children, and married one couple. Thirty-nine Natives and two Europeans were confirmed on the 30th of June, by Bishop Selwyn.

KERIKERI.

*Report, by Mr. James Kemp.*

THE Annual Reports, made up to June 30, 1843, have been received from most of the Stations in this District: they present a chequered aspect. The painful disturbances which took place between the Natives, on account of their disputes respecting the land at Oruru, though trifling when compared with former scenes of bloodshed, are an indication of the power which the great Enemy of souls still exercises over those fierce Tribes; and are especially to be deplored on account of the active part taken in them by a noted Chief, whose Christian conduct had hitherto been most satisfactory and hopeful. On the other hand, the steady, though quiet progress of the Gospel in the different Stations is a cause for much thankfulness. May the Lord perfect His work concerning them, and so bless the labours of

In the Kerikeri Station, Services have been regularly held every Lord's Day, morning and afternoon. The Congregations have varied from forty to fifty, except when the Sacrament has been administered, when about 250 Natives have attended from villages in connection with Kerikeri.

In consequence of the late disturbance at Oruru, near Kaitaia, which has been the cause of some lives being lost, the minds of the Natives have been much unsettled; and from the great indifference which is manifested by some of the Chris-

tian Natives who were engaged in the affair, we have reason to fear that the great Enemy of souls has gained some advantage over them.

The Native Girls and Infants, under the care of Mrs. Kemp, assisted by her daughter have not been attended to so regularly as we could have wished, in consequence of Mrs. Kemp's severe illness. The average number of children has been nine: they live in the house, and are clothed and fed at the Society's expense. They are taught Reading, Writing, Catechisms, Sewing, and are trained up to be generally useful. The longer we live among the Natives, the more we see the necessity of attending to the rising generation. To do this effectually, much self-denial and perseverance, on the part of those who instruct them, will be called for, in order to train them up in the way in which they should go.

At the Ti, Tohoranui, Takou, Waiaua, and Upokorau, Service has been conducted by Native Teachers. Their Sunday Schools have, in consequence of the late disturbance at the North, been much neglected, and I fear but little improvement made in spiritual things. I have, about once a month, taken the Service at the Ti, when many Natives from the other villages have attended. The average number of Natives who attend the Chapel at the Ti is about eighty.

The Sacrament of the Lord's Supper has been administered thrice during the year. Eighteen adults and six children were admitted to baptism on the 17th of June last; and sixty Natives were confirmed by the Right Rev. the Lord Bishop at the Kerikeri Church.

#### WANGAROA.

*Report, by Mr. James Shepherd.*

Divine Service has been held at the Station, and at St. Paul's Chapel, as heretofore. The Congregations have not been so good as in times past. The hostile intentions manifested, and finally put into execution, by Noble Panakareao, of the Rarawa Tribe, against the Natives of Oruru, have had a tendency to unsettle the minds of our people, and draw them aside into crooked paths. It is, however, gratifying to observe that the members of the Church bewail the proceedings of their heathen brethren, though they feel it proper to assist against an invading enemy.

The number of Communicants at the Station is about forty. About thirty adults and children have been baptized during Jan. 1844.

the year, and there are now several Candidates for Baptism.

I have visited the out-posts as heretofore, for the purpose of affording religious instruction. The members in general hail my visit with apparent pleasure: they usually have some important inquiry to make, which I answer to the best of my ability. The average number of our Congregations, including those of the out-posts, is at least 340.

I am thankful to say that our Native Teachers render us a good deal of service. Their number at present is eight.

#### PAIHIA.

*Report, by the Rev. H. Williams.*

On entering upon the proceedings of the past year, it is with gratitude we record the gracious dealings of our Heavenly Father toward us. Health has been continued to us, and peace has been preserved among the Tribes and Settlers in this part of the Island. But few instances of misunderstanding have occurred, and they of no moment. The general excitement which existed during the last year appears to have subsided, and the Natives seem to feel that the Government wish to act fairly toward them.

The Lord's-Day duties have continued nearly the same during the year. The Native Services in the Settlement are held at 8 A.M. and at 4 P.M., and an English Service at 11 A.M. Of the attendance of the Natives we can speak with pleasure. They administer much to our comfort; for in them we see that our labour is not in vain.

In the commencement of the year we established a collection at the ordinance of the Lord's Supper, as is usual in England. The Author of all mischief endeavoured to turn this to his advantage, in persuading the people that they were required to pay for their privileges, and that the collection was not a free gift. From some graceless ones there has been much opposition; but we are happy to state that all are beginning to regard this duty in the proper light, and to come forward much more cheerfully. We trust this may tend much to establish our young Christians in a more careful consideration of their several duties, both toward God and toward each other.

The Native Female and Infant Schools have been regularly conducted, and are advancing.

Much time has been given to the examination of Candidates for Baptism and the Lord's Supper; and it is pleasing to observe their willingness to bring their va-

rious difficulties for inquiry and adjustment previous to the Communion.

There have been baptized, during the year, in connexion with this Settlement, adults, 175; children, 126: total, 301.

The Lord Bishop held a Confirmation here on the 28th ult.; when 173 were admitted to that rite, which we trust will be attended with a salutary effect.

At the Kanakaua the Congregation has been, on an average, 250, and their attendance regular. The Services of this place are held on Lord's-Day morning and afternoon. We trust that an improvement has taken place generally among the Natives. The Schools have been more particularly confined to the Lord's Day, owing to the Natives dispersing, through the week, to their cultivations. Their attendance has been good: all, both old and young, attend.

At Otuihu there has been a regular attendance of about 50, who have been tolerably correct. Pomare, the Chief of the place, has been more quiet of late, giving no opposition.

At Waikari a Congregation is forming—we hope of inquiring persons. There are many of this place perfectly indifferent to the truths of the Gospel.

At Wangai, Waikino, Karetu, Tirohanga, Waiomio, &c., there are regular Congregations, besides those on the coast—at Wangarei, Owai, Paparaumu, Wangaruru, &c. These have all been visited from time to time, and we are happy to be able to speak favourably of them.

## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### BARTICA GROVE.

*Increased Confidence of the Indians in the Missionary—Hostility of the Akaways.*

Jan. 2, 1843—The Indians around us seem to be stirred up more than ever, though most of them appear to have no definite object in view. For this, however, every allowance must be made, considering their degraded state, and the truly lamentable and awful lethargy in which they have been slumbering for generations past. It nevertheless affords proof that the Word of God is working upon them, and may eventually lead to a glorious result. Of this we have some peculiar and equally striking instances in individuals; though often years pass by before they are brought to light. Now, after several years' consideration on their

part, they begin to have confidence in us; which circumstance I pray to God may be overruled for their temporal and everlasting welfare. The Akaways alone form an exception: they seem to be determined not to come near us, lest they should die. They are still a very shy, credulous, and treacherous set of people; and I feel persuaded that there might be found not a few who would not scruple to send us out of the world, either by poison or the arrow. They seem to abhor this place, because of the many who died from the measles in Mr. Youd's days; and most assuredly a mysterious dispensation it was, chiefly affecting that tribe. But I leave them in the hands of the Almighty Saviour, who yet is able to call them unto Himself, and to make them *willing in the day of His power.*

#### *Diminution of the Native Population, except in the Mission.*

The Indians, I regret to state, are dwindling away in an astonishing degree: in a few generations more there will probably be few, if any, remaining. There are many causes in operation to accomplish this dire effect. The present generation seems to be but a shadow of what their forefathers must have been, when compared with those distant Tribes in the interior who have been less corrupted and contaminated. But these, also, have now an enemy to contend with, which, flee whither they may, still pursues them, and thins their ranks. I refer to the small-pox, which the late Expeditions have let loose upon them; and so alarmingly great is the mortality, that unless the Lord stay the destroyer, the Indians of British Guiana will but be known in future from times gone by. By a kind and gracious Providence we have been preserved, to the astonishment of all around us; and though infected persons have not unfrequently mixed with our people, yet, by the blessing of God on the use of vaccination, not one case in the Mission has terminated fatally. Here we are on the increase; for there are more children born in this place than in any other of the Indian Settlements; while the mortality may be as one to eight. This circumstance must, no doubt, be ascribed, under God, to the effects of civilization, as well as the healthiness of the locality.

Under date of April 15, 1843, Mr. Bernau writes—

For the accommodation of strangers, our people put up a cage the other day, nearly

100 feet in length. It affords me great pleasure to see it at times crammed with strangers of different tribes, especially on Saturday evenings and Lord's Days. The want of such a building has long been felt; and I am glad to see it accomplished, though I apprehend it will not stand much longer than a year. The next one shall be built more substantially.

*Missionary Journeys among the Indians—  
Great desire to hear the Gospel.*

In order to make known the Gospel among the Indians who are scattered about the territory, and to endeavour to persuade them to avail themselves of the benefits provided for them at Bartica Grove, Mr. Bernau occasionally undertakes Journeys to visit their encampments. The following extracts from his Journal refer to one of these journeys, which he made about the end of last year, in visiting the Indians along the coast and the River Pomeroon. Our Readers cannot fail to be struck with the earnest attention that was paid to the delivery of the Gospel Message, and the deep feelings which were expressed on hearing, for the first time in their own language, the simple and beautiful narratives of Scripture.

*Oct. 12, 1842*—We set out to-day, accompanied by Erie, the converted Chief of the Carribeese Tribe, and Frederick, my Arrowack Interpreter.

On the following day we halted at an Arrowack Settlement. Some of the people, who occasionally visit the Grove, gave us a hearty welcome; others had absented themselves, having previously heard of our coming. With those whom we met we spent a few hours in reading, prayer, and conversation, and departed with their blessing implored on us and our journey.

After some hours' sail we entered a creek, difficult of access on account of the over-hanging trees which had, here and there, fallen across. As we had to cut our way through them, we necessarily lost much time; so that it was sunset before we arrived at the Settlement, which otherwise we might have reached in two hours. The barking of the dogs announced to the inmates the arrival of strangers; and before long we were surrounded by some twenty people and children, all in a perfect state of nudity, and painted all over. When

they had lighted a large fire, at some distance from the huts, we were welcomed, and bade to be seated. After a considerable pause, Erie arose to address them on the object of our visiting them; and in a lively and pleasing manner he also explained to them the end for which Christ Jesus came into the world. It was a lovely scene, and a peculiarly fine evening: the richly-studded tropical firmament seemed to smile: nothing but the monotonous sound of the toad interrupted the death-like silence with which both young and old listened to the stranger. "We are anxious to learn," said one of the women, "but we are hindered by the men; and besides, we live so far away, that we cannot go and see the Domine."—"I some time ago begged a Minister to baptize me," replied one of the men; "but he told me that then I must not get drunk, no more dance, and be married to one wife: that I would not promise; so he refused, and I went away angry with him." I then took up the conversation, beseeching them to come to Jesus, and be reconciled unto God. We thus engaged their attention for several hours.

*Oct. 13*—We were glad to see the day dawn upon us; and having invited the Indians once again to remember, and to come to Jesus, we bade them farewell, and proceeded on our journey.

Toward evening, after a tedious, and not less dangerous sail, we entered another creek, inhabited chiefly by Arrowacks; but at its extremity, by Akaways. The Arrowacks have been, more or less, under instruction; but not sufficiently to produce a lasting effect upon them. Yet even the little that has been done is not to be despised; for striking is the contrast when compared with those who never heard the Word of God. Halting at one of the places where they occasionally collect themselves to be taught by a Coloured Man, we lost no time in apprizing all around of our arrival: and pleasing was it to see, on the following morning, one corial after another glide along the rapid stream. With grateful remembrance they called to mind one of my former visits; and some, who were then present, seemed not to have forgotten the subject of my discourse. We spent a pleasant, and, I trust, a not less blessed day. Many promised to come and see me at the Grove.

*Oct. 15*—We retraced our journey, and arrived, by break of day, at the mouth of the creek. In the course of the afternoon we reached another, which led

us into a kind of savannah. No sooner did the people hear of our arrival, than upward of eighty collected in one of the houses; and I read to them, for hours together, in their own language, the History of Our Lord's Passion. Upon reading the betrayal of Jesus by Judas, several heaved a deep sigh, as if to condemn such base ingratitude; and when I read Peter's denial, tears started in the eyes of many who were listening. Fearing lest I should weary them, I began to explain what they had heard; but upon laying the book aside, they asked, "Are you going to stop reading?" I said, "If you are anxious to hear more I will proceed." Whereupon they replied, "We are, not yet tired, for this we have never heard before. We go, indeed, to hear the English Minister; but cannot understand what he says: this we understand quite well." It was near eleven at night when I left off reading and speaking; and during the whole of the night I overheard parties speaking to each other of what they had heard. This was indeed a joyful day.

Oct. 16, 1842—It was not yet seven a. m. when the Indians came and seated themselves around me. I read to them the Parable of the Ten Virgins, and required Frederick to explain it to them. They seemed to be very attentive. I only regret that these poor people live at such a distance from me—nearly a hundred miles; otherwise I might see them oftener. They begged hard that I would send them a Teacher, and promised to do all in their power to make him comfortable and happy. But where is the man to be sent? I promised, however, to do what I could to fulfil their wish.

We now bade them adieu, and in a few hours reached the open sea. At the setting-in of the washing tide we were in danger of being swamped. The sea often broke upon our corial; but the Lord preserved us. After a not less anxious than dangerous sail, we at last arrived at one of the Plantations; where, hauling our craft over the dam, we proceeded by a canal to the Topacooma Lake.

Oct. 18—Notwithstanding heavy weather, we determined to proceed; and after much labour in dragging our craft through the mud, we succeeded in crossing the Topacooma Lake.

On the 20th we reached an encampment in the Pomeroun, and gave timely notice to the people of our intention of meeting them on a convenient spot. We proceeded thither the following morning;

and to our joy about eighty Caribbees collected during the day. Toward evening, Erie began addressing them on the object of our visit; and never have I witnessed a people more attentive than these. They seemed to hang upon the lips of the Preacher, who, in a glowing and simple manner, stated the love of God in having given His Son for them, that through Him they might be saved. "We have never heard this before," replied one of the Chiefs: "we could wish you lived among us, then we and our children would learn more of that good word; but there is none that careth for us." Erie, who was sometimes interrupted by the remarks which they made as he went on, proceeded, reasoning with them on their lost condition, and reproving them for their backwardness in availing themselves of the offer of the Almighty now made unto them. Seeing that it was getting late, I dismissed them, saying, "I hope, dear friends, what you have heard to-day you will never forget." "No," replied one of the old people, "we shall remember; but why not come and stop with us?" Being informed that I was living in the Esequibo, and that there were many who loved God, he said, "Well, we shall go and see you there."

Having myself retired to rest, they invited Erie to come into the house in which they had slung their hammocks, and tell them something more. He consented; and seating himself with them around the fire, engaged their attention till four o'clock in the morning. At last they began to ask questions, till the conversation became so loud, that I awaked, and found that the sun had risen upon us. As soon as they perceived that I was stirring, they came up stairs, and, seating themselves around, desired once more to hear of God. My sympathies were awakened when I beheld this interesting people; but how to help them I knew not. "Will you not leave this man with us?" meaning Erie. "You have only told us so much as to make us wish for more." "Ask him yourselves," I replied; "but I know there are Caribbees at Warraporta also whom he would not like to leave: if you are in earnest to know more about God, you had better go to him."—"That cannot be: we will not, and must not, leave the place where our fathers lie buried." "But *the whole earth is the Lord's, and the fulness thereof*: when death comes, you will have to quit, and then what is to become of your souls?"

At this they seemed much cast down, and had a good deal to say. The day advancing, we prepared for leaving; and having sung a hymn, and commended them to the God of all mercies, we bade them farewell, and returned.

Oct. 26, 1842—The weather becoming very boisterous, and settling into the rainy season, we gave up proceeding to the Morocco Creek, where it is said several hundred Spanish Indians reside, in the neighbourhood of a Romish Priest. I should have liked much better to see that Mission, and convince myself of the truth of all that has come to my ears respecting it; but I must give it up, probably for ever, as there is no proper object to be accomplished by entering upon another man's line of labour.

Oct. 27—According to appointment, we should have met with some of the Arrowack Tribe to-day; but the rain, falling incessantly, most probably prevented them from coming.

Having thus accomplished our object, we directed our faces toward the grove; and here, after a few troublesome days, we arrived in health and safety. The consequences of such journeys, though very fatiguing and not less expensive, do not appear, at first sight, so advantageous as might be hoped; yet, when considered in all their bearings, they are of great importance to our Missionary work, and will yield their fruit. The only trophies I brought with me were two orphans; one a Carribeese, whom I found nearly starved to death, the other an Arrowack. Had we done nothing besides, I should have considered the having rescued these an ample reward for all our toil and suffering.

*Effect of Native Catechetical Agency.*

Another mode which has been successfully adopted, with a view to induce the Indians to visit the Station for the sake of Christian Instruction, is thus described:—

March 24, 1842—Seeing that it has pleased God to bless us with some Indians truly converted and able in conversation, and having observed and watched their conduct, I at last made up my mind to send them among their respective tribes as messengers of peace. From that period we have had many visits from people far and near; among whom, some have come to settle.

*Summary, April 15, 1843.*

Communicants .....	68
Candidates for Baptism .....	26
Scholars: Boys, including 22 Boarders, 45	
Girls, including 18 ditto .....	34

## North-West America.

### CHURCH MISSIONARY SOCIETY.

#### UPPER SETTLEMENT.

##### *General View.*

THE REV. W. Cockran, in a Letter dated July 28, 1843, thus soberly reviews the spiritual state of this part of the Mission:—

We see not all the good effects produced by the preaching of the Gospel which we could wish, and for which we pray. *The gates of hell often prevail against us:* the strongholds of Satan are yet well fortified. Some of our people are entangled in the snare of the Devil: others worship God in chains: the fetters of gain and pleasure entangle their souls, and rob them of that *liberty* which is the portion of the *Children of God*. But, after all the deductions which truth compels us to make, we have still much remaining which calls for our gratitude. We have to bless God for His goodness, in condescending to grant so much of His gracious presence in the Ordinances of Religion as to keep our flock from wandering back to the fold of Heathenism.

##### *Schools—their appreciation by the Parents of the Children.*

From the Reports of the Schoolmasters it appears, that the attendance of children has, from unavoidable causes, been rather less numerous than usual. Their progress, however, has been satisfactory; and it is particularly gratifying to find that the parents duly estimate, and are thankful for the advantages thus provided for their children by the Society. On this subject Mr. Donald Gunn, Master of the Grand-Rapids' Day and Sunday Schools, remarks in his Report, July 6, 1843:—

The most enlightened and influential of the parents who send their children to this School desire me to record their sense of the obligation conferred upon them by the Church Missionary Society.

Again, Mr. John Garrioch, in his

Report of the Park's-Creek Schools, observes:—

I am extremely happy to say that the parents of the children attending at the Schools are fully sensible of the great benefit which is conferred by the Church Missionary Society, in providing the means of Christian education for their offspring. Being desirous of knowing their sentiments on the subject, I entered into conversation upon it with some of the parents: when one of them remarked, "Of course, Mr. Cockran and you must know that we feel very grateful for what the Society has already done, and still continues to do, for our children." A second said: "Without the Society, what could we do, when we can scarcely get the means necessary to screen our children from the cold?" And a third—an industrious and ingenious man, but who, through reverses, has been compelled to cover his children, males and females, with dressed buffalo-hides—"Were it not for the Society, we should be now in a more degraded state than were the Natives of this country, awful and miserable as it was, when the Gospel was first brought among them."

And in the Report of the Middle-Church School, by Mr. W. R. Smith, it is stated:—

It may be right to mention, that those poor people who have had their children taught at the Society's expense, have frequently requested me to express their gratitude to the Society for the great benefit bestowed on them and their children, in having established a School at this Church.

The following Extracts are from Mr. J. Roberts's Journal:—

*General Progress of the Children and Adults.*

Aug. 14, 1842: *Lord's Day*—There were to-day between 100 and 120 Indians and Half-Breeds at the Rapids' School. Several of the little boys and girls repeated Chapters, Psalms, portions of Chapters, Hymns, or Collects. One girl repeated the first fourteen Articles of our Church, which she had learned since last *Lord's Day*; and another repeated from the Seventh to the Tenth Article. The Christian Indians and Half-Breeds make the Bible and Prayer-Book their favourite books, and learn large portions of them by heart.

Aug. 18—I visited the Upper-Church School in the morning, and the Middle-Church School in the afternoon; and was happy to find them both in a prosperous

condition. The elder boys and girls are weekly advancing in Scripture, History, Geography, and Arithmetic.

Sept. 11: *Lord's Day*—At the Rapids there were between 100 and 120 Indians and Half-Breeds at the Sunday School. The work of grace is evidently going on among the people of this Settlement.

*Catechetical Visit to the Lower-Fort District.*

Feb. 4, 1843—To-day I went through the Lower-Fort District, to visit the sick, to catechize the young persons, and to distribute Tracts. I saw five sick persons, with whom I read and prayed; and catechized 23 children, several of whom repeated the Church Catechism, and several Chapters, Psalms, Hymns, Collects, &c. I discovered, when examining the young people of this district, that the Tracts, which I left here the last time I visited it, had been carefully read; so that I had great pleasure in granting them further supplies of Tracts and books.

*Erection of a New Church.*

May 29—This morning I went to see the new Church which we are building in the middle of the Settlement: it is in a state of rapid advancement. We are in hope of being able to open it this summer for Service.

*Persevering Attendance on Public Worship.*

July 2: *Lord's Day*—The Churches were oppressively hot, owing to the weather and the crowded Congregations. I returned home by seven o'clock in the evening, very tired, having travelled thirty miles. The Protestants of the Red-River Settlement are very regular in their attendance on the Means of Grace, and Ordinances of the Gospel, at every season of the year.

INDIAN SETTLEMENT.

*Report, by the Rev. J. Smithurst, for the Year ending July 30, 1843.*

*General View.*

In commencing my Fourth Annual Report of the state of the Indian Settlement, I would express my deep and unfeigned gratitude to the Giver of all good, for the large measure of His favour which we have enjoyed during the past year. The period has been one of almost uninterrupted spiritual prosperity. Our trials, being connected principally with temporal concerns, have been of but secondary importance.

*Public Worship.*

Divine Service is performed twice in the Church on *Lord's Day*—at half-past



nine in the morning, and at three in the afternoon. In the morning, the Prayers are read in English, and in the afternoon in Indian; but the Psalms, which I have not yet been able to get translated, I still read in English. I preach at both Services; and my Sermons are, as hitherto, interpreted, sentence by sentence, into Indian. When the Indians are all at home, the Church is quite full, I may say almost crowded, in the morning. The Afternoon Service is generally well attended, chiefly by the old people, who do not understand English. There is the same seriousness and attention observable in the demeanour of the Indians that I have ever seen. I can perceive no symptoms of falling off; but, on the contrary, I trust there is still an earnest desire for instruction, and an increased thirsting after the water of life.

The new School-room being very comfortable and convenient, and sufficiently large for a week-day Congregation, all the week-day Services are held therein. The advantages connected with this arrangement are very considerable in winter, the School-room being much warmer than the Church. We have a Service every evening except Saturday. At these Services I give an Expository Lecture, taking eight or ten verses, and sometimes more, according to the subject; always keeping to the same book till I have gone over the whole of it. During the past year I have gone through the Book of Proverbs, St. Matthew's Gospel, and the Epistles to the Ephesians, Philippians, and Thessalonians I. and II. The attendance in the winter is very good, sometimes amounting to 150. In summer, many of the men are necessarily absent. I trust these Services are blessed to the people; for they now, in their own language, lift up their hearts to God, guided and assisted by the Scriptural Liturgy of our beloved Church.

*Administration of the Sacraments.*

During the past year I have baptized seventeen Saulteaux Indians, and seven Cree, converts from Heathenism. I have also baptized fifteen infants, the children of Christians, making the total number of baptisms thirty-nine. Of those who have been baptized as converts from Heathenism, I am happy to say that they have advanced in civilization much more rapidly than beginners generally. This, I think, is to be attributed to their having been kept under instruction for a longer period than usual, prior to being baptized. Their attendance at Church since baptism has been regular; and I have every

reason to believe them sincere.

Thirteen new Communicants have been admitted during the past year to the Lord's Supper. Many of them, I trust, are hopeful characters. The number of Communicants at present is 77.

*Schools.*

During the past year, circumstances made me doubt the necessity of carrying on the Saulteaux School apart from the Cree. There was no increase of children, nor could I see any immediate prospect of an increase. I therefore resolved, as the new School-room was sufficiently large, to assemble the Saulteaux and Cree children together, and let one Master teach them all. Of the 17 children in the Saulteaux School, 11 have been sent to Mr. Cook's School; and the remaining 6 have gone with their parents to the Plains to hunt buffalo, but will probably be sent to School again on their return.

The new School-house at this Station is built near the Church; and is a very good building, well adapted to the intended purpose, and affording sufficient room for teaching on Dr. Bell's System. Under it there is a cellar capable of holding 400 bushels of potatoes, and in which I preserve nearly sufficient seed to supply the whole Settlement. Over the School is a granary capable of containing 500 bushels of grain: here we keep the produce of the Mission Farm, when threshed, in winter. The entrances to both the granary and cellar are quite distinct from the School-room, so that the children are not interrupted.

The DAY SCHOOL, with the accession from the Saulteaux above mentioned, numbers 49 boys and 42 girls; total, 91.

The Bible Class consists of 24, who read tolerably well, and can all say the Church Catechism as broken into short questions. Fourteen of the best Bible scholars act as Monitors, teaching the lower classes. The Monitors are supplied with paper for writing; and I teach them Arithmetic and English Grammar myself. In addition to the Long Catechism, they can say nearly the whole of the Thirty-nine Articles by heart. The lower Bible scholars can only say as far as the Seventh Article, and write on slates. The Testament Class numbers 18; who can all say the Church Catechism, and are learning it as broken into short questions. These also write on slates. There are 12 in the third class, who read Our Lord's Parables, Miracles, and Discourses, and learn Wood's Elementary Questions.

In the fourth class there are 11 boys and 9 girls, each taught by separate Monitors. They read Lessons pasted on boards, and spell words of two syllables. The fifth class consists of 9, who read in words of three and four letters. The sixth class numbers 8, who learn the Alphabet.

The improvement in speaking English during the past year has been considerable, owing to great pains having been taken by Mr. Cook to make them give, in Indian, the meaning of each English word in the spelling lesson. The Prayers are read in English, morning and evening, by two senior boys alternately; and consist of the following from the Liturgy: Second and Third Collects, Prayer for the Queen, Prayer for all Conditions of Men, General Thanksgiving, Prayer of St. Chrysostom, Lord's Prayer, and The Grace of our Lord, &c. The devotional tone of

the boys in reading often affects me; and I am compelled to exclaim, *What hath God wrought* among these children of the forest!

The SUNDAY SCHOOL is kept between the Morning and Afternoon Services. I teach the whole of the Bible Class, amounting to above 40. Mr. Cook, assisted by a few of the best Bible scholars, teaches all the adults below the Bible Class. My servant Samuel teaches the Testament boys of the Day School, and Mr. Cook's daughter teaches the Testament girls of the same School. The lower classes of Day Scholars are taught by the same Monitors as during the week. The numbers on the Sunday-School Register are as follows:—

Day Scholars: Boys, 49; Girls, . . . . . 42; Total 91
Adults . . . . . Men, 36; Women, 36; Total 62
Total Sunday Scholars . . . . . 153

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Gospel Propag. Soc.*—The Archbishop of Canterbury has appointed Mr. G. E. Weideman, Fellow of Catherine Hall, Cambridge, to the Junior Professorship of Bishop's College, Calcutta. The Rev. Wm. Gray, nominated by the Society to occupy a vacant Mission in the Bahamas, sailed for Nassau on the 4th, in company with the Ven. Archdeacon Trew.

*Church Miss. Soc.*—The Rev. E. Reynolds and P. L. Sandberg (p. 64) were admitted to Priest's Orders, and Messrs. Bernard Geidt, Edward Newman, and Isaac Smith, to Deacon's Orders, on the 24th of December 1843, by the Bishop of London.—The Rev. Paul L. Sandberg, having taken leave of the Committee on the 26th of December, on occasion of his departure for Calcutta, embarked, with Mrs. Sandberg, at Portsmouth, on the 4th, and sailed on the 9th of January.

*Wesleyan Miss. Soc.*—The past year has been one of much encouragement and success; but the support of the Missions has occasioned a great additional expenditure; and it becomes evident that unless a very great effort be made, which shall be at once general, liberal, and successful, the serious calamity of a new debt is unavoidable.—At the request of the General Missionary Committee, the Rev. Robert Young has proceeded to Jamaica, to attend the approaching Annual Meeting of the Missionaries; and, by personal inspection of the affairs of that Mission in its various departments, to afford himself and the Committee the opportunity of offering to the Missionaries such help and counsel as may appear necessary. He embarked at Southampton on the 2d of December. He will shortly be joined by the Rev. Messrs. Hornabrook, Manly, and Stedman, who embarked at Cowes on Tuesday, the 12th of December. Mr. Britten, it is expected, will shortly embark for the same island, by another vessel. Mr. Young's return to this country is expected in the month of March.

*Baptist Miss. Soc.*—At the request of the Committee, Mr. Phillipino is about to visit several of the other West-India Islands, before he returns to Jamaica. He sailed from Southampton on the 2d of December.—Mr. and Mrs. Oughton sailed for Jamaica on the 17th of December.

### INDIA WITHIN THE GANGES.

*Gospel Propag. Soc.*—On the 29th of September, the Bishop of Calcutta admitted to Holy Orders three Candidates, who have been throughout educated at Bishop's College. He also ordained Mr. Schleicher, recently sent out to him by the Society, who will be sent to strengthen the Mission at Tallgunge.

*Church Miss. Soc.*—The Rev. E. Johnson and Mrs. Johnson arrived safely at Calcutta on the 4th of November last (p. 352)—The Rev. H. Baker, jun., Mrs. Baker, and Miss Blake, arrived at Cochin on the 17th of November last.—The Rev. H. Mellon and Mrs. Mellon reached Bombay on the 28th of November.

### AUSTRALASIA.

*Gospel Propag. Soc.*—The Bishop of Tasmania arrived at Hobart Town on the 19th of July. His Lordship promises to furnish the Society with a report of the ecclesiastical state of his diocese as soon as possible.

*Wesleyan Miss. Soc.*—The letters of Mr. Ironsides confirm the statements made in the Public Papers concerning the sad and fatal consequences of the conflict which has taken place between a party of Europeans and the Native New-Zealanders at Cloudy Bay. Mr. Ironsides had the melancholy task of interring 19 Europeans who fell in the struggle. The Christian Natives, it is said, abstained from shedding the blood of their fellow-creatures; but, as was to be expected, the whole tribe have disappeared from the neighbourhood where the unhappy affair took place; and the Mission, for the present, is suspended.

# Missionary Register.

FEBRUARY, 1844.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 47 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 Grahams-town—James Laing, Wm. Govan: James Weir; Robert Balfour, *Nat. As.* Rev. Wm. Govan has charge of the Seminary. The arrangements at this Station were in process of alteration at the date of the last advices: the Rev. John Bennie had been recommended by the Presbytery to remove to Burnshill—Kraals, 220; Families, 1540; Individuals, 7700—Communicants, 35, of whom 12 are Natives—Scholars: Day, 24; Sewing, 14—Pp. 65.

The three Missionary Brethren at Lovedale on the 28th of February formed themselves into a Session, for the purpose of conducting, in an orderly manner, the ecclesiastical affairs of the Station. At the first Meeting it was resolved to have a Special Prayer Meeting on the first Monday of each month for the extension of the Redeemer's Kingdom; and that at the Morning and Evening Service of that day the attention of the Natives should be directed to the same subject.

On Thursday the 18th we received, as a Candidate for Baptism, Jacob, one of the young men at the Seminary. He professed himself willing to serve Christ nevertheless of opposition. He said that he saw himself to be a lost and undone sinner, but had confidence in Him who had declared that he would cast no one out.

[*Mr. Laing.*]

Feb. 1844.

Mr. Weir resides in the Seminary, and takes care especially of the temporal concerns of the Station, such as the cultivation of the lands, and the care of the cattle, with whatever concerns the buildings. He is also helpful in the work of the Mission; and Mrs. Weir and Mrs. Govan conduct a Girls' School. [*Report.*]

**Burnshill**, 17 or 18 miles E of Lovedale—John Bennie, A. M'Diarmid: Charles Henry, Robert Craig, *Nat. As.*—Kraals, 270; Families, 1890; Individuals, 9450—Congregation, 123—Communicants, 17—Scholars, 45—Pp. 65, 66.

Mr. Laing, now removed to Lovedale, gives an account of the proceedings at Burnshill previous to his leaving, and says—

At this Station Public Worship is kept up both on Sabbath and week-days. On the Sabbath there are four Meetings, beside a Sabbath School which Mr. M'Diarmid conducts. On week days a Meeting is held at sun-rise; and in the evening the people are examined on the passage on which they were addressed in the morning. The Lord's Supper is dispensed quarterly. There are several persons, who as yet have given no intimation that they wish to be the followers of the Lord, who are making constant acquisitions to their knowledge, and who appear to be practically influenced by what they have learned. We have three Candidates for Baptism. One of them is a young woman, who was received by Mr.

K

*Glasgow Missionary Societies*

M'Diarmid when I was at Cape Town. The people of the district are visited, from time to time, by Charles Henry, Mr. M'Diarmid, and myself. This year they have suffered much from the want of food, in consequence of the long and severe drought; and they have borne their sufferings with great patience, but without manifesting any thing like a turning to God. Mrs. Laing assists me in the School. One of the most promising of the boys, who obtained leave to visit his father's place, and so left, has not returned; but as he is about the age usual for circumcision he may have been detained on this account. Miss Russell teaches the girls sewing, and numbers are able to sew well—some of them not residing at the Station.

Mr. Bennie has been variously tried. Difficulties were thrown in the way of his settlement at Burnshill by the resident Chiefs; and he has gone for a time toward the Orange River, to labour partly among the Natives and partly with some Colonists.

*Pirrie*, 19 or 20 miles E of Burnshill—John Ross: Joseph Williams, Thomas Hoé, *Nat. As.* Jane Thomson, *Teacher*—Kraals, 165; Families, 1155; Individuals, 5775—P. 66.

Mr. Ross expresses his conviction that the Gospel is working its way into the hearts of several young persons; and adds—

The enlargement of the Church was completed during winter. My eldest son did all the wood-work of the roof during his former vacation. After failing to get a builder, and being myself disabled from other duty by inflammation in my eyes, I built the walls; Joseph Williams was chief plasterer; Thomas Hoé planned the seats, and set them up; Mr. M'Diarmid furnished window-frames and sashes; Mrs. Ross was glazier; and the females of the Station laid the floor, which is of clay: they also whitewashed the whole within and without, colouring the inside with a yellow ochre, which their daughters, or the girls at School, had brought a distance of two miles.

The following extracts are from Miss Thomson's Journal:—

*July 7* — My School continues to be

well attended. Our straw-hat making does well. We have already made eighteen, and we have orders for sixteen more. We get three shillings a-piece for them. Several of the girls have already got frocks, and are in this way nicely clothed with the fruits of their own industry. The clothing here is very dear, otherwise their encouragement would be greater. If the ladies were to send a box of strong unbleached calico and dark-blue print I would sell it for them at the price they fixed, and it would be an advantage here.

*July 16*—Last Monday, six of the oldest girls and I set off for the Buffalo River, in search of grass—they on foot, and I riding. We found it only beginning to spring; but in about two months we intend sending a waggon for a load. On passing Mr. Brownlee's Station I saw Tstatsoe, who visited Scotland some years ago, and who very kindly asked me whether all the people of Scotland were well.

*August 26*—We have been sadly discouraged with our hat trade. Having got about twenty ready, we commissioned one of the Seminary Lads to carry a load for us to Burnshill and Lovedale. When within a short distance of Burnshill he was relieved of his burden, also of his sleeping blanket, and some other things. When the news reached this the day following the consternation and distress among the manufacturers were not unlike the panic sometimes occasioned at home by the failure of a leading bank. The poor girls, on whom the loss fell, were crying so as scarcely to be comforted.

I wish much you could send me out a weaving-loom. If I had one, I could teach the girls to make blankets for themselves; and there is no article of clothing more useful to a Caffre: both males and females make it a complete suit of clothes, serving by night as well as by day.

*Kweleha*, nearly 70 miles E of *Pirrie*—P. 66. The oppressive conduct of a Native Chief, who, after the departure of Sakata and his tribe, settled in the neighbourhood, has made it necessary to abandon this Station for the present.

GLASGOW AFRICAN MISSIONARY SOCIETY.

*Chumie*, in Caffraria—Wm. Chalmers: Eliza Chalmers, *Teacher*;

Thomas Brown, *Nat. Reader*; Edward Irving, Festiri, Coti, *Nat. As.*; Dukwana, *Nat. Printer*—Communicants, Native, 34—Scholars, 75.

This morning the Prayer Meeting was conducted by Dukwana. To-day about 250 persons were present. I preached from *Because I live, ye shall live also*. Much attention was manifested. In the afternoon I administered the Lord's Supper. The work went on with much outward decency; and I fondly hope that the shout of a King was in the midst of us, and that the gracious Redeemer manifested himself to many. In the forenoon a collection was made at the church door, when the sum of 3*l.* 1*s.* 9*d.* was collected for the Society. In the evening I addressed the Congregation from *Follow thou me*, when about 100 persons were present. [Mr. Chalmers, Sept. 4.]

The Chiefs could tolerate the White Men teaching their subjects the Religion of Jesus, because it was their religion; but they are provoked exceedingly at Black Caffres teaching this new form of Religious Worship. They have therefore, in every possible way, endeavoured to thwart the labours of the Native Schoolmasters. [Report.]

*Iggibigha*—Robert Niven: Margaret M'Laren, *Teacher*—P. 67.

About the beginning of last year a man and two women were baptized, and added to the Church at *Iggibigha*. These are the first here to whom this rite has been administered: in them has the foundation of a Native Church been laid. We all felt the importance of the step. The persons admitted have been under the closest observation these four years. They were the first on whom the Word seemed to make the most hopeful and lasting impression; and during the period stated they have manifested a good and honest conversation to the world, and stand acquitted of all sympathy and society with their heathen countrymen. Two of them can read; and one, the male, is an intelligent lad, well acquainted with all the Scriptures he has read, and, with the younger of the females, is zealous in warning and exhorting their neighbours to repentance and faith. They were all much affected when they came forward to claim Baptism; and satisfied me that their views were sound, their spirit Christian, and their hope of salvation restricted implicitly to the righteousness of Immanuel. [Mr. Niven.]

At the time when these three persons were baptized there were five in the Catechumen Class, and one of them particularly, Yoyo, was expected soon to have been baptized; but when he was apparently ripe for Baptism, God had made him ripe for the Kingdom of Heaven. His health began to decline, and his disease was seen rapidly to advance. When he was told by the Missionary that his end was at hand, his quick eye gave a single piercing glance, as if to ask if it was true: his lip gently quivered, but he betrayed no farther emotion. With great composure, he requested to be placed in a sitting posture, and proceeded to give his dying charge. He looked round on his father, relations, and other Natives who filled the house, and, missing his own offspring, he said, "Let my children be brought." This being done, he remarked firmly, and at intervals as his strength would admit—"It is an assured truth, that no man abides upon earth: I am also departing: the earth cannot satisfy me: I love to go to Jesus: I cast myself upon Him. God has taught me to hope on Him that died for me: I desire to dwell with Him for ever: I am going home." And as they wept aloud, he said, "Do not weep for me; weep for yourselves. I am happy: seek God now: he receives all." And then addressing his father, he said, with emphasis, "Watch over my children: they remain here: do not drag them away from the feet of God's Word: bring them up here for God: let the Chiefs remember this." And in this manner he took leave of them, with his mind unclouded, and perfectly serene. Grace triumphed over nature; and on the mind of an expiring Caffre life and immortality reflected their brightest rays. [Report.]

In the itinerant department of the Mission more has been effected this last year than perhaps any previous one. There has been a wider range of visits—more frequent instruction—closer access to the people, and more direct conversation with individuals on their spiritual state and eventful prospects. [Mr. Niven.]

Several wicked and degrading national customs are gradually giving way. An instance of this occurred, during the year, under the eye of Mr. Niven, who says:—

Umgunana, a male Communicant, wrote him of an intention of marriage between himself and U. Tall, Miss M'Laren's

*Glasgow Missionary Societies—*

Assistant in the School. The father, a heathen, made no objection to his being of Fingoo extraction, as many would have done, but insisted on a present of cattle from the suitor. This was refused on principle; and the old man continuing inexorable, they resolved to pray that God would influence the father to withdraw his heathenish claim. Six weeks after, the young man sent me a note, saying, "Now I see the truth of the Bible—that God has the hearts of all men in his hands: Bevu has consented to my marriage with Tali, and relinquishes the cattle claim." The first day of the year witnessed the celebration of their union before a large and attentive Congregation.

This is the first Christian marriage celebrated in the Tribe. A hateful caste, and the slavery of the sex, have, in this case, fallen together. For a heathen parent to relinquish the demand of cattle is without a precedent in my knowledge.

*Glenthorn*: the Society has, for the present, suspended its operations at this Station; and Mr. Hepburn, though labouring here, has relinquished his connection with the Committee—P. 67.

## WESLEYAN MISSIONARY SOCIETY.

## CAPE TOWN AND NAMAQUAS.

*Cape Town*, with an Out-Station at *Wynberg*, *Diep Riviere*, and *Rondebosch*—Thomas L. Hodgson, Richard Haddy. Mr. James Smeeth's health has compelled him to retire from the Mission. Rev. Barnabas Shaw and Mrs. Shaw, Rev. Benjamin Ridsdale and Mrs. Ridsdale, and Mr. Thomas B. Catterick sailed for Cape Town on the 5th of September—Teachers: Salaried, 5; Gratuitous, 76—Members: European, 136; Coloured, 145—Scholars: Male, 404; Female, 492—Pp. 67, 431, 511. Extracts from the District Minutes shew, that, amid many discouragements, there are not wanting grounds for sincere rejoicing at the progress of the Gospel.

*Stellenbosch* and *Somerset*—Edward Edwards—Teachers: Salaried, 2—Members: European, 3; Coloured, 147—Scholars: Male, 170; Female, 155—P. 68.

At Stellenbosch several members have been useful in visiting the sick.

*Kirkwood*, in Tambookieland, on the River Ixhonxe—John F. Cumming: Thomas Campbell, *Artisan*—P. 67.

During the year, the Rev. F. Cumming and Mr. Campbell have been principally employed in erecting temporary Mission Premises, and have taken up their abode in a house, part of which they occupy as a dwelling-house, and the other portion as a Place of Worship.

The valley in which they have set up their Missionary Institution is about six miles long, two broad, watered by a river, and, upon the whole, fertile. The principal drawback is the fact so characteristic of African scenery, the river is flowing about fourteen feet lower than the banks; and no spot has yet been discovered where it can be drawn off for the purposes of irrigation.

The people in the valley are numerous, but they are poor, and in a very low state of mental cultivation. They fled some time ago into this valley for safety, after being plundered by a neighbouring tribe of all their cattle. They are melancholy and broken-hearted. [Report.

Two Coloured Members have died in the peace of the Gospel, and the Missionary was much encouraged by their testimony to its power. At Somerset, many who were formerly slaves have become true believers in Jesus Christ. At a distant place, called Klip Fontein, the people seem very grateful for the visits of the Missionaries, and some adorn the Gospel which they hear.

*Lily Fountain*: near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson, jun.—Teachers: Salaried, 1; Gratuitous, 6—Members: European, 1; Coloured, 82—Scholars: Male, 52; Female, 56—P. 68.

Although there has been no marked revival, yet there is sufficient cause for encouragement and thankfulness. The Congregations are good. Four persons have been baptized during the year, who continue steadfast in their attachment to the Means of Grace, and consistent in their conduct. The Sacred Scriptures have been more inquired after and more carefully read; and our Members are

improving in religious knowledge, and are becoming more established. [*District Report.*]

*Nisbet Bath*, with 5 Out-Stations: in Great Namaqualand—1834—Edward Cook—Teachers: Salaried, 1; Gratuitous, 13 — Members: European, 3; Coloured, 377 — Scholars: Male, 420; Female, 440—P. 68.

Our work among the different Tribes still continues to be favoured with the Divine Blessing, and has prospered during the year beyond what could have been anticipated from the comparatively small amount of labour bestowed. At Blydeverwacht a strong Chapel and Preacher's Room have been built. The materials were conveyed, and the workmanship performed, chiefly by the Natives; and the first time that I had the pleasure of visiting them after the building was ready for occupation subscriptions amounting to not less than 20*l.*, for the General Fund, were given by that very poor people. The willingness of those Tribes to which we have been able to pay a little attention to contribute for the furtherance of the Cause of God is to us quite astonishing, and we think will be as much so to those of our friends who hear of it. Jonker Afrikaaner has also got up a large and tolerably strong Chapel; so that, with the temporary one at Ameal's, we have now four Chapels, with Religious Societies connected with them; beside two little Churches in the wilderness, formed of the people of Francman and the Velschoon Draegers. Another Chapel at Aam's, connected with the Bundel Zwaarts, would be a great acquisition; and we hope, this year, to get it completed for a very small sum. Something is still wanted to employ the people, and give them the habits of civilized life, as well as to supply their increasing wants; and we are not entirely without hope in this respect. Mr. Tindall has brought from his late journey a specimen of wild cotton, which may perhaps lead to a useful discovery, especially in case of an establishment at Walvisch Bay.

[*District Report.*]

Mr. Joseph Tindall, who labours at Nisbet Bath, spent nine months in an excursion into the interior; and met with such encouragement among the Damaras, as to lead him to the opinion that some immediate steps should be taken for their instruction.

The Rev. Barnabas Shaw has gone to Africa, with the intention of directing his endeavours to this sphere of labour.

#### ALBANY.

*Grahamstown*: Wm. Shaw, *Superint.* Henry H. Dugmore, *Thornley Smith* — *Salem* and *Farmerfield*: John Richards—*Bathurst* and *Lower Albany*: John Smith, jun.—*Port Elizabeth* and *Uitenhage*: George H. Green—*Fort Beaufort*: Wm. C. Holden—*Haslope Hills* and *Amahala*: John Ayliff—*Cradock*: John Edwards — *Somerset*: Supplied by Missionaries of the Colonial Circuit. Mr. Wm. B. Boyce has returned to England — Teachers: Salaried, 7; Gratuitous, 124 — Members, 865 — Schools: Day 6, Scholars 325; Sunday 21, Scholars 1643—Pp. 68—70.

The extracts from the District Reports which have reached us, while they shew that the Missionaries have not been without disappointments, give a very pleasing view of the progress which the Gospel seems to be making in the District of Albany.

The new Chapel at Norman's Party, about nine miles from Salem, has been completed and opened for Divine Service. The cost of the building is from 120*l.* to 130*l.*, the whole of which has been paid by subscriptions, by donations at the opening Services, and by work done gratuitously, the value of which is included in the sums mentioned above.

Farmerfield continues to afford great encouragement. Of the temporal condition of its inhabitants, composed of persons from various Tribes, I will say nothing more than that the progress of civilization is marked by many intelligible proofs. Of course we occasionally witness the evils, as well as the good, which have ever accompanied civilization. Our cause for gratitude, however, is, that, considering the degraded state of the people but a short time ago, these evils are not greater. Within the last few months many conversions to God have taken place, and especially among persons just attaining to manhood. With regard to these, it becomes me to say, that others

*Wesleyan Missionary Society—*

have laboured, and we enjoy the fruit. The results of former exertions are now appearing, in the conversion of these youths to the Christian Faith. They have received religious instruction in our Schools; have become acquainted with the Scriptures; their minds have been considerably expanded; and they have embraced the Christian Religion from a conviction of its truth and excellency. Their conversion is marked by a more than ordinary love for the Scriptures. They have hitherto been anxious to seize every opportunity for retiring to the bush to read the Word of God alone, and to make their requests known to God by prayer and supplication with thanksgiving.

A Caffre woman in my Circuit a short time ago said to her Class-leader, "I thank God that He has given us this book. I am sure it is His will that we should read it; for I am growing old, and cannot see to read it with my own eyes; but God has given us other eyes: He has invented spectacles to enable us to see to read who cannot see with our eyes. I have been in much trouble; but in my spelling-book, before I came to my class, I read, *Let not your heart be troubled, &c.* This comforted my heart very much.

[Rev. John Richards.

It is not possible for me to describe the barrenness to which the whole country has been reduced by this twofold visitation (drought and the locusts).

In this state of suffering, the gloom of the country was rendered more intense by the apprehension of civil war from the disaffected Dutch Colonists, and of an irruption into the colonies from the Caffres. It is now manifest that the Dutch Colonists more than sympathized with the Natal Emigrants: they made it no secret. My opinion at the time was, that, from the very destitute condition of the colony, in point of military defence, had there appeared men as leaders and organizers of a rebellious movement a resistance would have been offered to our Government, which, for a time, would have been successful and extensive.

A sense of duty, as a Wesleyan Missionary, compelled me to lift up my voice against rebellion; and being the father of a large family of sons, and the head of this extensive Mission Station, established in the midst of many of these infatuated people, I have been looked on as their enemy, and I believe they continue to

view me in this light; for it is now a rare circumstance that one of them comes near my dwelling, and they never invite me to theirs, though, prior to this state of things, the Mission House was seldom without a visitor or traveller.

Notwithstanding these trying circumstances, we continue to have encouraging proofs that our labour is not in vain in the Lord. Of late, we have added to this Circuit a place called Winterhock, containing a rising population of English and Natives. This place is about thirty miles distant, the road very difficult, crossing the Winterburg at nearly its highest part. At my last visit I baptized two Natives, and admitted a person to Membership.

[Rev. John Ayliff.

I visited the village of Somerset, where we have commenced preaching, with prospects of success. The Congregations were very excellent and attentive. We laid the foundation-stone of a new Chapel, which will be built by subscriptions raised by the inhabitants. They have already contributed between 100*l.* and 200*l.*

[Rev. Thornley Smith.

## CAFFRES.

AMAKOSE: *Newton Dale* and *D'Urban*: Wm. J. Davis—*Beka* and *Gwanga* John W. Appleyard—*Wesleyville*, *Mount Coke*, and *Tamakha*: Wm. Impey, and a Catechist—*Butterworth*: Horatio Pearce—*Beecham Wood*: J. Stewart Thomas. AMATEMBU: *Imvani*: Joseph C. Warner, *As.*—*Clarkebury*: Francis P. Gladwin—*Morley*: Samuel Palmer. AMAMPONDO: *Buntingville*: Thomas Jenkins—*Amabaka*: Wm. H. Garner. AMAZULU: *Port Natal*: James Archbell—Teachers: Salaried, 8; Gratuitous, 44:—Members, 281—Schools: Day 10, Scholars 1009; Sunday 16, Scholars 1939—Pp. 70—73.

The faith of the Missionaries labouring among the Caffres has been severely tried, in many instances, either by the excitement occasioned by apprehended war, or by drought, or by both: they have not, however, been without encouragement.

At *Imvani* very little progress has been made during the past year, on account of



the unsettled state of the country. War and famine, the two great scourges of the Native Tribes of South Africa, have been accompanied with all their attendant horrors; in consequence of which the people have been sadly scattered: and when itinerating through the Tribe for the purpose of imparting religious instruction, it has been found quite impossible to collect any numbers together. The most that could be done was to speak to individuals as they were accidentally fallen in with.

We have been greatly encouraged by the consistent conduct of a Native-Female Christian, who resides, in the midst of heathen darkness, full twenty miles from any Mission Station: she shines as a light in a dark place. Lately she has had several severe trials, but they have been the means of refining her graces, and manifesting more fully the power of the Gospel. Her husband's brother being ill, a "witch-dance" was held, when the priest or doctor "smelt out" five persons, whom he charged with the crime of bewitching the sick man. They were therefore tortured, to make them confess their crime. One poor fellow was tied up before a large fire, and nearly roasted to death! It is customary for all the adult persons of the kraal to be present at a "witch dance," and to render such assistance as may be required of them; and it is at their peril to refuse, as any person so doing would at once be considered as an accomplice of those who may be "smelt out." She, however, resolutely refused to be present at, or in any way join in, this work of darkness. She also reasoned with them on the wickedness of their conduct. And when the diabolical means made use of failed to restore health to the sick man, she did not forget to point out to them the folly of trusting to such "vanities."

Another trial of her faith was the following:—It is the custom of the Caffres, on the birth of a child, to perform superstitious ceremonies, and to tie charms about the infant. On their proposing that her child should be subjected to these heathenish vanities, she resisted, and besought them to let her take the child to the Mission Station and devote it to God by Christian Baptism; and although for a while she suffered a good deal of persecution on this account, yet she eventually prevailed, and the child was baptized. Thus in the midst of dis-

couragements we are kept from despairing, by beholding the power of the Gospel as manifested in the conduct of here and there a solitary individual.

During the year a new site has been chosen on which to establish the Mission Village. In these parts nothing can be done in the way of cultivation without irrigation. The spot selected has great advantages in this respect; and although it will cost some thirty or forty pounds to lead out the river, yet, as it is almost a never-failing one, when once accomplished it will be an invaluable temporal blessing to the Natives who may come to reside in the village. These water-works are now in a state of forwardness. A cut, one thousand yards long, and in many places five feet deep, has been made to convey the water to the lands intended for cultivation; and a substantial dam is also in progress, and nearly finished. It is hoped these works will be so far completed as to allow advantage to be taken of the next cultivation season. [District Report.]

In the Translation Department Mr. Ayliff has completed his English-Caffre Dictionary. Mr. Dugmore has completed his Caffre Translation of Matthew and Mark, and has revised and carried through the press the whole of our Caffre Publications this year. Mr. Warner has completed the Second Part of our Catechism and Appendix, and has assisted in the revision of Mr. Ayliffe's Dictionary.

During the year Mr. Dugmore proposes to complete the Scripture Extracts as far as the end of the Pentateuch, and to proceed with the new edition of the Testament now in progress; Mr. W. J. Davis is to complete the Translation of Daniel; Mr. Warner to commence collecting materials for a Phrase-book, containing the idioms of the Caffre language, and translate the Book of Proverbs into Caffre. The following Brethren engage to assist in the composition of the articles requisite for the Quarterly Caffre Periodical:—Mr. Appleyard, a series of Scripture Biographies; Mr. Davis, articles respecting the Providence of God; Mr. Warner, articles combatting Caffre Customs and Superstitions. Mr. Dugmore is to be Editor, and to furnish such additional matter as may be necessary. The Revising Committee for this year consists of Messrs. Davis, Dugmore, and Richards. Mr. Davis is re-appointed Superintendent of the Press. [The Same.]

In November and December I accom-

*Wesleyan Missionary Society—*

panied the Rev. William Shaw on his tour in Caffreland. We visited all the Stations from D'Urban to N'Capai's country, a distance of several hundred miles. My heart was gladdened with our Stations, especially with those beyond the Kei River; and I felt inexpressible gratitude to God for the effects produced by the Gospel in the land of Heathenism and death. My expectations had been greatly raised, but they were more than realized. On nearly all the Stations there is a very large population, which is brought under the influence of the Gospel. The Sabbath is strictly observed; numbers of children and adults attend the Schools, and are learning to read in their own language the word of eternal life; and the public Congregations on most of the Stations are so large, that the Chapels will not hold all who attend; so that, when the weather will permit, a second Service is held in the open air by the Catechist or Native Teacher. Nearly all our Missionaries in Caffreland now preach in the native language. I took sketches of all the Mission Stations, and of several beautiful and romantic scenes in different parts of the country. We were absent from home on our journey six weeks.

[Rev. Thornley Smith.

The number of Attendants on Public Worship in the Albany and Caffraria Districts, including Scholars, is stated at 36,030.

#### BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Bassoutos: *Ratabani* and *Mirametsu*, among Corannas: Richard Giddy: 2 *Catechists*—*Plaatberg*, among Newlanders and Bassoutos: James Cameron: 1 *Cat.*—*Lishuani*, among Bassoutos: James Allison, *As.* MANTATEE COUNTRY—*Imparani*, *Moteng*, *Sevumelo*: Francis Taylor—*Umpukani*: 1 *Cat.*—*Colesberg*: George Bingham—*Buffalo's Vleij*: Wm. Shepstone—Teachers: Salaried, 9; Gratuitous, 50—Members, 459—Schools: Day 5, Scholars 277; Sunday 7, Scholars, 617—Attendants at Public Worship, 3200—Pp. 73, 272.

The Missions in this District have been

placed in very critical circumstances by the proceedings of the Boors, who have extended themselves throughout the whole country from Natal. The Committee deemed it right to memorialize Her Majesty's Government on the subject; and have received, in answer, the assurance that Ministers have taken such measures as they hope will be sufficient to meet the case. The Missionaries and their families are earnestly commended to the prayers of the friends of Missions, that they may be mercifully preserved from outrage and violence, and graciously sustained in the midst of their trials. From two of the Stations the Missionaries were unable, in consequence of the interference of the Boors, to attend the Annual District Meeting.

Since I came hither, the work of God has been, in general, prosperous, and the Society has given me much satisfaction. The present year, however, commenced with a series of trials connected with the Society. These trials, though for the present *not joyous, but grievous*, will, I doubt not, be so overruled to promote the interests of Christ's Kingdom. The discipline which I felt myself called on to enforce will convince our people that no one can openly sin, and yet hold his place in the Christian Church. Purity is of far greater importance than numbers.

Notwithstanding the causes of grief arising from these circumstances, I am encouraged by many indications of good. The Class-leaders in particular have stood faithfully by me in the stringent measures which a sense of duty forced me to adopt in regard to offenders. They nobly disregarded the ties of blood where the commands of Christ were imperative; hence a brother's guilt was not attempted to be lessened or extenuated because he was a brother, but sacred regard was shewn to the laws of Jesus Christ in dealing with him. Here evil-doers go unpunished, for no other reason than because they have many friends determined to shield them from righteous retribution.

In reviewing the quarterly tickets of the classes this month, I have found the members in general more determined than ever to cleave to God, and grieving deeply on account of the backslidings from piety which they have witnessed.

A remarkable comet has been visible in our southern hemisphere for the last three or four weeks. It has excited much speculation among Boors and Natives, who

prognosticate a year of sickness as the consequence of its appearance.

[*Rev. James Cameron.*]

Since entering on the labours of this Station, I have had abundant cause for gratitude to the Giver of all good. I have been much blessed in my own soul; and have witnessed the good hand of God accompanying His Word with power to the hearts of sinners, and the Holy Spirit's operations in reviving the souls of those who had become weary of well-doing.

In November last, a Meeting was called for taking into consideration the state of the Society's Funds; the loud calls for Missionaries from all parts of the world, especially the destitute Tribes north-east of our Stations; together with the duty of those who had tasted of the good Word of Life to communicate of their substance, in order to convey that Word to others. With tears they lamented the property they had squandered in purchasing strong drink; vowing, in the strength of the Lord, that they would henceforth adopt total-abstinence principles, as their only safeguard to their piety.

The Bassoutos, or Aborigines, who have

been brought to a knowledge of the Gospel, were equally liberal with the Griquas. The whole amount collected was 37*l.* 10*s.*; a goodly sum in a country where the nearest market-town is two hundred miles distant.

The Bechuanas are perhaps the most parsimonious of all the Tribes in South Africa: rather than slaughter their cattle for food, they will put themselves to any inconvenience, and satisfy the cravings of hunger with wild garlic, scrapings and parings of ox-hides boiled with herbs of the field; and instances have been known, in times of dearth, that the Bechuanas have been reduced to perfect skeletons from famine; yet nothing would induce them to kill their breeding stock. These same people, under the influence of the Gospel, when told of the difficulties of the Society, each male member freely gave a young ox, and each female member gave a sheep, for their yearly subscription.

We are now receiving promising young members into the bosom of our Native Church, who are children of parents who were the first-fruits of your Missions, many of whom have passed into the kingdom of glory.

[*Rev. James Allon.*]

#### FRENCH PROTESTANT MISSIONS.

##### BOTTENTOTS.

*Wagenmaker Valley*: 30 miles NE of Cape Town—1830—Isaac Bisseaux—Scholars, 70—Baptized, 34—P. 73.

The illness of my family, and the loss of my youngest child, have deeply afflicted us for eight months. I had occasion to take my eldest daughter to Cape Town for change of air and medical advice. While there, I assisted the Missionaries.

The disinclination to attend the Wednesday Evening Service has induced me to suspend it, and to make more frequent visits at the houses of the sick and aged.

[*Mr. Bisseaux.*]

##### BASSOUTO—BECHUANAS.

*Bethulia*: 54 miles SE of Philipopolis: inhabitants, 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellissier—Communicants, 23—Baptism: Children, 26—Scholars, 140—Congregation, 420—Pp. 73, 74.

The Griquas and Dutch Settlers very much harassed and robbed the inhabitants of Bethulia; but by the interposition of Feb. 1844.

the English Government they have been protected, and the Missionary is treated with respect; and some of the Dutch attend Public Service. Afterwards the Tambookies invaded the Station.

The work of the Lord, however, in the midst of these difficulties, makes progress; and the Missionary's preaching has been blessed to the conversion of several who had long resisted it. On the whole, the mass of the population is improving.

[*Missionaries' Report.*]

*Beershuba*, on the Caledon River: 60 miles SW of Plaatberg—1835—Samuel Rolland: Mæder, *As.*; Miss Delatte, *Teacher*—Communicants, 138—Baptisms, 211: Candidates, 58—Catechumens, 184—Scholars: Adults and Children, 300; Infants, 150—Congregation, 600—P. 74.

The work of the Lord here bears an encouraging aspect. The bulk of the people have turned toward the Gospel. The number of Catechumens have increased every month. Typhus fever has carried off twenty-six persons, of whom the greater part died in the Lord. Attempts were made to injure the Christians,

I.

*French Protestant Missions—*

by accusing them of sorcery, but the accusation was satisfactorily refuted.

A woman attacked by Typhus fever was observed to relax her affection for her two children, who also were ill of the same disease. On being asked the reason, she said, "My children are no longer for me: if the Lord take them to Himself, I shall rejoin them in His Kingdom." Afterward, she said to her husband, "I die in the peace of Jesus. I have examined, by faith, my heart: I feel there is nothing to attach me to earth: I only know I love Jesus, who died for my sins." The same day the two children died; and the next day she followed them to eternal glory.

[*Missionaries' Report.*]

*Kousberg*, about 18 miles from Beersheba—P. 74.

*Morija*: 152 miles E of Calcutta: among Bassoutos: 272 dwellings, with 816 inhabitants — 1833 — Thomas Arbousset: Constant Goselin, *As.* — Communicants, 28 — Baptisms: Children, 22 — Scholars, 70 — Catechumens, 218 — Congregation, 400—Pp. 74, 75.

Being farther from scenes of war than the inhabitants of some of our other Stations, the people at Morija have found pleasure in one thing—the care of their souls. An awakening has spread far round the Station, and the Brethren are now reaping what they sowed with tears. In more than 100 villages the encouraging work is commenced. Books and Tracts, amounting to 1550, have been distributed.

The Members of the Church continue to make progress in grace, and to be strengthened in faith: they are simple, affectionate, united, and zealous: six of them act as Teachers in their several villages.

One of the Catechumens said, "I have an immense desert behind me, a wall of great rocks before me: What can I do? Whither can I flee? How can I advance? But He whom nothing can stop, who can overcome, has helped me at last." Another said, "I cannot bear to see the dart that killed my father:—is not sin the dart that pierced our Saviour? I should like to go from this world to heaven, that I may sin no more.

About thirty have received the Gospel into their hearts during the year. One of them said, "The greatest suicide is to die out of Christ." Another said, "It

is not I who have had pity on God, but God who has had pity on me."

Some additional buildings have been raised; but civilization has not made so great a progress as religion.

[*Missionaries' Report.*]

*Thaba Bossiou—1837—* Eugene Casalis, H. M. Dyke. There have been 17 Communicants added to the Church during the year—Baptisms: Adults, 23; Children, 16; Candidates, 16—Scholars, 70—Congregation, 400—P. 75.

The conversion of two of the wives of the Chief, and their separation, has been the avowed cause of manifest hostility on the part of the people toward the Missionaries; they are not, however, discouraged, and in some of the neighbouring places have been better received than usual.

The Griquas and Corannas have been endeavouring to provoke Moshesh to war; but, we thank God, without success. Our Stations have escaped the scourge of war through his prudence.

Mashoupa, third son of Moshesh, one of the Communicants, aged 16, said, when requested a year before to marry, that he believed the Word of God had not fully touched his heart; but that he believed marriage was sacred, and that a child like himself did not understand the responsibility of it, and that he ought to have a companion whose sentiments are the same as his own. At his baptism he received the name of David.

One of his companions, Enkakoume, baptized with him, owed his religious impressions to the fear inspired by a terrific storm while attending his father's flock. In his alarm, he cried, "Heavenly Father, whom the Whites of Thaba Bossiou proclaim!" he then put his little shield on the ground, knelt down, and said, "Jehovah, I do not know thee; but have pity on me, and permit me to return to my father and mother." Since this time he has been sensible of the importance of serving his Creator, and has been engaged as a Catechist.

Félékoané, a man of repulsive appearance, very diminutive, very contemptible, and subject to many infirmities, by his fellow-countrymen was overwhelmed with raillery. Despised by others, he became abandoned to sensuality, and by smoking a kind of hemp reduced himself almost to idiotcy. Observing the difference be-

tween the contempt of his countrymen and the pity of the Missionaries, he sought their society, and endeavoured to improve. By the grace of God he now shews, to the astonishment of all, ordinary talent.

[*Missionaries' Report.*]

#### LIGHOTAS.

*Mekuattling*: four or five days' journey to the NW of Morija—1837—Francis Daumas—Baptized: Adults, 16; Children, 17—Catechumens, 41—Scholars, 70—Congregation, about 190—Pp. 75, 76.

The state of things has appeared more complicated, and has taken a turn still more afflictive: the Corannas have continued their depredations: the country is in a state of insurrection.

The poor, who from the beginning have appeared attached to the Missionary, remain faithful to him. The Chief, David Raliye, after giving proofs of true repentance, has been re-admitted into the Church.

Among the Catechumens, seven give proof of true conversion. During the year, six have died in the hope of the Rest of their Lord; and the prospect filled them with holy desires to be for ever free from the bonds of sin.

Civilization is making progress here: twelve women have adopted the European mode of dress.

[*Missionaries' Report.*]

#### BECHUANAS.

*Motito*: 9 miles SW of Old Lat-takoo—1832—Prosper Lemue: John Lauga; 2 *Nat. Teachers*—Communicants, 3—Pp. 76, 77.

The Society has published an account of the travels of Messrs. Arbousset and Daumas in the direction NE of the Cape of Good Hope, which is full of interest to the friends of Religion and Science. It gives particulars of the Blue Mountains, and information respecting countries before altogether unknown.

#### AMERICAN BOARD OF MISSIONS.

*Umlazi*, near Port Natal: Newton Adams, M.D. Rev. George Champion died at Santa Cruz on the 17th of December—Pp. 78, 79.

All the tribes formerly inhabiting this country were conquered by Tyaka. Previous to his time, the Amazulu were a small but very enterprising and warlike nation. By gathering the scattered remains of the several tribes, and incorporating them with his own people, he made the Zoolah Nation the largest and most powerful in South Africa. Tyaka

*Mamusi*: 200 dwellings; inhabitants, Bechuanas and Corannas. This Station has been relinquished, as Friedau is considered more eligible.

*Friedau*: 100 miles from Mamusi, and about 180 miles E of Motito: J. A. Pfrimmer, — Bouchard—Congregation, 180—Pp. 77, 78.

Mr. Pfrimmer to Mamusi, returned to fetch the part of his property which he had not been able to remove when he first went to Friedau. This occupied him several months; and on his return he was cheered by the welcome which the Corannas gave him, and by the great increase in the number of kraals which had been erected during his absence, two villages also had been formed; and the appearance of the country around very greatly improved.

The Corannas ardently apply themselves to the study of the Sechuana Language, though several of them oppose the introduction of this language, which is so superior to theirs, and wish only to learn Dutch.

I am not able to say that the work of the Lord has made salutary progress: our little flock, however, behaves itself in a manner worthy of the Gospel. Though there is not a deeply-rooted superstition to contend with, we are daily opposed by the apathy and indifference of the people. The lions continue to infest us: though we have killed five of them in two days, and eleven in three months. [Mr. Pfrimmer.

treated his captive subjects in a conciliatory manner, and secured their loyalty: being himself an active and successful warrior, generally leading out his army in person, he was quite popular, and had wisdom and sagacity enough to hold together the heterogeneous elements of which his nation was composed.

Dingaan, naturally of a suspicious and jealous temper, did not pursue the conciliatory policy of his predecessor; and during the early part of his reign, the people began to flee from the intolerable oppression and cruelty to which they

*American Board of Missions—*

were subjected, and settled under the protection of the English residing here.

On our first arrival in 1836, the number of these refugees was estimated to be 3000. Since the occupation of this country by the Boors, especially since the revolt of Umpandi, there has been almost a continued stream of emigration from the Zoolah Country, notwithstanding all the efforts made by Umpandi and the Boors to prevent it. The Boors considered that there were already too many Black People in this country. Several thousands have left the Zoolah Country, and settled in this region, during the past two years. Numerous and populous villages have sprung up in almost every direction around us. The country from the Umgeni River, seven miles eastward from the Bay, to the Ilovu, twenty miles west of it, is now densely populated. If the emigration continues, this community will soon equal the Zoolah Country in population; and I believe that the facilities for prosecuting Missionary Operations will be greater here than there. The Missionary here will not be dependent upon the will of a jealous and fickle despot, nor be embarrassed by the obstacles which are always to be encountered under despotic Governments. Here we shall not be liable to interruption from war, and may carry on our operations with less expense than in the Zoolah Country. So far as I can see, labour expended here will tell as much on the whole field as that expended in the Zoolah Country.

You will perceive that I do not regard the emigration from the Zoolah Country to this region as a discouraging circumstance, but the contrary.

That part of this region which is most densely populated lies immediately around Port Natal, from the Umgeni River on the north-east, to the Ilovu on the south-west. This territory, which is about twenty-five miles long by eight or ten broad, contains, as we judge, 8000 inhabitants. From the Ilovu to the Umzimkulu River, which is about a hundred miles south-west from Natal, and to the distance of twenty miles inland, there are probably as many people as in the above named territory around Natal. Still farther inland, near the sources of the rivers to the Kuahlamba Mountains, I infer, from the best information I can obtain, that there are as many more; making in all a population of 24,000 in this region of country. The people living around are

the remnants of several tribes, with hereditary Kings or Chiefs, whom they acknowledge, but who possess very little authority or consequence, being themselves, as well as their people, subject to White Men.

These people are entirely accessible. Perhaps there are no Savage Tribes over whom a Missionary may exert a greater influence.

It is quite probable that those living in the vicinity of the Bay will be required to remove to a greater distance from it; but we have reason to believe that the English Government will deal justly and liberally with them, and I see no probability that they will be less favourably situated for Missionary Operations than they now are.

In respect to the Zoolah Country, I would only say that I regard it as still open and accessible. Experience, however, has taught us the importance of making it a first object to secure the confidence of the King. [Dr. Adams.]

*Inkanyezi*, among the Zooloos—  
Aldin Grout—Pp. 79, 80.

Mr. Grout has been compelled to relinquish this Station; and has removed to a place on the Umgeni River, about six miles NE of the Bay of Port Natal. Respecting the occasion of the change, he says—

So far as I know, every thing was pleasant between me and the Zooloos, till the last of February, when we made the King a visit; and because he did not have a Meeting upon the Sabbath which we spent at his place, the people inferred that he was not friendly to me, nor pleased with having Meetings with his people. Consequently, such as had been friendly to me, and had attended my Meetings, feared that they had unconsciously offended the King; and as he had manifested a greater disposition than before to kill his people, they feared for their lives, and felt unwilling to go to his place. This caused Umpandi to be suspicious of them. When it was known that Umpandi was suspicious of the people about me, certain men accused some of those most intimate with me of forsaking Umpandi and attaching themselves to me. The accusation was followed up so closely by the accusers, that sentence of death was passed upon many of them, before any thing was known of it, either by me or the people concerned; and such

effort was made to secure their death, that it was plain to us all that something was on foot of which we knew nothing and could learn nothing.

At day-break, on the morning of July 25th, when it was announced at our window that an army was upon the place to execute the King's orders, we knew not whether it had come for us, or the people, or both; and to prepare for the event, we commended our spirits to God before leaving the room.

On the same day we made up our minds to leave, at least for a time; and were induced to do so, as Umpani did not pretend to be hostile, while his actions, so far as we could learn, appeared decidedly hostile. An attack was made upon the six places nearest our house, the people of which had been most friendly to us and had furnished our School with children, with orders to put to death every man, woman, and child, belonging to three of them.

In a later communication Mr. Grout says—

A person that lived near me at Inkanyezi said that he was at Umpani's place soon after I left the country, and Umpani told him that all such as had shewn any particular attachment to me were no longer his people. As the man had been a regular attendant at my Meetings, and had worked for me, he took the hint, and came away immediately.

A Native, lately in the Zoolah Country, says he had an interview with one of the Chiefs who lived near me; and the Chief told him that our fears there were not at all groundless, but that plans were actually made to kill us.

Umpani wishes his people to be as much as possible out of the influence of White Men, and they know it.

That my time may not pass unprofitably, I have repaired a Boor's house upon the Umgeni River, about six miles northeast from the Bay, where there is a dense native population, and shall move to that place immediately. I have already spent two Sabbaths there.

One person came to my room, and of his own accord commenced religious conversation. I immediately recognised him as one who had attended my preaching at Ginani, our old Station among the Zoolahs. He said he kept the Sabbath, and prayed every night and morning; did not lie, steal, nor cheat; and that he did all this because he was assured that God's Word

so taught, and because he thought it right. He said that this had been his habit ever since he had learned God's Word of me at Ginani. I think there are 2500 or 3000 people within three miles of the house I propose to occupy.

When Mr. Grout had been six weeks at the Umgeni River, he writes—

I have now been at this place six Sabbaths, and have had Congregations varying from six hundred to a thousand. The people are attentive to the Word.

I hear from the Natives who have been in Umpani's country that he does not regard the English particularly; that he says the Zoolahs are accustomed to respect their superiors in power only; that they have not yet fought with them, and therefore they do not know who is the strongest. He cannot see where any great power can consist in so few men stopping in one small place. And if they fight on foot, as it appears they must, he is quite certain he can overpower them.

Whether the above be true or not, Umpani does not shew the same respect to the English which he did to the Boors before the English came here.

Shifted about as much as I have been, and in all sorts of perils, I cannot make up my mind to recommend breaking up. If the churches supply the means, I think you should support us. There is work here to be done.

The Rev. Daniel Lindley, Pastor to the Dutch Settlers at Port Natal, writes—

Early in May last, a detachment of troops (220), sent by the Colonial Governor overland, arrived at Natal, and, in the name and by the authority of Her Majesty Queen Victoria, resumed military possession of that port. This measure was highly displeasing to the Dutch emigrants; who justly regarded it as giving a death-blow to the plans which they had formed, with respect to the establishment of an independent Government.

I have been told by a well-informed Officer, that the British Government had originally no intention further than to hold military possession of the Bay. It now seems probable that the unhappy affair (an attack made on the military) will result in making this country, in the full sense of the term, a British Colony.

Wynberg—John Fry—P. 80.

No accounts have reached us

respecting this Station since our last Survey.

Grahamstown—George Aveline  
—An Out-Station at Karega—1  
*Nat. As.*—Pp. 80, 81.

The town, which is about 400 miles east of Cape Town, and about 100 north of Algoa Bay, is a place of considerable importance, being the capital of the province of Albany.

The labours of Mr. Aveline at Grahamstown are continued with his usual devotedness. The Church under his care has made the largest contribution to the Jubilee Fund which the Committee have received from any one of their Stations

abroad. Though consisting of but sixty-five members, they have contributed nearly 400*l.*, independently of 15*l.* 4*s.* 2*d.* collected by the Sunday School. This is in addition to the support of their Pastor, and the expense of a new chapel, which they have just completed. The number of children in the Day School is 105.

The Church, though it has availed itself of the aid of the Baptist Missionary Society in the selection of its Pastors, is perfectly independent in all its proceedings, and, instead of receiving, contributes liberally to our funds. [Committee.]

## African Islands.

### MADAGASCAR.

*Religious Tract Soc.*—The Refugees, before they left this country, for Mauritius, received a Grant of Books for their private use.—P. 81.

*London Miss. Soc.*—See at pp. 81, 84, Notices of the Persecutions and other particulars of the Mission; at pp. 112, 113, Letters from the Refugees; at pp. 326, 327, an Account of the Martyrdom of Three Native Christians; and at p. 472, a Notice of the Expulsion of the Teachers from the NE part of the Island by the French.

The suspicion and cruelty of the Queen and her Government have, if possible, increased; and the state of the people in general, and of the persecuted Christians in particular, is one of the most aggravated misery.

Under accumulated fiery trials, the constancy of the believers is unwavering: when arraigned before their cruel judges, they refuse to divulge the names of their brethren, or their places of concealment; and calmly lay down their lives for the sake of the Lord Jesus, without the solace of a friend, and amid the cruel triumph of their enemies.

The fury of persecution in Madagascar has now been poured out upon 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 His blood. With tender sympathy, and continued prayer for our persecuted brethren, let us then unite thanksgiving to God, who has sustained them under accumulated sufferings by His grace, and preserved them faithful even unto death.

[Report.]

The Directors had been encouraged to hope that a Mission might be commenced in some of the islands lying off the NE side of Madagascar; but the plan is, for the present, defeated, by the political movements of the French and the hostility of the Romish Priests. Mr. Johns has gone down again to the western coast of Madagascar, to ascertain what opening he can find for locating the Native Teachers, and promoting the interests of a Mission.

A few days ago I received Letters from Joseph and Mary. I am again cast down, for my plans are once more frustrated. We had made up our minds to establish a Mission at Nosimitia, which would be likely to bear upon Madagascar; but the French have taken possession of the island,



and a Catholic Priest has fixed his abode there, and driven away our Teachers; so that now we have no hope of being able to do any thing there more than at Nosibe, Nosifaly, or Nosikomba. The four islands are now in the possession of the French; and I am told, by good authority, that they design taking possession of a large portion of the north of Madagascar before the close of the year, and that preparations are now being made for it. They also intend to take Mojanga; nor is it expected they will stop until they gain possession of the whole island. This they will be able to accomplish without much difficulty, since they are engaging on their side all the Chieftains who are not in subjection to the Hovas. These Chieftains are inveterate enemies to the Hovas, who have often treated them with barbarous cruelty; and they will readily do all in their power to assist the French in subduing them.

The four months and a half during which Joseph and Mary were allowed to teach (at Nosimitsio), a good many persons learned to read the Scriptures; and obtained copies of the Psalms or Testament, which I believe they still retain. I am much pleased with the feeling evinced by Joseph and Mary: they do not murmur, or appear discouraged in their work; but seem sensible that it is their duty to do all in their power to advance the cause of the Redeemer in any part of their native land. I hope and pray their lives may be spared many years. [Mr. Johns.]

The following is an Extract of a Letter from Joseph to Mr. Johns:—

In a week after your departure from Nosimitsio, Ratsimiharo brought his wife and her sisters to Rafaravavy, so that she had then five or six Scholars, and I had six Scholars, who attended every day. When the people saw that the instruction communicated to the Scholars was not difficult, but easy, and when they heard our daily conversation, many applied to us for Spelling-books; and all who tried to learn of their own accord improved fast, and were much delighted. When they all assembled, the house was found too small to receive them; and I was obliged to take them out of doors, and to have assistance in teaching them.

This was the delightful state of things in the island. We were greatly rejoiced in teaching the people, and in conversing with them, and felt much encouraged by

their improvement. Many were able to read; and we gave them several copies of the Psalter and New Testament, and we began to think of establishing Prayer Meetings. Alas! our joy lasted not long! On the 16th of November a Catholic Priest from Nosibe arrived at Nosimitsio; and as soon as he arrived, before entering any house, he came to us at the house of Rafaravavy, and called Audrianado and myself to follow him. When we entered the house, he invited us most earnestly to unite with him, and teach his Scholars; offering to supply us with all we wanted, as to food, clothing, and residence, and give us a dollar a-month, for the present. We replied, that we would teach according to our own way; and after we refused again and again to comply with his repeated requests, he said, "I tell you then, plainly, that this island, and Nosifaly and Nosibe, have not many masters. The French alone are the masters here, and they do as they please. I have offered to engage you, and you refuse; therefore I tell you that we will have no other mode of worship here but that of the Roman Catholic."

Soon after, the Priest commenced building a house in the village, and the people were ordered not to come to us. As there was a general dissatisfaction in the island, and having no people to teach, we embarked, eight in number, and arrived in safety at Nosibe, after a few hours' sail. We cannot speak too highly of Madam D—. She is exceedingly kind to us; has given us a good house on her premises to reside in, and her servants unite with us in family worship. We intend, however, shortly to take a house outside the premises; as there are many Sakalavas, afraid to enter the house of a Frenchman, who wish to converse with us relative to the Word of God, and to learn its contents.

#### MAURITIUS.

*B F Bible Soc.*—The Rev. L. Banks has remitted 20*l.* for Annual Subscriptions, and a small sum for copies sold; and small supplies of the Scriptures, in French, have been forwarded to him—P. 81.

*Christian-Knowledge Soc.*—In addition to the grant of 500*l.* mentioned in our last Survey, a further sum of 200*l.* has been voted for the purposes of Education in the Island. A Memorial from the Clergy and Laity

suggests that Mauritius and St. Helena should be included in the projected Diocese of the Cape—P. 84.

*Religious-Tract Soc.*—A Grant of 1300 Tracts has been made for distribution in Mauritius—P. 85.

*London Miss. Soc.*—*Port Louis*: David Johns, J. Le Brun (in part): 4 *Nat. As.*—Pp. 85, 86.

The Society has four Schools at Port Louis; and, in connection with these, a considerable measure of encouragement has been experienced in the past year. At the Annual Examination, held in December, many of the friends of Christian Education, resident at Mauritius, were present; and bore pleasing testimony to the efficiency and value of the means of instruction which have been brought into operation. It is gratifying to learn that, in addition to the secular advantages expected to result from these Schools, a work of Grace appears to have commenced among the children.

The interests of Christian education in this island are exposed to formidable opposition from the jealous activity of the Romish Priests in establishing Schools on their own principles. To exclude the Word of God and shut up the young mind in the bondage of superstition, is necessarily the aim of men whose selfish objects would be discovered and defeated by the light of truth operating upon the intellect and the heart. The only means of counteracting these designs would be to extend the system of Scriptural Instruction; but, as the Society cannot enlarge the allowance already made for Schools in the Mauritius, Mr. Le Brun submits the case to the friends of education generally, in the earnest hope that the necessary

measures may be adopted in other quarters to aid so important an object.

When it is considered that there are 66,000 Emancipated Negroes, 15,000 Indian Labourers, and about 3000 Labourers of Malagassy origin, almost wholly unprovided with moral and religious instruction; and that the children of these degraded multitudes are equally neglected and destitute; the claim on the resources of Christian Benevolence is equally obvious and absolute.

Mr. Johns has continued to devote himself to the interests of the coloured population; and has also occupied a portion of the year in paying a visit to the western coast of Madagascar, chiefly to attempt the rescue of some of the persecuted Native Christians. By a combination of unfavorable and unforeseen circumstances, his arduous efforts, although prosecuted with great personal risk and suffering, have been frustrated for the present; but he has obtained a large store of information, which may hereafter be turned to valuable account, and has secured various important facilities for the introduction of the Gospel to the extensive district of Ambongo.

The Malagassy Teacher, David, is profitably employed at Grand Bay, Mauritius, in the instruction of the Bet-simisaraka and emancipated Malagassy Apprentices; and James, who had the care of a School, has entered into a temporary engagement to act as interpreter on board H. M. S. Isis, during a voyage round the island of Madagascar. The Commander, Captain Sir John Marshall, is friendly to Missionary Operations; and has promised, by every means in his power, to promote the objects to which Mr. Johns is devoted. [Report.

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## Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

### MISSIONARY PROSPECTS IN SYRIA.

In a recent publication of the American Board, some observations are made respecting the state of things in Syria, which deserve the attention of the friends of Missions, an abstract of which we subjoin:—

The circumstances of the Syrian Mission are very trying to the faith of the Board and the Mission. Some of the younger Missionaries write under feelings of great discouragement and apprehension in respect of events in Syria and the results of their labours. In addition to the perpetual change to which every thing around seems subjected, the grand evil which will necessarily embarrass the system of

raising up a Native Ministry has become painfully apparent—the mercenary influence of giving employment and support to those who become converts. This is an evil which it will require great wisdom and piety to prevent from resulting in disastrous consequences. There was probably some error in this respect in the early period of the Syrian Mission arising from inexperience, which the grace of God may enable the Missionaries to guard against hereafter.

Another difficulty, involving considerations of the deepest interest, is thus stated in a recent Letter by a member of the Mission:—"It is our duty to imitate the example of the Apostles, to preach the Gospel to our fellow-men wherever we have opportunity, and to endeavour to bring them to an acquaintance with the Truth and to a renunciation of their errors and sins; and for the rest, to have faith in God and commit all temporal results to Him. This seems to me the true Missionary Platform. But before applying its doctrines to this field, let us look for a moment at the amazing difference between our position and that of the Apostles. They bore the brunt of every persecution. The Disciples were animated to cheerful endurance by the example of their Leader and Teacher; and their warm sympathies clustered around Him in his greater perils and trials. With us, the case is directly reversed. We are protected: we are supported. Our converts bear the burden alone. Shall we, secure in the possession of comforts to which the poor people around us in their prosperous days would not aspire—shall we call on them to suffer and starve by identifying their faith with ours? The sympathies of men must flow in a different channel, before we meet with a response to such an appeal." Though the conclusion to which this writer comes is by no means sustained by the experience of some other Missions, not very differently situated, the suggestions which he makes demand prayerful attention.

Meanwhile Missionaries, their Directors, and Patrons, are gaining useful experience. They are learning the will of God in respect to the manner of doing his work. The only rule we can follow is, to do the will of God, from year to year, as we learn it from His word and providence. This we have aimed to do, though doubtless with many errors, both in theory and practice, for which we should humble ourselves before Him.

The providential interpositions in behalf of this Mission, within the few years past, should animate our faith. How remarkable the preservation of the houses, printing establishment, library, furniture, and other property of the Mission, in their exposed situation during the bombardment of Beyrout in the autumn of 1840! At that time, too, how full of hope was the Maronite Patriarch, that he should domineer over the whole of Lebanon and expel our Mission from the country! His intrigues had drawn from the Turkish Government a declaration to our Minister that the American Missionaries would not be protected by the Porte; and from the Minister, a declaration, under a mistaken apprehension of the extent of his official duty, that he had no power to protect them; and for a time, also, it seemed as if a great Protestant Power, deceived by Papal influence, was bent on bulding up the Maronites at the expense of the Druses. This latter evil was, in the providence of God, of but short duration; but the Mission was never more evidently in danger, than after the termination of the war of the Allied Powers. It seemed as if the Patriarch was then to carry all before him. Just then the Druses, impelled by desperation, rose in arms, and broke down his power; and meanwhile, as it is understood, our own Government instructed its Minister, resident at the Porte, to extend the same protection to Missionaries as to Merchants and Travellers. *It is better to trust in the Lord than to put confidence in princes.* What He designs to permit in future, it is not for us to know at present, but it would be ungrateful to indulge in unbelieving fears.

The Board further remarks, on information received from Mr. Smith:—

With the exception of the change effected by the Allied Powers in 1840—by which that country was detached from the Government of Egypt, and made directly subject to the Sultan at Constantinople—all these revolutions have been confined to Mount Lebanon and its immediate vicinity. That the arrangement of the Allied Powers has left the country in a worse condition than they found it, Mr. Smith regards as very manifest. Still he maintains that Christians command more respect, and are much better protected in their persons and property than when he first joined the Mission.

Feb. 1844.

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There is hardly a leading Power in Europe that throws so few obstacles in the way of Missionary effort as the Government of Turkey. If Stations had been commenced at Damascus, Tripoli, Aleppo, &c., as recommended by the Mission, before its operations on Mount Lebanon were contemplated, they might have been prosecuting their work at the present time, Mr. Smith believes, undisturbed by the commotions which have recently occurred.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

**CIRCULATION**—The issues from the Society's Dépôt at *Malta* amount to 3522 volumes; and there have been forwarded 400 Bibles, 600 Testaments, 400 Psalms, 400 Gospels and Acts, in Arabic; 100 Turkish Bibles; 30 Russ Testaments; 200 Psalms and 200 Gospels and Acts, in Arabic and Coptic; 100 Bibles and 100 Testaments in Hebrew; 80 Bibles and 600 Testaments in English—500 English Testaments, and supplies of Scriptures in Modern Greek, have been granted to the Rev. Mr. Lowndes, of *Corfu*—to *Athens* have been forwarded 2430 Testaments, 2000 Pentateuchs, 2000 Historical Books, 2000 Psalms, 2000 Job, Proverbs and Ecclesiastes, 2000 Prophets in Modern Greek, and 1500 Testaments in Ancient Greek—to *Smyrna*, 50 Bibles, 100 Testaments, 100 Genesis, 100 Psalms, in Turkish—to the Rev. F. C. Ewald, 12 copies of the Scriptures, in each of 9 different languages. Measures are in progress for printing the Bible in Persian; and 1000 copies of the Gospel of St. Matthew have been printed in the Transcaucasian-Tartar language, for the Basle Missionary Society—Pp. 87, 88.

**RECEPTION**—After giving a particular account of the manner in which copies had been distributed, the Rev. H. D. Leeves remarks—

Our work is not at an end in Greece. It is indeed likely to go on; and although little hitches and offences occasionally arise, or sometimes graver obstacles occur, yet the stream of God's word continues to overflow the land. And how should it not produce fertility, or wherefore should we

doubt that much light is being diffused, and that much good is silently being done?

Mr. Barker, the Society's Agent in Turkey, writes—

A total of 4417 copies of the Scriptures were distributed last year; and the money realized amounts to 257*l.* 8*s.* 5*d.* These books were issued from the dépôts of Constantinople, Smyrna, Adrianople, Odessa, &c., and have found their way into the south of Russia, the Crimea, European and Asiatic Turkey, and Syria. There is no doubt that many more Scriptures have been disposed of during the year, but the tardy coming in of accounts prevents my taking notice of them in the present statement. I am very glad to find that I am to have a supply of Turkish Scriptures; for I have had calls for them from several parts, and it is one of the pleasing features of the present state of things in these countries.

The Rev. Mr. Homes, of Constantinople, writes to me, under date of the 7th of February—"It is remarkable what a demand in one way or other there is for the Turkish Testament in Syria, Trebison, and elsewhere. I hope that those which you have ordered will soon arrive." In another part of his Letter he mentions to me that he has paid into the hands of my warehouseman 1000 piastres for Scriptures sold by him, after deducting expenses; and proceeds by saying, "We feel very much encouraged in being able, by sale and gratuitous distributions, to place in the hands of our fellow-men so many copies of the Word of Life, and this in the face of so much opposition. The indications are, that God is disposing the people to feel that they cannot longer feed on husks. On our own part, it is a matter of thankfulness to God, that in the British and Foreign Bible Society we find a body so ready to give us the help—the absolutely necessary help—which our preaching demands. Paul did not only preach, he wrote Epistles to be read. It is not

enough that we preach merely: we need to have the printed word also, that men may read." Mr. Homes is an American Missionary.

Mr. Schnell writes to me—"I continue to distribute the Bulgarian Testament without any marked opposition:" and as a proof of this, he sends me an account of 146 copies which he had just sold, being the second large lot which he has disposed of this year.

The Modern Armenian Testament, printed in Smyrna, is put into circulation as fast as it leaves the binder's hands. This work, as well as the Gospels and Acts in the same language, has met with a very good reception among the Armenians.

Rev. F. C. Ewald, writing from Jerusalem, says—

Since my residence here, I have baptized twelve Jews, and have now fourteen under instruction. The permission to continue the building of our church has not yet been obtained. At present, all is quiet in this city; but we had very disorderly scenes passing before our eyes. Our medical man was nearly killed: our Italian maid-servant was so unmercifully beaten by some ferocious soldiers, that she was confined to bed for two months. I was also twice assaulted and roughly handled. But, amid all these storms and tempests, the word of God makes way for itself. Both the Christian inhabitants of Jerusalem and the Israelites lift up their heads and seek the Lord. Some really hunger and thirst after the Word of Life: they desire Schools to be established, and to receive instruction. Thousands of Arabic and Hebrew Bibles might be brought into circulation; and Armenian Psalters, as well as the entire Old Testament in Armenian, are frequently inquired after. A change is preparing in the East—the dead bones are stirring—a period of spiritual reformation and renovation is approaching.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

*Malta*—A Grant of 500*l.* has been placed at the disposal of the Bishop of Gibraltar, besides 350*l.* granted specially for Gibraltar. The sum of 20*l.* has been received as a donation to the Society; and 200 Bibles and Prayer Books have been granted for sale to the Poor.

*Athens*—The Bishop of Gibraltar, describing the consecration of the Church of St. Paul, at Athens, writes—

The new English Church of St. Paul, in Athens, to the erection of which the Society very liberally contributed, is now completed and consecrated. The consecration took place on Palm Sunday. It was an occasion of great rejoicing to our little community here, who had long been looking forward to it with anxious anticipation. The church stands within a short distance of the spot where the great Apostle of the Gentiles first preached the Gospel to the Athenians; and it was with no ordinary emotion that I looked toward Mar's Hill, while I preached the same Gospel from his own words: *Other foundation can no man lay than that is laid, which is Jesus Christ.* The Congregation was in part composed of men of Athens, the lower part of the church and the outside being crowded with Greeks, who took great interest in the ceremony. Several of the most distinguished of their Clergy were present; and some of them have since informed me, that they were much impressed with the beauty of our little church, and the order and decorum of the Services, in which they candidly admitted that their own Church stands in need of improvement.

I had previously visited the President of the Holy Synod of Greece, and the Archbishop of Attica, and had been encouraged by their good wishes and congratulations. This friendly feeling on their part, I have no hesitation to say, has been greatly promoted by the measures taken by the Society for Promoting Christian Knowledge for printing the Holy Scriptures and other works in Greek for the use of the Clergy. Books, and the means of education for their Clergy, are their chief wants; and I earnestly wish that some of the friends of the Greek Church would assist them in regard to education. Twenty pounds a-year will furnish a Theological Student at the University with all the expenses of education, and with board and lodging at the Theological Seminary.

I purpose, with the blessing of God, to proceed to Syria, on my way to Smyrna and Constantinople, to-morrow.

*Jerusalem*—A Grant of 100*l.* has been placed at the Bishop's dis-

*Christian Knowledge Society—*

posal. In a Letter to the Society, he says—

While the building of our material church still remains as it was (which, however, we expect by every Post to be again put in active operation), the Services of our Church are regularly and fully conducted daily on Mount Zion, in our temporary chapel, under circumstances of much encouragement. The Congregation, though necessarily small, is gradually increasing. On Sunday before last I baptized four Israelites, two of whom were Rabbis; and as, in the case of adults, our Church requires they should be confirmed as soon as convenient, I administered to them that sacred rite on the morning of Ascension Day. We have generally from 20 to 25 Communicants at our regular monthly celebration of the Lord's Supper, and frequently many more. We have just commenced a College for training Hebrew Converts as Missionaries: with it we have connected a School, and there seems a disposition on the part of the Native Christians to send their children: and if we could open a general School for boys and girls, I have reason to believe numbers would attend.

RELIGIOUS-TRACT SOCIETY.

At *Malta*, 43*l.* has been expended in the Arabic Translation of the abridged "Bible Catechism," and about 5000 Tracts have been granted for distribution.

At *Athens*, an edition of 2000 copies of the "Abridged Bible Catechism," in Modern Greek, is in progress.

At *Smyrna*, the American Missionaries have published Translations of "The Pilgrim's Progress;" and the Society has voted 1000 impressions of their engravings for that work, and 50*l.* toward the expense of printing. A supply of Books, to the value of 46*l.*, has been forwarded.

At *Constantinople*, a correspondent has received 5700 Tracts.

To *Jerusalem* a select Library for the Sick Poor has been sent; and Books, value 20*l.*, have been granted to Jewish Missionaries proceeding thither—Pp. 89, 90.

EDUCATION SOCIETIES.  
IONIAN ISLANDS.

Mr. Lowndes has forwarded the following statistical account of education in the Ionian Islands, gathered from public documents and from the statements of the Inspectors of Schools:—

	Establishments	Pupils
University in Corfu.....	0	30
Seminary for the Priesthood .....	1	23
College ditto.....	1	28
Secondary Schools in the different Islands.....	8	389
Lancasterian Schools, ditto.....	112	4440
Female Schools, ditto .....	11	77
Infant Schools in Corfu.....	2	62
Total.....	135	5748
Private Schools visited by the Inspector.....	107	1824
General total.....	242	7562

During the last Session, a law was enacted to introduce Sunday Schools into the Public Schools. Lessons have been prepared for the Lancasterian Schools, and also a book of Scripture Extracts for the highest class.

The Female Schools, which are under our immediate direction, afford us much satisfaction. In addition to these, the two Infant Schools are particularly interesting.

P. 90.

*B F School Soc.*—The supply of School Materials transmitted last year to the Rev. I. Lowndes has been sold at reduced prices to the Government Schools, and a fresh supply has been forwarded.—P. 90.

GREECE AND TURKEY.

In the Report of the B F School Society, it is stated—

In Greece, Primary Instruction is making rapid progress under the patronage of the Government. The Government of the country having now devoted its attention to the education of its people, foreign aid is no longer called for. In *Athens*, a Normal School is maintained, where the services of a Teacher, originally sent out under your patronage, are conferring vast benefit. In this establishment upward of 60 pupils are under instruction, specially for the office of Elementary Teachers.

Primary Instruction is spreading in the Greek Islands, as well as in the Peloponnese and Continental Greece; and it is

estimated, that out of a population of 900,000, upward of 30,000 are receiving Elementary Instruction. In the rising Port of *Patrass*, where your Society was instrumental in planting the first School for the education of females, the Lancasterian Schools for both boys and girls are described to be in vigorous operation, now supported mainly by the Government, a small fee being paid by the parents. Through the medium of these Schools, upward of 1000 copies of the

Testament in Modern Greek have been put into circulation.

P. 90.

*Eastern-Female Education Society.*—Up to the time of our last communications, Miss Holland had not been able to begin her intended School at Mitylene, though there was every prospect of the obstacles which had hitherto prevented it being overcome—P. 90.

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

### AMERICAN BOARD OF MISSIONS.

#### CONSTANTINOPLE.

1831 — Wm. Goodell, Harrison G. O. Dwight, Wm. G. Schauffler, Henry A. Homes, Cyrus Hamlin : *6 Nat. As.*—Pp. 90—93.

The Armenians of Constantinople have been struggling, and not without success, for liberation from the tyranny of their aristocratic bankers. The result is, that their internal affairs are now managed by a Council of 27, chosen from among as many different classes, each of these classes choosing one. During the year, there has been more opportunity for preaching to this people in the metropolis, than in any former year. The people have visited the Missionaries with freedom, and most of them for the purpose of religious inquiry. A Chapel has been fitted up; and though not more than 20 or 30 attend at any one time, four or five times as many had been present at different times. They come from a distance of two, three, five, and even ten miles, in the middle of the day, and in the midst of business hours, and have to shut up their shops, that they may hear the Gospel. They are all men, the customs of Society not permitting them to bring their families with them. The Meeting cannot be held in the evening, because the gates of the city are closed at dark; nor nearer the centre of business, without funds to hire the large room, which in that case must be taken for the purpose. One man, on coming for the first time, and hearing a Sermon on Faith, exclaimed, "Blessed is the man who conducted me here; and thrice blessed he who has had the privilege of so long coming to such a place. Oh that I had been so happy as to have found this place before!"

It is nearly a year since Mr. Goodell

finished his translation of the Old Testament into the Armeno-Turkish. He had previously translated the New Testament into this language. [Board.

Our American Christian Brethren have commissioned one of their number to go forth on a Missionary Tour into the interior of Asia Minor. This is not the only evidence we have of a Missionary Spirit among them. I am almost daily hearing of conversations which different individuals of them have with the Jews; and they are often asking when Mr. Schauffler is coming back to look after the spiritual interests of the Jews.

[Mr. Dwight.

Mr. Schauffler, after residing about three years at Vienna, superintending the printing of his translation of the Old Testament Scriptures into the Hebrew-Spanish Language (the language spoken by the Jews in Constantinople and the vicinity being substantially the Spanish Language written in the Hebrew Character), returned with his family to Constantinople, by way of the Danube, on the 11th of August last, where he will resume his labours in behalf of the Jews. His edition of the Old Testament embraced 3000 copies; beside 100 copies, superior in paper and binding, designed for distribution among the heads of the Jewish Community. [Board.

The Seminary at Bebec, on the Bosphorus, under the care of Mr. Hamlin, has 19 Scholars. The importance of this Institution is so great, that the Committee have made a special grant to enable the Mission to place it on a broader and firmer foundation. And verily there is encouragement to go forward. The indications that the Holy Spirit is among that people are beyond all question. There are

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Native Brethren in that great city, whose change is not merely in a few articles of belief, while in other respects they remain in worldliness and sin; but they are men of prayer, constituting a living, breathing Christianity, in the midst of their Church and community. And among these, there are men of influence, boldness, and fervour, who would be pillars in any Church.

[*The Same.*]

The Priest of this village, who was formerly such an enemy to our Seminary, has, to my great astonishment, just made an application to have his son received as a permanent member of the School. He confesses that he was formerly my enemy, but that he was so through groundless suspicion of my motives and the design of the Institution. All my Armenian and Greek neighbours are now friendly to me personally and also to the Seminary.

[*Mr. Hamlin.*]

Mr. Hamlin's Assistant, returning, July 18th, from a visit to his friends, related several facts indicative of the progress of evangelical sentiments. Calling at the house of a friend, during his absence, he was immediately assailed for connecting himself with the Mission Seminary, especially after he had been a Teacher in the great Scutari College, which was established to oppose Protestantism. To his surprise, he found himself ably sustained in his defence by a young Lady, also a visitor in the family. As she displayed great familiarity with the Bible and its doctrines, he inquired where she had obtained her religious knowledge. She replied, that she had a pious Priest for her instructor.

She then gave an account of the great change which had recently taken place in her mother's family. Her brother, formerly a wild and dissolute young man, first became the subject of it: with the consent of the family, he erected a household altar, and, at the date of the conversation, he was daily explaining the word of God to his mother and sisters, entreating them to give ear to its blessed counsels. The effect upon them all had been great and salutary. To one who declaimed against "the foolish and vile course" which the mother and her family were pursuing, and who at last said, "May you and your household go to perdition with such foreign stuff," she meekly replied, "I will not say the same of yours; but will pray that your family, as well as my own, may

go, not to perdition, but to salvation."

[*Board.*]

We have had several threats of persecution, but hitherto the Lord has stayed the hand of the Destroyer. Some who were Inquirers have gone back to their former security, and, as might be expected, have joined hands with our enemies. The Lord restrains their influence, however, and carries on his own cause in spite of them.

You are aware how little has been done as yet among the Armenian Females. Not long since, I gave notice to some of our Native Brethren, that if any of the females would come to my house any time during the week, I would hold myself in readiness to preach to them, every day if they chose. They cannot come to the Preaching Service on the Sabbath; nor can they come at any time, in large numbers, without exciting attention and remark. In consequence of my invitation, however, I have had two different companies of them; and although the number was very small, yet I feel no small degree of encouragement from seeing how exceedingly anxious some of them are to learn the Truth. One woman, fifty or more years old, brought her two daughters to hear the Gospel preached: they walked at least three miles for this sole purpose! There are several among the females whose minds have been awakened through the labours of the pious Priests, and some, we hope, are truly converted. \*

[*Mr. Dwight.*]

Recent communications from the Missionaries at Constantinople represent the revival of spiritual Christianity, which is now in progress among the Armenians of Turkey, as having lost none of its interest. Those who live at a distance from the scene of their labours are met, however, with serious difficulties, when they endeavour to form a just conception of the character and extent of such a movement. Among the Armenians there is no public profession of a new Religion, such as is made by heathen converts. There is no visible separation from the ranks of impenitence, such as takes place in Christian lands. The outward relation of the new convert to the Church remains unchanged. He continues to be what he has long been, an acknowledged member of a Christian community.

It is impossible, therefore, to submit to the friends of Missions any statistics which shall indicate the precise nature and extent of this remarkable movement.



The Missionaries themselves have no means of forming an accurate estimate of the number of those who are the genuine disciples of the Lord Jesus Christ. Some are daily preaching the Gospel, even in Constantinople, whom they have never seen. These individuals, having learned the Truth second hand, refrain from visiting the Missionaries, for prudential reasons; and there are many in other places respecting whom they have no certain information. Still there is abundant evidence that the Word of the Lord does not return unto Him void.

In a Letter, dated March 24th, Mr. Dwight says, "The work which God is carrying forward here is truly wonderful. Opposers and haters of the Truth are yielding to its influence. New Inquirers are continually coming to us. Our Native Brethren have a spirit of prayer, which indicates the special presence of the Spirit of God, and is an earnest of greater blessings to come." In the same Letter, he also says, "One very gratifying feature of the times is, that many of the vartabeds are now preaching the Gospel, as far as they understand it; having found that the taste of the people is so far changed, that the former mode of preaching legends and fables does not satisfy. The Vicar of the Patriarch, a week or two since, after a Sermon, said something like this: 'Custom requires that I should now bless you in the name of the Holy Virgin and of the Saints, but, alas! there is none left among you who receive the Saints; and what shall I do?' "

[Board.

#### GREECE.

*Athens* — 1831 — Jonas King, D.D., Nathan Benjamin—Pp. 93, 94.

Dr. King and Mr. Benjamin remain at Athens, usefully employed, as heretofore. The former preaches publicly and regularly in Greek, to a Congregation of from 30 to 100 attentive hearers, with a ready command of the language; and Mr. Houston says, his preaching is in the manner of the most efficient preaching in this country, and that he is generally known and respected. Mr. Benjamin engages with enthusiasm in the preparation and publishing of useful books, for which he is specially qualified. The books are printed at the native presses in Athens. [Report.

Circumstances, mentioned in our last Survey, having made it impracticable to continue the School at

Areopolis on Christian Principles, it has been closed. On this subject, the Board remark—

The Greek Government is becoming less tolerant in its policy. It has required that one of the Catechisms used in the Greek Church be introduced into the Schools, supported by the Board at Areopolis. This teaches some things which no consistent Protestant can countenance. The Government required that the Catechism be introduced, or that the Testament and all religious instruction be excluded; and the Station has consequently been relinquished.

Mr. Leyburn, on leaving Areopolis, consulted the Committee as to his duty. As he must leave Greece, and had not health enough to learn one of the languages of Western Asia, he has, at his own request, been released from his connection with the Board.

#### ASIA MINOR.

*Smyrna*—1833—Daniel Temple, Elias Riggs, John B. Adger, Henry J. Van Lennep: 7 *Nat. As.*—Pp. 94, 96, 548.

Mr. Van Lennep, during the summer, visited a number of the more important places in Greece. While spending some days in the lazaretto at Syra, in compliance with the quarantine laws of the place, he met with an aged Greek, of whom he says—

The trials through which he had passed had opened his eyes on the vanity of life; and the contrast between his present distress and past prosperity upbraided him for his ingratitude to the God who had so abundantly blessed him. I know not how he discovered my professional character; but we had been together but a very few moments, when he came to me, with a countenance expressing deep anxiety, and said, "Teacher, what shall a man do to be saved!" I pointed him to the Saviour: he said he could not find his God. I spent ten days at the quarantine-house; and being allowed no intercourse with my fellow-prisoners, he was my constant companion. In my room, and by the water's edge, where we often walked or sat, the only topic was Religion. He propounded to me a great many questions, which seem to have long burdened his mind; and when I answered, he frequently said, "It must

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be so;" and, "I had never understood it before." He came to me one day with his Prayer Book, and asked whether the prayers it contained were good. Seeing that the Virgin Mary was mentioned in them all, I mentioned to him why it was wrong to pray to her, to which he readily acquiesced; but as to an idea of its being sinful to offer such prayer, the thought had never entered his mind before. He said he would only repeat the Lord's Prayer henceforth, and pray in his own feeble words. He is ridiculed by his associates; but he is one of those inquirers after the Truth who are not likely to be relinquished by a Divine Guide, until they see the Cross, and feel the rolling off of the burden which crushes them.

Mr. Riggs made a tour to Ephesus, Aidin, Nazillee, Laodicea, Philadelphia, and Hierapolis, for the purpose of ascertaining, by actual observation, how the Scriptures and other Religious Books and Tracts would be received by the people of the interior of Asia Minor, and how, generally, a salutary religious influence might be exerted on them. Mr. Riggs was accompanied by Mr. Adger and by two Armenian friends. Taking specimens of nearly all the publications of the Mission Press, they left Smyrna on the 17th of May. They give the following report of their observations:—

—We observed a marked difference between the Turks dwelling south and those dwelling north of the Messogis (a range of mountains running nearly east from the vicinity of Smyrna). Those of the south are much more rude and barbarous. This has been remarked also by former travellers.

—Scarcely any Armenians are found in the south of this range.

—The Greeks, as well as the few Armenians found there, use almost exclusively the Turkish Language.

—One grand hindrance to efforts for the good of these communities is the fact, that the Lord's Day is to so great an extent the market-day. These weekly fairs consume in general the whole day. Our hospitable Greek friend at Aidin attributed to this desecration of the Sabbath the want of success in business, now so generally complained of. His expressive language was,

"All our business is transacted on the Lord's Day, in violation of the principles of our religion, and therefore our money has no blessing."

—Our impression is, that in future tours, should we be permitted to make them, it will be better to take fewer Books; and to leave the work of Book Distribution chiefly to a Native Agency.

—The experience of this journey has satisfied us that a judicious enterprising Native may do much good by selling our Publications in the interior, at remunerating prices. We think that, for the present at least, he should not distribute gratuitously, except in special cases; and we see no reason to apprehend any danger from the fact that such Agent is a Rajah.

The Board remark—

The Missionaries at Smyrna, by reason of their connection with the printing establishment for the Turkey Mission, are much occupied with editorial labours; and consequently have less to report in the way of immediate and cheering results than others. The Tracts and Volumes which they send forth to different and distant parts of the empire they cannot follow. The good, therefore, which is accomplished they are unable in most cases to ascertain, till the coming of that day when all secrets shall be given up.

The printing in this Mission amounted, during the year, to nearly 10,500,000 pages. The whole amount of printing at this establishment from the beginning, is about 45,000,000 pages.

Mr. Adger reports—

The issues of Books and Tracts from our Dépôt during the year are more than 44,000. Of these, about 19,000 are Armenian and Armeno-Turkish, and the rest Greek, Græco-Turkish, and Bulgarian. To the 19,000 above mentioned should be added the Armeno-Turkish Old Testaments printed by us, and delivered to the Agent of the American Bible Society. Of these 19,000, about 5570 are Books of considerable size, the remainder are Tracts.

Our latest Publications have appeared to be the most acceptable.

Mr. Homes thinks his receipts for Books sold during the year will amount to about 550 dollars: add to this what has been received here and in Greece, and the Books of this press, sold during the year, will have brought us in not less than 1400 dollars. The poor people of these lands have purchased in one year Books to the value of nearly 1000 dollars.

*Arcopolis*—It was mentioned in a preceding page that this Station has been relinquished.

*Broosa*: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benj. Schneider, Daniel Ladd. Mr. and Mrs. Ladd, lately stationed in Cyprus, have been appointed to this Mission; and Mr. Powers, who formerly laboured here, has returned with Mrs. Powers—Pp. 96—99, 175, 311.

The work of Grace among the Armenians has made more progress the past year than ever. At Broosa, the number and character of those who gave evidence of piety, or who were seriously inquiring, was such as to fill the hearts of the Missionaries with joy. There, where had been the most persecution, and persecution that had most affected the Missionaries personally, the attempt at public preaching has been most successful. Perhaps this very fellowship in suffering had no slight connection with this result. In July of last year, Mr. Schneider, speaking of the evident satisfaction with which his Armenian audience listened to his preaching, says that he felt it to be an unspeakable privilege to speak to them of the Grace that is in Christ Jesus. He believes that if the people had thoroughly Evangelical Preachers of their own, who should faithfully and affectionately preach to them Christ and His Cross, there would be crowded and delighted audiences. Such, too, is the belief of intelligent Natives. How, then, should we labour and pray the Lord to raise up there a Native Ministry! [Report.]

Mr. and Mrs. Ladd have settled in the Greek part of the city, being qualified, by their knowledge of the Greek Language, to labour for that class of the population. Of these there are supposed to be 6000 in the city, and nearly 30,000 within a day's ride.

Mr. and Mrs. Powers, who arrived at Broosa on the 18th of February, will labour among the Armenians, in the midst of whom Mr. Powers has already spent several years. "The Native Converts," he says, "appear remarkably well."

In a Letter, dated January 10th, Mr. Schneider remarks that the number of Books put into circulation during the year was 1516. Public preaching in Turkish is continued as usual.

Feb. 1844.

The religious movement which commenced at Constantinople some time since has extended in some instances to other portions of the Turkish Empire. There have been some pleasing indications of a similar movement, as yet much less marked, however, at Broosa. Facts shew that the minds of many in that and the neighbouring places are turning to a purer faith than they have yet found. Indeed, the attempt to sustain the public preaching of the Gospel at Broosa is considered as the most successful which has been made in all Turkey. There is much, particularly in the adjacent country, to animate and encourage. [Board.]

At the Bible Class, conducted by Mr. Schneider, there were present, on the 13th of October, an Armenian Priest and Teacher from two villages near Nice. Both appeared to be interested in the exposition of Divine Truth. The Priest, who teaches a School of about eighty Armenian girls, purchased different kinds of books, as specimens. [The Same.]

The Teacher above referred to has just left, having taken more than eighty different portions of the Bible, Books, and Tracts, to sell and distribute in his own and neighbouring villages. He has been to my house frequently during his short stay in Broosa, and I have had much religious conversation with him. He appears to have an honest desire to know the Truth, and has always listened, in private interviews as well as on the Sabbath, with much interest to its exposition. Some one having endeavoured to dissuade him from coming to me, he mentioned it to the Native Brethren here, and said, "How favoured are you in enjoying the privilege of going there and receiving instruction! If I were in your place I would go, even if they should behead me."

[Mr. Schneider.]

*Trebisond*: on the south-east shore of the Red Sea: inhabitants 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1814—Thomas Pinckney Johnston, George W. Wood—P. 98.

The Station at Trebisond has been sustained hitherto, with manifest inconvenience, by Mr. Johnston alone, and it has been found very difficult to send any one to his relief. The embarrassments attendant on Missionary operations at the present time have also given rise to

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the inquiry, whether some of the Stations may not be abandoned. It was natural therefore, in these circumstances, that the attention of those who have been set apart to the same general field should be directed to the expediency of continuing this Station. In a Letter from Messrs. Goodell and Johnston, in behalf of all their Brethren, they express their decided opinion that this Station ought to be maintained. They urge, in support of this opinion, the number of Armenians in the city and its environs—about 5000, and the still larger number of Greeks—about 10,000; and its commanding position for Missionary Operations. [Board.

After remarking in general that there is sufficient evidence of favourable results to justify its continuance, the following statements are made by the Missionaries:—

It is quite evident that the influence of this Station has already been considerable, and the effect great, though there have been but few conversions. There are two individuals, one an Armenian, and the other an Armenian Catholic—both of high standing among their people—who seem to have been born of the Spirit of God. Beside these, among some twenty-five or thirty, who for two years past have been occasional attendants on the preaching of the Word, five or six have continued to manifest such an interest in what they hear, as to encourage the hope, that, in due time, the evidence of piety will appear in them also. And in addition to these, again, within the last three months there has been an interesting accession to the number of hearers at that Station. Six Natives of Tokat—three Armenians, and three Papal Armenians—who for some time have been residing in Trebisond, and with them another Catholic Native of the place, have become regular visitors at the house of the Missionary, for religious instruction; and in respect to three of them, at least, appearances are thus far highly encouraging. They manifest an earnest desire for the advancement of the Truth; and, at their suggestion, one of their number has been sent with the Scriptures and other Books to sell at the annual fair at Zilleh, twelve hours from Tokat.

In reference to the opposition raised against the Mission, the Board remark—

At the time of the persecution, some three or four years ago, a Bishop was placed over the Armenians of Trebisond, to guard them against the influence of the Missionary. Two parties were soon formed, one for and the other against the Bishop: the former of these very easily became a party in favour of the Armenian Church, and the latter a party in favour of the Mission. The contest lasted for two years, attended with many unhappy results, and even threatening, at times, to break up the Station. But the Bishop has since been removed. Six individuals have been chosen by the people, and recognized by the Patriarch, as a Local Synod; and assurances have been given that no Bishop shall be sent to this place without the unanimous call of this Synod. Two of these six individuals are the firm friends of the Mission; two others manifest no intention to oppose it, indeed they are on friendly terms with those who attend its Services; the remaining two alone were the decided supporters of the Bishop.

*Erzeroom*: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants, 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.*—P. 99.

The Missionaries at this Station have not hitherto seen those cheering and decisive results which others labouring among the Armenians have been permitted to behold. The movement which has been going forward so quietly and hopefully in other places has scarcely been felt, except in its more unobtrusive developments, in this distant city. Still there are signs of promise. There is a spirit of inquiry even in the Priesthood, and a dissatisfaction with the mere externals of a religion which has lost its vitality, that may be contemplated with pleasure and hope. There are many, doubtless, who would at once profess their attachment to the Gospel in its simplicity and purity, were they not restrained by their fears. But the Spirit of the Lord can easily raise them above such considerations, and make them valiant defenders of the Truth. That this time may speedily come, should be the prayer of every friend of Missions. [Board.

## ISLANDS.

*Cyprus* — The Mission in this Island has been relinquished. Mr. Ladd has removed to Broosa, and Mr. J. L. Thompson has returned to America—P. 99.

## SYRIA AND PALESTINE.

*Beyrout*—1823: suspended, 1828; renewed, 1830—Eli Smith, Wm. M. Thomson, Nathaniel A. Keyes, Samuel Wolcott, Leander Thompson: C. V. A. Van Dyck, *Physician*; Geo. C. Hurter, *Printer*; Miss Betsey Tilden; 5 *Nat. As.*—Pp. 99—102, 352.

*Jerusalem* — 1834 — George B. Whiting. Mr. and Mrs. Lanneau embarked for Jerusalem on the 21st of November: 1 *Nat. As.*—Pp. 102, 103, 175, 311.

*B'hamdoun*, on Mount Lebanon — Elias R. Beadle: Henry A. De Forest, *M.D.*, *Physician*—P. 103.

The Mission has been repeatedly bereaved; first, by the death of Mr. Hebard, mentioned in the last Report; then, on the 26th of October, by the death of Mrs. Wolcott; and, finally, by the death of Mrs. Smith, on the 27th of May. Each of these witnessed a good confession in the trying hour. A little before the decease of Mrs. Smith the Mission was gladdened by the arrival of Dr. and Mrs. De Forest. Ill health has compelled Mr. and Mrs. Sherman to return to the United States.

Syria appears just now to be a central point in the great whirl of eastern politics. It requires an effort, which, however, is of the greatest importance, to keep free from all participation in them. As labourers in Christian Missions, we belong to a Kingdom that is not of this world, whose object is spiritual, whose weapons are not carnal; and our responsibilities, at least in foreign lands, are limited to our vocation as heralds of the Cross—to the simple inculcation of Gospel Truth among those who can be persuaded to hear us.

The war from without, which swept along the coast of Syria in the autumn of 1840, and transferred that country from the dominion of Mohammed Ali to that of the Saltán, was followed, in the next year, by a civil war, in which the Maronites and Druses of Mount Lebanon contended for the ascendancy. This

resulted, about the 1st of November last, in the triumph of the Druses. Meanwhile, Lebanon had become covered with ruins.

And now, both parties being weakened by the struggle, the Turk comes in; but precisely with what ultimate design is not yet known.

The present effect upon our Mission of so much revolution and change and uncertainty, of the misrule and anarchy all about, has been very unhappy. The older Missionaries, not being able to read the providence of God amid such thick darkness, ride out the storm by the anchor which is cast *within the veil*. The prevailing opinion of the Committee is, that there are valuable experiences to come out of this fiery trial of our faith. We have much yet to learn, no doubt, as to the right manner of doing the work of the Lord in that part of the world. One thing is certain—the providential interpositions in behalf of this Mission, within the two years past, demand the thankful remembrance of the Board, and should animate our faith.

The population of Syria is estimated by Mr. W. M. Thomson at 1,400,000.

The Mission has ten small Schools, containing nearly 300 pupils. The Seminary at Beyrout has twenty-two boarding scholars, and as many more day scholars; and eleven female boarding scholars are in the families of the Missionaries. During the year, the Press, notwithstanding the troublous times, sent forth nearly 650,000 pages. The Printing-office was open only a part of the year.

The Native Church has suffered much from the state of the times. [Board.

The strength of ecclesiastical power in Turkey, in consequence of the connection between Church and State, has been clearly developed in the events of the last few years. Indeed, it has been distinctly and frequently claimed that the Heads of the prevailing sects have the power of restraining any member of their flocks from becoming Protestants, on the ground that they have no recognised existence in the empire. The Missionaries, however, have supposed that the fundamental law of Mahomedanism countenanced no such doctrines; but that, on the contrary, when fairly interpreted, it placed all Christian Sects on the same footing. A recent occurrence at Beyrout has shewn that they were not mistaken:—

In 1834, Mrs. Smith received into her family a girl whose parents were connected with the Greek Church. At her

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death she made an arrangement which she hoped would secure to the child the benefit of a permanent residence in some one of the Mission Families. Her expectation has not been disappointed; although every Lady with whom the girl has lived—the first Mrs. Smith, Mrs. Hebard, Mrs. Wolcott, and the second Mrs. Smith—has been released from her labours and responsibilities by death. Rahil, now grown up, is at present under the care of Mrs. De Forest, who, with her husband, constitutes a part of the family of Mr. Smith. Having indulged for some time a hope that she was a Christian, Rahil was admitted to the Mission Church on the first Sabbath in last January.

In the mean time her father has died, and her mother has lost her reputation. Subsequently to her joining the Church, the mother insisted on her return, saying that she had an offer of marriage, and must get herself ready. Mr. Smith replied that he should exercise no authority over the girl, neither could the mother, inasmuch as, according to the Mahomedan law, she was of age, and might act, in reference to her residence and her marriage, as she pleased. Rahil, on being consulted, declared that she could neither reside at home, nor join the Greek Church, nor marry a member of that Church; but she was willing to call on her mother occasionally, with some one to accompany her. She made one visit, and nothing unpleasant occurred. [*The Same.*]

Mr. Smith adds—

Last Monday, however—having called again, in company with Dr. De Forest—on rising to leave, her mother forbade her going; and a son-in-law, placing himself in the door, declared she should never pass it, except with their permission. Her remonstrances, and those of the Doctor, were in vain: she was forced to sit down, her head-dress was taken off, and the Doctor was told that he might go. Several circumstances satisfied him that there had been a previous understanding among themselves, and also with their neighbours. He was not slow in informing me of what had happened: it was a moment of no little anxiety. To say nothing of her personal danger, there was reason to fear that they might marry her to some one by force that very night, or that they might deliver her into the hands of the Bishop, where she would be made to suffer much, and from whom it

would be exceedingly difficult, if not impossible, to rescue her.

The Pasha eventually determined that the girl might go to the place which she chose. Mr. Smith adds—

Thus was settled a question, the agitation of which I had for years dreaded, just in proportion as Rahil had won upon our attachment and her mother had degenerated in character.

You will perceive in all this affair that Rahil's right to become a Protestant has not been questioned, any more than her right to join any other Christian Sect. The Pasha's reply distinctly implied that she had this right, and no one has been heard to express a doubt. Indeed, in reviewing the history of the Mission, I can recollect no case where an accusation has been brought against any of our converts on this score. The persecution of Assad-esh-Shidiak was without law, under the Papal Government of the Mountains. What may occur hereafter, or what new principles may be sent down from Constantinople, I know not. But hitherto we have reason to bless God for the toleration afforded us under the laws of Mahomed—a toleration which would vanish at once if the reins of Government were put into the hands of any one of the Christian Sects of the country.

PERSIA.

*Mission to the Nestorians.*

*Ooroomiah*—1833—Justin Perkins, Albert L. Holladay, James L. Merrick, Wm. Jones, Wm. R. Stocking, Austin H. Wright, M. D.; Edward Breath, Printer; 12 *Nat. As.* Mr. Perkins, accompanied by Mrs. Perkins, Rev. David T. Stoddard and Mrs. Stoddard, Rev. Edwin E. Bliss and Mrs. Bliss, Miss Catherine E. Myers, Miss Fidelia Fisk, and Bishop Mar Yohanna, has returned from America, and reached this Station on the 14th of June—Pp. 121, 123, 311, 352, 548; and see, at p. 352, an account of Schools.

Mr. Jones is principally devoted to the Seminary. This Institution was commenced in January 1836, to afford facilities for a Christian Education, of a much higher order than had been previously known among the Nestorians. A considerable number of Priests and Deacons—some of them far advanced in years—have already availed themselves of its

advantages. The value of such an Institution, in its bearings upon this interesting people, must be apparent to all.

The Seminary building consists of two rooms; one of them is the School-room, and the other is used as a sleeping apartment for those boys who come from too great a distance to return to their houses every night. The School-room is provided with strong benches, sufficient to accommodate eighty scholars. It has a pulpit, also, and is used as a chapel. [Board.]

The number of scholars at the present time is about 75. More than a hundred different individuals have been in attendance this term. Many who have been two or three years in the Seminary have been sent to the villages to teach Schools.

Among the number of present attendants are six Priests and eight or ten Deacons. One of the Priests is a lad, thirteen or fourteen years old, from Jelu, a relative of the Patriarch, and designed for the office of Bishop. He is amiable, and promises to become a good scholar. One or two other lads will probably succeed to this office, if they outlive the present Incumbents, who are old men. The other Priests are too far advanced in life to promise much for this world. If they can be brought to feel that influence which will fit them for Heaven it is all that we can ask. Some of them are decrepit, and their locks have been whitened by three-score winters, but they are always in their place. They present an interesting spectacle, as they stand in a class with the lads to read the Tracts which we have published in the modern language, and are seen by hours together bending over the Scriptures.

The scholars are gathered from all parts of the plain, and several districts of the mountains. They will carry to their homes the truths which they learn here; and most of them will probably, ere long, sustain ecclesiastical offices. Who can estimate their influence on the people for good, if they become pious, or for evil, if they remain impenitent? Will not the Churches remember this Seminary when they pray for the colleges of our land?

The Seminary has regularly advanced from the first, both in numbers and in standing. The present year has witnessed a greater increase in the numbers than any preceding one; and probably the next will witness a still greater increase, unless we raise the requirements for admission. Our Village Schools have been doubled, and are rapidly fitting scholars

for the Seminary. These will expect to enter, as soon as they are able to sustain the required examination. As the ability to read becomes more general, few will expect to take an ecclesiastical office who have not enjoyed the advantages of the Seminary. This is what we wish and expect, and what we must be prepared to meet. Are the Churches ready to furnish the support necessary to sustain the Seminary in its onward progress? We ask no additional assistance at present, except that aid which prayer alone can procure—the aid of the Holy Spirit. Do not deny us this. [Mr. Jones.]

The scholars, instead of receiving their board, as in other Seminaries, are allowed a small sum, with which they board themselves. The Priests receive fifty cents a week, and the others twenty-five cents. A larger sum is given to the Priests, for the two-fold purpose of inducing more of this class to attend, and of securing their aid, when the Missionaries go to their villages to preach, without an additional gratuity. [Board.]

A frightful earthquake has recently occurred in Azerbaijan, and destroyed the town of Khoy, which contained about 20,000 inhabitants. It is not yet known how great was the destruction of human life, as the survivors have fled and scattered themselves among the villages in the region. Providentially, however, the major part of the population were without the walls of the city at the time of the catastrophe, attending the funeral of a much-venerated Moollah. The Persians are said to attribute this earthquake to the recent appearance of the comet; and the Astrologers are clamorous in their predictions of other dire calamities as likely to follow that phenomenon. Khoy is directly on our route, about ninety miles this side of Ooroomiah. Previous earthquakes which have occurred in Northern Persia, during my residence there, have seemed to have their centre in Mount Ararat. Khoy, where this was most severely felt, is about 100 miles south-south-east of that mountain. These earthquakes, as well as the face of the country, indicates, as I have before suggested, the highly volcanic character of those regions. It is painful to us, who dwell in these dark lands, to contemplate the sudden destruction of so many lives, and the untold sufferings of the many thousands of survivors.

[Mr. Perkins.]

Mr. Perkins arrived at Ooroomiah

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on the 14th of June, and on the following day writes—

On the 13th we were met by some of our Brethren and many of our Native Helpers and friends—Bishops, Priests, Deacons, and people—at Gabolan, about 40 miles from the city, who came with open hearts thus far to welcome us. Mar Yohanna had preceded us from Khoi, and arrived at this, his native village, two days before; and the Nestorians were assembling from all parts of the province, and many Mahomedans from neighbouring villages, to hear his account of the new world. The Bishop is disposed to report most favourably of our country; and he appears as eager, as he is competent, to do his people good, as the result of his visit to America.

As we proceeded toward the city, on the 14th, scores came out to welcome our return—many, twelve or fifteen miles: some of the boys of the Seminary had travelled that distance on foot in the dust and hot sun. A young Mahomedan, one of our pupils, appeared among the rest, with his train of servants; and, on our arrival, five or six hundred Nestorians were assembled around our gate, to greet us.

The progress made in our Missionary Work, during my absence, has been very perceptible and highly encouraging. Our Schools have been increased from 20 to 40.

As our work advances, there must, from the nature of the case, be extension in every department of our labours, and a corresponding increase in the outlay of funds. It is impossible for a Mission, so prosperous as ours, to stand still. We must go forward, or lose ground; and this the Papists stand ready and eager to take advantage of the moment we relax. The Churches may confidently expect a glorious harvest, if they faint not.

*Mission to the Independent Nestorians.*

*Mosul*—1841—Thomas Laurie: Asahel Grant, M.D. Rev. Azariah Smith, M.D., embarked for this Station, but has remained for a time at Trebisond. Mr. Hinsdale died on the 26th of December 1842, of typhus fever, after twenty-four days' illness—Pp. 123, 124, 175, 311, 352, 548.

The Papists appear to be concentrating their forces on this region. The French Consul, recently arrived, is a bigotted Papist, and acknowledges that the great object of his coming to Mosul is to protect

the Papists. A French Teacher has recently arrived here from Persia, to superintend the Papal Schools in this place. He says that the Methodist (Protestant) Missionaries at Ooroomiah are doing much mischief, deceiving the people. He doubtless feels somewhat chagrined that the people have become so well acquainted with the Bible that he cannot persuade them that the Pope acts as God on earth, and that he has delegated to them the power of forgiving sins. Two thousand francs have recently been sent here from a Papal Society at Lyons, for distribution among Independent Nestorians; and three thousand more for the villages round Mosul, not for the support of Missionaries, but to be distributed as bribes among the people. Those who are unacquainted with the almost resistless power which money has over all classes of men in this country, can form but a very inadequate idea of the strength of this temptation.

[*Mr. Hinsdale.*

The Papal Bishop of Elkosh, and an Italian Priest from Rome, reached here; and soon stated that there were many boxes at Diarbeker, on their way to this place, as a present for the Patriarch; and they wished to remain till they should come.

After several applications for an interview with the Patriarch, in reference to the particular object of their visit, they were, on Saturday, permitted to make their statement, and proposed to hold a discussion; the Patriarch, Mar Yousiph—the Bishop who accompanied Dr. Grant from Ooroomiah—and several Priests being present to take a part. The conditions of the controversy having been settled, the Papal Priest requested permission to retire to take some refreshment. After waiting several hours, constantly expecting their return, we were informed that the Patriarch had sent them word that he could not see them again that day, as he wished to have more of his people present to hear the arguments. The next morning (Sunday), they came, apparently much elated, bringing a present with them, doubtless hoping that it would render their arguments more effectual.

Among the first points discussed were auricular confession, the supremacy of the Pope, and his power, as the representative of Peter, to forgive sins, or bind and loose in Heaven. Some of these topics were discussed with much point and spirit.

[*Missionaries.*

After the discussion had been continued for some time—



Mar Yousiph said, "If a man turns from us, and becomes a Mahomedan, were he to return to persuade us to become Mahomedans also we should not listen to him; but if he were to come back, wishing to join us again, we should cheerfully receive him: and now," said he, "we wish to know for what purpose you have come. If it is to join us, we will receive you as brethren; but if your object is to make Papiasts of us, your efforts will all be in vain, for we are founded on a Rock. Have you come to join us, or to make us Papiasts?" They replied, "To induce you to become Papiasts."—"Then," continued the Bishop, "our argument is ended, and you had better say no more, lest evil should befall you on your return." To this the Patriarch assented, and they departed, the Italian Priest appearing much alarmed.

They were evidently much grieved to witness the proof of the strong hold that we had secured in the confidence and affections of the Nestorians and their Patriarch, and spared no pains to shake this confidence, by assailing our character and object.

We would mention with gratitude the contrast in our reception, and the feelings manifested toward us and them. We occupy the same room with the Patriarch, and take our meals with him at his table. He is so much interested in our operations, that he has taken the direction of the workmen engaged in the erection of our house, in a great measure, into his own hands. The feelings manifested toward us by the people, also, are such as greatly to encourage us to persevere in our work, trusting that in due season we shall reap, if we faint not. They all seem to take a deep interest in our preparations for living among them.

The dark cloud which has so long hung over our prospects seems in a good measure to have passed away; and we would earnestly entreat those who love the Cause of the Redeemer to pray much and fervently that the clear light of the Sun of Righteousness may speedily arise upon this people.

[Missionaries.

The Letter from which the following extract is taken was written by Dr. Grant, at Asheta, the Station recently commenced among the mountains, on the 5th of July:—

I have, by special invitation, made a visit to Bader Khan Bey, the Chief of Buhtan, who may be regarded as the

most powerful Chief in all Koordistan, though nominally subject to the Porte. After a journey of five days, *vid* Zacho and Jesireh, I reached his residence, two castellated palaces, strongly fortified, in the mountains, some 16 or 18 miles north-east of Jesireh.

Nooroolah Bey, the Chief of the Hakary Koords, was there, to obtain his aid against the Nestorians; and at first manifested some solicitude lest I had come to frustrate his plans by negotiating terms of peace for the Patriarch. Being satisfied that I had no political motives, he introduced me to the Buhtan Chief as his friend.

Bader Khan Bey, a most zealous Mahomedan, "a pillar of the Faith," an open enemy of Christianity, had spoken, I learned, of my building in Asheta, and said that he would drive us from the mountains. To me, however, his deportment was apparently very friendly; and he repeatedly told me, that, in case of his intended invasion of Tiyary, our house and property should remain entirely safe; he also added that any Nestorians who might take shelter with me should be unmolested. My confidence in his promises is not such as to allow me to expose myself to the power of his merciless Koords; but I have some hope that my visit has had the effect to save the Mission Premises from destruction.

The following Letter was written at Mosul, July 14, immediately after his arrival at that place from Asheta:—

The combined forces of the Hakary and Buhtan Chiefs, which went against Diss (the late residence of the Patriarch and where his family still resided), made a descent upon that Tribe the latter part of last week, and made great havoc among the poor Nestorians, sparing neither age nor sex. All that escaped the edge of the sword were made captives; and only a comparatively small band were represented as still holding out against the Koords, having taken refuge in a strong fastness in the mountains.

Having made arrangements for the safe transmission of the most portable and valuable of our effects, I left on Tuesday morning. Want of time, with other circumstances, forbade my going to make the Patriarch a parting visit. He could hardly refrain from weeping, on learning from my messenger that I had thus suddenly resolved on leaving them; and

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especially as he regarded my departure as the harbinger of yet greater evils, which all seemed to think I had some secret power to foresee.

I found I had no time to lose. The Nestorians, awaking to their immediate danger, sent a force, the very night after I left, against the invading Turkish army, which being only the van of a larger force, retired without coming to any engagement.

I reached Mosul this morning, much fatigued with my journey, but in tolerably good health. I need hardly say that my arrival was a great relief to my friends here—Natives as well as others—who had all felt exceedingly anxious for my personal safety. This afternoon I called upon the Pasha, who received, and treated me with even more than the usual external marks of respect. He was probably the more glad to see me, being now relieved from any apprehensions that the Nestorians would be strengthened by my presence and counsel.

Fifteen days later, Dr. Grant wrote from Mosul, giving the particulars which follow:—

By further accounts, it appears that the mother of the Patriarch, one of his brothers—Priest Zadok, my travelling companion in my tour of 1841—and several others of his relatives, including a most promising young lad who was set apart as his successor, are among the killed. Three of his brothers were taken prisoners, and also his sister. Two other brothers, who were thought to have been killed, are said to have fled into Persia. Of the household of the Malek of Dias, which numbered forty souls, but one is said to have escaped, all the others being among the killed and captured.

Having completed the destruction of Dias, the army awaited the arrival of a large expected reinforcement, removing, in the mean time, the captives to the mountains of Buhtan. This large body, united with the wild clans of the Hakary Koords, and, led on by the sanguinary Bader Khan Bey, pushed forward toward Tiary. Aaheta was entirely deserted. The inhabitants had fled, with their families and flocks, and such effects as they could

remove, to strong-holds in the mountains. But whatever way they turned, danger was before them.

The Patriarch had no confidence in such an enemy. On receiving a message through his brother, till then in captivity, demanding the immediate surrender of his person, on the penalty of certain death, on being told that "nothing could save him, wherever he should be found," he set out immediately for Mosul, accompanied by the brother who had thus escaped and Priest Abraham and family. He reached here in safety the day before yesterday, looking ten years older than when I last saw him. The account which he gives of the state of things is most truly affecting, especially to me, as I am thus called to mourn the loss of very many of my warmest and most influential friends and acquaintances.

The captives, he reports, were to be doomed to the alternative of a change of religion or loss of life.

In a Letter, dated July 28, Dr. Grant considers the complete subjugation of the Nestorians as inevitable:—"The work of destruction is still going forward, and I have no hope of its ceasing till this brave people are finally crushed, and their independence is gone. What will be the end of these things no one can tell:" and adds:—

How these commotions are finally to be settled I cannot imagine. Any arrangements which the Nestorians may make with the army can prove only temporary. In the arrangement proposed by the English at this place, through their Missionary and Consul, which is to make the Patriarch an independent Governor of the Mountain Nestorians under the Porte, I have little confidence.

The threatened war between Persia, should it take place—as now seems not improbable—would only occasion a truce, by withdrawing the army for self-defence. Such a war would be any thing but favourable to our efforts, either here or at Ooroomiah. But the Lord may overrule it, to hasten the drying up of the great river Euphrates, that the way of the Kings of the East may be prepared.

Dr. Anderson embarked for Smyrna on the 11th of October, at the suggestion of the Prudential Committee, to confer with the Missionaries in Greece, Turkey, and Syria relative to their future proceedings.

*(The Survey will be continued in the Number for March.)*

## Biography.

### MEMOIR OF JOHN PHILLIPS,

AN AGED AFRICAN, WHO DIED AT HASTINGS, SIERRA LEONE, AUGUST 22, 1843.

THE following Notice of the life and last hours of John Phillips occurs in the Journal of the Rev. J. U. Graf, of the Church Missionary Society's Station at Hastings. He was not only a veteran in the service of his country, but a *good soldier of Jesus Christ*.

Aug. 22, 1843—A good old member of our Church, John Phillips, died to-day, after a lingering illness of above a year. He was disbanded from the 3d West-India Regiment in 1824, on account of old age and infirmities, so that he must have attained a good old age when he died. He was born at Rokelle, formerly a considerable town on the left bank of the river of the same name in the Timmanee Country; but though he was so near to his native place, he never shewed the least desire to remove thither in his old age, owing to the great esteem in which he held the religious privileges of the Colony. He was naturally a very quiet unassuming man, and latterly had become still more thoughtful and retired in his habits; but as long as the veteran could walk he would be always first at his place in the House of God, and the most regular attendant on the public and private Means of Grace—listening to the Gospel message with the most unwearied attention. Though poor and infirm, he would be seen at dawn repairing with a cheerful mind and quick pace to the House of God, to offer his morning sacrifice; and though the morning might be cold and rainy, and he feel the inclemency of the weather more than others, yet would he seldom be absent. Even when his limbs became weak and trembling, and his body bent forward on his stick, yet did he always endeavour to be first and last at church. His words were generally few; but when recounting the mercies of God toward him, especially His gracious help during the vicissitudes of his military career, his spirits revived, and he spoke with a cheerful animation that would surprise every one. In religious conversation he often seemed lost in wonder and amazement at the remembrance of God's loving-kindness to sinful man; and seemed to abase himself, with heartfelt sorrow, on account of his poor returns, often lamenting the hardness of

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his heart and the backwardness of his country-people in receiving the Gospel. More than once have I had the old Christian at my bedside in illness, sympathizing with me, and endeavouring to comfort me. At times, also, when I have laboured under great discouragements, such as every Minister will meet in his endeavours to win souls to Christ, he would modestly come to me, as if to unburden his heart, and to encourage me in my trials. He, too, had his peculiar family trials; but he bore them patiently, though he felt them keenly.

About nine months before his death I considered it my duty to speak to him freely about my fears as to his approaching departure. At first it made him somewhat thoughtful; but he soon recovered from his first surprise, and thenceforth endeavoured to prepare himself, with grateful resignation to the will of God, *to depart and to be with Christ*. He always seemed to love my visits in his illness. His prospects into eternity were not always cloudless; but they soon assumed their usual brightness when he was reminded of God's faithfulness to him during his life, of His remaining the same in the hour of death, and of those pleasures at the right hand of God, which are promised to the humble believer in Christ.

A few days before his death, while lying on his bed, he exclaimed, "I want to go, I want to go." Being asked whither he wanted to go, he replied, "To Jesus Christ: that will be better for me." On the day of his death he lay composed, as usual; when he at once said, "I go, I go;" and expired without a struggle.

Thus lived and died a monument of God's grace, an humble and unostentatious disciple of Christ; a man whom I could most conscientiously set before my congregation, in a Funeral Sermon on the following Lord's Day, as a pattern of

Christian character worthy of their imitation: for, 1. His inward life of faith and his outward steadiness of conduct fully harmonized together. 2. He bore with Christian resignation his trials and his

lingering illness. 3. He gladly prepared for death, and had a longing to be with Christ; and at last died as one who had become familiar with eternal things, and had obtained a bright *hope through grace*.

### MEMOIR OF PETER CHUNDY,

NATIVE CATECHIST AT KRISHNAGHUR, IN CONNECTION WITH THE CHURCH  
MISSIONARY SOCIETY.

THE following account, slightly abridged, is taken from the Calcutta Christian Intelligencer. The Memoir of Peter Chundy, by whose death the Society has lost a trustworthy and indefatigable Catechist, is compiled from communications by the Rev. H. C. Krückeberg.

Chundy was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade or profession is inseparable from birth: what the father was not, the son cannot be—a prejudice much opposed to the introduction of Christianity. Very few of the labouring classes, or common tradesmen, learn to read and write: it does not belong to their caste: they have not, as they say, the talent for acquiring learning. But Chundy had learned to read and write well. A Brahmin in his village had taken a liking to him, and, when a child, had made him come to his School, and instructed him in the Hindoo Shasters\*. He was an idolater, like his countrymen; and very likely thought, with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted, and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian Church could be only accomplished by the work of the Holy Spirit. It is interesting to mark the steps by which this change was brought about.

Chundy became acquainted with the writings of Prem Phocta and others, which point to the only True God, and Krishna, his Incarnation. Krishna is also presented under the name of Rishu Kesh.

To have subdued every passion and desire, is, in this system, considered the highest pitch of perfection. Many Hindoos have adopted these principles; and Chundy was one of them. In 1830, he, and some others in his village, discontinued worshipping idols: they advocated burying the dead, as do Christians; and in other ways manifested their opposition to the prevailing system of worship. They soon

had to suffer persecution; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong, to please the Zemindar. They had a notion of a "Shother"—the Righteous One, Redeemer of Mankind—whom they expected soon. When, therefore, a certain Fakeer from Krishnaghur gave himself out, not long ago, to be at the same time the rightful heir to the Rajah of Burdwan, and the expected Deliverer, Chundy and his party, with all the Kurta Bhojahs, entered into league with the rising Ruler. No sooner, however, did Chundy perceive that the man was opposed to *the powers that be*, than he said, "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two Catechists from Krishnaghur made their appearance; and on being asked for what they were come, replied, "We bring you mongol," i.e. good news. On hearing this, the word "mongol" struck Chundy as something extraordinary. The Rev. W. J. Deerr afterward visited the place, and Chundy opposed him much, chiefly—as he declared after his conversion—to elicit information. Chundy searched the Old and New Testaments of the Bible that had been given him; and as he found replies to many anxious questions that arose in his mind, he exclaimed, "This is indeed God's Word!"

On his first visit to the town of Krishnaghur, Chundy and his friends came to Mr. Krückeberg, and asked him to shew them God. "Do you want to see Him with your outward eyes?" asked Mr. Krückeberg. It had been one of their rules, before learning any thing of Christianity, that an inward eye was necessary

\* The Sacred Books of the Hindoos.

for seeing God. Mr. Krückeberg's reply confirmed their notion, and highly gratified them. It is a remarkable fact, that the Muntra which Chundy's Gooroo (Spiritual Teacher), had spoken in his ear, was, "Shother Shongo Koro," i.e. "Join yourself to the Righteous One." He felt confident, therefore, that by embracing Christianity he had obeyed his Priest. Hence the Gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841, Mr. Krückeberg went to reside at Dipchunderpore, Chundy's village, and had therefore a most favourable opportunity of forming a true estimate of his character. Mr. Krückeberg writes to the following effect:—

As a Native Christian, Chundy was remarkable for his affection to all who loved the Lord Jesus. This he proved, by his disinterestedness and kindness to his Brethren, who were always welcome. The first attention paid to them was the washing of their feet: a meal was then prepared, or the hookah (pipe) was placed in readiness for them. He shewed his Christian character by his forbearance, which, in numerous instances, shone out brightly. He was, moreover, remarkable for his wisdom; and the first Pundits would give in to his reasoning. He knew much of the Shasters. He had much contrivance, much foresight, which Natives rarely possess. The application of his wisdom was most shewn, in his finding,

in the Gospel, information and advice under every case of trial and difficulty. His faith was strong, and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty he would say, *The Lord is at hand*. This was one of his favourite aphorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners; and would not adopt any new European habit, if not prompted by a sense of duty. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking, he had overcome every scruple; but would, for conscience sake, carefully abstain from such things as would make his Religion hateful in the eyes of those *without*, and make their conversion, humanly speaking, more difficult. He used to observe to those who laid much stress on the exterior, "It is the heart, my friends, not the dress, that is to be changed." The Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village, he called upon the Lord to take him to Himself; he proved their weeping; and died full of hope of eternal life through his Blessed Saviour.

## Proceedings and Intelligence.

### United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.  
*Loan and Distribution of the Scriptures.*

In a Letter applying for another grant of Testaments and Psalters for the Manchester and Salford Town Mission, it is said:—

Among the various benefits arising from the loan of the Scriptures you have granted us, none has been found more frequent and striking than the inducement it has afforded to persons to learn to read. Numerous cases of this kind have occurred, even with persons of great age; and to advance this object, Reading Meetings are held in the cottages of the poor, where many, who either could not read at all, or

with much difficulty, have learned to do it with ease, and at the same time have had their minds directed to the understanding of what they read.

It has been found, also, that the reading of the Loan Testament has been the means of keeping the family together in the evenings, when otherwise they would have been very differently employed. Indeed, it has happened several times, that the families thus furnished with the Scriptures have not had a page of any kind of book in their houses for several years. One couple had been twenty-two years married, and during that time never had any portion of the Scriptures in their possession. They now read it with interest, and their children have committed portions to memory.

It may be mentioned, that about 300 families of Roman Catholics have, at their own wish, been furnished with the Scriptures; and while it is probable that, in some cases, the gift has been abused, many have appeared to study them with unusual interest. The wife of a Roman Catholic told the Missionary, that her husband had, on the Sunday after receiving a Loan Testament and Psalter, read forty Psalms, and that he declared it was the happiest day of his life.

A grant of 1000 Loan Testaments has been made.

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### Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.  
*Happy Result of a Colporteur's Endeavours.*

MR. DE PRESSENSE in a Letter dated Paris, Jan. 4, 1844, says:—

The following fact will clearly shew that the influence which the colporteurs exercise is often of great blessing to those among whom they are sent. The colporteur I now allude to had formed an acquaintance with a family in the Commune where he had taken up his temporary residence, consisting of a father and his daughter. The father, who was an interesting old man, had received salutary impressions from reading a copy of the Testament which he had purchased. He opened himself to the colporteur, and told him that he should be much pleased if his daughter could be induced to read it also, in order to imbibe more favourable sentiments toward her husband, from whom she had long been separated in consequence of serious misunderstandings on both sides. They had in fact sworn never to see each other again; and as their mutual hatred led to continual bickerings, the husband left her, to reside in another Commune. On learning this lamentable state of things, the colporteur had frequent conversations with the daughter, and at length prevailed upon her to commence reading the Testament. Being informed, also, of the Commune in which the husband lived, he went to see him; and without stating that he knew any thing of his family, sold him a Testament; taking care, in the sequel, to visit him whenever his route lay that way. Nor did the colporteur omit to entreat the blessing of the Lord on the copies of His Word which had thus been put into the

hands of two persons who had sworn an eternal hatred against each other. His prayer was mercifully heard; as the following Letter addressed to him by the husband, and literally copied here, will sufficiently shew:—

"I must tell you, my dear friend, that the Lord has re-united me to my poor wife; and it is the Gospel which has effected this great change in us. Yes; what I have read in that precious Book, the New Testament, has caused a complete alteration in my sentiments, and the Lord disposed me to make the first proposal for a reconciliation. I expected to meet with a repulse on the part of my wife; but so far from that, on seeing me, she at once said, 'If we expect that God will pardon us, it is our duty to forgive one another, even though we may both have sworn never to do so.' Ah, now I see that God inclines the hearts of men by His powerful word; and this it is which has restored peace to our family; which has made all things new to us; and which will enable us, as Disciples of the Gospel, to bring up our children properly, whom we had before abandoned."

Such are some of the good effects produced by the mild demeanour of the colporteurs in the midst of the opposition which they have to encounter, and by their fidelity in upholding the cause of the Sacred Scriptures.

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### Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

CHRISTIAN INSTITUTION.

*Its general State.*

THE number of Students at Michaelmas was 25, respecting whose conduct and diligence the Rev. E. Jones reports favourably. In his Report for the Quarter ending June 24, Mr. Jones remarks—

The state of the Christian Institution, in regard to study and general conduct, continues satisfactory. Four youths, William Philip, Thomas Maxwell, William Allen, and Henry Saunders, have been appointed Assistant Schoolmasters at Kiskey, Freetown, Regent, and Waterloo. One, Daniel Lefevre, has left on account of ill health. There have been five admissions.

Our Half-yearly Examination took place

on the 18th of April. The attendance of Missionary Brethren was good, though not so large as formerly; and I think that the improvement of the students was more apparent than on any former occasion.

FREETOWN.

In discharging the ministerial duties of this Station, Mr. Jones has been partly assisted by the Rev. J. F. Schön; whose health, however, since his return to the Colony, has, we regret to say, been very weak.

*Baptisms—Communicants—Candidates.*

Mr. Jones writes—

April 30, 1843—To-day, after the Second Lesson in the Evening Prayer, I baptized five adults, one male and four females. They had been long under instruction, and I have every reason to believe had already received the baptism of the Spirit, *being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.*

My duties at Freetown have been increased by the addition of the Thursday Evening Service to the Lord's Day Services, and they have been also attended by encouraging signs. It is especially cheering to see so many young people, who have left out Schools, coming forward as Inquirers. I have received sixteen during the Quarter as Candidates for the Lord's Supper.

And again, in his Report for the Quarter ending Sept. 29, 1843:—

The Congregation at Freetown contains 84 Communicants, 26 Candidates for the Lord's Supper, and 19 Candidates for Baptism. Five of the Communicants, and 2 Candidates for the Lord's Supper, have emigrated to the West Indies during the Quarter.

*Visit from Dr. Savage, an American Missionary.*

July 10—Our Monthly Missionary Meeting was enlivened by the presence of a Missionary Brother, the Rev. Dr. Savage, of the American Episcopal Mission, Cape Palmas. He gave a brief view of the commencement and present state of that Mission, and was listened to with marked attention. He dwelt much on the comfort and encouragement which he had derived from witnessing the successful operation of Missionary Labours among us.

July 11, 1843—This was the day for the Half-yearly Examination of the Moni-

tors of our different Schools. There were about fifty boys present, whose answers to the various questions put to them afforded us great satisfaction. At the close of the day, Dr. Savage addressed the Monitors in a most impressive manner, commending their proficiency, and urging them to further efforts.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Rev. N. C. Haastrup is in charge of these Stations. He is assisted at Kissey by Mr. F. Davies, and at Wellington by Mr. J. Atarra. From their Journals we make the following Extracts:—

*Visit to a Sick Communicant.*

July 13—This afternoon I saw a sick Communicant, who has been suffering for many years. I was glad to find that she enjoyed comfort under her trials, and that she was bearing her Cross with a willing mind. "It is all welcome," she said, "what my Father sends me. By His power I am able to bear my sickness."

*Missionary Meeting.*

Aug. 7—This evening we had an interesting Missionary Meeting. Mr. Townsend spoke of his late journey to Badagry, and the favourable prospects for opening a Mission in that country. The people were most attentive. A collection of 9s. 1d. was made. [Rev. N. C. Haastrup.]

*Visit from Dr. Savage.*

July 12—Dr. Savage accompanied me to see this Station. He visited the school, the hospital, the burial-ground, and other adjacent parts of the village. He expressed how highly he had been gratified with all that he had seen; and said he felt assured that the Christian Friends in America would be quite elated with the information which he would give them of the success of our Missionary work in this part of Africa.

July 13—I received my Monitors after they had gone through their course of reading; and instead of their writing from dictation, as usual, I requested them to write on their slates what they could remember of the address of Doctor Savage at the Meeting. This they did accordingly, and in a manner that was beyond what I could have expected from them. They proved to me that the impressive and valuable address of the Doctor was not forgotten by them.

*Anxiety for the Return of the Rev. S. Crowther.*

Aug. 10—This morning one of the male Communicants called to see me, with an apparent degree of concern. I asked him what he wanted to say to me? He replied, "I wish to know, Sir, if Mr. S. Crowther is crowned a Minister; for I long very much to see him back again, so that we poor Black People may look to him as our Black Minister."

[*Mr. F. Davies.*]

*Sudden Death of a Communicant.*

July 30—A most affecting circumstance occurred at this Station last evening: one of our Communicants died suddenly. He was much busied the whole of that day. He went to his farm, and quickly returned home, and then to his trade, which was a smith's, where he laboured almost till dark. He made many faithful promises to those whose work he did not finish, that he would have it done for them on that evening week; but alas! poor man, not knowing that he was standing very near the verge of eternity. After his hard labour, he returned home, and had his supper. He then retired to take his rest; but sometime after he had retired to rest, he breathed his last. His poor wife, perceiving that he was dead, cried out. Her neighbours, hearing a cry, ran to the spot, supposing that the man and his wife were fighting with each other; but as they approached the gate, his wife exclaimed, "My husband is dead! My husband is dead!" The people were astonished. I hope his sudden death has been his sudden glory. He was frequently found at the House of God, except when prevented by sickness: he had ever been a regular attendant at the Sunday-School; in short, he was a humble and quiet Christian. [*Mr. J. Attarra.*]

HASTINGS.

The Rev. J. U. Graf has been assisted by Mr. J. C. Müller, who was formerly connected with the East-Africa Mission. For various reasons it was considered advisable that Mr. Graf should relinquish the study of the Aku or Yoruba language, and take up the Susoo. Having succeeded in finding a suitable interpreter, a Native of the Susoo Country, a little beyond Teembo, he is prosecuting this object, so far as his other duties will admit.

*Schools.*

Respecting the Schools, Mr. Müller remarks, September 1843—

I regularly attend the Day School, and am able to say that the children are daily making progress in those branches of learning which are taught at our Schools in this Colony. The elder boys and girls, sixteen in number, receive instruction at my house. I generally explain to them a portion of a chapter in the Bible, in order; and then go with them through the historical part of Scripture: afterward, Grammar or Geography. When I am at School, and feel well enough, I instruct some one of the classes; and it gives me great delight to observe the zeal of many children, and the regard which they shew toward me. When I first entered the School at Hastings, I found it in good order, which is still maintained. There are 249 children on the list—girls, 96; boys, 153. The average attendance is 199. Many are detained from School by sickness, and others by the carelessness of their parents or guardians.

With regard to the Sunday School, also, we have every reason to praise the Lord's Grace. There are 225 persons on the list: 137 males and females attend the School in the morning, and 112 in the evening. The rainy season, and more especially the desire of many to go into their own country, are reasons why so many people stay away from the School. These Sunday scholars read the Scriptures and learn the Catechism. I generally explain to them those passages which are most suitable for them. They pay much attention to whatever is said to them.

WATERLOO.

The Rev. C. T. Frey removed from Kent to this Station in January 1843. Having, at his former Station, witnessed the evil effects resulting from the Communicants and Candidates for Baptism being connected with Heathen "Companies," he made it one of his first objects to establish a Christian-Relief Company. This object he at length fully attained, suitable regulations were adopted, and a Committee of six Members, chosen from the different Tribes, were entrusted with the management of its affairs, under the superintendence of the



**Missionary.** From the communications of Messrs. Frey and Young we give a variety of extracts.

*Congregations—Candidates for Baptism, &c.*

*June 24, 1843—Divine Service at Waterloo is always well attended.* Our people have manifested their love and interest in the proceedings of our Society, by a benefaction of 5*l.* from their own fund to the Sierra-Leone Auxiliary Church Missionary Society.

*Sept. 29—Divine Service at Waterloo has been regularly performed during the Quarter; and the attendance has been particularly good on Lord's Days.* Ten Candidates for Baptism have been admitted; and though I have to lament over three sheep who have gone astray, yet I have much cause to rejoice over many of my flock, as they are willing to *walk honestly, as in the day*, and let their light shine before them that are without. Mrs. Frey attends to the Female Teachers and sewing department as usual, and reports favourably. [Rev. C. T. Frey.]

*Completion and Opening of the New Church.*

On this subject we give extracts from a variety of communications.

*Aug. 5—The new church being completed so far as to allow of some preparation being made for its opening, the Communicants and Candidates joyfully came to clean it.* Many of the women, while scrubbing, expressed their gratitude toward the Society.

*Aug. 9—This was the day for which we had longed.* The people appeared as if they were preparing for a great holiday; and as soon as the bell announced the time for Divine Service, the Church was filled with the inhabitants and persons from the Out-Stations. The Rev. J. Warburton preached a suitable and impressive sermon, to a tidy and attentive Congregation. A collection was made, after the Sermon, of 2*l.* 2*s.* 2*d.*, toward the purchase of a bell; which is very desirable, the Government bell being so far from the church-yard.

*Sept. 10: Lord's Day—*I held Divine Service, which was remarkably well attended; and administered the Sacrament, for the first time, in the new Church, to 70 Communicants belonging to Waterloo and the Out-Stations. The Service was solemn, and the devout and decent be-

haviour of the members called forth deep feelings of gratitude. [Rev. C. T. Frey.]

*Aug. 9—Our new church is a substantial stone building, 80 feet by 30.* It will afford comfortable seats for 600 persons and upward on the ground floor, all free-sittings; and a gallery is erected at the west end, which will contain between 200 and 300 children. I now feel amply repaid for all my toil, deprivations, and solicitude, during its erection; since our labours are no longer hindered for want of a proper Place of Worship, and we are no longer compelled to shift our position on a rainy day, to save ourselves from the droppings of a dilapidated grass-house. It is the sixth Place of Worship in the Mission erected at the expense of the Society. It will cost about 900*l.* I think I am correct, when I say that the Mission to this part of Sierra Leone, through the blessing of God, is prosecuted under encouraging circumstances. Our Congregations, both at Waterloo and at the Out-Stations, were never so large as at present. Our Schools, also, are growing in importance. [Mr. W. Young.]

*Aug. 9—*I preached at Waterloo new Church from 2 Chron. vii. 15, 16. Though a week-day, the place was filled. It is with grateful feelings to Him who giveth the increase, that I observe how abundantly it has pleased God to bless the labours of His servants at this village. Not quite six years ago Missionary work was recommenced at this Station; and now there is a flourishing Day School of 377 Children; a Sunday School of 257 Adults; a large Congregation regularly hearing the Word; 70 Candidates for Baptism; 51 Communicants; and, to crown the whole, a substantial church has been built, under the superintendence of Mr. Young, capable of containing 900 persons. [Rev. J. Warburton.]

*Aug. 11—*I returned from Waterloo, whither I had gone on occasion of the opening of the new church. I was much pleased, when, at a distance, I lifted up my eyes and beheld this new sanctuary of God. The greatest order and attention prevailed throughout the whole of the Service, and the most solemn feelings seemed to pervade the generality of the assembly. [Rev. N. C. Haastrop.]

*Instances of Heathenism—Destruction of the Idol.*

*April 5—*Last night we were again annoyed by the most notorious of the

heathen, who have kept wakes for many nights, most wickedly displaying all their skill in heathen ceremonies, *i.e.* in singing, drumming, dancing, and arraying themselves in disgusting apparel. We felt, more than at any previous time, that we were living partly among the heathen.

*April 7, 1843*—In taking a walk this evening, I met with a Fetish, of which I had heard from Mr. Young. It is kept by a Yoruba man, and consists of a cotton-tree, which is decorated with old rags, feathers, skulls of sheep and goats, and different iron tools, *viz.* bill-hooks, and old knives and forks: on the ground there were some small calabashes, filled with palm-oil, as victuals for the idol. The thought that the poor man willingly worships the work of his own hands, seeking help and comfort from wood and stone, in a Colony where the blessings and privileges of the Gospel are so freely offered to poor sinners, makes a grievous impression upon the mind of the Christian Missionary. It is not because the man has not been told of his sin, and invited to something better, but it is rather the obtinacy of his corrupt heart; for he has been spoken to so frequently, that now he will not lend his ear to any exhortation. He merely says, "That is my country-fashion." Other Yorubans in the same neighbourhood continue to worship thunder, as in their own country.

*Aug. 18*—A party of professing Christians, of the Yoruba Tribe, came to tell me that they were going to cut down a cotton-tree, about 40 feet in height, which their idolatrous countrymen had worshipped for years. A rope was fixed to the trunk of the tree, and care was taken that its fall might not damage property. While the work of destruction was going on, in pulling down old mats, garments, arrows, bill-hooks, the bones and skulls of fowls, dogs, sheep, &c., the owner stood in solemn silence, as if he were wondering how his god could suffer us to destroy it. When the tree fell, a great crowd of people who had come to the place gave a shout: many others stood at a distance, afraid to come near, through superstition. The poor ignorant idolater had again and again been interrogated on the folly of worshipping the tree, and frequently impregnating the air in the immediate neighbourhood with the exhalations from a putrid sacrifice. At last he consented that his enlightened countrymen should remove what they thought proper. After all was

over, I endeavoured to lead the mind of the poor man to the only Living and True God, and to the only sacrifice made for the sins of mankind; but his conduct truly exemplified Ephesians iv. 17, 18.

[*Mr. W. Young.*]

*Joy of an African upon the Rev. J. F.*

*Schön's Return.*

*June 1, 1843*—We heard of the arrival of the Rev. J. F. Schön and party; and on the next day an old man from a hamlet near Kent came to see me. In our conversation, I told him that Mr. Schön had arrived, when the old man began clapping his hands, and exclaimed, "Blessed be God! thank God, that he has brought this man back to me! This man I love: he good man, he brought me to the right way, to my Saviour!" Thus Missionaries are sometimes encouraged, by perceiving that their labour is not in vain in the Lord.

[*Rev. C. T. Frey.*]

*Visit to the Village of Macdonald.*

*Sept. 6*—The Rev. C. T. Frey and myself visited Macdonald, a small village about five miles south of Waterloo. The people are of the Yoruba and Cusso Tribes, and all Pagans. This is a very desirable place for a Missionary Station: it is contiguous to two other villages, for which nothing has been done. The people manifest no desire for religious instruction: their minds are in bondage to corruption; and their children are growing up in Paganism, and will soon be confirmed in it, unless something be done to counteract its influence on their minds. The establishment of a School in one of these villages would be a blessing to the people. I think about forty children could be collected; and at a small expense a temporary mud School-house might be erected in one of the villages.

[*Mr. W. Young.*]

## India within the Ganges.

GOSPEL PROPAGATION SOCIETY.

BISHOP OF CALCUTTA'S VISIT TO SOUTHERN INDIA.

WE now resume our account of the Bishop's Visit.

*Tanjore.*

The Mission Compound at Tanjore is very spacious—perhaps about 400 yards by 250. This contains a Church, two Missionaries' houses, Catechists' houses, a Christian Institution for training Schoolmasters and Catechists, a large tank, a large burial-ground, and groves of trees. This

piece of land was obtained from the Rajah, by Schwartz, who built a Church, which has since been replaced by the present one, in which his remains lie interred. We walked along an avenue of tamarind trees planted by his own hand: it lies along one side of the burial-ground: the trees are now grown to a considerable size. The Institution is a very pretty Gothic Building, erected by Mr. Brotherton and Mr. Thompson, when they were resident at Tanjore, as a model for Churches in the Christian villages of the district. It has not been yet adopted; the reason of which is, that its form, that of a cross, necessarily divides the Church into distinct portions, and is therefore not unlikely to foster the spirit of caste—a spirit which the Missionaries are striving hard to annihilate. Outside the Compound is a large Orphan Establishment, in which there are 85 boys and 35 girls.

Four Sermons were preached to the Tamul Congregation—two by the Bishop—on the two Sundays; Mr. Bower, a Catechist and Candidate for Holy Orders, acting as Interpreter. The congregations were full, and the people very attentive. It was very interesting to see several of the Catechists writing down the Sermons as fast as they were delivered and interpreted, sentence by sentence. I heard afterward, that they had written all down in a kind of Tamul short-hand of their own, and had afterward transcribed them in full. They make use of their manuscripts in instructing the people committed to their charge. This admirable practice has existed, I learn, from the days of Schwartz.

#### *Examination of the Christian Institution.*

The Bishop went to see the Schools, and also examined the boys of the Christian Institution, who are under good training for their future labours. There are two classes, each consisting of ten boys. The first class was examined in the 1st Chapter of St. John, in which they had lately been trained. Their Teacher explains the verses, and they write down his explanations. A specimen or two I will give you. "What does the first verse teach?" "That Jesus Christ existed before the creation of the world."—"Any thing else?" "That he is a distinct person from the Father, the *Word was with God*: and that he is equal to the Father, and the *Word was God*."—"What is taught by the second verse?" "The relation of Christ to the Father has been more par-

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ticularly laid down in the first verse: in the second, His eternity; His existence before all created things is more enlarged upon."—"What do you include in *all things*?" "Things animate and inanimate."—"What is meant by animate things?" "All things that have life."—"How is Christ the source of all life?" "1st, By the agency of His power in giving men reason; 2dly, By the personal union which the Believer has with Him; 3dly, By his Spirit; 4thly, By the teaching of His Ministers."—"And the *light shineth in darkness*: What is meant by this *darkness*?" "It refers to the ignorance, guilt, and misery, in which men live by nature."—"Who was John, spoken of in the sixth verse?" "A prophet."—"Was his coming foretold?" "Yes; 400 years before he came, it was said he should come to prepare the way for Messiah."—"How did he prepare the way?" "By preaching repentance for sin."—"Did he lay any claim to his being Messiah?" "No."—"What did he say of the Messiah?" "*He that cometh after me is preferred before me: whose shoe's latchet I am not worthy to unloose*."—"Why did he come?" "To bear witness of our Saviour's approach."—"What is meant in the 14th verse when it is said, *The Word was made flesh*?" "That He became man."—"Has any prophet predicted this?" "Yes: *Behold a virgin shall conceive, &c.*"—"What is meant by the words, *And dwell among us*?" "He tabernacled amongst us."—"What is to tabernacle?" "To live in a tent."—"What do you mean by our Saviour's living in a tent?" "His body was His tabernacle:" and the lad turned to John ii. 21, and read, *He spake of the temple of his body*, to prove the propriety of the expression.—"What is the meaning of the word *Emmanuel*, which you have just quoted?" "It is a Hebrew word, which means, God with us." They have been well trained in this manner in seven chapters of St. John's Gospel in English. They read any part of the Scriptures in Tamul: also English History, which they translate into Tamul. They were examined in this, and Geography, Grammar, and Arithmetic. They are under the immediate care of Mr. Shaller, the Assistant Catechist, and Thomas, the Native Deacon; and the supervision of Mr. Bower, and the Rev. Mr. Schmitz. The Second Class was also examined. This Institution promises well for the Mission of Tanjore.

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*Examination of the Orphan and English Schools.*

We then went to the Orphan School. They sang a hymn; and all repeated the Creed in Tamil, and answered a variety of questions put to them through an Interpreter.

The English School was then examined in St. John xiv.: they read the ordinary books taught in these Schools, and Watts's Scripture History: this useful book has been translated into their Native tongue. The Bishop expressed his pleasure at seeing such an apparatus at work, and at the progress which the children are making. His Lordship then went round the School-Premises, which are outside the wall of the Mission Compound. The plot of ground on which the Orphan Establishment stands is about 80 yards square: it is surrounded partly by the Buildings, and the rest by a wall. The Buildings are, a large room, where the Children assemble for Morning and Evening Prayer; four Boys' Class-rooms; a Sick-room; a room for the English School; a Store-house; and the Library; and, beyond these, separated by an entrance into the kitchen-garden, two Girls' Class-rooms, and the Kitchen. A large play-ground is in the centre, and there is a verandah on the play-ground side all along the line of rooms. These Buildings were erected about thirty-six years ago. Of the boys, 8 learn to make mats, 8 learn tailors' work, and 6 gardening.

*Interview with Mr. Kohlhoff.*

The venerable Mr. Kohlhoff is still alive, and in his 81st year. We had the great gratification of seeing him the morning we arrived. He came to pay his respects to the Bishop, with his son-in-law and fellow-labourer, the Rev. Mr. Schmitz, the two East-Indian Catechists, and the Native Deacon. The old and venerable Missionary, much bent by age, his long locks of an iron-grey hanging down his shoulders, his eyes dim, but fixed intelligently upon the Bishop, began by uttering a pious expression of his thankfulness to Almighty God for bringing him once more among them. He seemed delighted to dwell upon the name and memory of Schwartz; and said that he could remember things that had occurred a long time back, but not more recent events. He said that many little facts in Schwartz's history were yet unknown which would deeply interest the Bishop; but in attempting to relate them, his strength was almost unequal to the task. He told us,

that Schwartz's constant practice, after having prayers with the children, was to retire, and read a chapter or two of the Hebrew Bible, before going to rest—late as it might be in the night. He said that, when he was on his death-bed, all were struck with his firmness, and the possession he retained of his faculties to the last. As an interesting instance, he mentioned that the boys were singing a hymn on the sufferings of Christ shortly before his departure, they made some error in the tune, he aroused himself, and in an instant set them right. Toward the close of our interview, the old Patriarch said, "I am now old, and must soon take my journey hence:" and, in a simple and beautiful manner expressed his firm faith in his Saviour, as his only hope for eternity.

*Visit from Neana Pragasum.*

The Bishop received a visit from the venerable Neana Pragasum, a Lutheran Priest, ordained by Pohlè. The old man is much bowed down by age, being in his 93d year: he is spoken of by Schwartz in most affectionate terms, in a Letter dated October 1771, as "a young man" who had grown in true wisdom, and, beside, shewed a truly Christian spirit, almost above any of the Catechists." He was baptized, he told the Bishop, when five years old; and had laboured in the Mission more than sixty years. He bears a most excellent character among the Missionaries, and also the resident gentry. He is said to know large portions of the Bible by heart. When he preaches, which he still does frequently, his style is very simple and powerful, being very much made up of passages of Scripture, well chosen, which seem to flow spontaneously from his well-stored mind and devoted heart. When the Bishop asked him, through an Interpreter, upon what he was relying for the future, he replied, with all the energy and animation the old man could summon, in words which were interpreted to mean, "I am looking to Christ as my only hope: He will pardon all my sins, and accept me at the Last Day. I wish for nothing else but Him: He is my Intercessor."

*Mr. Pratt remarks—*

There is something deeply interesting in seeing these relics, as it were, of the early days of these Missions. May the Lord raise up many worthy successors of these great and holy men, to carry on the labour of love! The apparatus of means has of late years been considerably increased. Shortly after the death of

Schwartz, Mr. Kohlhoff and Mr. Pohlè were the only European Missionaries: they had under their care Combaconum, Negapatam, Ramnad, Madura, Dindigul, Tinnevely, Trichinopoly, all as out-posts of the Tanjore Mission, not to mention all the intermediate villages. Now, these are all separate Missions, and others have been added. Moreover, the Bishop of Madras is about to divide the Tanjore Mission itself, the parent of all these, into four districts, and place a Missionary in each. The following is an abstract of the Tanjore Mission alone:—Sudder Station, where Missionaries reside, 1057 Christians; 3 European, 22 Native Schoolmasters and Catechists. In fifty-three villages, 2548 Christians; 69 Native Schoolmasters and Catechists. Total, 3605 Christians; 3 European, 91 Native Teachers.

#### *Trichinopoly.*

The Bishop went over to Trichinopoly for a day or two. His Lordship preached in the Fort Church (the first Church erected by Schwartz) to a large Native Congregation. As we entered the Compound, we saw on the left the little house in which the revered Missionary was contented to live. Just under the door lies a large slab sacred to the memory of his fellow-labourer Pohlè! It was in this Church that the Nawab of Kurnoul was so recently murdered, by some cruel bigot of the Mahomedan Creed. When prisoner in the Fort, the Prince used frequently to see the Missionary, then Mr. Hickey. One Sunday he attended Morning Service in Tamul; and was so struck with the singing, and the part which the people took in the responses, that he was tempted to remain for the Evening Service. In the interval, and as he was reading a verse written under the Commandments, in Persian character, the wretch committed his dark deed; and the Nawab was taken home in a dying state. The Gentleman who was with him during his last moments tells me, that he put out all the servants from the room, and asked the dying man whether he relied upon Christ for salvation. He said nothing, but turned his eyes to heaven, as it were to assent—and then died.

The Rev. C. Kohlhoff, son of the venerable Missionary at Tanjore, has the charge of the Trichinopoly Mission. He has at the Sudder Station, if I remember right, 381 Christians; 167 children in Schools, not Christians; 22 Catechists. Besides

these, he has 12 villages. He speaks with feelings of encouragement of the work. The Bishop was very sorry indeed that time did not allow of his seeing more of it.

#### *Visit to Bishop Heber's Tomb.*

Before leaving, we went to visit the spot consecrated by the death of Heber. There is a simple slab placed in the Church, over the place where his remains are interred, on which it is recorded, that he "was here suddenly called to his eternal rest during his visitation of the Southern Provinces of his extensive diocese, April 3, 1826, and in the third year of his episcopate."

#### *The Bishop's Visit to Nazareth.*

In another Letter Mr. Pratt communicates some particulars of the Station at Nazareth:—

*February 2* — This Station is about twenty-five miles S E of Palamcottah. The Rev. Mr. Cæmmerer, educated at Bishop's College, and ordained by the present Bishop of Calcutta, is the Missionary. The place was first chosen by some of the Native Lutheran Priests, who visited these parts in their regular tours from Tanjore, as the centre, during the years immediately following the death of Schwartz. They gave it its present name.

The Bishop has been preaching to a large congregation of Natives and many of the Catechists at Nazareth. The Church is very commodious: it is built chiefly of wood: the Natives themselves contributed largely toward the expense. In the afternoon, the nine Catechists, four Schoolmasters, and many of the villagers, came to pay the Bishop a visit; and read an Address in Tamul, expressing their joy at his coming.

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## New Zealand.

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### CHURCH MISSIONARY SOCIETY.

#### PAIHĀ.

*Report, by the Rev. H. Williams.*

In addition to the particulars given last month, Mr. Williams reports—

The Schools at all the Native Settlements have been well attended on the Lord's Day. In April, I accompanied the Ngapuhī, at their request, to Oruru, in consequence of a war which had broken out between Noble Panakareao, a Chief of the Rarawa residing at Kaitaia, and certain parties of the Ngapuhī living at

Oruru. The war had been occasioned by Noble desiring to force the Ngapuhi from that part of the country, in which they had been peaceably residing for about thirty years, by right of conquest. It is to be regretted that Noble should have exhibited much obstinacy in resisting the remonstrances of all his friends, and shewed a determination to carry his point at the hazard of his Christian character. Several were killed on either side; and the country around became desolate, the crops being destroyed. The leading Chiefs, therefore, of the Ngapuhi felt that it was needful to bring these evils to a close, by withdrawing their friends from Oruru—the land in dispute—and requiring that Noble and his party should also retire from the same place, leaving it unoccupied. I was much pleased with the disposition shown by the Tribes from the Bay of Islands and Hokianga to obtain peace, though their advantage in point of numbers was considerable. The killed and wounded were by them treated with every respect, and restored to their friends. It is to be feared that serious evils will result from this war to the whole of this part of the country; but more particularly to the Rarawa. I am happy to state that peace was made the day after the arrival of the Ngapuhi, when the parties immediately withdrew.

In conclusion, we are thankful to observe that this part of the Mission has not only been enabled to stand its ground, but that it has become more consolidated and firmly based, and divine knowledge more extensively circulated. We therefore give thanks to the God of all mercies, believing that He will cause all things to work together for the good of His people, and the glory of His Holy Name.

#### *Popery.*

Respecting the progress of Popery in this neighbourhood, Mr. Williams writes, in a Letter dated May 16, 1843—

The Agents of the Pope are on the increase. There are five or six Priests at Kororarika, ready to pounce upon any one of whom they can catch hold. Some of the weak ones they do a good deal perplex. Though by many their abominations are read and understood, yet it is astonishing how literally they fulfil the words of Our Lord in Matt. xxiii. 15: for they *compass sea and land to make one proselyte; and when he is made, they make*

*him twofold more the child of hell than themselves.* Thus do they hover around, seeking whom they may catch, and will baptize any who will receive it: they will almost force it upon them. I am thankful to say that I do not know one who has left us to join them, though many have left them to join us. The Word of God is indeed *quick and powerful*: wise are they in withholding it, when they can, from the people.

#### *Report of the Press, by Mr. J. Telford.*

Mr. J. Telford, who went out to assist in the Printing department which is carried on at this Station, entered upon his duties in Oct. 1842. In a Letter dated May 20, 1843, he thus describes his occupations:—

During the last seven months I have been constantly employed, in one way or other, in the printing-office. Among a variety of other things, such as, folding, stitching, and packing up assortments of books for the different Stations, I may notice the compositing and printing of 1000 copies of a large Multiplication Table, which was greatly called for by the Natives; the printing of 2000 copies of an Almanac; the compositing and printing of 6000 copies of two half-sheets of a Catechism; and the first half-sheet of the Book of Joshua, the manuscript of which I received from the Bishop, who seems to have revised it. In addition to these smaller things, I have nearly brought to a close the compositing and printing of a Dictionary, New-Zealand and English, which has been drawn up, during a course of years, by the Ven. Archdeacon Williams, and will consist, when finished, of about 150 pages, post 8vo. double columns, having a short Grammar prefixed. This book will, I expect, be found extremely useful in this country. There seems to be a common cry for it at present, on all hands.

#### *Testimony to the Good effected in the Northern District.*

In the same Letter, Mr. Telford bears the following testimony to the good that has been effected by Missionary Labour among the New Zealanders:—

I cannot refrain from expressing my astonishment at the amazing progress which the generality of New Zealanders have made in useful education. They all appear—if I may judge of the whole from

my experience of a part, and I am assured that I may—to be able to read and write their own tongue with more or less ability: none are totally ignorant. Some understand English when it is spoken slowly; but they have no controul over the pronunciation of it themselves. Their extensive acquaintance with such portions of the Scriptures as have already issued from the press, and their correct views of Christianity, coupled with the intense anxiety which they all, in every place, manifest for more instruction, is a gratifying and encouraging light. Nor is the esteem which they have for their Teachers—the several members of the Mission, with which I have the honour to stand connected—one of the least of the many good traits which adorn their character, now that they are being brought more fully under the benign influence of the Gospel of Christ.

What expense or labour may have been expended on the New Zealanders in time past I do not precisely know; but certainly there is now a great result.

#### KAITAIA.

*Report, by Messrs. W. G. Puckey and J. Matthews.*

We cannot look back on the events of the past year without mingled feelings of joy and sorrow. During the greater portion of the year we rejoiced in the steady progress which the Natives of our District seemed to be making, and in the peace and quietness which they were enjoying; but the great Enemy of souls, whose delight is in confusion and division, has been permitted, to our great grief, to unsettle our Tribes by disputes—which had existed among them for eight or nine years—concerning the right as to the disposal of lands in the vicinity of Manganui. These disputes, on the arrival of the Land Commissioners, broke out into an open quarrel, which unhappily ended in the evacuation of the valley of Oruru by both parties, after the serious loss of fifteen lives, and many also being seriously wounded.

We feel it our duty to state, that every method was adopted, both by ourselves and the Protectors, to stop this quarrel, and establish peace. For this purpose the Bishop very kindly came, and spent a week with the Natives during the war. We also feel it due to the Christian Natives in general to report that they were altogether opposed to the quarrel, and that they went in obedience to the commands of the principal Chief, declaring to us that they

thought it their duty so to do. It was very pleasing to behold, in the midst of the quarrel, their strict observance of the Lord's Day, and likewise the large amount of true Christian principle which could not but be discerned. This quarrel has served to concentrate the people more in our immediate neighbourhood, so that we can now visit them more easily. The Natives of Parengarenga have, for the present, left the North Cape, and are now living at Waro. Our out-visits during the summer were principally confined to Oruru and Douglas Bay, the greater portion of the Tribes being congregated there, and demanding our immediate attention.

Our duties on the Lord's Day have been as usual; namely, Morning and Evening Service for the Natives, and an Afternoon Service, in English, for Europeans.

With regard to the temporal condition of our Natives, we think it is worse than formerly, as they have no market for their produce, owing to the exceedingly depressed state of Europeans. We still urge the Natives to the culture of wheat, as the best means of keeping them on their undisputed land of Kaitaia, and also of raising them in a temporal point of view. We consider, that of all temporal evils that could happen to the Natives, a lack of labour and demand for their spare produce are the most to be deprecated; for we are led by past circumstances to think, that, if they are not excited to industry by their want of European articles, Satan, in their case particularly, will find "some mischief still for idle hands to do."

Mr. Puckey has been engaged, during a part of the last year, in revising the Book of Common Prayer, and is now translating the proper Lessons for Sundays throughout the year.

#### MIDDLE DISTRICT.

##### WAIKATO.

We are as yet unable to give a full Report of this District; but the following communications will be read with interest. We first give some Extracts from a Letter of the Rev. R. Maunsell, dated Waikato Heads, Feb. 2, 1843.

*Improvement in the Female Population—Favourable Notice of a Native School-mistress.*

Our people here present a more encou-

raging appearance than I have yet witnessed; and the female population, which has been hitherto so backward, contains some whose progress in Christian knowledge and character is exceedingly gratifying. Mary—of whose husband, Edward Ngataru, I two or three years ago sent you some notices—still maintains a most consistent carriage. She is now our head Female Native Teacher, and labours with considerable diligence at the Infant School in her neighbourhood.

*Infant Schools—Plan for their Advancement.*

With this branch of our labours we have always heretofore felt considerably discouraged; and our *day of small things* would, I often think, be not a little despised by one only accustomed to the order, cleanliness, and progress, of an English School. I regard it, however, as no small favour of a kind Providence, that labouring, as I now am, single-handed, and deprived of the assistance of Mr. Ashwell in the Schools, He has vouchsafed to Mrs. Maunsell a larger measure of strength than had been her portion for some years previous; so that, with her assistance and that of her companion, Miss Rymill, our Schools are as well attended to as ever.

A plan has lately occurred to me which promises to be of considerable utility for the same object. The parents will not allow their children to receive the least correction; and they are so little under constraint at home, that they attend school only as caprice may prompt them. They are also, during large portions of the year, away with their parents at their several cultivations, and thus cannot be mustered to school at any place in any numbers. Under these difficulties, the plan I have adopted, is, to impress on the godfathers and godmothers, who are generally relatives of the children, the vow which they made for their godchildren at their baptism, and the duty in consequence incumbent on them; and this plan has, in some cases, succeeded. I examine them every Lord's Day, in the presence of the whole School; and am happy to say that I now receive answers which, before this plan was adopted, I never could have expected. In these labours I receive great assistance from Mary, and five or six pious women in her neighbourhood.

*Preservation of the Christian Natives from the snares of Colonisation.*

Our proximity to Auckland has not at

present, I am thankful to report, produced among my people, to any extent, the evils of which I was once apprehensive. At first, there was certainly a decline of interest in religious subjects: but the old tide of religious habits seems to have returned; and the Services, Schools, and Reading Meetings, are as regularly attended as ever. Last Lord's Day I administered the Lord's Supper to fifty Communicants.

*Letter from the Head Chief, Werowero, to the Queen.*

The death of our late Governor, and the measures likely to be adopted by his successor, have caused some solicitude among the leading men of this river. At the request of the Head Chief, I have sent, through the Colonial Secretary, the following Letter from him to Her Majesty the Queen:—

GOOD LADY VICTORIA—

How farest thou? Great is my love to you, who are residing in your country. My subject is, a Governor for us and the foreigners of this Island. Let him be a good man. Look out for a good man—a man of judgment. Let not a troubler come here. Let not a boy come here, or one puffed up with pride. We, the New Zealanders, shall be afraid. Let him be as good as this Governor who has just died. Mother Victoria, let your instructions to the foreigner be good. Let him be kind. Let him not come here to kill us, seeing that we are peaceable. Formerly we were a bad people, a murdering people: now we are sitting peaceably. We have left off the evil. It was you appointed this line of conduct, and therefore it is good to us. Mother, be kind.

From me,

WEROWERO.

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## West Indies.

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CHURCH MISSIONARY SOCIETY.

JAMAICA.

CHURCH HILL.

*Removal of Mr. H. Taylor from Church Hill—Affection of the People toward him, and Grief at his Departure.*

NOTWITHSTANDING various favourable circumstances which occurred at that particular juncture, it could scarcely be expected that the sudden contraction of its operations in the Island of Jamaica, which the Society was compelled, by its financial condition, to adopt, could be effected with-



out leaving several of its lesser Stations either totally without spiritual instruction, or at least less efficiently provided for in that respect than before. One of the painful results of this necessary arrangement was the removal of Mr. Henry Taylor from Church Hill to Salt Savannah, as noticed when this Mission was last brought before our Readers. From Mr. Taylor's Journal we extract the following passages, descriptive of the touching scenes which took place on occasion of his departure from the affectionate people among whom he had been previously labouring:—

*July 17, 1842: Lord's Day*—The usual duties were attended to: Sunday School in the morning; Divine Service in the forenoon; Catechetical Instruction afterward; and, in the evening, a Meeting on one of the Properties. I gave notice, after Divine Service, of my speedy departure from Church Hill, which created an affecting sensation.

*Aug. 14: Lord's Day*—The Congregation was good. Before Sermon I gave the people notice that I was about to leave them, and then attempted the usual singing; but, alas! except for my elder son and one or two men, there would have been none, and what there was was almost drowned with sobs and crying. I attempted to suppress my own feelings, but in vain; and was obliged to commit the giving out of the hymn to one of the congregation.

*Aug. 19*—During the week the School-children have been coming for their books, &c. Many of the poor little things sobbed as if their hearts would break. One elder girl has been to see us several times during the week, and has manifested a degree of feeling which seemed to increase with each visit.

*Aug. 21: Lord's Day*—Our situation is certainly interesting; but at the same time deeply affecting: so much so—from the sad appearance of the people this morning, especially the more attached—that Mrs. Taylor at once gave up all idea of attending the Service to-day. Her feelings having been so sensibly wrought upon by what had happened all through the week—being visited by the people bringing little farewell presents of yams, fowls, preserves, &c.—she felt what would most likely occur to-day. The Congregation was large, the place

crammed, the interest great, and the tears, sobs, and cries, overpowering: weeping and wailing best describe it. I left the School-room as soon as possible after the Service, my heart being almost broken.

*Aug. 22*—Very busy packing up: the people coming all day, continuing their little presents, and mourning over our departure.

*Aug. 23*—This evening we held our last Meeting, and took a farewell of our neighbours, and the men attached to the congregation. Any attempt to describe it would be in vain. The Meeting was large. As these people were those most interested in us, so their expression of feeling was the more intense. They seemed, indeed, broken down with sorrow, and wept long and loud. Nobody seemed disposed to leave the Meeting, to disturb the solemn, affecting, and interesting scene. At last, one or two strangers noiselessly crept out. Not so our friends: quietly and slowly they came up to us to shake hands, and say "Good bye." Not a female was there whose face was not bedewed with tears. "O Massa! O Missis!" they would say; "what we do now? we heart break." All this, indeed, might be expected from the softer nature of females; but it was most trying—heart-breaking, truly—to see strong men come up to us, stretch out their hands, and, almost choked with feeling, feebly yet forcibly utter, "Good bye Massa! good bye Missis!" Indeed, so powerfully is this scene before me while I write, that I cannot restrain my tears. It became late before this interesting scene closed.

*Aug. 24*—This evening we left Church Hill, after seeing all our luggage &c. off. We have had no lack of help to-day: many have been our assistants—men, women, and children. As we were riding to the wharf, where we are to stay to-night with our friend Mrs. Sharp and family, we met a number of little children who had been carrying articles from Church Hill to the wharf for us—a distance of three miles. In fact, we had passed them before they saw us, they being a little out of the road. Immediately upon seeing us, they came running after us, crying bitterly. We hardly knew how to part with them, being perhaps not less affected than they were. The attachment of these children, indeed of all, astonished us.

*Aug. 25*—This morning our scenes of affection were renewed. We had to take leave of our dear friends at the wharf,

our domestics, and a few others. What can I say more than I have said? Our poor little blind daughter, who had not hitherto wept least, now wept loudest. All wept: there was no exception: the rude sailors looked on with wonder, and in silence. And thus solemnly did we near the vessel, in which we were to embark, scarcely daring to look upon the weeping company behind, whose eyes were intently fixed on us, and whose hearts, I doubt not, were lifted to Heaven in holy wishes for our safety. In a few minutes, the vessel being under weigh, we lost sight of these dear friends, and of a field of labour in which we had spent two years and a-half of interesting and—I hope in eternity it will be seen—of profitable labour, thus leaving a hopeful people without a guide. When my memory reverts to prior occurrences, I am very forcibly impressed with

the decided improvement in spiritual things manifested by this people; and well do I call to mind their not unfrequent breathless attention when engaged in the services of the sanctuary—the scarcely less frequent hallowed influence and excitement, even to tears, produced by the mere reading of the Sunday Lesson, or the singing of a hymn—or their often audible emotion, and bursting feelings, under the power of the Word; and then I almost wonder why God should leave these few sheep in the wilderness unprovided for, under circumstances so hopeful, and when they seemed ripening for a more decided outpouring of His Spirit. But so it is; and I must feel satisfied, and rest in God's words by His Prophet, *As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*London Miss. Soc.*—The Directors, at their Meeting on the 22d of January, passed a Resolution expressive of their sentiments of deep regret on the occasion of the death of the Hon. J. R. Morrison, who died at Macao, on the 29th of August—The sum of 4000*l.* has already been raised, by the Juvenile Friends of the Society, toward the purchase and fitting up of a Missionary Ship, and a further sum is expected from Collections not yet sent in. The Juvenile Collectors attended at the Mission House, and paid in their collections. Addresses were given on the occasion by Rev. Dr. Morrison, Rev. Alex. Fletcher, the Samoan Teacher, Apersamo, and Captain Morgan.

*Curates' Aid. Soc.*—At Meetings of the Committee, held on January the 8th and 25th, grants were made to 41 Parishes and Districts. By these grants the sum of 700*l.* to meet 2400*l.* has been voted in aid of Endowments to 3 Parishes; and the annual sum of 2515*l.* to meet 480*l.* has been voted for additional Curates to 38 Parishes or Districts, whose aggregate populations amount to 335,096 souls. The income of the Society is now fully pledged; and the above grants have principally been made from donations. There are 200 urgent applications remaining unaided. The annual liabilities of the Society amount to 11,290*l.*

#### CONTINENT.

*Anglo-Gallican Church*—A site has been purchased in Paris, with the funds collected by the indefatigable perseverance of the Rev. F. B. Gourrier, for the erection of a Church, in which Divine Service is to be celebrated in the French Language, according to the formularies of the Church of England.

#### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. F. Bültmann

and Mrs. Bültmann arrived at Freetown on the 3d of November (p. 431 of our last Volume). Mrs. Bültmann had been suffering from fever, but was, in December last, convalescent. The Rev. Messrs. Crowther and Ehemann arrived at Freetown on the 2d of December (p. 472 of our last Volume). The Rev. C. A. Gollmer was united in marriage to Miss Phillips on the 30th of November, by Rev. J. F. Schön, at Kiskey. The Rev. J. F. Schön and Mrs. Schön continued unwell.

#### INLAND SEAS.

*Church Miss. Soc.*—The Rev. W. Krusé and Mrs. Krusé (p. 358 of our last Volume), arrived at Alexandria on the 3d, and reached Cairo on the 14th of November. The Rev. J. T. Wolters, was admitted to Priests' Orders by the Bishop of Gibraltar, at Malta, on the 25th of January.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Despatches from this Mission, dated Nov. 17, 1843, inform us that the Rev. J. P. Mengé had left Gorruckpore, for a sea voyage, in consequence of ill health.

#### WEST INDIES.

*Baptist Miss. Soc.*—On the 1st of December Mr. and Mrs. Clarke (p. 431 of our last Volume), sailed from Jamaica, for Fernando Po, accompanied by Mr. Saker, Assistant Missionary, Mrs. Saker and the Teachers, Mr. and Mrs. Bundy, Mr. and Mrs. Norman, Mr. and Mrs. Ennis, Mr. and Mrs. Gallimore, and Mr. A. Duckett, Misses Stewart, Davis, and Cooper, Samuel and Joseph Fuller, to join their father, a Teacher already in Africa; and as settlers, Mr. and Mrs. Trusty, Mr. and Mrs. Phillips, Mr. and Mrs. Duffus, Mr. George Williams, John Gordon, and Mr. and Mrs. White: in all, including children, forty-two.

# Missionary Register.

MARCH, 1844.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 96 of the Number for February)

### Inland Seas.

(Continued.)

#### AMERICAN EPISCOPAL MISSIONARY SOCIETY.

##### CONSTANTINOPLE AND MARDIN.

1839—Horatio Southgate, J. W. Miles, S. A. Taylor — Expenses, 84*l.* 13*s.* 4*d.*—Pp. 126—129.

Up to the time of our latest communications the Board had not determined on their future proceedings with respect to this Mission: material alterations were in contemplation, respecting which the Committee, in the mean time, say—

At present they suspend any statement of plans respecting the Mesopotamian Mission. In justice, however, to the Rev. Mr. Southgate, they would bear witness to the untiring industry with which he has prosecuted the measures which he has deemed advisable in behalf of the Eastern Churches. The voluminous documents received from him are memorials of the incessant occupation of his time.

The following particulars are gathered from the correspondence of Mr. Southgate relating to the principal objects which have occupied his attention during the past year:—

—Intercourse has been sought with the Greek Patriarch and Synod.

—It has also been a principal object to extend acquaintance among the Clergy, for the purpose of introducing our own Church more fully, discussing differences, which of course brings into review all that we hold to be corruptions in the Eastern Churches

March, 1844

or in any of them, imparting instruction, and supplying them with copies of the English Common Prayer translated.

—An attempt has been made to save the Nestorians of Koordistan from Popery.

—A large correspondence has been maintained with the Syrian Church, with various persons and Societies in England, and with the Foreign Committee.

—Much attention has been given to the preparation of a work on the Syrian Church.

—Something has been done toward collecting materials for a full survey of the Greek Church.

—Some progress has also been made in examining the rise and progress of the corruptions of the Eastern Churches, with the refutation of them from the Bible and the early Fathers.

The following are stated by Mr. Southgate to be among the results of his labours for the Syrian Church.

—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, misapprehensions 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.

—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

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*American Episcopal Missionary Society—*

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.

—Not only has the character of our Church not 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.

—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.

—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 consequence of recovering the Churches will be, to place the nation in that state of energy and hope which is so needful for its improvement.

The Board state, in their Report:—

## AMERICAN BAPTIST MISSIONARY SOCIETY.

CORFU: 25,000 inhab.—H. E. Dickson, *Schoolmistress*—Scholars, 59.

PATRAS—R. F. Buel. Apostolos has, for a time, gone to Athens.

JOANNINA—the capital of Albania, 20,000 or 30,000 inhab.; an Out-Station to Corfu—Pp. 130—132.

In our last Survey our readers were informed of the opposition

## CHURCH MISSIONARY SOCIETY.

MALTA—1815—In pursuance of the course mentioned in our last Survey, respecting the Malta Mission, the operations of the Society in Malta have been brought to a close. The Press has been sold, together with the Lithographic Apparatus and Type-foundry. Mr. and Mrs. Gobat have been compelled, by their state of health, temporarily to suspend their labours. The services of Mr. P. Brenner have been engaged by the Basle Missionary Society; and accordingly he left Malta for Switzerland in the be-

Mr. Southgate informs us that two firmâns have lately been issued in favour of the Syrians; one to put a stop to the work of proselytism in Mosul, the other securing to the Syrians of Mardin the exclusive use of their burying-grounds, the Papists having interfered with their claims. It is singular that this last has a most important bearing upon the preservation of the Syrian Church. The people go with their burying-grounds. They cannot endure the thought of being buried anywhere but in the burying-place of their fathers. This firmân will probably have the effect of bringing back many of the seceders in Mardin. Both firmâns are exceedingly favourable, in their language, to the Syrians.

## CRETE.

Canea.—1837—George Benton: 1 Greek Teacher—Expenses 420*l.* 15*s.*—Pp. 129, 130.

For two years the Letters which Mr. Benton has sent to the Board have miscarried, so that no information has reached them. Circumstances, however, have led the Board to contemplate the relinquishment of the Mission.

which had been raised to the Missionaries, and the violence which had been used to Mr. Buel. In consequence of these proceedings Mr. and Mrs. Buel were obliged to retire, for a season, from the scene of their labours. Two Converts have since experienced similar treatment.

ginning of September. Mr. J. M. Weiss, the Superintendent of the Press, intends to remain in Malta, to carry on a Printing Establishment on his own account—Pp. 132, 289, 290.

GREECE—Syrá—1827—Fred. A. Hildner: Sanderski, *Teacher*; 5 *Nat. Schoolmasters*; 6 *Nat. Schoolmistresses*—Schools 6: Scholars; Boys 322, Girls 271—P. 132; and see, at pp. 290, 291, 330—332, several particulars of the Mission.

ASIA MINOR—Smyrna—John Theophilus Wolters. Mr. Wolters is

principally occupied in the distribution of Books in the Turkish Language among the Mahomedans of the Turkish Empire—P. 132; and see, at pp. 290—295, 311, some accounts of his proceedings.

EGYPT — *Cairo* — 1826—John R. T. Lieder: Harriet Lewis, *Teacher*; 5 *Nat. As.*; 3 *Nat. Female As.*—Scholars: Boys, 81; Girls, 130—P. 132; and see, at p. 330, an account of Mr. Lieder's reception at *Cairo*, and of the Coptic Institution.

ABYSSINIA — 1829 — Charles W. Isenberg, John Lewis Krapf, John Mühleisen—P. 132; see, at pp. 113—119, 327—330, proceedings of the Missionaries; and, at p. 472, a notice of the failure of the attempt of Messrs. Isenberg, Krapf, and Mühleisen to re-enter *Tigré* and *Massowah*; and of Mr. Krapf's endeavour to reach the *Galla Tribes*.

At p. 118 of our last Volume mention was made of a Convent on an Island in the *Lake Haik*: we now put on record Mr. Krapf's account of it:—

Having arrived with the *Alaca* on the Island, which is about half a mile square, I was first conducted to his house, and then to the Church, consecrated to *St. Stephen*. It must be remarked, that this is not *St. Stephen* the first martyr, but *Abuna Stephen*, who governed the Church of *Abyssinia* at a former period. The Church is rather large; and the inside is embellished with the images of many saints and angels. *St. George* on horseback killing the dragon, the *Virgin Mary* holding the child *Jesus* in her arms, *St. Michael*, &c., are principally distinguished among the multitude of pictures. The priests also shewed me the grave of their *St. Stephen*; and related of him many stories and miracles, as might be expected from an *Abyssinian Saint*, whose holiness and claim to esteem, in the eyes of an ignorant people, are entirely founded on such stories.

The Order of the Monks is that of the celebrated Monk *Aragawi*, who lived in *Debra Damo*, in *Tigré*. Their rules are those which are prescribed in the book of the Monks—*Matzaha Monakoat*—written in *Ethiopic*. The islanders do not agree with the innovations which have been made in other parts of *Abyssinia*. They

do not believe in the three births of *Christ*, nor do they maintain that the human soul has any knowledge in the womb. With regard to the establishment and internal economy of the Convent, I have obtained from the *Alaca* the following information:— Each friar receives daily one cake of bread from the common baker, who procures the meal, wood, &c., from the common stock, and a quantity of beer from the common brewhouse, where the vessel of *Tecla Haimanot* still renders excellent service. The common funds are very scanty at present; so that if an individual should want more, he must provide it at his own expense; but these additions must be prepared publicly in the common bakehouse or brewhouse, to which the materials must be delivered. They are not allowed to prepare food, &c., in their own houses; and if any were to transgress this regulation he would be excommunicated by the *Alaca*. Clothes are also given from the common stock. Each Monk has a share in the lands, which are, however, at present in the hands of the *Gallas*. These lands are hereditary; but the son cannot obtain the share of his father unless he become a Monk. A married man may live a long time on the Island; but as soon as he turns Monk he must divorce his wife. Priests and Deacons are not bound to do this; but they must leave their wives on shore, and only visit them at certain times. Each Monk or Priest has a few boys, whom he uses as his servants, and educates for Priests or Monks, that they may be received into the Order of the Convent, and become sharers in the common benefits. The principal business of the Friars is to say the prayers prescribed by their books. Strangers and visitors are accommodated at the public expense; but they can only be introduced by the *Alaca*, whose servants watch on shore, and inform him of the arrival of visitors. This is particularly the business of the steward, whom the *Alaca* has located in the village of *Debra Mariam*, to which a stranger has first to go. Then the steward cries out from the shore to the Island, where other servants of the *Alaca* have to watch.

The leaders of the whole establishment are as follow:—1. The head of the whole Island. 2. The *Alacas* of the Church and Convent. 3. *Afa Mamer*. 4. *Megabi*. 5. *Safari*. 6. *Tamaki*. Each is subject to the person superior to himself.

There may be about 100 houses, each being for a Monk, with a few boys. Each

*Church Missionary Society—*

house has a little garden, surrounded by a fence. The streets are very narrow; but the whole appearance of the Island, which, I should think, is about 5000 feet above the level of the sea, certainly affords some of the finest scenery in Abyssinia. The climate is very agreeable, being neither too hot nor too cold. The heat is always tempered by the sea breeze. Indeed, the Island appears to be suitable for persons who wish to live a sorrowless life; which is the principal thing desired by an Abyssinian saint or monk. Were these Islanders real Christians in their doctrines and lives, they would undoubtedly be able to contribute a great deal to the propagation of Christianity in Abyssinia and beyond it: but at present they are, in my judgment, complete hypocrites; being a proud, ignorant, beggar-like, raving, and worldly-minded people, who cannot be *the salt of the earth*. All my conversation, tending to the reception of the Word of God, and the conversion of our hearts to the Living God and Saviour, was instantly counteracted by their turning the discourse to the miracles of their saints, to the sanctity of the

Convent, in consequence of Tecla Haimanot having resided on the Island, and to begging for property. The Alaca Debillé is the best of all, being less ignorant, and less beggar-like. He is respected by the Gallas, whom he knows how to treat properly. He is very open to explanations derived from the light of the pure Word of God. I dare say that he would like me to stay with him for some time; indeed, he requested me so to do, although there was no prospect of his being rewarded for his hospitality, as I was without any means. A quantity of the Holy Scriptures might be deposited on the Island, as people from all quarters of Abyssinia are continually flocking to the Convent, and as the route to Tigré passes by way of Haik, which is only seven or ten days' journey distant from Ankobar.

*Summary of the Mediterranean Mission.*

Missionaries, 9; of whom 3 are at home—European Assistant, 1 Female—Native Assistants, 10 Male and 9 Female—Schools, 10: Scholars; Boys 403, Girls 401.

## JEWS' SOCIETY.

SMYRNA — George Solbe: John Evangelist (Mr. Cohen)—Pp. 133, 134.

Mr. Solbe having availed himself of the advantages afforded by your Hebrew College for the necessary preparation for the work to which he has devoted himself, was admitted to Holy Orders, as a Deacon, on Sunday the 9th of April: he left England in June.

[*Report.*]

A considerable number of Jews come to my house from early to late; some of whom let no opportunity slip for representing to their unbelieving brethren in the bazaars the folly of remaining under the foolish system of the Rabbinites. My Saturday Meetings are regularly attended by from ten to twenty Israelites, and I trust the number is on the increase. The printing of the Liturgy is in progress, and I give most of my time to the revision and correction of the press; and as the printer now employs a young Jew, I hope to be able to go on much quicker. May the blessing of God be on all our endeavours!

[*Mr. Cohen.*]

There are, especially, two things which I have to propose to the Committee, and which I consider of the very highest importance for the prosperity of this Mission. The first is, to have a suitable room fitted

up as a Chapel, where the Services of our Church may be duly performed, and the Word of God publicly preached in a language understood by the Jews. I am quite certain that a congregation would soon be gathered together; and who can calculate what the results might be? The next thing which I would lay before the Committee is the great want of a School for Jewish Children: I mean a Day School, where they might receive religious and useful instruction. This might be attempted on a small scale, and at a trifling expense.

[*Mr. Solbe.*]

In a subsequent Letter Mr. Solbe says—

Since my last Letter I have had an Italian Service in my house every Saturday Morning, at which I have, at times, had the pleasure of seeing ten or twelve Jews present.

I have also offered to give lessons in English, French, and Italian, to young Jews. My offer was accepted by three young men, two of whom came regularly till last week, to learn the English Language; but one of them was obliged by his father to give up coming, and I very much fear that this will be the case with the other two.

The Jews here, I am sorry to say, are in a miserable state of ignorance and poverty. There are very few among them who can be said to be in easy circumstances. There are now about ninety Jewish Families inhabiting the building which was erected by subscription after the fire, all of them dragging on a miserable existence, I know not how, in the midst of destitution, wretchedness, and filth. The spiritual state of these people is the counterpart of their temporal circumstances. Quarrelling and disputing with each other seem to be their chief occupation.

As to the probable prospects of this Mission, all I can say is, that there is a most extensive field for usefulness open before us. The difficulties are certainly great, and the obstacles not a few; but on the whole I see as yet no cause for discouragement. On the contrary, this seems to be a most important place for a Mission, when I consider the situation, the number of the Jewish population (about 10,000 souls), and the language—a language which is spoken by the Jews in all parts of the Levant.

Situated as we are here, some sort of Institution for the reception of inquirers would be of immense importance and benefit. I sincerely hope the Committee will make this a subject of serious consideration. I am quite sure, that if we had a place where inquirers might find a refuge from persecution, and receive proper instruction in Christianity and some useful trade, the greatest success might be expected. Moreover, in a country like this, an Institution on a moderate scale might be carried on with a very trifling sum of money.

JERUSALEM—1834—John Nicolayson, F. C. Ewald : E. Macgowan, M.D. *Physician*; M. P. Bergheim, *Med. As.*; 2 *As.* in the Hospital; E. S. Calman, *Superint. of the Institution*; C. S. Rosenthal, *Interpreter*; Critchlow, *Clerk of the Works*—Pp. 134—137. We have just now received the painful intelligence of the death of Mrs. Ewald.

The Services of our Church have been regularly performed, and there has been much intercourse with the Jews. Many have been convinced that Jesus is the Messiah, and some have publicly confessed their faith in the Saviour of the

world. So great is the excitement in Jerusalem among the Jews on the subject of Christianity, that one of their most influential Rabbies told one of our Missionaries a short time since, that his children, now in Europe, had expressed their wish to join their father in the Holy City; but that he had written to them to say, that this had become a place so dangerous to young people's faith (in the Talmud), that he wishes them to remain where they are.

The Sacrament of Baptism has been administered to eight Jews within the year. The Missionaries have received information of thirty-six individuals being secretly convinced of the truth of Christianity, who were kept back from making a public profession by the severe measures adopted by their Rabbies; who, well knowing that Judaism has no longer any hold on their hearts, seek, by the most unjustifiable means, to prevent their open defection. The opposition reached its greatest height in the case of the three Rabbies who have been repeatedly mentioned in connection with this Mission; but the Jews were compelled at last to acknowledge the hopelessness of all their efforts; and the inquirers are now receiving regular instruction from the Missionaries preparatory to Baptism. [Report.]

The three Rabbies have continued most steadfast during our absence, and are going on very satisfactorily. Others are very desirous of joining them: our great difficulty is, where to find houseroom for them. We feel ourselves bound to receive them, and do what we can for all such persons. The Rabbies are at this moment with Mr. Nicolayson: they are employing their time very usefully in learning English and Hebrew Grammar, beside being regularly instructed by Mr. Ewald, preparatory to Baptism. There are two others under regular instruction, who go on very satisfactorily. Our Services are going on as usual: the Chapel is often crowded. [Bp. Alexander, quoted in Report.]

But great and cheering as are these results of the labours of your Missionaries in this Mission, your Committee do not look on them as the full extent of that success, and the limits of that blessing, which has attended their efforts. The Letters of your Missionaries contain abundant evidence of secret but not less certain tokens, that much of the seed sown has not fallen on stony ground, although the time for the full harvest may not yet have come. [Report.]

*Jewer Society—*

The results of these labours must not be considered limited to the actual increase of Baptisms, of Candidates for that sacrament, of Inquirers, and of Communicants. The great question between the Jews and us—the Messiahship of Jesus, and the evidences and doctrines of Christianity in general, also the true principle on which we are to interpret the Prophets, and the real foundation of Israel's hope—have been extensively discussed, and have been, and still are, thought over and studied by many of the Jews, in private and in secret. The Sacred Scriptures and other books, all in the holy tongue, have been circulated among them here and throughout the East and the South also; and our Liturgy, Creed, and actual Worship, have been exhibited in a language and a form intelligible and tangible to them. *[Mr. Nicolayson.*

Dr. Macgowan has continued his able and important labours in the medical department. The attendance of patients continues uninterrupted: nor were the Jews deterred from seeking medical relief during that period of great commotion when the three Rabbies took refuge with the Missionaries. In consequence of the crowd of all denominations that attend at the Dispensary on the days of admission, he has, to afford greater facility to the Jewish Patients, set apart two days for their exclusive use; by which arrangement he is enabled to see a much greater number of those, for whose relief this Institution is more especially intended.

The completion of the Hospital is now fast approaching: when completed, it will contain two large wards, one for men, on the ground-floor, the second, on the upper story, for women, in which abundant accommodation will be found for twelve beds, the number which is fixed on as the extent of the establishment.

The activity displayed by the Society in this department, and the avidity with which the poor Jews of Jerusalem have availed themselves of the relief thus offered, has directed the attention of the Jews to the importance of such an establishment, and a Jewish Physician has accordingly been sent out from England, for the purpose of opening a Dispensary in the Holy City. *[Report.*

The most prominent trait in the Jewish character is a devoted attachment to the land of their fathers, and especially to the Holy City of Jerusalem. This, however, is combined with many notions of a superstitious nature. To live and die in this

sacred spot is, in their opinion, attended with extraordinary privileges, both temporal and spiritual. Released from the cares, tumult, and business of the world, their lives are to be exempt, in a greater degree, from the common infirmities of human nature, and spent in an uninterrupted enjoyment of peaceful, calm, and holy meditation. Their prayers are to ascend with more fervent rapture to the throne of the Most High; their nights are to be favoured with celestial visions, and communion with angelic beings; and finally, at the close of their mortal life, their souls shall be at once received into eternal glory. Such are the exaggerated privileges of the Jewish Inhabitants in the Holy City, the anticipation of which annually attracts vast numbers from all parts of the world to its walls. But these high-wrought expectations are soon followed by disappointment. The novelty of the scenes and places connected with religious associations soon dies away, and is succeeded by the aspect of their real desolation. The wretchedness of the dwellings, the scarcity and dearth of provisions, the sickliness of the climate, the want of all occupation, except the study of the Talmud, and the cold lifeless round of formal devotions, and many other circumstances, of which impoverished means are too often an accompaniment, damp the spirits of the new-comer, and chill his enthusiasm. His disappointment is deep, as his hopes had been elevated; and ends in a state of mind bordering on despair, or more commonly, in listless apathy. Their persons, their dress, and houses, all bear a neglected air: their means become exhausted, their health fails, and they die, leaving their families to be supported by a pittance from the synagogue. There are numbers of widows and orphans in Jerusalem, who have thus lost their husbands and parents, and whose peculiar history and destitution render them objects of more than ordinary interest. Neglect, poverty, and disease, are their portion, with an utter want of all religious instruction. Their house is, indeed, left unto them desolate. *[Dr. Macgowan.*

You are aware of the appointment of a Physician, under the auspices of Sir Moses Montefiore, for the relief of the poor Jews in Jerusalem. That gentleman, Dr. Fränkel, arrived here about three weeks ago. He sent me his card shortly after his arrival, and I lost no time in calling on him. I consider his arrival here as a real advantage to the object we have in view—



to afford medical relief to the poor suffering Jews in Jerusalem. It is highly creditable to Sir Moses Montefiore to have provided, out of his own private resources, for the wants of his distressed brethren in the Holy City. My only regret is, that, with the united exertions of Dr. Fränkel and myself, it will be impossible to meet all the demands which will be made on our attention.

I have much satisfaction in stating that the Dispensary is in full and active operation. Those whom I am in the habit of attending look on me as a friend. They often enter upon the subject of their domestic and personal concerns with an openness which both interests and surprises me. [The Same.]

The Committee having dissolved their connection with Mr. Johns, Mr. Critchlow has been appointed Clerk of the Works at Jerusalem, to carry on the building operations of the Society in the Holy City, under the direction of Mr. Habershon, who has consented, at a considerable personal sacrifice, to leave his family and his occupations in this country, in order to inspect the Society's Premises and the works in progress. Your Committee rejoice to add, that the plans which were stated in the Report for 1841, are being carried out at Jerusalem. A house has been engaged for an Operative Institution, in which a pious carpenter from Europe, who has resided for some time in the Holy City, will instruct the inmates in that most useful calling.

Another house has also been taken for an Institution for Inquirers and Converts. [Report.]

The suspension of the building of the Church could, under all the circumstances, be scarcely avoided; but, in all other respects, no interruption has taken place in the usual work of the Mission. We have been allowed regularly to conduct our several Services, and, I must say, under much encouragement, considering the peculiar difficulties by which we are surrounded. Whatever those who have ill-will to Zion may say, there is, to the eye of him who understands the ways of God, a great work going on. The attendance at the daily Morning Hebrew Service of Converts and Inquirers is truly encouraging. At the monthly celebration of the Lord's Supper there are not unfrequently upward of 20 Hebrew Communicants, who, together with their Gentile Brethren, partake of that blessed Ordinance; thus testifying, on the hill of Zion, that through

Him who, in this very place, broke down the partition wall, having abolished in his flesh the enmity, that he might reconcile both (Jews and Gentiles) unto God, *both have now access by one Spirit unto the Father.*

The Jews at Jaffa and Hebron have been visited, where more permanent and regular efforts will, we trust, shortly be established; and if, by God's grace, we are enabled stedfastly and patiently to pursue the course pointed out to us in His providence, we are sure to see greater things, and to reap in due time, if we faint not. I would therefore beseech you, dear friends and brethren, by the mercies of God—by those mercies which, by the time this is read, will have been brought before your special notice in the commemoration of the Saviour's advent—in the extension of His love and mercy to the Gentiles, commemorated by the Church in the festival of Epiphany—and in the mercies of God's love and goodness, by which you have been spared to another year;—by the consideration of all these and other mercies, I would beseech you not to grow weary in your love for Emmanuel's land; not to be discouraged by any difficulties which may and must be expected to arise; and, above all, not to be influenced by the false and wicked reports by which the enemy endeavours to crush or injure our Establishment. But, in addition to your efforts, be earnest in prayer for the Divine Blessing upon them. [Bp. Alexander.]

The above extract is taken from the Bishop's General Letter, published by the Society.

Last July Dr. Macgowan was assaulted by a number of soldiers while on horseback in the city, was dragged from his horse, and, in the midst of a great crowd of soldiers, severely beaten. Had not some Jews assisted in rescuing him there is reason to think he would have been killed. Our Consul, Colonel Rose, required and obtained the infliction of what was considered a proper punishment on the principal offenders. Mr. Ewald's maid servant was also, on the same day, severely injured by a blow given by a soldier, who struck her with his musket.

In September Dr. Macgowan was seized by typhus fever.

It has pleased the Almighty to suspend for a season the labours of this most

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devoted servant in the cause of Israel. We regret to find that he did not regain his strength as speedily as was hoped; but although he has been called to suffer from weakness for a protracted season, we earnestly trust that the change of air afforded by his proposed journey to Beyrout will, ere this, have produced the desired effect; and that he will have again been able to return to his arduous duties, and to render help to the numerous sick in the Holy City, who stand so much in need of his valued aid. [Committee.

While in some respects our hands are bound, I am glad to add, *the Word of God is not bound*: its penetrating power is perceived among the remnant of Abraham's offspring. Though our horizon is clouded, yet through the clouds the Sun of Righteousness is shining upon our work. I have had frequent visits from Jews of all classes, Sephardim, Ashkenazim, and Chasidim, during this month, more than any other. So many came with whom I had to converse and reason, that I was frequently much exhausted; but, blessed be He from whom all good and perfect gifts come, my health never was better than at present. My sight, also, is better than it has been for many years; and I am enabled to carry on my daily occupations without interruption.

A considerable number of Jews have lately arrived in the Holy City from Poland and Galicia. While writing this (August 30), I have been interrupted by four Jews, who remained with me for three hours; and though I was anxious to finish my Letter in order to forward it by the present mail, yet I could not send away these sons of Abraham without setting before them the whole counsel of God for their salvation.

Sir Moses Montefiore has given an order to Rabbi Israel, the printer at Jerusalem, to reprint the book "*Chisuk Emunah*," a copy of which he has sent him, and has also given 20*l*. toward the expenses. This book, as is well known, is written against Christianity. [Mr. Ewald.

There are several secret believers, who come for regular instruction, that they may the sooner be ready for Baptism when they come entirely out from the Jews. At present I cannot say more about them, as they have not yet settled and arranged their private affairs. That there is a work of the Spirit among the sons of Jacob in the Holy City is mani-

feat. We greatly feel the want of means of usefully employing the Inquirers and Converts.

I am also visited by other Jews, who are brought by curiosity to my house on such excuses as inquiring whether such an Israelite has embraced Christianity, and for what reason? which, by an easy transition, enables me to lay before them the whole plan of God for the salvation of mankind. And I am sure that many who have thus called, prejudiced against us, have left with a salutary impression of the truth on their minds. Again, others frequently come to request I would write a Letter for them, or translate one they have received, or send their Letters to Europe: all of which I gladly do, as I am anxious to shew the Jewish Community that I wish to do them good, and to assist them in any way that I possibly can, and to make them practically acquainted with the principles of Christianity.

I am happy to state that I have gained their confidence in a high degree. Even the most distinguished members of the Jewish Community call on me to ask my advice on some difficult matter, or to settle some of their differences; and so it happens that I am made the depository of many of their valuable documents until they have arranged their variances.

There is a great deal of party spirit among the Jews here: they are divided into various sects and parties, which are at variance with each other. It is painful to behold such things in the Holy City, and among the tribes of Israel; for they are often violent in their passions, and, not satisfied with abusive language, they sometimes come to blows, and the Local Authorities are obliged to interfere.

I may also state, that every member of our Mission has opportunities, in his particular department, of pointing out to the Jews, that nothing but love for their spiritual and temporal welfare actuated him in taking up his abode in the Holy City; and this is, in an especial degree, the case with the medical department. There is only one voice among the whole Jewish Population, as regards Dr. Macgowan. Their attachment to him is beyond description. When he lately met with such savage treatment, we saw the Jews running about the streets weeping and lamenting.

I visited several Jewish Families in company with Mrs. Alexander and Mrs. Ewald: it being the Feast of Tabernacles, we were everywhere well received. This

was particularly the case at the house of the Chief Rabbi of the Sephardim, Rabbi Mercato Chakim. He and his family entered into a long conversation with us; and when we left, he begged us to present his respects to the Bishop. The following day I called on Rabbi Abraham, the Chief of the Caraites, where I met four other Caraites, who had come from the Crimea to celebrate the Feast.

Dr. Macgowan has not been quite himself since his maltreatment: he was ailing during September and part of October. On the 17th he was so far recovered as to be able to proceed to Hebron for change of air. On the 21st he intended to return for Jerusalem; but was so exhausted and fatigued, that he remained at Bethlehem until after Sunday. The following Monday we were alarmed by the report that Dr. Macgowan was seriously ill at Bethlehem. Mr. Berghem immediately proceeded thither. Mr. Critchlow and myself followed soon afterward, and found the Doctor in what we considered a dangerous state.

On the 26th I again went to Bethlehem, and was most thankful to find that our good Doctor was up again, though very feeble.

On the 13th I was agreeably surprised by the arrival of three Germans, who had been sent as a Deputation from sixty German families, now residing in Georgia, to the Holy Land, in order to see whether they could settle here as colonists.

These are exactly the men whom we need in this country; but there is at present no opening for them. They had already seen sufficient of the country before they arrived here to make their report to their employers. They had been at Bethlehem, at St. John, and at Aboo Coosh.

I introduced them to the Bishop, who felt greatly interested in them. At the Bishop's house they met with Dr. Schulz, His Prussian Majesty's Consul, who gave them a great deal of information. However, as they had failed in their mission, they stayed here but three days, and then returned to Russia. [Mr. Ewald.]

The influx of Jews has been very considerable of late. A fortnight since, 150 arrived here from Algiers. There is now a large number of Jews here from the coast of Africa, who are about to form themselves into a separate congregation.

[The Same.]

March, 1844.

A very important branch of duty in the hospital has been provided for by the arrival of Mr. Manning, namely, that of Steward; the duties of which will consist in keeping exact inventories of the furniture, goods, and stores, and in superintending the purchase and consumption of the provisions, and articles required for the use of the establishment. It is very difficult, if not impossible, for those who have never had the experience of the fact, to conceive what time, watchfulness, and care, are required in these domestic details, in order to guard against the improvident, wasteful, and pilfering propensities of the Natives. It would be quite impracticable to find a Native to whom the duties of steward could be safely entrusted. But by the appointment of Mr. Manning as steward, and that of a respectable English Woman as matron, or head-nurse, I am persuaded that these domestic arrangements will be perfectly well attended to.

My health is sufficiently re-established to allow me to resume my duties at the dispensary, although I am not as yet equal to much fatigue. [Dr. Macgowan.]

HEBRON—The Committee have resolved to occupy Hebron as a Missionary Station so soon as it may be practicable.

SAFET—1842—P. H. Sternschuss, A. J. Behrens.

Being one of the four Holy Cities, which are regarded by the pious Jew with such peculiar interest and veneration, your Committee felt that it was of the greatest importance that this place should be occupied as a Missionary Station. They have accordingly directed Messrs. Sternschuss and Behrens, who have been prepared for the Missionary Work in the Hebrew College, to proceed thither. In addition to the claims which Safet itself presents, it must also be remembered, that another of the Holy Cities is within a short distance. Tiberias, on the edge of the sea of that name, which town contains 1500 Jews, is about six hours distant, and thus affords additional scope for Missionary Exertion.

We had the honour of being visited by the Governor, who, after a considerable absence, had returned to Safet. He evinced a very friendly disposition toward us. Whilst lemonade, pipes, and coffee were being prepared for him, he read in an Arabic Bible. His retinue was much less than usual, consisting of only about

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four or five persons. When, on leaving us, we thanked him for his visit, he promised to call on us frequently.

We returned the Governor's visit, and were very kindly received by him.

We have reason to feel thankful that the Governor is so kindly disposed to us, as it has great weight with the people here. We have already had an instance of it.

One day I passed the synagogue, and seeing the door standing open, I went in, and found only two Jews there: one was a venerable old man, who was engaged in reading the Talmud; the other I had some knowledge of, as he had come with us from Acre. The old man readily entered into conversation with me; and others coming in, we were soon surrounded by a good number of Jews, some of whom were very young men. All listened with very great attention to the things told them concerning the Messiah; but the old man at last became quite alarmed, and driving out all the other Jews, requested I would no longer disturb him in his Talmudical Studies. He seemed to be a very good-natured, interesting old man, and said that he passed both day and night in the synagogue.

I met a number of Jews standing together in the street, with whom I had a long discussion about Christianity. I afterward called upon four or five Jewish families, with whom our servant, Simon Peter, was acquainted: he introduced me.

[*Mr. Sternschuss.*]

We have, during the last month, on several occasions, been pelted with stones by Moslem Boys. In the first instance the offenders were of so tender an age (none of them being above nine years old), that we gave very little heed to the matter. It was, however, very gratifying and encouraging to see a great many Moslems, but more especially our immediate neighbours, take a warm and lively interest in what had happened to us: they evidently supposed we were greatly discouraged, and used all possible means to evince their concern and sympathy; and swore, by all they hold sacred and dear, that every care should be taken to prevent a recurrence. But as we have been repeatedly annoyed, and that by grown-up boys, we at last deemed it prudent to apprise the Governor. He felt deeply concerned, and took immediate steps for our future protection. He has since sent for the Sheikh of the Moslem

Quarter, and made him responsible for any outrage committed, so that we are under no apprehension of any recurrence.

The Moslems have unanimously sympathized with us; and many have assured us that they felt more grieved at it than we did. Indeed, the kind disposition of the Natives toward us exceeds the most sanguine expectations that we could possibly have entertained: they actually strive to outdo each other in shewing it

[*Mr. A. T. Behrens.*]

BEYROUT—1842—H. Winbolt: N. Davis. Mr. Tartakover reached this Station on the 12th of August 1842. Messrs. Winbolt and Davis left London for this place on the 28th February 1843. At the Committee's request, Bp. Alexander has admitted Mr. Winbolt to Orders.

Mr. Tartakover's activity in the Missionary Work has since been materially impeded by his being deprived, for a season, of the use of his sight, through an attack of inflammation. Although the immediate danger has passed away, Dr. Macgowan has advised his return to Europe, as there is too much reason to apprehend that a longer stay in the East might preclude all hopes of his ultimate recovery. As Mr. Tartakover was prevented entering on the sphere of labour which had been allotted to him, Mr. Winbolt and Mr. Davis have been appointed for Beyrout.

[*Report.*]

CONSTANTINOPLE—1835—Charles Schwartz—P. 132.

Last Thursday eleven families came forward with a declaration that they wished to embrace Christianity; adding, that there are here as many hundreds who would do the same, could they be protected against the persecution of the Jews. They expressed their willingness to write a Petition to the Bishop of Jerusalem, stating their conviction, and requesting permission to send two deputies to wait on his Lordship, in order to bring before him their miserable state here and to ascertain whether they would be permitted to come to Jerusalem. I am convinced that there are hundreds of families who are fully aware that they are deceived by their Rabbies, and who only wait for protection against their brethren in order to confess Christ publicly.

[*Mr. Schwartz.*]

Your Committee regret exceedingly, that, owing to the paucity of Labourers in

the Missionary Field, they have been obliged to delay sending additional Missionaries to this Station. The urgent and indispensable necessity for providing an adequate supply for the Holy Land and its immediate vicinity has hitherto prevented their attending to the wants of many other places in the Turkish Dominions. They earnestly hope that they shall be enabled to establish an efficient

Mission amid the numerous Jewish Population of the metropolis of Turkey, among whom they have already found so much encouragement.

Your Committee regret to be obliged to express a fear, that, owing to recent proceedings on the part of Mr. Schwartz, the hopes formed when he left England are not likely to be realized. *(Report.)*

LONDON MISSIONARY SOCIETY.

CORFU—1819—Isaac Lowndes—Pp. 137, 138.

Mr. Lowndes continues English preaching; and he has the satisfaction to be able to indulge the hope that a few among the military at Corfu have been brought to a saving knowledge of the Truth: the reality of the change in them is proved by their steady and consistent conduct as professed disciples of the Redeemer; while others, who for a time appeared to run well, have yielded to temptation, and relapsed into sin. Mr. Lowndes still feels himself debarred, by the peculiarity of his circumstances, from exercising the ministry of the Gospel in the Greek Language.

The printing of the Hebrew and Greek Lexicon, compiled by Mr. Lowndes, has been finished, and copies of the work have been forwarded to Constantinople, Smyrna, Athens, and England. Such a work had been much needed.

The several Schools which receive the personal attention of Mrs. Lowndes and her daughters, including those conducted on the Infant-School System, have conti-

nued to advance and prosper. The cause of education at Corfu enjoys the countenance and support of several distinguished and influential friends residing there; and a Society of Ladies has been formed expressly for the general regulation of the two Infant Schools to which reference has been made.

Lord Seaton has succeeded Mr. Mackenzie as Lord High Commissioner, and arrived at Corfu on the 31st of March. Mr. Lowndes has been greatly encouraged by the first interview which he had with His Excellency, who expressed himself deeply interested in the cause of Education, and promised to support and aid it by every means in his power.

Among the Jews in Corfu, a religious movement appears to have commenced, in which Mr. Lowndes is anxiously endeavouring to afford them direction and encouragement. They have discarded the Talmud for the Scriptures, and have almost entirely ceased to hold communication with their Rabbi, who is a Talmudist and Pharisee of the highest order. *(Report.)*

WESLEYAN MISSIONARY SOCIETY.

MALTA—1823—John Jenkins: 1 Paid, 3 Unpaid Teachers—Communicants, 16—Scholars: Male, 13; Female, 13—Attendants at Public Worship, 200—P. 138.

The operations of the Mission at this place do not extend to the native Maltese. To these, little or no access can be gained by a Protestant Minister; for they are taught to regard him as a dangerous man who must be shunned. The labours of the Society's Missionary are confined to the English and Scotch Residents and the Military. In consequence of the frequent changes which take place among the latter, the congregations are of a very fluctuating character. Latterly, they have increased considerably, and the Divine Blessing has manifestly attended the ministry of the Word. The number of

Church Members, however, is not permanently augmented. The removal of a regiment to Corfu, at the beginning of the year, had reduced the Society one-half; and a Rifle Brigade, which contained the remaining half of our Members, was daily expecting orders to leave. *(Report.)*

The young Catechist (Mr. Vassall), to whom we have been giving a salary for the greater part of the year, finding that there was no prospect of his being employed permanently, left this Island some time since, for Algiers, with a view of obtaining employment either in the capacity of an Interpreter, or of a Printer, his own profession. I have lately received a Letter from him, and enclose extracts from it, which I think will interest you. I think it will be well to keep up a correspondence with him; and if some small assistance were rendered him, so that he might

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devote a portion of his time to the work of distributing the Scriptures and Tracts, and holding religious conversations with the Maltese, Italians, and Sicilians, as well as with the Arabs and Jews, (for he understands Arabic,) it would not, I think, be thrown away. I intend to send him the Scriptures and Tracts in French and Italian.

[*Mr. Jenkins.*]

Here, as soon as I landed, I found a great number of Maltese, many of whom spoke very kindly with me, though I shewed them, from the beginning, that I was a Protestant. They appear to be people without fanaticism, and reasonable; not believing any lie of their Priests, but rather willing to hear what I said to them.

Now I will tell you that I found many to whom I could give Tracts and Bibles (as I did in Malta) in Italian and in French; but I had none. I was also asked for controversial books, or books that shew what is the Protestant Religion and what the Roman Corruptions. I am very sorry that I could not get, in this place, any of these books; but I hope that you will do all in your power to furnish me with some, that I may be able to give to as many as I see fit. In Malta these

books are refused; but here they are sought for. You know how these books are prohibited in Italy and Sicily; therefore the Italians and Sicilians, when they find themselves in a free country such as this, seek after such books with great anxiety. I found some Italians, who mentioned to me the Bible of Diodati, and they wish to have one; for they said that they saw one, but they could not read it all over for fear, nor could they keep it in their houses. They say that they like its language. These persons conversed with me for a length of time about the severe lordship which the Priests in Italy and Sicily are exercising over the people; how minutely they search, to find and exterminate prohibited books: and they told me, also, how much they desire the English or French Government, that they might be more free to read these prohibited books, and see what they contain; "For," said they, "they must contain some things against them, or else they would not prohibit them with such severity. We see," said they, "that they do not prohibit so much the Atheistical or obscene books, as they do Protestant Books."

[*Mr. Vassall.*]

## GOSPEL-PROPAGATION SOCIETY.

No particulars have as yet reached us of the proceedings of the Rev. G. P. Badger and Mr. Fletcher among the

inhabitants of Chaldea and Koordistan—P. 138.

## SYRIAN MEDICAL-AID SOCIETY.

BEYROUT—1842—Thomas Kerns, M.D.—P. 138.

The Extracts which follow are taken from a Circular which the Society has just issued:—

Dr. Thomas Kerns, although he has not yet been in Syria a year and a half, has collected some very valuable statistics; and, by his unremitting assiduities, good conduct, and professional skill, entirely secured the confidence of the people. He has accomplished so much, that the undertaking is no longer an experiment: its practicability has been proved beyond a doubt. The success which has attended his labours was commented on in the most gratifying manner at the recent Annual Meeting of the Edinburgh Medical Missionary Society; and Dr. Coldstream (one of the Honorary Secretaries) thus writes to the Committee of the Association in London:—"I have much pleasure in informing you that the strongest possible

testimony in favour of Dr. Kerns and his proceedings was borne by the Rev. Dr. Wilson, who, having spent some time in Syria last summer, whilst on his route from Bombay, and had much intercourse with Dr. Kerns, spoke of him as being eminently qualified for the arduous duties in which he is engaged." This public acknowledgment of Dr. Kerns' usefulness will serve as a guarantee to the supporters of the Institute that their efforts have succeeded. During the first year of his residence he relieved (under every disadvantage) 4298 patients, including many difficult and important Surgical Operations, performed to the satisfaction of all parties. The Dispensary House at Beyrout is beset at all hours by persons of every denomination, who are anxious to obtain advice for themselves or relatives. Many have to traverse the rocky regions of Lebanon, a distance of thirty or forty miles; whilst others come even from Damascus, because in that great city, although there is a

population varying from 120,000 to 150,000, there is not a single Medical Man who is worthy of their confidence; those who profess "the Healing Art" being either "Charm-venders," "Magicians," or "Adventurera."

The Turks, so far from offering any opposition to our Agent, are eager to place themselves under his care: they bring their dearest relatives, and even solicit his aid in behalf of the ladies of their Harems. Dr. Kerns frequently has occasion to allude to this: and in one of his last Letters he writes—"It will be pleasing to the Committee to learn that, universally, a feeling of gratitude prevails among those who have been the objects of our care; and the deference paid to British Medical Science is highly gratifying to myself. Notwithstanding the seclusion which custom has imposed upon the females of these countries, they constitute half the number of applicants at the Dispensary; which in itself shews how much the people value the benefits conferred upon them. My patients consist of Jews,

Moslems, Druses, and those of every Christian Sect in Syria; and not less varied in their class or rank in society, from the Albanian soldier and Arab camel-driver, to the Pasha on his divan."

Finally, it may be well to state, that it is not intended that the Society's Agents should make any direct Missionary Effort; but it is considered indispensable that they should be persons of a decidedly Christian character, who would thankfully avail themselves of every opportunity to invite those whom they may find favourably disposed to have recourse to the SAVIOUR, the Physician of souls: and it is hoped they will thus become valuable pioneers to the labours of Assaad Yacoub Kayat, and other Agents of the "Syrian Education" or kindred Societies. Hitherto it has only been possible to send out one Professional Man: it is proposed, as soon as the funds permit, to establish an Hospital and a Medical School, and to send Agents to Damascus, Aleppo, and other large towns; but this must depend upon British Philanthropy.

## China, and India beyond the Ganges.

It will be seen by the following statements, made by the American Board of Missions, that the events which have occurred during the last two or three years present to the Christians means of extending the knowledge of the Gospel to the many millions of that vast Empire. May Christians rise to the duty which is imposed on them by the success which God has given to the British Arms!

It was not until the English Army, in its third campaign, had penetrated to the very heart of the country, and had invested the ancient Southern Capital, that the Emperor proposed terms of peace. A Treaty was signed before Nankin on the 29th of August 1842. It had subsequently to be sent to London, and has been ratified by the English Government. Five principal ports of China are to be opened to Commerce, viz. Canton, Amoy, Fuchau, Ningpo, and Shanghai. Consuls are to reside at these ports; and at these five Consular Stations the wives of foreigners are to reside with their husbands—a privilege not heretofore allowed at Canton. The Island of Hong Kong is ceded to the British Nation. This island is situated on the south-eastern side of the delta of the Pearl River, of which the Bogue is the principal embouchure, and is about seven miles long and five wide, and made up almost wholly of sterile hills. The Mission say of this place—

"The presence of the English Consular Authority at Hong Kong, its proximity to Canton, its facilities for the prosecution of the opium trade, its conveniences for the storage of goods immediately unsaleable, its accessibility to ships bound up the coast, and, lastly, its being a free port upon the borders of this empire, where junks can land and obtain a cargo, free of every charge—all combined seem to shew clearly that it will rapidly grow to be a large entrepôt. Its progress hitherto has been unparalleled. The sale of lots upon the island—then a barren islet, without a single house upon it built by a foreigner—took place in April 1841; and the rate of the annual quit-rents was so high, that Captain Elliot proposed to the Home Government to sell the land at the rent bid upon it. There are now upward of 1600 dwelling and other houses upon the island, and new ones are constantly going up. The native population are most

of them labourers and mechanics, attracted by high wages, and ready to leave as soon as their employers dismiss them. The character of the Chinese, however, as a whole, is continually improving; and as soon as a tariff is promulgated by imperial order, admitting goods into the empire from Hong Kong, shopmen and merchants will soon establish themselves here."

In reference to Hong Kong as a Missionary Station, and the proceedings of the Romanists, Dr. Bridgman writes:—

At Hong Kong we think we may and ought to commence foundations broad and deep for the whole system of Missionary Operations. This the Papal Missionaries have done, notwithstanding the numerous Establishments they have all over the empire. Here they see they will have security and protection, and here their principal Missions will have their head-quarters. Within a stone's throw of where I now write they have erected a large-three-storied house, and a large Church adjoining it is nearly completed. On these two alone they will expend about 20,000 dollars. They shame us.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—Several friends of the Society have offered special subscriptions for the benefit of China, and some have also been paid; but your Committee deem it their duty, before they put forth any special appeal on behalf of China, to watch the tide of events, and to content themselves with assuring the friends of the Society that every opportunity which offers for distributing the Scriptures will be eagerly embraced; and that they are prepared to second the endeavours of the Missionaries, from whatever quarter they may proceed. All will rejoice that the London Missionary Society has already in the field a body of Missionaries; and that the venerable Society for the Propagation of the Gospel is making arrangements for occupying the ground; while the Bishop of London has recommended his Clergy, by a Pastoral Letter, to make a collection in their churches to be applied for the spiritual benefit of China.

The Committee have frequently had the subject of China under their consideration; and have taken opportunities of conferring with the Directors of the London Missionary Society. The following resolution has been adopted:—"Resolved, that the Directors of the London Missionary Society be informed that their Missionaries are at liberty to draw upon the dépôts belonging to the British and Foreign Bible Society in Canton or Malacca for such copies of the Chinese Scriptures as they may require; and also that they are allowed to print such further editions of Dr. Morison's translation of the Chinese Bible as the Missionaries may, after due consultation, deem expedient.

[Report.

Thanks to a good Providence, the stock of Testaments which I brought from Macao has been dispersed over the hitherto little known and less frequented portions of China. The interest taken in these sacred documents was of a most encouraging sort, and harmonizes well with the admiration which the Chinese bestow upon every thing that appertains to Britain. I was delighted, in my visit to Shanghai, to witness the activity, intelligence, and kind feeling of the people. All the wounds that war had inflicted, like those I got near that city, were thoroughly healed. I gave away a few Testaments to some very interesting persons who came on board the steamer. We shall have fields for Bible Societies and Missionary Enterprise at Canton, Amoy, Fuh-choo-foo, Ningpo, and Shanghai. I may probably take up my residence at Amoy; and if so, will do my best to promote the interests of the Society at that place, and in the places lying to the north, particularly Ningpo and Shanghai. Many new and pleasing channels for the diffusion of the Sacred Scriptures will, I trust, present themselves.

[Mr. Lay.

Here, upon the outskirts, we are all bending forward on the tiptoe of expectation. I can fancy that the angels are also stooping to look into that mighty empire, if it may be that the curtain which has veiled it from Christian Sympathies is about to be withdrawn, and the wall which has precluded it from Protestant Efforts is about to be thrown down. Surely it is a time pregnant with the most important results to the cause of our Lord in the world; for the largest, if not the brightest crown is wanting Him, while China does not own his peaceful sceptre.

[A Correspondent.



The Rev. Messrs. Swan and Stallybrass, formerly Missionaries in Siberia, are engaged in this country, in connection with the London Missionary Society, in completing the translation of the Testament into the Mongolian Language. Your Committee are prepared, as soon as this important work shall be presented to them, with the approbation of the Directors of the London Missionary Society affixed, together with the general grounds of such approbation, to defray the expenses incurred in the prosecution of the work, and to print an edition.

Among the distributions effected by Mr. Lay, some few copies of the Mantchou Testament have been received, with many marks of gratitude, by Tartars. *[Report.*

#### CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—The sum of 600*l.* has been placed at the command of the Standing Committee for furnishing books in the Chinese Language for the promotion of Christian Knowledge in that country, and also for giving support to Christian Missions, on the principles of the Church of England, to be founded there.

A Letter from the Rev. Vincent Stanton, Chaplain at Hong Kong, thus describes the several objects which appeared to him to require the Society's help:—

I humbly solicit from the Venerable Society, to aid in the efficient discharge of my office as Chaplain at Hong Kong—

1. Pecuniary assistance for a Church of a large size, and on a more expensive plan than those ordinarily erected in England—Schools for Chinese Children, conducted by English and Chinese Teachers, under my own supervision—Printing of the Bible, the Book of Common Prayer, and other Books and Tracts, in the Chinese language. 2. Grants of the Society's Publications—Books, globes, maps, scripture prints, and stationery of all kinds, for Schools—Bibles, Prayer Books, and Tracts, for distribution among sailors and others—Books to be deposited in a Library intended for the use of students, and for circulation among British Residents in China. 3. A grant of Books and Tracts, to form Lending Libraries for the British Troops in China.

The Board add—

Books and Tracts to the value of 20*l.*

were granted for the use of Lieut. B. Col-linson, who was then about to proceed to Hong Kong with a company of sappers and miners; and books to Capt. Bruce.

#### PRAYER BOOK AND HOMILY SOCIETY.

Your Committee direct attention to the translation of our Liturgy into the Chinese Language, by the late Dr. Morrison, of which four editions, consisting of 2000 copies each, have been printed and circulated. Thankful indeed do your Committee feel to the God of mercy for inclining the heart of that excellent man to translate into the Chinese Language such large portions of our valued Prayer Book, and for bestowing that spirit of wisdom which has enabled him to execute in so faithful a manner that important work.

*[Report.*

The latest edition of the Book of Common Prayer translated into Chinese by the late Dr. Morrison was printed under my superintendence at Malacca, where I suppose the blocks are now. It is in octavo, and much superior in point of typography to the edition a copy of which you sent me this morning. As it regards the translation, I believe it to be exceedingly good, conveying the sense and spirit of the original with the greatest fidelity, and in as idiomatic Chinese as the style of correct and close translation admits of. In my judgment, no member of the Established Church need be under the smallest apprehensions respecting the character of the Chinese Translation of the Prayer Book, since it is in every respect a worthy representative of the original. I need not say that there is room for difference of opinion on style and composition, especially in translations, where the writer cannot use the freedom of his own thoughts, but where, in addition to the difficulty of an idiom from which he translates being totally opposed to that into which he is translating, there is also the difficulty of having to convey the thoughts of a mind totally different in structure and in habit, it may be, from his own. Still, where there is one Chinese Scholar that would have succeeded better than Dr. Morrison in securing the two great objects of a translator, fidelity and perspicuity, my belief is, twenty might have been tried and failed.

*[Professor Kidd.*

#### RELIGIOUS-TRACT SOCIETY.

Nearly thirty years have passed since the Society commenced its operations for the benefit of the Chinese. The appeals

*Religious Tract Society—*

received from Dr. Morrison and Dr. Milne, led them to enter upon this field of Christian Enterprise. During this period the sum of 6000*l.* has been devoted to the important object; many useful works have been distributed among the people; and the Society is not without evidence that moral and spiritual good have resulted.

In reference to Chusan, a writer in the Chinese Repository thus notices the Society's past efforts:—"Judging from the many books in the colleges, the inhabitants must be a reading race. There were also found among them Christian Books of a Tract Society, established to circulate religious works gratis; of these there were a good number in the houses of the poor." G. T. Lay, Esq., writing from Chinkeang, near the Great Canal, states—"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 Manchou Tartar at Chapo I found a little Chinese Tract; and in the Custom-House at Woosung I met with the 'Prophecy of Jeremiah.'"

The Missionaries from these new Stations write—"The opportunities for the distribution of books, where they can be accompanied with instruction, are rapidly enlarging. A dozen persons would find ample scope for their labours at Ningpo; and it is desirable at least that some books should be given away, even if nothing permanent can be done."

The Committee have made a special appeal to the Christian Public to help them in greatly increasing their operations. The appeal has been generously responded to; and they acknowledge, with feelings of lively gratitude, that up to the close of the Society's accounts for the year, the sum of 1747*l.* 4*s.* 4*d.* had been received for this object.

At Macao the sale of the Society's works continues, and applications have been received from the Rev. S. W. Williams for further supplies, which have been sent. The troops are the principal purchasers; but merchants, and civil and military officers, sometimes apply for them.

On the importance of cultivating Native Agency in the preparation of future works the Rev. Samuel Dyer, of Singapore, observes, that the Missionaries at his Station have also availed themselves of the talents of a Native Christian, who has completed a "Life of Christ," from a Harmony of the Gospels. On this work

Mr. Dyer remarks—"He has dealt with the phraseology and style as suited his taste. We have narrowly watched the sentiment, and have suggested alterations; but have left the authorship to him. The consequence is, that he has produced one of the most interesting, intelligible, and pleasing Tracts that exist in the Chinese Language." A Chinese in Malacca, a man of literary habits, and known as a poet, has given decisive evidence that he has received the Gospel of Christ, and is now assisting the Missionaries in preparing Chinese Hymns.

The Rev. Alexander Stronach, of Penang, has received the stereotype plates of Mr. Dyer's Tract, "The Summary of the Bible," and has printed 3000 copies, which he expects will be very useful. The small books are much prized by the young people; and the library books are in daily use among them during their hours of recreation. Mr. Stronach has distributed nearly 17,000 Tracts, principally Chinese, during his residence at Penang.

The Rev. T. Beighton superintends the printing of Malay Tracts, and has reported several as in the course of publication. Mr. Beighton remarks—"It is chiefly through Tracts that I can extensively make known the Gospel among the Mahomedans."

A further grant of sixteen reams of paper, and 500 sets of the pictorial illustrations in the first part of the Society's edition of "The Pilgrim's Progress," has been sent to Mr. Beighton, to enable him to complete the work in the Malay Language.

The Missionaries continue to dispose of many of the Society's English Books, the proceeds of which they have remitted. They have circulated a considerable number of Tracts in the Chinese and Malay Language. Mr. Stronach's Chinese Teacher, once greatly opposed to the Truth, has become a believer in Christ. He is an intelligent and useful Assistant, particularly in the composition of Tracts designed for circulation among his countrymen.

At Singapore, the Rev. Samuel Dyer states that the Tracts give an easy introduction to the people, and lead to useful conversation with them.

The grants made to China and the Archipelago amount to 355*l.* [Report.

Pp. 140, 141.

If you could witness our humble efforts here, I am sure you would be much gratified. We visit the Chinese of an evening in their own houses: we are always well received: your Tracts pioneer our

way, and always introduce us. "Friend, can you read?" is the constant salutation; to which the reply not unfrequently is, "Come in, and take tea." We then point the inmates of the house to the only Saviour of sinners. My dear friend and colleague speaks the Chinese Language in two dialects, and speaks it in a way that I never heard a European speak it before. With a bundle of Tracts, we go from house to house, mostly leaving with our auditors two or three. Perhaps every evening, or nearly so, we may have from thirty to forty hearers, with whom we have the freest intercourse we could desire.

The usual distribution of Tracts among the Chinese junks, will shortly require our attention: the number distributed is generally about 2000. It is impossible to say whither these are taken; but as the junks come from all parts of the coast of China, it is probable that Tracts find their way where the Missionary cannot at present go.

The openings for Tract Distribution are of the most cheering nature. There are now five places on the coast of China, besides Hong Kong, where Tract Circulation may be carried on to any extent. We shall need millions of Tracts. The Committee must therefore double, triple, and quadruple its grants; and what is done must be done upon a scale something more conformable with the wants of one-third of the human race. [Mrs. Dyer.

#### EASTERN-FEMALE EDUCATION SOCIETY.

Miss Grant arrived at Singapore on the 29th of July—P. 141.

We have now had our School nearly a month, and have not had near so much trouble with the children as I expected at first. They are very docile, and take great pleasure in their learning. A circumstance occurred the other day which gave me great pleasure. I was going to teach two of them about the birth of the Saviour; and, to my utter astonishment, I found they knew all beforehand, and could explain it to me better than I could to them. On my asking them who taught it them, they said their brother, a boy in Mr. North's School. We have this day had an addition of five children, so that we have now twenty. Pray earnestly that the Holy Spirit may descend upon them in all His renewing, sanctifying, and saving influences. [Mrs. Dyer.

We never had a School which afforded March, 1844.

us more encouragement than this at Singapore, of which Miss Grant is to have the charge. It consists of twenty-one girls, who have made very pleasing progress. That any of them manifest real piety I dare not affirm; but they are very docile, and we daily pour into their minds that instruction, which, through the Divine Blessing, is able to make them wise unto Salvation.

The expense of boarding and clothing Chinese Girls is about 6*l.* per annum. This is more than the expense of educating Natives of India, inasmuch as the habits of the Chinese are more expensive than the habits of the Hindoos, &c.; but we do not deem it expedient to interfere with those habits which they must practise through life.

Our main object in the School is to imbue the minds of the children with the Gospel—to sow the precious seed: and in this respect Miss Grant will have abundant scope for all her powers. [The Same.

Being utterly worn out with the suppression of my energies whilst on board ship, I was delighted at once to set to work; and on the day after my arrival (Saturday) I began my School, consisting of twenty-one girls (one absent from sickness, however), the eldest sixteen, the youngest not more than six or seven. I find the girls in very tolerable order, anxious to please, eager to learn, and very grateful for instruction. I have engaged an able and intelligent Teacher, named Ab Doolah, to instruct me in Malay; and I intend to speak, read, and write this language easily before I dismiss him, his terms for attendance for a month (one hour per diem) being only three dollars. On the whole, I should say that these Chinese Children quite equal the English in point of ability, and, generally speaking, are lively and ardent in character, their costume very neat and suitable, and their knowledge of English increasing daily, understanding it, however, much better than they can speak it. Mrs. Dyer kindly continues to superintend the rice and curry department.

Miss Crosthwaite is occupied with an Infant School. [Miss Grant.

I am happy to say, that our Girls' School is going on well, and continues to give us satisfaction, both as to the number and improvement of the children; but I am sorry to say that we have no evidence as yet of any of them being the subjects of a work of grace. We desire to go on in

*Eastern-Female Educ. Soc.—*

faith, trusting that our labour will *not* be in vain in the Lord. Here, as elsewhere throughout the East, early marriages are a great hindrance to the progress of female education, as they remove girls from our School at an age when they might be expected to make the most improvement.

[*Mrs. A. Stronach.*

MORRISON EDUCATION SOCIETY.

At the Examination of the children

on the 22d of June, the younger boys were examined in English spelling and the translation of colloquial English sentences into Chinese, in which they acquitted themselves well. The elder class was two hours under examination, and read the Testament with fluency and accuracy of pronunciation. They also parsed English Sentences.

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

### LONDON MISSIONARY SOCIETY.

*Macao, Hong Kong, Chusan—W. Crawford Milne: Wm. Lockhart, M.D., Benjamin Hobson, M.D., Medical Missionaries.* Rev. William Gillespie embarked for Calcutta, on his way to Hong Kong, on the 25th of November—Pp. 141, 142, 548.

In Februry 1842 Mr. Milne proceeded to Tinghae, in the Island of Chusan, where, after visiting the neighbouring cities of Chihnae and Ningpo, the latter containing a population of not less than 70,000, he assumed his temporary residence, and found ample opportunities for prosecuting his studies in the language, and for becoming more intimately acquainted with the character and habits of the people. In January 1843 he again proceeded on a visit to Ningpo, with the intention of remaining there some time.

Messrs. Lockhart and Hobson continue actively engaged in the hospital at Macao. During ten months, ending in May, 3743 persons, afflicted with various disorders, were relieved through means of this Institution. When the building was first opened for the admission of patients, the people evinced a reluctance to accept the offer; but soon there were more applicants than could be received. The indoor patients have the advantage of medical inspection; and they submit to all the regulations of the hospital with great cheerfulness and perfect confidence. By the circulation among them of Christian Tracts and Portions of Scripture, and by suitable conversation, unceasing efforts are made for their spiritual good.

In September, Dr. Lockhart proceeded to Hong Kong, with the intention of joining Mr. Milne at Chusan. By a Letter dated February, we learn that Dr. Hobson was making arrangements to proceed to Hong Kong, to take charge of

the new hospital, which it was expected would be finished, and ready for the reception of patients, in April. From the rapid increase of the Chinese as well as European population, in this new British Colony, an ample and important sphere of useful effort is there ensured to our Missionaries.

Measures are in progress for the removal of the Anglo-Chinese College from Malacca to Hong Kong, on account of the superior facilities presented at the latter place for effecting the objects of the Institution.

[*Report.*

Since the above Report was made the following particulars have been received from the Missionaries in reference to their proceedings. The Rev. W. C. Milne, writes from Ningpo—

We dropped anchor at one of the principal jetties near the eastern gate of Ningpo. I landed, and proceeded at once, with my Teacher and boy, to the house of a surgeon, whose acquaintance I had made at Chusan, and whose frequent invitations encouraged me to place myself under his family roof for a few days, until I should be able to procure suitable lodgings. He received me with a hearty welcome, and has acted with uniform kindness.

To the people of the city it was not a novel thing to see an Englishman, for a steamer had only left Ningpo the same morning with several British Officers who had been on a visit. But the sudden appearance, in the dusk of the evening, of a solitary individual, dressed in a habit differed from the uniform of the United Service, to which the inhabitants had become accustomed, excited a little stir; and presently messengers appeared from the Public Offices to inquire into my name, my rank, and my objects. Late in the

evening I had a card sent me from the Chi-fu of the department of Ningpo, by whose marks of attention I had previously been honoured in Chusan. It was my intention from the first to make my early respects to some of the principal Authorities; and the next morning I called upon Shu Kungshau, the Officer mentioned above. He received me with great politeness, and entertained me kindly. There were one or two other Civil Officers present. From his worship Shu I have, since that visit, received marks of friendship and real kindness. A day or two after my call he returned it in person, and has again sent me his card, occasionally adding a present. It was also through his influence that I got into comfortable lodgings; and afterward, when I was obliged to seek other quarters, it was one of his private Secretaries who arranged for the rooms I now occupy.

The other Officers of the place have also been courteous; and nothing has been done, said, or hinted, indicative of a desire on their part that I should leave the place; but, on the contrary, strong wishes have been expressed that I should remain. This I have taken as a token for good. I would not, however, have it to be inferred, from what I have just written, that they are in any degree favourable to the Christian Religion, for they yet scarcely understand my objects.

As for the people, a change has come over them as great as over their Officers. By many of the respectable and influential citizens I have been visited: from some of them I have received the most flattering assurances of their good-will, from others sensible expressions of it, such as sometimes test one's modesty and patience. The late war has left an indelible impression on this part of the country; and the awful dread of the British Soldiery and arms, in which all alike share—high and low, rich and poor, man and woman, young and old,—is, I think, almost a sufficient guarantee that the peace will be kept, until the benefits, reaped from commercial and friendly intercourse, shall have strengthened the alliance against further violation.

Since the 7th of December, with the exception of the opening week of this year, which I spent at Chusan, I have remained here a solitary Englishman amid a bustling population of Chinamen, and under the paternal government and protection of the Emperor of China—

none daring to make me afraid. I have been now nearly six weeks a resident in this city; and during that time have associated constantly, and almost solely, with the Natives.

In the opportunities of friendly intercourse I have been favoured with, during this stay, I trust I have not entirely forgotten my vocation: it has been my endeavour to teach my visitors that *this is life eternal, that they might know the only true God, and Jesus Christ whom He has sent*. In this conversational mode of communicating scriptural truths I find myself daily gaining utterance.

Dr. Lockhart, writing from Chusan, July 11, 1843, says—

I arrived at this place on the 13th of June, and immediately sent word to my dear Brother, Mr. Milne, of my arrival. In a few days he came over from Ningpo; and after staying here for a short time, he returned to that city, and I went with him, and stayed with him till his departure for Canton, overland, through the interior of the country.

Ningpo is a large, populous, and flourishing place: much activity and bustle pervade the streets, and, wherever we went, civility was displayed. While I stayed there I daily attended to a large number of patients, who flocked to the house, and crowded round it; and I was pleased to see that an influence could so soon be obtained over the minds of the people. The mornings were wholly taken up with my medical duties, and the afternoons and evenings spent in visiting various parts of the city, and gaining such information as I could regarding the place. This city is a most desirable position for some of the Agents of our Society, and I trust it will be speedily occupied; that is, if Shanghae and it are both to be taken as Stations of the London Missionary Society; but perhaps of the two Shanghae is the more important.

Before starting, we a second time commended each other to the Divine Protection. About half-past ten, P.M. we left the house, Mr. Milne's luggage being sent on to his boat. We passed through the city gates together; and after turning a few streets, our roads separated, and we bade each other a final adieu. He went to the boat which was to take him up the river, and on to Shaou-Ling, while I went down the river, and to Tinghae. May the Lord watch over my dear Brother, grant unto him every mercy

*London Missionary Society—*

on his way, and carry him to the end of his journey in peace and safety. The information which he will obtain will, doubtless, be very valuable both to himself and the Brethren whom he will meet at Hong Kong; and as the meeting of our Brethren is to be held in August, Mr. Milne will, I think, be able to reach that place in time.

If I might express an opinion, I would urge on the Directors the necessity of sending out three or four instantly, and the remainder can follow as soon as may be judged convenient.

The Rev. Dr. Legge, writing from Hong Kong, July 31, 1843, says—

I embrace the opportunity to inform you of our safe arrival here on the 10th of July. We were altogether three weeks on the voyage from Singapore to Macao, and, through the goodness of Divine Providence, experienced not a single storm of any violence. Mr. Lockhart went up to Chusan with his family in June. With the exception of him, and should nothing untoward have occurred, all your Missionaries will be assembled here, and have commenced their deliberations, before the middle of next month.

We are at present living in the Medical Missionary Hospital with Dr. and Mrs. Hobson, who received us with all hospitality and Christian affection. It is, indeed, impossible at present to rent a house in the present state of the Settlement, as the houses already built are not nearly sufficient to accommodate all the merchants who must remove here from Macao in the course of a month or two. This is owing to the Government having originally made limited grants of land for building purposes, and declined, during the last five months, making any such grants at all. We shall barely be in time to avail ourselves of the fresh issues which are soon to be made.

I like the aspect of Hong Kong. It is a long series of hills. The only level ground is in the intervening valleys. No people living here could fall into the mistake that the earth was a vast plain. The Chinese population is not yet very large; but as soon as the mercantile houses come over from Macao there will be an increase of several thousands. Ultimately the island will become a hive; and I hope that many a Christian swarm will go forth to settle on the adjoining continent.

*Singapore:* at the southern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000—1819—John Stronach, B. P. Keasbury. Mr. Dyer departed this life at Macao on the 24th of October—Pp. 142, 143.

The particulars of Mr. Dyer's death are thus given in "The Singapore Free Press":—

It is with feelings of deep regret that we have to record the death of the Rev. Samuel Dyer, Missionary to the Chinese. Mr. Dyer had gone, with other Missionaries of the London Missionary Society, to hold a conference at Hong Kong, in regard to the openings in China. Toward the close of his residence there, the seeds of fever had been introduced into his system, but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. Parker and Majoribanks, the fever was reduced; but it left him very weak, and it was only slowly and partially that he regained strength. The only step which appeared likely to benefit him was, to commence his voyage to Singapore. The ship, in which he was passenger, touched, on its way, at Hong Kong and Macao, and during that time he regained some degree of vigour; but while detained in Macao Roads he had an alarming relapse. He was immediately carried on shore; and though medical assistance was promptly procured, and assiduously rendered him, his remaining strength rapidly declined; and on Tuesday morning his sainted spirit gently took its flight to the bosom of the Saviour whom he loved. While anticipating speedy dissolution, Mr. Dyer expressed himself delighted with the prospect of being speedily admitted into the presence of his Redeemer, to enjoy, as a saved sinner, the blessedness of heaven. His funeral took place on the evening of the same day; and now his remains rest, in immediate proximity to those of Dr. Morrison and his recently-departed son, awaiting, together with them, the arrival of the joyful morning of the Resurrection.

In reference to this painful intelligence the Directors remark:—

The varied and substantial services which our devoted Brother rendered to the cause of the Redeemer on the frontier of China, during a period of sixteen years, afforded ample assurance of extended

usefulness in connection with the direct operations of the Society; and his removal, at a period when the doors so long shut against the Missionaries of Christ appeared to be gradually unclosing, is no less painful than mysterious. Our beloved Brother's amiable manners and ardent piety greatly endeared him to his friends both at home and abroad; and our faith must calmly repose on the promise, that what we know not now we shall know hereafter.

It is stated in the Report—

The labours in the Chinese Department of this Mission have been maintained with great vigour and regularity. Our Brethren continue the plan of visiting the bazaars, one by one, until they have made the entire circuit of the town. They visit, in this way, three or four families each evening, taking every opportunity of entering into conversation on the subject of Religion, and of preaching the words of eternal life. On the Friday evening, a more regular Service has been held in the Hok-Keen dialect, by Messrs. Dyer and J. Stronach alternately, in a room situated in the midst of the bazaars. At the close of the Service medical aid is dispensed to the afflicted members of the Congregation.

By the various means employed at this Station there has been a large diffusion of Christian Knowledge; their visits are almost uniformly received by the people with cordiality, and not unfrequently with kindness and gratitude. Mr. Dyer has been actively engaged in the important work of adding to his stock of Chinese metallic moveable type.

*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, M. D.—P. 143.

The usual periodical Returns have not been received from this Station; but the latest communication from Dr. Legge contains a pleasing report of the Anglo-Chinese College. The conduct of the pupils had given him much satisfaction: they had acquired such a knowledge of the English Language as almost to supersede the necessity of employing Malay as a medium of instruction; and one of them had expressed the strongest disapprobation of idolatry, declaring that he would not again

enter the house of his father until the images which he had been taught to worship were removed. Four young men had, at their own request, been admitted into the College, for instruction in English. One of these had made good progress; and there was strong ground to hope that a work of grace had been begun in his heart.

This Station will probably be relinquished on the removal of the College to Hong Kong. The printing-press has already been transferred to Singapore.

There have been 3550 Tracts printed, and 2500 distributed.

The Malay School presents many features of encouragement. The Scholars, thirteen in number, are growing rapidly in Scriptural Knowledge, and some of them appear powerfully impressed with the Truth. They have made good progress in various branches of general knowledge, including natural philosophy, and have commenced the study of the English Language. [Report.

*Penang*: an island off the coast of the Malay Peninsula: nearly one-fourth of the inhabitants are Chinese—1829—Thomas Beighton, Alexander Stronach: R. W. Weber, *Schoolmaster*—Pp. 143, 144.

The Malay Services have been continued on the same plan as in former years. A more serious attention is paid to the Truth, and many of the Mahomedans seem prepared to admit that Jesus Christ is God and the only Saviour: some openly make this avowal.

The English Service, conducted by Mr. A. Stronach, is generally crowded; and the Chinese Services, also held by him, possess increasing interest.

Mr. Beighton has employed a portion of his time in composing and circulating Tracts adapted to remove the prejudices of the Mahomedan population.

The Malay Schools, which are three in number, exhibit decided improvement, and promise to be a source of eminent good to the whole of the native community.

The Chinese Schools afford encouragement. There has been a visible improvement in the spirit and conduct of some of the elder children. The number of boys boarded by Mr. Stronach in his own house is thirty-eight. [Report.

Deeply impressed with the solemn responsibility imposed on the Society by the dispensation of Divine Providence, the Directors felt constrained, in the month of January last, to call a Special Meeting of the Members and Friends of the Society,

*London Missionary Society—*

to consider measures proper to be adopted for strengthening and extending its Chinese Mission; when suitable Resolutions were adopted, and liberal contributions made toward the accomplishment of this great object.

Under this sanction, 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 are, however, not only anxious that the Brethren already in the field should be employed with the greatest measure of efficiency; but, deeply sensible of the inadequacy of their present resources to meet the opening prospects, they have determined to adopt the best measures for sending forth, during the ensuing two years, ten or twelve additional Missionaries for China, with a view of entering upon Stations which the present limited number must leave unsupplied.

In effecting these various objects, an outlay of not less than 8000*l.* will be required; and an increased annual charge of more than 3000*l.* will be entailed on the Society. But the Directors have been encouraged to undertake this enlarged responsibility by the generous answers to their Special Appeal, received not only from their immediate friends, but from Members of other Missionary Institutions, and of different sections of the Christian Church.

In less than four months, the amount of contributions for China, principally received from the Metropolis and its neighbourhood, exceeds 7500*l.*

While the Directors are cheered by these indications of Christian Sympathy and confidence, they are deeply sensible of the difficulty and responsible duties devolved on themselves, and on their Missionary Brethren in China: they are apprehensive lest any false step or any feeble measure should now be taken, which may be reviewed in future years with deep though unavailing sorrow; and, on the contrary, they are devoutly anxious that the foundation of future efforts should be laid with that solidity and expansiveness which the magnitude of the object demands. [*Directors.*

#### AMERICAN BAPTIST MISSIONS.

CHINA.

*Hong Kong—1842—*J. L. Shuck, W. Dean: 1 *Nat. As. Chek Chu*: I. J. Roberts. D. J. Macgowan, *Physician*, has embarked for this Mission—Mrs. Dean died at Hong Kong on the 29th of March—Pp. 145, 548.

The Station at Macao has been relinquished, and a New Station at Hong Kong is adopted in its stead. The Missionaries have supplied the following particulars:—

Messrs. Shuck and Roberts took up their residence on this Island in March 1842, Mr. Shuck at Hong Kong, and Mr. Roberts at Chek Chu, on the south side of the Island. Funds were soon raised, by the liberality of the residents and gentlemen visiting the place, sufficient for building two Chapels, which have been erected under the superintendence of Mr. Shuck. The first is a brick building of two stories, located among the Chinese shops in the

bazaar. The basement is occupied for the storage of books and the accommodation of a block-cutter and printer, and the upper story is furnished for a Place of Worship, and will accommodate 60 or 80 persons. The other is situated on the Queen's Road, from which it takes its name, and occupies a central position in the town, and affords a commanding view of the harbour. It is a substantial building, with two vestry-rooms and a belfry and bell, having the body of the house well fitted up and commodiously furnished for an assembly of more than 100 persons. A Mission House has also been completed, which affords comfortable accommodation for two families; and a second house, of similar construction, but smaller dimensions, is in a state of forwardness. These buildings, except the Bazaar Chapel, are erected on ground granted by Government for benevolent purposes.

On the 15th of May a Church was constituted under the pastoral care of Mr. Shuck, including two Americans and one English Soldier, baptized by himself,



together with a number of men from the army, baptized in Burmah and other places. There are now on the Church records, besides Missionaries, nine names.

The Bazaar Chapel was opened for Divine Service in June; and the Queen's-Road Chapel was dedicated on the 19th of July. In conducting English Worship, the Missionaries have all shared a part.

Mr. Shuck has Worship in Chinese on Friday evening and Sabbath morning, attended by Teachers and domestics, and preaching on Sunday at 2 o'clock P.M., attended by about 100 Chinese. The assemblies on these occasions have conducted themselves with great propriety, and paid attention to the Word spoken; while the whole circumstances attending afford encouraging prospects of usefulness. In conducting these exercises Mr. Shuck has received some aid from his Teacher, a man who affords some evidence of being taught of God, and also, for a portion of the year, had under his supervision an Assistant from the Church in Siam, who has been employed chiefly in distributing books and conversing with the people. A few scholars have been under Mrs. Shuck's instruction during the year, who have made encouraging progress in the various elementary branches of an English Education.

About the time Mr. Shuck removed to Hong Kong, Mr. Roberts took up his residence at Chek Chu on the south side of the Island. This village contains 800 or 1000 Chinese, who are divided among the Canton, Kek, and Tiéchiú Dialects. A number of junks visit this place, mostly from the Huichiú and Tiéchiú districts. The English have there barracks for 400 men, a good hospital building, and accommodation for several officers. A company of European soldiers have been stationed there during the season. Mr. Roberts has conducted Religious Worship both in English and Chinese on the Sabbath, and has daily visited from house to house; and at the cottage, and by the wayside, has gained a listening ear to the Gospel. The inhabitants of the village are familiar with his object, and receive him in friendly terms to their houses; and often, on his approach, call together a little group of their friends to listen to the new doctrine. He has also extended his visits to the neighbouring villages, and been furnished with refreshments by day, and shelter by night, by the Chinese, while he has thus carried the Gospel to the door of many who never before heard of the Saviour. In

these labours he has been assisted by a Chinese disciple, whom he baptized at Chek Chú, as well as by his Teacher, who so far yields to the Truth as to be willing to read and explain the Scriptures to his countrymen. One of the disciples from Siam spent a few weeks at Chek Chú under Mr. Roberts's care. He has also had a Chinese School under his superintendence for a part of the year. A house has been secured there, affording accommodation for a School and Divine Service.

Mr. Dean arrived in China from Siam in April; and after visiting Hong Kong and Chek Chu, left his family in Macao, while he was absent about three months on a visit to Kúlángsú and Chusan. About two months were spent at Chusan, and ten days at Kúlángsú. While there, he went, in company with others, to the City of Amoy. Here, though previous to the peace, he met a friendly reception from the people. Though their curiosity was much excited, and multitudes followed them, yet the greatest respect was shewn, while some of the boys volunteered to herald them through the city as "Teachers from the land that bears the flowery banner."

Soon after returning to Macao, Mr. Dean removed his family to Hong Kong, on the 24th of October, where he soon commenced a course of instruction among the few Chinese of the place who speak the Tiéchiú Dialect. He has met from five to ten Chinese at his study daily for Religious Worship, who have joined with him in reading the Scriptures, and listened attentively to an explanation of the Word of God. At the opening of Divine Service at the Vestry for this class of men, seven were present. The number gradually increased, till want of room obliged them to remove to the Bazaar Chapel, where, last Sabbath, the assembly numbered more than 40. In two or three instances, a fleet of fifteen or twenty junks, passing on their way from Canton to Tiéchiú, have called here for a day, and afforded an opportunity for visiting the men on their junks, and taking them to the Mission House; and thus the first ideas of Christianity have been communicated to many. The number of this class of men is increasing at Hong Kong; but it yet remains to be decided whether a sufficient number will settle here to claim the labours of a Missionary permanently, while so many populous cities are destitute of the Word of Life.

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Hong Kong is a hilly Island. The Chinese boats, with a fair wind, sail to Macao in twelve hours, to Canton in twenty-four hours, to the district of Tíchéiú in two days, and to Amoy in three or four days. At the occupancy of Hong Kong by the English, in January 1841, the Chinese population of the Island was estimated at about 7000. Since that time the number of inhabitants has greatly increased, perhaps quadrupled. These are scattered around the Island in eighteen or twenty little villages or hamlets, where the people gain a livelihood by fishing or stone-cutting, there being but little arable land on the Island; while the Bazaar in Hong Kong is supplied from the mainland with every necessary for the wants of the people.

So far as relates to China directly, we have hitherto been chiefly employed in preparatory work. Some knowledge of Christianity has been communicated. But we come now to a new era in the history of our Missionary Labours. Instead of devoting our chief attention to indirect and preparatory work, we are, to some extent, enabled to bring our efforts to bear directly upon the people; and instead of confining our endeavours to the less intelligent, though numerous inhabitants of towns and cities which have been formed by emigration, we are now offered an intercourse with the more promising portion of the people, and the unnumbered millions inhabiting the homes of their forefathers.

## SIAM.

*Bankok*: about 25 miles up the River Meinam: inhabit. 500,000—1833—J. T. Jones, J. Goddard: R. D. Davenport, *Printer*: 2 *Chinese As.* Mr. Dean has removed to Hong Kong. Members 13—Printing: 22,000 copies of Books and Tracts in Siamese, and 5950 copies in Chinese—Pp. 145, 146.

Since Mr. Jones's return to Siam, his principal employment has been in the Translation and Printing departments, particularly the revision and publication of portions of the Siamese New Testament. Mr. Davenport has devoted considerable time to the work of distribution. A small Siamese School has been taught by Mrs. Slaffter.

In the Chinese Department, since the withdrawal of Mr. Dean, Mr. Goddard

has bestowed increased attention on labours among the people, visiting, preaching, &c., in which he has been aided by the Native Assistants. He has also in charge a small class of Theological Students, whose progress gives much satisfaction. Repeated tours have been made, with good encouragement, for Tract Distribution. [*Report.*

Though they are still reluctant to adopt those views which are peculiar to Christianity, with them the ground of controversy is narrowed exceedingly. It must relate, principally, to the metempsychosis and eventual annihilation, or the doctrine of a probation here and endless joy or woe hereafter. 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 grant that Buddhism provides no means or hopes of pardon. It would not be surprising if these various disagreeing views should materially facilitate the spread of Truth. They will lead to discussion, and awaken minds naturally dormant. They will accustom men to think; and thinking seems to be one of the first advances toward Christianity. I do not forget the Agency required to renovate the heart. [*Mr. Jones.*

## BURMAH.

*Maulmein*, with 4 Out-Stations: in the British Territory, eastward of Rangoon: Maulmein is the principal Station of the Mission—1827—In the Burman Department, Adoniram Judson, D. D., S. M. Osgood, E. A. Stevens, H. Howard, T. Simons: J. H. Chandler, *As.* 7 *Nat. As.*—In the Karen Department, J. H. Vinton: M. Vinton, *Fem. As.*—Pp. 146, 147.

*Amherst*: among the Peguans, who are said to be 70,000 in number—J. H. Haswell: 3 *Nat. As.*—P. 147.

*Karen Stations*: there are Stations at 4 Villages, at which there are 4 Native Preachers, and 11 *Nat. As.*—Pp. 147, 148.

Attendance at Public Worship 800 to 900—Members, 581; of whom 312 are Karens.

Owing to various local causes, the ope-

rations of the School department have been greatly circumscribed. The Maulmein High School, suspended in 1841 on account of the military occupancy of the premises, was re-opened in May with fifteen pupils. The number subsequently rose to fifty, and "a more promising set of young scholars was never in the School."

The number of Burman Converts from whom the Native Burman Ministry must be derived is not large. The Maulmein Burman Church, which embodies a great majority of the baptized Converts, contains less than 200 members. Of those, too, who first attended the School, some were daily employed in public preaching; and of others, who were expected to take their places, several were found, on trial, to be destitute of the requisite qualifications. A Burmese Bible Class is taught by Mr. Stevens on Sabbath Afternoons. In the Eurasian School, taught by Mr. Simons, the number of pupils last reported was forty. The Karen Boarding Schools continued in operation the last rainy season only about two months, on account of small-pox. Number of pupils, seventy.

At Amherst are two Schools containing sixty pupils, and a small School at each of the other Stations, except one.

The printing executed at Maulmein for the year was 1000 Volumes, and 12,000 Tracts, making 352,000 pages. A Burmese Grammar, by Mr. Judson, has since been put to press; and the Epistles, in Peguan, from Galatians to Hebrews inclusively, translated by Mr. Haaswell, were about to be printed; also a Burmese Monthly Religious Newspaper, under the editorial care of Mr. Stevens, designed specially for the benefit of Native Christians. The number of Books and Tracts distributed was about 6000, chiefly in Maulmein.

The bindery and type-foundry are in charge of Mr. Chandler, assisted, in the foundry, by the Chinese Assistant, Avung. The number of books bound since the 1st of August is 800 or 900, including 300 or more for private individuals. A weighty objection to multiplying the number of bound books has been their liability to injury from mould and insects. Within a few months a composition has been invented which, after various experiments, Mr. Chandler thinks may be an effectual preservative. A part of his time has been applied to the construction of a rice machine, and a power mill, &c. Mr. Chandler proposes also to build an im-

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proved cotton-gin, those which were sent from this country not being adapted to the cotton in Burmah; also spinning-wheels, looms, &c. The implements of husbandry, manufactures, &c., in use among the Karens, are of the rudest kind, and "nothing will tend more to strengthen the tie which already binds them to the Missionaries than to improve their social and temporal condition."

The Maulmein Baptist Missionary Society reports ten Assistants—one Peguan, two Burman, two Pgho Karen, and five Sgau Karen,—supported on their funds during the past year. Receipts for the year more than 1800 rupees. [Report.]

Since the preceding page was sent to press information has been received, that, on the 18th of November, Rev. Joseph G. Binney and Mrs. Binney, Rev. Edwin B. Bullard and Mrs. Bullard, Mr. and Mrs. Thomas, S. Ranney, Printer, Miss Julia A. Lathrop, embarked for Maulmein.

*Rangoon*: the chief sea-port: 670 miles SE of Calcutta: inhab. 40,000—1813; renewed 1830—*Maubee*, *Pantanau*, and other Out-Stations: 5 *Nat. As.*—P. 148.

Our latest information is by way of Maulmein. From this we are led to fear that the Burman Church at Rangoon is in a dilapidated state, and exposed to the inroads of Romish Emissaries. One of the Maulmein Missionaries, it is expected, will shortly visit the place, and inquire into the practicability of resuming Missionary Operations in Burmah Proper.

The Karen Churches in Burmah, it appears, have rest from persecution, and are edified. "The Christians meet in large Congregations; Burmese Officers come in while they are at Worship; the Assistants travel and preach in the most public manner; and the Government look on in silence." No one has been questioned or annoyed at Bassein. The policy of the Government appears to be, not to concern itself with the religious faith or rites of the Karens, provided those do not interfere with their civil duties. "It is reported through the country," says Mr. Abbott, "that the King, during his late visit to Rangoon, inquired concerning the Karens, who had embraced a foreign Religion; and, on being told that they were a quiet people, and paid their taxes, his Majesty replied, 'Then let them alone.'"

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The number of Karen Converts in Burmah Proper is unknown. The work of grace, reported a year ago, has evidently continued with great power. Whole villages, it is said, are turned to God, particularly in the Bassein Province; and numerous Churches are collected, with Native Pastors. Several hundreds of Converts have passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott: 259 were baptized by him in January and February of 1842. The whole number of Church Members in connection with the Rangoon Mission, as last reported, was 714. [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—No American Missionary has been resident since 1837; and no information has been received respecting this Station since our last Survey—P. 148.

*Tavoy*, with 7 Out-Station: 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, C. Bennett: 7 *Nat. As.*—P. 148.

*Mergui*, with 6 Out-Station: 6 miles from the mouth of the Tenasserim—1829—L. Ingalls, D. L. Brayton: 10 *Nat. As.*—Pp. 148, 149.

The labours of the Tavoy Missionaries have not varied materially from those of former years. Burman Worship has been regularly maintained on the Mission Premises, and one Burman Assistant employed in preaching and distributing Tracts. There has also been a Burman School of about twenty pupils.

The principal attention of the Mission is bestowed upon the Karens. The annual visits have been made to the Out-stations. The whole number of members is 563.

Connected with the Mergui Station are 190 members. Twenty-five were received during the last year by Baptism, and nine by Letter. The Missionaries have been principally devoted to preaching, and to efforts to improve the social and domestic condition of the Karens by the establishment of permanent homes. A new village, called Ulah, has been commenced by Mr. Brayton, a short distance above

the site of ancient Tenasserim, at which he hopes to reside with safety during the rainy season. At Mergui the Native Assistants preach daily, and an English Service has been commenced. The Schools were suspended for a time on account of the prevalence of small-pox.

Immediately on the arrival of Mr. Bennett at Tavoy, preparations were commenced for printing Romans, and some of the smaller Epistles, in Karen. The whole New Testament was to be put to press before the close of the year. The Karen Dictionary by Mr. Wade, and a Grammar by Mr. Mason, would follow in their turn. The first number of a Karen Newspaper, "The Morning Star," was published in September.

The Tavoy Missionary Society, which has been in operation eight-years, supported seven Native Labourers the last year. Receipts, more than 500 rupees. "A few more years," says the Report of the Society, "we may confidently expect that the Churches will support all their own Teachers; and so soon as the Mission is able to give a suitable education to these Teachers, the Teachers and the Churches will be able to act of themselves, independently of the Missionaries."

In connection with the Karen Schools, instruction has been given, from time to time, to some of the Karen Converts, preparatory to their becoming preachers and teachers to their countrymen. The importance of training up a Native Karen Ministry has been continually pressed upon the attention of the Missionaries. Already, within the limits of the Maulmein, Tavoy, and Rangoon Missions, embracing several hundred miles of territory, are from twenty to thirty Karen Churches, with more than 1500 members; beside from 2000 to 3000 Karen Converts not associated into Churches, and tens of thousands waiting to receive the Gospel; while the number of American Preachers specially devoted to the Karens is only five.

In the efforts which the Missionaries have been led to make for the education of Native Assistants, they have been greatly encouraged. "It is an unquestionable fact," say the Maulmein Baptist Missionary Society, in their last Annual Report, "that, in connection with the circulation of Books and Tracts, the converts brought into the several Churches have been introduced chiefly through the direct efforts of the Native Preachers." The testimony from Mr. Abbott, who has charge of the Rangoon Mission, is to the

same effect. He remarks, "My confidence in the Assistants is more and more confirmed. They are a faithful, laborious, successful, worthy set of men; and through their instrumentality the Gospel is certainly triumphing in many parts of Burmah."

These general representations are fully sustained by the reports given of individual Native Labourers, employed by the Missions or Missionary Societies. At the same time it is equally well ascertained that the amount of Scriptural knowledge acquired by even the most successful of the Native Preachers is exceedingly small, and the graces of the Christian character are, in many instances, very imperfectly understood and exemplified.

The character of the converts is such as to encourage the Missionaries greatly in their efforts to qualify them for the work of the Ministry. Mr. Mason says, "Though the cases (of falling into former wicked practices) are frequent enough to give us much sorrow, yet the only wonder to me is, that they are so few. I doubt whether the proportion of those that have fallen, if we bear in mind their former depraved habits, is equal to the proportion of those of a corresponding character that have fallen in America." On one occasion he received notes from two of his class, which indicated that they had "recently been the subjects of a deeper work of grace than they ever were before." [Report.

The following is a copy of one from Sau Nga-tau.

I heard the Word of God, and believed and rejoiced exceedingly, and was baptized about two years ago. Yet, after I became a Christian, I was still worldly-minded, and thought that I should continue to cultivate the land. I was frequently angry, too, very different from what I am now: for since I have come to study with the Teacher, and the Teacher has taught me, and the Holy Spirit has been poured upon me, and I am very much afraid of myself. I think now that I have become a Christian; and if I do not do the work of God I shall be like the servant that hid his Lord's talent in the earth, and when his Lord came he cast him into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Now, I think, I will do the work of God as long as I live, difficult or easy; and if I suffer on God's account, I will pray, and go on labouring to the extent of my ability. When I think,

and fully consider these things, it seems to me as though God called me; and that if I do not obey, some evil will come upon me. I think, 'Surely this is of the Holy Spirit, surely this is of God, and I will follow His path. I have become a harvester, and I will labour in the harvest as long as I live.' I have it in my heart to abandon every evil and unholy thing, and to subdue every improper feeling; and to do only the work of God. By night and by day I think of the goodness of God, and rejoice exceedingly; and I wish to enlighten worldly people with the light of God as long as I live. Still I know that those who preach the Word of God often suffer reproaches, but I do not feel afraid of that: I rather rejoice in it. Formerly, I thought I could not keep the words of God—that I was unable; and when I first learned to read I was lazy, and wanted to run away. I played, and jested, and got angry to a very great extent, and thought that I could never put such things away; but now, through the power and goodness of God, I have been enabled to overcome them not a little; and for this grace I praise Him greatly, and ask Him for more grace, as I think I shall continually. Teacher, that I may be an established and permanent Christian, and the Holy Spirit be with me as long as I live, teach me and pray to God for me. Teacher, through thy teaching me the truth of God I have obtained this much of a new heart. I never felt formerly as I do now. Because thou hast enlightened mine eyes with the light of God, this much of a new heart have I obtained. May God bless thee, and pour out His Holy Spirit upon thee; and mayest thou teach me, and may I learn more and more!

#### ARRACAN.

*Ramree*: in Arracan, a district containing 300,000 inhab. — G. S. Comstock: several *Nat. As.* — P. 149.

*Akyab*: an Island in the Arracan River: 450 miles SSE of Serampore, inhab. 16,000. — L. Stilson. Mr. and Mrs. Kincaid have returned to America—Pp. 149, 150.

*Sandoway*: E. L. Abbott — Pp. 149, 150.

It was mentioned in our last Survey that a Mountain Chief and several of his people had visited Mr. Kincaid, requesting instruction for the people. A second time this

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request was urged; and soon afterwards we are told—

Messrs. Kincaid and Stilson ascended the Koladan and Moe Rivers to the residence of "Chetza," and received a most cordial welcome. On being told that they would study the language and teach him and his people the knowledge of God, he said that their decision gave him more joy than if he had received thousands of gold and silver. "If we have the knowledge of God, I shall die in peace." He had erected a convenient *zayat* for their reception, and was solicitous to build them immediately a spacious house. A second visit, of two or three months, was made by Mr. Stilson and family in January and months following, with the view of obtaining a sufficient knowledge of the language to reduce it to writing. He found the language exceedingly simple, and, with the assistance of a Teacher, wrote out about one-third of its words. Mr. Stilson had previously reduced to writing the language of the Khyens, who inhabit the hill-country to the south of the Kemmees. The number of the Kemmees is not known. Their villages are said to be very numerous along the Koladan and its tributaries two hundred miles. The population of the cluster of villages near the residence of the Mountain Chief is about 3000.

The labours of the Missionaries among the Burman Population of Arracan have been continued as in former years. The first convert at Ramree was baptized by Mr. Comstock in February 1842. He was a Mussulman, and had been an attentive hearer of the Gospel from the commencement of the Mission. The number of Church Members is ten. Two were baptized at Akyab, and the Church numbers seventeen. The Church at Cruda has eight or ten members.

The Missionaries have devoted a part of their time to the preparation of Tracts, School-Books, &c., which are sent to

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*Hong-Kong*—1842—Elijah C. Bridgman, D. D. Dyer Ball, M. D.: Samuel Wells Williams, *Printer*.

*Canton*—Peter Parker, M. D.

*Amoy*—David Abeel, D. D. Kolongsoo is an Island a few rods from Amoy—Pp. 152—154.

Dr. Parker has again opened his hospital at Canton under favourable auspices.

Maulmein for publication. The number of Karen Students for the Ministry, under the charge of Mr. Abbott, during the rainy season, was about thirty. [*Report*. ASSAM.

*Jypore*: also written *Jaipur*—1839—O. T. Cutter, *Printer*; 1 *Nat. As.* *Sibsagore*: on the right bank of the Dikho, opposite Rangpur, and about 10 miles from the Brahmapootra—1841—Nathan Brown, C. Barker: 1 *Nat. As.* *Nowgong*: a Government Station: on the Kallang: Miles Bronson: 2 *Nat. As.*—Pp. 151, 152.

In addition to preaching and distribution of Tracts, the attention of the Missionaries has been given to the preparation of Books and the establishment of Schools. The Translation of Acts into Assamese was completed by Mr. Brown in April 1842, and has been carried through the Press; also the Gospel by John. The whole Testament, in Assamese, it is expected will be prepared for publication during the current year. A Reading-Book, in Assamese, prepared by Mrs. Brown, has also been published; and several Books and Tracts, and the Story of Joseph and his Brethren, have been translated from the Bengalee, by Bibburam. A part of Mr. Bronson's time has been occupied in translating from the Bengalee, in connection with the Native Assistants.

The Schools are in a prosperous condition. One for girls, taught by Mrs. Barker, contains 15 or 20 scholars. "The children are uniformly disposed to come; but the prejudice of parents against the education of females is very strong. In one case, the mother, to prevent her child attending the School, sold it for three rupees." The School at Nowgong was opened in April 1842, and is taught by a young Native Assistant, late of the Entally Native-Christian Institution at Calcutta. It is wholly under a religious influence, and numbers about 80 pupils. [*Report*.

Mr. Abeel is prosecuting his labours at Kolongsoo, near Amoy, greatly encouraged and animated by the free access which he has to all classes: men of rank and influence treat him with marked attention. Our Brethren plead with great earnestness for additional Labourers to strengthen the posts already occupied, as well as to commence new Stations. No foreigners are regarded with more favour by the

Chinese than Americans: no Missionaries, it is presumed, will meet with fewer hindrances than those who go from this country. Messrs. Doty and Pohlman have permission to remove to China, if such a step shall receive the cordial approbation of the Borneo Mission. [Board.]

—To-day we were reading about the poor widow whose small offerings were cast into the treasury. My Teacher attempted to illustrate the text by an anecdote. He said there was an old woman who lived in this province, and who requested the privilege of putting down her name to a subscription for a bell. It was an offering to Buddha, and the rich were giving of their abundance. When the old woman made the request, they looked with astonishment, and asked her what she had to give. She took a cash—less than the thousandth part of a dollar—and handed it to the collector. He threw it with disdain into a pond of water, adding, that he supposed, from her request, she had more than that to give. She replied—and her reply has been a proverb since—“One cash cheerfully bestowed (from penury) is as meritorious as tens of thousands (from abundance).” The bell was cast, but its tones were most defective. It was re-cast, but with no better effect. At last, after many unsuccessful efforts, Buddha appeared to the collector in a dream, and informed him that the bell would never give forth a good sound until the identical cash of the old woman was added to the materials. The pond was drained, the rejected cash found, the bell once more cast, and the tones were rich and clear. Thus the deceiver sustains his cause, by associating with a proverb, which is in the mouths of many, a gross and fatal falsehood.

—To-day I have had a conversation with one of the merchants who come to Kolongsoo, on the subject of female infanticide. Assuming a countenance of as much indifference as I could command, I asked him how many of his own children he had destroyed. He instantly replied, two. I asked him whether he had spared any. He said he had saved one. I then inquired how many brothers he had. He answered eight. I asked how many children his eldest brother had destroyed. He said five or six. I inquired of the second, third, and all the rest. Some had killed four or five, some two or three; others had none to destroy. I then asked how many girls there were left among them all. The answer was,

three. And how many do you think have been strangled at birth? “Probably from twelve to seventeen.” I wished to know the standing and employments of his brethren. One, he said, had obtained one of the literary degrees at the public examinations; a second was a teacher; one was a sailor; and the rest were petty merchants, like himself. It was not necessity, then, but a cold, inhuman calculation of the gains and losses of keeping the children, which must have led to their destruction. It is so seldom that we can find a man as candid as this merchant, that I am quite incapable of saying whether he and his brethren have or have not exceeded their neighbours in this respect. At present I think they have.

I have asked Mr. Boone's Teacher whether any of his children had been deprived of life. He said no: adding that it was a very wicked act. He confessed, however, that his sister or sister-in-law had, with her own hands, destroyed her first three children successively. She was afraid to lay violent hands on the fourth, believing it to be one of the murdered ones re-appearing in a new body.

—To-day, as well as the last Sabbath, we have been much encouraged in our Chinese Labours. The congregations filled all the space within the house, and several sat without.

—Within a few days two Spanish Priests have taken up their residence at Kolongsoo. They say that they are soon going into the interior. They have had a Chapel fitted up very near us, where they perform mass for the Romanists of the European Soldiers. Not understanding the language, they can have but little personal influence over the Chinese. At times we see Native Converts with them who probably understand this dialect.

—During the past week an event has occurred which may have very important bearings. We were all invited to visit the Hae Hong, at present the highest Mandarin at Amoy. Sedan-chairs were sent for us, and all went except myself: I was unwell at the time. They were received and entertained with the greatest courtesy and kindness. Their host was so affable and engaging, that the attendants thought he committed the extreme fault of rather slighting the important duties of the table. He was informed of our object in coming to China, and listened attentively to the most prominent doctrines and duties of our Religion. Mr. Boone

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promised to send him our books, which he said he would take pleasure in accepting and reading. What an advance upon the old system! [*Mr. Abeel's Journal.*]

The Missionaries, soon after their removal to Kolongsoo, became acquainted with the son of a former Commander-in-chief of the marine provincial forces, a man of equal rank with the governors or viceroys of the provinces. Having been invited to spend a day with him, Mr. Abeel, in company with Mr. and Mrs. M'Bryde, repaired to his residence in Amoy, the most elegant and tasteful in the city.

—Our intended visit had been so far divulged that we could scarcely enter the gate, so great was the crowd who were desirous to catch a glimpse of a foreign lady. The curiosity of the other sex had likewise brought together a large concourse. Mrs. M'Bryde was received by the wife of our friend with a freedom and gracefulness of manner, which shewed that Chinese Ladies are not ignorant of these external accomplishments. May the cultivation of their minds soon claim the attention of their parents and guardians! The first part of the day was spent in company with Yew Ako—our host—and his friends who had assembled to see us. To my surprise he asked me to address the people on the Religion of Jesus. He himself professes Mahomedanism. Mr. M'Bryde and myself were invited to take Mrs. M'Bryde to view the extensive and highly-improved grounds. This brought us near the apartments of the women. As we approached, they rushed out in a crowd to see us. Probably two hundred of all classes and ages were there. I learned from Mr. M'Bryde that Yew Ako had spoken to him about having me address the women. Not knowing this fact, and finding such a favourable opportunity, I asked the liberty of speaking to them, which he readily granted. It was difficult to get them silent, and quite as much so to keep them from interrupting me. They broke out very often, generally repeating what I had said, or making remarks on what they saw. From the attention of some of them, especially of those more advanced in life, I should hope that some of the truths lodged in their minds. All restraints

were so far removed, that they spent hours watching us wherever we went, and looking at us while dining. What a triumph over their old customs and prejudices!

—We are greatly encouraged. Our number on the Sabbath was about fifty. After Service, Yew Ako, with about twenty friends, came for the same purpose. Mr. Boone, who was the Chinese Preacher for the day, had a second Service for them. Yesterday morning an old man, who mistook the day for the Sabbath, came to our usual Morning Worship. His manner and conversation had impressed me favourably before. He wanted a new supply of books. He said he read the books which we gave him every night and morning, at which times he prayed to the True God. I inquired whether he worshipped the idols. He replied, "None of them." May not the Spirit be leading him to the truth?

—Much of yesterday and to-day have been spent at Amoy looking for houses adapted to our various objects—preaching, healing, dwelling, &c. Our friend Yew Ako has accompanied us both days.

—For several days we have had an unusual number of visitors. They generally come in groups; we have made known to them the great salvation, and given them books.

—Yesterday we again had a second Chinese Service for our more distinguished and self-indulgent friends. We find it much less difficult to communicate ideas to them than to such as have not their education. Several days ago Yew Ako said that there was no doubt that, in four years, we should have many disciples. He now thinks three years will be sufficient. May he and many others feel the transforming power of the Spirit long before this period shall have elapsed!

—We have just had a visit from the Hae Hong. He came in mandarin style, with a large train of attendants. He examined almost every thing he saw, and was as friendly and free from affectation here as in his own house. Such a public call, witnessed by so many, and soon to be talked of in every quarter, must give us favour in the eyes of the people, and remove their fears in respect to having intercourse with us.

—We have actually had the honour of a call from the Te Tuk, the naval Commander-in-chief of this province. He is the highest Mandarin that resides at Amoy, and wears a button of the first rank.



We were much struck with the blandness of his countenance and the absence of all airs in his manner. We stand astonished at the favour which God is giving us with this people and their rulers, and humbly pray that wisdom and zeal may be granted us to make the best improvement of the means afforded us for the promotion of His glory.

—The Governor-general of this and the neighbouring province arrived a few days ago, and sent his card to us. *[Mr. Abel.]*

A Letter from Mr. Bridgman, dated July 31, says that a Meeting of the entire Mission was held at Hong Kong on the 15th of July. The result of their deliberations was as follows:—

1. We want all the men you can send us, that we may sustain Missions at Canton, Hong Kong, Amoy, Ningpo, and Shanghai. We need six at Amoy immediately; and there should be four or five at each of the other places as soon as possible. We think that the Brethren at Borneo, who understand Chinese, should come here.

2. Preaching of the Gospel, with a view to the immediate Conversion of the Chinese, should be the first, second, and third objects with us all: this should be prosecuted in all ways and by all means, both in season and out of season.

3. Revision of the Scriptures and preparation of Tracts, with the distribution of them, should be carried on as we are able.

4. Primary Schools should be supported at each of the Principal Stations as there are means at command: the first, second, and third objects of these Schools to be the conversion of the pupils.

5. A Seminary of a high order—to grow out of the Primary Schools, for the purpose of educating those who give promise of being helpers in the work of Missions—should be established as soon as practicable.

Alluding to the increased expenditure which would be required to carry out the foregoing plan, Mr. Bridgman says, “These are the lowest demands that we dare make; and what are they for 360,000,000 souls!”

The last Letter from this Mission, dated July 1st, contains the following summary of the operations of all the Protestant Missionaries who are devoting themselves to the Evange-

lization of China:—

Public Preaching in English has been steadily conducted at Canton, Macao, Hong Kong, and Kolongsoo; and the amount of direct labour with the people during the time under review, has been ten times what it ever was before in the same interval; and it will increase. At Hong Kong and Kolongsoo Congregations, varying from 10 to 100, are gathered every Sabbath, and instruction is also daily given to those willing to hear. The attendance and attention at these Meetings are encouraging; and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, Congregations and Churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, Religious Services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of Schools, and preparation of Tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two Churches have been formed at Hong Kong—one under the care of Mr. Shuck, the other under that of Mr. Dean.

*Bankok*—1831—with Out-Station: Charles Robinson, Stephen Johnson, Daniel B. Bradley, M.D., Jesse Caswell, Asa Hemenway, Lyman B. Peet: Mrs. French, Mary E. Pierce, *Teachers*—Pp. 154, 155.

The labours of this Mission are divided between the Siamese and the Chinese residing in Siam, of whom there are supposed to be 500,000. The Chinese are more accessible than the Siamese. Among the Chinese there is no obstacle to the multiplication of prosperous Schools; while Siamese Children are obtained with great difficulty. Were there funds to increase the number of Chinese Schools, it is thought that a flourishing Congregation might be collected. The number of attendants on Public Worship is now about twenty; and the Siamese Congregation amounts to about thirty.

No restrictions have been laid on the Missionaries. They go where they please preaching the Gospel, and no man forbids them. Books and Tracts have been freely and extensively circulated. By means of these, and by oral instruction, the Missionaries suppose that a partial knowledge of the Truth has been carried to almost every part of the kingdom. They are not

*American Board of Missions—*

without the hope, therefore, of soon reaping a glorious harvest. They are looking for the early and the latter rain.

In consequence of a rumoured war with the English, a few months ago, many of the publications issued by the Missionaries were destroyed. It was feared that the possession of Books and Tracts would, in some way, excite the suspicions of the Government. In the mean time the Missionaries will give themselves more exclusively to the preaching of the Word. The number of pages printed at this Mission during the year amounted to 1,826,308.

Preaching has been maintained at three places by the Mission—at the Station of the Chinese Department, at the Station of the Siamese Department, and at the Tract House. At the two first-mentioned places there are Public Services only on the Sabbath; but in addition to the more formal Service at the Tract House on the Sabbath, preaching is maintained on two or three other days of the week, in connection with the distribution of books.

The indications of an increase in the number of hearers at this Station are not very numerous. Very few attend this Public Service who are not, in some way, employed by the Mission, or Mission Families. The reason of this has not been through fear of us, as we think, but through a disinclination to listen to the Word of God.

The more formal Service at the Tract House on the Sabbath was attended, the first half of the time, by an average of about thirty hearers; but since Mr. Caswell left that place, the attendance has not been so great. The Brother who labours there first prepares the way for the more formal Service by conversing with individuals in the lower verandah; and when he has spent as much time in this way as he thinks profitable, he invites his hearers to go above into the large hall, which is somewhat retired from the street. During the last six months this congregation has been very variable. Sometimes only six are present: at other times, from fifteen to twenty. But the good which we trust is accomplished is not to be limited to this formal Service on the Sabbath. Much instruction is given to numbers who never attend this Service, both on the Sabbath and on other days of the week.

Christian Tracts and portions of the Scriptures have been distributed at all

our Stations, as they have been called for by the people. Perhaps a larger number have been given out this year than during any previous year. Distribution has been made, not only to those who live in and around Bankok, but to many who have come from different and distant places in the kingdom.

Our books are eagerly sought for by the great mass of the people, though probably, in most cases, with a desire to obtain a new book, rather than from any great desire to become benefited by its contents.

Siam affords a very interesting field for such labours. Readers are to be met with among the Burmese, Peguans, Siamese, and Chinese, who are not only glad to obtain a book, but who will, in many cases, listen to the explanations of the distributor respecting its contents. Boats, in large numbers, and from the most populous places in the kingdom, come to Bankok for trade; and generally the individuals belonging to them are glad to obtain our books. Much pains have been taken the past year to furnish each boat of this description with a portion of the Bible and Tracts to read and carry home to their friends. In presenting books to the people, conversation has been had with them where it was practicable.

The old enmity between the Cochinchinese and Siamese still exists. There has also been some misunderstanding between the Siamese and English, which, however, we think will soon be amicably settled; but it has produced a panic which may not soon subside.

Probably in no previous year since the Mission was established has so much labour been bestowed on this people as during the past year; and although we do not see such results as we desire, still we are not wholly without evidence that good has been done. Much truth has, in various ways, been communicated; and we doubt not that the plan of Salvation is now better understood than it was a year ago. We see nothing to discourage us in our work, except the difficulties that are always to be met with in labouring for the salvation of idolaters. [*Missionaries.*]

Recent information has reached us of the panic caused by the apprehension of war being considerably abated.

*Singapore*—The Board have withdrawn from this Station—P. 155.

*The Survey will be continued in the Number for April.*

## Biography.

### MEMOIRS OF MARY ANN AND DARSEE,

HINDOO-CHRISTIAN FEMALES, WHO DIED AT CALCUTTA IN JUNE 1843.

WE extract the following Narrative from a Letter written by the Rev. J. F. Osborne, of the Church Missionary Society's Station at Agurparah, July 12, 1843:—

Mary Ann was formerly the wife of Mohesh Chunder Ghose, of Bishop's College; and after his death she was married to John Muttoor, who was employed for two years at Agurparah as a Catechist, and is now assisting me in connection with this Station. After her second marriage, which took place in 1839, Mary Ann led a consistent life; and I might mention her regularity in attending Church and the Lord's Table—her hospitality to strangers—her readiness to assist the distressed—and her desire to make herself useful—as proofs of the sincerity of her profession. When she was at Agurparah, she opened a little Day School for heathen girls, and kept it up as long as any children would come to it. I had reason to think that she was of a mild disposition, and of a forgiving temper, and she was in consequence quite a favourite with my wife and myself. I cannot doubt that her union with Muttoor—who is, I believe, a very pious man—was of great benefit to her. Early in the morning of the 9th of June she was seized with the cholera, and it was soon apparent that the disease would be fatal. We went to see her, and found her fully sensible of her state, and quite resigned to the Divine will. In answer to questions which were put to her, she said that she knew she was dying; but she had no fear of death. Her sins, she said, were many; but she felt that through Christ they were all forgiven. She spoke most affectionately of her husband, and begged me to take care of him; saying that he had been most kind to her, and they had always lived happily together. When I inquired on what she depended for salvation, she replied, "The merits of the Lord Jesus Christ." Only a few minutes before her departure she had an affecting interview with her heathen mother. Her mother said, "If you die, how can I survive you?" Mary Ann replied, "What! do you think I am dying? Do not think so. I am going to heaven—  
March, 1844.

to my Father."—The afflicted parent said, "Without seeing you, how can I live?" The departing daughter replied, "Do you wish to see me? O believe in Jesus Christ, and be baptized. Then you will not only see me, but you will live for ever. If you do not believe, you will be condemned: I shall have no further relationship with you." It is remarkable that the mother survived her daughter only four days. About nine o'clock in the evening, Mary Ann, addressing her husband, said, "Kiss me, dear. I have done with you. Give me the last farewell. I leave you in the wilderness; but God will provide for you. While you live, support my mother: you know that she is destitute. If you are faithful, you will see me again shortly." She then desired him to take her upon his lap, which he did; and a transient cloud having apparently come over her mind just before the last struggle, she inquired of him which was the way, and *the door* of heaven. He replied, "CHRIST is the way, the door of heaven, and all. Look up to Him at the right hand of God." She said, "Yes;" and then, uttering a few indistinct words, looked happy, and immediately fell asleep in Jesus.

An aged widow named Darsee, whose piety we always considered to be genuine, attended with unremitting assiduity on Mary Ann during her short but painful illness. No sooner had Darsee returned home from attending the funeral of her deceased friend than she too was seized with the same fatal disorder, and, notwithstanding all our efforts to restore her, died about twelve o'clock that night. Darsee was converted in her old age, by means of a religious Tract which she heard read, and by conversing on Religion with a Native-Christian Female. She was baptized about ten years ago; and from that time her conduct was truly exemplary. After her baptism she learned to read, in order to be able to read the Bible; of which she acquired, through much perseverance and

diligence, a very considerable knowledge. The few last months of her life were spent in taking charge of, and teaching, the Christian Girls on our Compound. She was most faithful in the discharge of her duties, and her memory will long be cherished by many to whom she has been useful both in temporal and spiritual things. During the last day she spent on earth, she said she had no wish to stay here any longer; that she had found the Saviour after much trouble, and after spending many years wandering about seeking for happiness; and that, having found Him, she had never forsaken Him. When I asked her if she felt that she was a sinner, she seemed much surprised at the question; and replied, with great emotion, "I am the greatest of sinners."—I said to her, "Should you like to hear prayer?" She replied, "Although I am so ill, I am unceasingly praying."—I asked if she wished to put any question to me. Her answer was, "I only want to know

how to obtain salvation:" by which she meant, that she thought of nothing but the concerns of her soul. She gave all her little property to Rebecca, a child whom whom she had adopted, and of whom she was extremely fond; and then patiently waited for the Lord. Her end was emphatically peace, and to her death was doubtless unspeakable gain. Her remains were interred on Lord's-Day evening, June the 11th, in the presence of many Native Christians who were much attached to her, and to whom I gave a short address at the grave, suitable to the occasion. *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

These affecting instances are surely enough to call forth our gratitude to God for what His grace has done for some of the poor heathen; and they afford additional proof that the work of Missions is not in vain.

### OBITUARY NOTICE OF A COMMUNICANT

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT REGENT,  
SIERRA LEONE.

THE Rev. J. W. Weeks inserts in his Journal an account of a visit to a dying Communicant, in which he says—

May 19, 1843—This morning I was requested to visit one of the Communicants, who had just returned home very unwell. I went to see him immediately, and found him very weak, and in great pain; but quite sensible.

"Well," I said, "how long is it since you were taken sick?" "Sir, three weeks ago I went to Tombo, near Kent, to cut wattles. Last week I fell sick; and after one week, when I found I did not get better, I said to my partners, 'I will try to go home to Regent.' I reached Hastings on Friday, and on Saturday morning I got here. I tried my best to get home; but I could hardly reach it. Yesterday the sickness increased, and today I feel much worse. I think I shall die to day."—"How do you feel at the near approach of death?" "All my hope is in the Lord Jesus Christ. I hope He will clothe my soul with His righteousness, so that I may not appear before God naked. I feel I am a sinner, a great sinner; but I also feel that Jesus Christ died for me. I have no desire to remain

in this wicked world; but there is my wife and children, I feel for them. I fear very much for my wife, because she does not serve God: for the last twenty years she has caused me very much trouble. I hope and pray she may learn to do better." Here he entered into his little domestic affairs. After further conversation with him on spiritual subjects, I knelt down and prayed with him. While I was thus engaged, he turned himself in his bed, and remained for a short time on his hands and knees; but being too weak, he was compelled to lie down again.

He thanked me for my visit; and at the same time, in a solemn manner, assured me that he should soon be with Jesus Christ. As he complained of great pain, I hastened home and sent him some medicine; but before it reached him he was no more; his happy spirit had taken its flight to that blest abode where sin and sickness and death are unknown.—I have known him as a consistent Communicant for the last eighteen years, with one exception. Ten years since, his wife proved unfaithful, which was the cause of a serious quarrel. He had much to bear and forbear since that period; but, under all his trials, submitted with Christian patience.

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### RIVER DISTRICT.

##### BENGUEMA.

##### General View.

Sept. 17—I went to Benguema to hold Divine Service; and was much gratified to find so good an attendance, that many of the children had to remove from their seats, and to sit down under the door. The Station is prospering, and the number of attendants steadily increasing. The small School-house being dilapidated, we shall be under the necessity of building a larger one this dry season.

##### MOCO TOWN.

##### *Transfer of the Chapel to the Society— Establishment of a School.*

May 1—Early this morning all the members of our Church at Moco Town came to Waterloo, to sign the agreement to transfer their own Chapel to the Church Missionary Society. It had been given over to us long before this time; but not officially until now. They also, at this time, expressed their wish for a Schoolmaster.

May 17—I went to Moco Town, to hire a house for the appointed Schoolmaster; but being unsuccessful, I proposed to one of our Candidates that I should advance him as much money as he might want, to make his own suitable for the purpose: to this he agreed most readily. A number of people, both Christians and Heathens, were at the same time busily engaged in repairing the mud-walls of the Chapel, and were glad at the prospect of their being favoured with a Schoolmaster.

June 19—This being the day on which our School at Moco Town was to be opened, I went thither to see after it. G. Huskinson, the Native Schoolmaster, had already collected thirty-one children, and commenced lessons. Before I left, I gave to each of them a little book, which much pleased them. Rev. C. T. Frey.

##### MOUNTAIN DISTRICT.

*Gloucester and Leicester*—The Rev. J. Warburton gives the following satisfactory view of the progress

of the Missionary work at these Stations:—

##### General View.

I am thankful to say that I perceive some tokens of the Divine Blessing attending our labours, both at Leicester and Gloucester. The House of God has been somewhat better attended on the Lord's Day and week-day evenings; our Monthly Missionary Meetings, and Meetings for Religious Instruction, are more encouraging; and the Sunday and Day Schools afford better hopes of good being done by them.

The following Extracts are taken from Mr. Warburton's Journal:—

##### *Grateful Remembrance of the late Rev. H. Düring.*

April 10, 1843—I to-day packed up a parcel which is about to be sent to England, to Miss Düring, the daughter of one of the Society's first Missionaries, the Rev. H. Düring, who laboured faithfully and successfully at this Station, and whose name is held in grateful remembrance by many of the inhabitants. The parcel consists of small presents and Letters from a few females belonging to our Church, who were benefitted under the ministry of Mr. Düring.

##### *Contribution of a Female Communicant.*

July 31—To-day, one of my eldest Female Communicants brought me six shillings for the Society; being twopence per month from her husband, and fourpence per month from herself, for one year. I believe that this offering to promote the Kingdom of her Redeemer proceeds from a willing heart.

##### *Baptism of Eight Adults.*

Sept. 10: *Lord's Day*—I kept Divine Service, morning and evening, at Gloucester; and baptized eight persons belonging to Leicester—three men and five women—and ten persons from Gloucester—six men and four women. I also received, as a member of the Church, a woman from Leicester, who was baptized when she first arrived in the Colony. All these persons have attended, for a considerable time, my Weekly Meeting for Religious Instruction, and I hope well of them.

*Regent*—Equally favourable is the Report which the Rev. J. W. Weeks gives of this Station, June 25, 1843:—

*General View.*

With deep feelings of gratitude and praise to our gracious God, I can state that the people under my charge continue to manifest a growing interest in the Services of the Sanctuary; and, with a few exceptions, have given evidence that they desire to walk worthy of their high and holy calling, by their consistent conduct and regular attendance on the Means of Grace. I regard the desire manifested of late by the young Colony-born people to become members of our Church as fraught with peculiar mercies. Of the above description, I have nineteen who are either Communicants or Candidates for the Lord's Supper, all of whom were educated in the Society's School at this Station. Several of them are married.

*Missionary Meetings.*

*April 25*—We took advantage of a visit from Mr. Müller to have our Monthly Missionary Meeting, although a week before the usual time. Mr. Müller gave notice of the Meeting yesterday; and said he would relate some interesting particulars respecting Jerusalem, as he had lately come from that city. This was quite sufficient to attract a very full Meeting: more than 600 were present. It was truly gratifying to witness the very great attention manifested by this large Meeting.

*June 5*—We were highly favoured in having Mr. Schön to address our Missionary Meeting this evening. My people were most anxious to hear his account of the Niger, as many of them are from Ibo, &c. I have not hitherto made any collection at our Missionary Meeting; but I now gave notice that there would be one. Many came unprepared; but, after the Meeting, went home and brought their tokens of gratitude: we collected 12s. 5d.

*Impression produced by the Congregation on a Missionary visiting the Station.*

On the 16th of July, owing to the illness of Mr. Weeks, the Rev. C. A. Gollmer officiated for him in Regent Church. Mr. Gollmer thus describes the impression produced upon his mind by the attention and de-

votional appearance of a large Congregation of about 900 Africans:—

The Congregation in the morning, as well as the evening, was most cheering, being not less attentive than numerous. I have often wished it were possible for our friends to witness what the Lord has done, and is doing, among the poor Africans. I am sure that even the sight of so numerous an assembly, but much more their devotion—as partly observed in their responses and singing—would afford great consolation and encouragement to those of our friends at home who have laid their hands on the African plough; as well as afford convincing evidence to those of our friends who still think that the time is not yet come for the conversion of Africa, who cannot yet see the signal blessings conferred on the descendants of Ham, and who consequently forbear joining hands with us in this *work of Faith*.

BATHURST AND CHARLOTTE.

Of these Stations, Mr. Gollmer reports, June 25, 1843:—

During the Quarter I have been permitted to add 15 persons to the Candidates preparing for Holy Baptism, and to re-admit 4 Backsliders.

And again, Sept. 25:—

I am happy to say, that in both of my Congregations there is a small increase of those who worship the Living God.

*The Admonition of a School-Boy blessed to his Parents.*

*May 1 to 6*—A special blessing has been bestowed upon us during the week. No fewer than six individuals have been to me, desiring to join our Church. Two of them were the parents of a school-boy, who, when about to die, told them that he was going to Heaven; and that if they wished to see him again, they must not continue heathens, but go to church and pray to God. I believe their application was made in consequence. In how many ways does our Lord still seek that which was lost! I was not a little cheered at the conclusion of the week; and thankfully added them to the list of those who hear the voice of the Lord, and *worship Him in spirit and in truth*.

SEA DISTRICT.

*Kent*—On the removal of the Rev. C. T. Frey to Waterloo, the

Rev. H. Rhodes was appointed to the ministerial charge of this Station. In his Report for the Quarter ending June 25, 1843, he gives the following account of the

*Day and Girls' Schools.*

Of our Day School I am able to report favourably. The improvement and general good behaviour of the children during the Quarter have been satisfactory. Previous to the week's holiday in the beginning of June I had an Examination of the Monitors and higher classes of boys in Reading, Dictation, Arithmetic, and Scripture History; and, on the whole, was pleased with the manner in which they acquitted themselves, especially in Scripture History. In Arithmetic I found several rather deficient. Since the classroom has been finished, I am thankful to say I have been able to instruct the Monitors regularly four mornings in the week, from nine till half-past ten. At the same time Mrs. Rhodes teaches the elder girls, and is much encouraged by the attention which they give to the instruction imparted to them. Of their progress in the sewing department, also, Mrs. Rhodes reports satisfactorily.

*Sorrow of the People at the loss of their Schoolmaster.*

The attachment of the people to their instructors was manifested in the following occurrence recorded in the Journal of Mr. J. Bartholomew, who had been the Native Schoolmaster at this Station, and who left in March, in order to take charge of the School at Gloucester:—

*March 22, 1843*—This evening I left Kent with my wife. I was much struck at the sight of the people and children who were surrounding us to bid us farewell, and who also followed us to the wharf. The echo of their crying was heard afar off.

*Visit to the Bananas.*

We make the following Extract from Mr. Rhodes's Journal:—

*July 2: Lord's Day*—Having promised to visit the Bananas to-day, for the purpose of administering the Sacrament of the Lord's Supper, I set out very breakfast; but the weather being very unfavourable, I did not reach the islands till rather late. However, the Schoolmaster, having seen the boat in the

distance, waited for my coming. After preaching to an attentive Congregation, I administered the Lord's Supper to ten women and nine men, some of whom appeared deeply affected on the occasion.

In the afternoon I held Divine Service again, and baptized seven children after the Second Lesson. Before commencing Service, I inquired of the parents what Sponsors they had; when I found that some had brought only two, and others such as were unbaptized. After a little trouble, I succeeded in getting the right number, and, I trust, proper persons.

*Desire of the Liberated Africans to return to their Native Land.*

*Evidence of this desire on the part of the Yorubans.*

Many instances, shewing the ardent desire of the Liberated Africans, and especially the Yorubans, to return to their own country, have at different times been adduced in the various communications of the Missionaries in Sierra Leone. This desire, as might be expected, was greatly increased by the return of Mr. Townsend from Abbekuta. It is no matter of surprise that these affectionate people should be anxious again to see beloved relatives whom they had long regarded as dead.

Mr. F. Davies writes in his Journal—

*April 9, 1843*—A short time before the commencement of Public Worship this morning I saw a tall man coming up the church; and presently recognised him to be John Taylor, whom I have occasionally noticed as being much afflicted. I knew he had greatly recovered of late; but could not have supposed that he would have had sufficient strength to walk from his house to the church. I told him I was glad to see that he was able again to attend upon the Means of Grace. He replied, "Yes, Sir, I be glad too; but it is the last time."—I said, "How can you be sure of that?" I was going to say more; but he interrupted me, by saying that he was going to his own country at the end of the week, but he was glad to come once again to hear God's holy Word before he "go leave here."—I asked him if he really thought he should be able to undergo the fatigue of so long a journey; and why he desired to leave the Colony. He replied, "Oh, Master, you know the Lord

hath help me too much: my heart be too much glad to the Lord for His mercy which He hath shewn me. And for all this I too much anxious to tell my brother and all my friends that Jesus has been a friend indeed to me." I promised that I would see him again before he took his departure; but I was unable to fulfil my promise, in consequence of an attack of sickness. I am certain that every Christian who knew John Taylor will adore the providence of Almighty God, which has been so conspicuously manifested in his behalf. If he be permitted to reach the desired place of destination, I feel assured, that, by the help of God, he will be of vast spiritual benefit to those among whom he may reside.

I would here remark, that it is really surprising to see the desire which prevails among the people—particularly the Yorubans—to visit the land of their birth. And there is this pleasing trait to be observed among most of them—that it is not so much a desire to advance their pecuniary interests, as the hope which they appear to cherish of being instrumental of good to their country-people. Again and again have some of this nation told me that they long to be able to tell their people, in the language wherein they were born, the great things which the Lord Jesus has done for them. I firmly believe, if Missionaries were sent to the Yoruba Country, that we should have comparatively but few of that nation residing in Sierra Leone.

The following Extract is from the Journal of Mr. J. Attarra:—

*April 15, 1843*—A famous intelligence heard this day at our village—that Mr. Townsend, who had gone to Badagry, had returned. The Yoruban People took much interest in his arrival, for they had been long expecting to hear a report from thence. And when they heard that he had also brought a very favourable information, their hearts were much revived in them. One of them came to me with rapturous joy, and said to me, "Do you hear that Mr. Townsend has come, and has also brought a good news from our country?" I answered him, "Yes, I have heard it."—He said, "Ah! next year I shall go to my country." He further affirmed, that not he alone would go, but that many more were making preparations to that effect.

We now give several passages from

the communications of the Rev. J. U. Graf:—

*April 10, 1843*—No fewer than nine children left our School to-day, being about to sail to the Yoruba Country with their parents. Most of them came for certificates of their good behaviour while in our School, that, in case the Society should establish a School hereafter in their country, they might at once be allowed to attend.

*April 13*—Late at night we received tidings of the safe return of Mr. Townsend and party; and on the following morning all were anxious to hear what news they had brought respecting their reception in the Yoruba Country, and the probability of their visit being followed up by Missionary operations. It being the Lord's Day, however, only a few went to Freetown to welcome the successful pioneers, the majority waiting until Monday morning, when a great number left for town. About 11 o'clock at night they all returned, with the three Hastings' men who had accompanied Mr. Townsend; when the whole village became roused into a state of great excitement, crowds flocking to the strangers' houses, and the firing of muskets and the shouts of the people lasting all night. The news of our friends' favourable reception at Understone flew speedily from village to village, and filled every one belonging to the Egba Tribe of Yorubans with the fondest anticipations of a speedy return to their country.

*April 18*—Mr. Townsend kindly brought a Letter addressed to me by an old female Communicant of Hastings, who, during my visit to England, left her husband, to whom she had been married for eleven years, at this place, and went to her native land. On my return to Hastings I was extremely surprised, as well as sorry, to find that she had left; partly because I could not approve of the step itself, and partly because she was a woman of sterling Christian worth, a mother and pattern to the younger women of my Congregation. It appears, that, on her arrival at Understone, she met not only with her grown-up children, but even with her first husband, with whom she was living when Mr. Townsend met her, engaged in the dyeing business. Her Letter runs thus:—

MY DEAR MINISTER—

I am very sorry that on your return from England you should not meet me at my place in Hastings; for having heard that some of my children were here, I could not resist the desire



of coming to them. \* \* \* I am living here very happily, only that the customs of the Heathens are very unnatural to me. I miss the ordinances of Religion very much, and sincerely hope that Missionaries will be sent here; and not only I wish for it, but the Heathens, when they are told the ways of the Missionaries. I have one son, whom I much wish to send to School, as soon as a School shall be opened here, &c.

In consequence of the favourable news from the Yoruba Country, there are hundreds making preparations for leaving the Colony by the end of this year.

Our next Extract is from the Journal of the Rev. C. A. Gollmer:—

Aug. 19, 1843—This morning one of our young Bathurst men, who went to Jamaica twelve months since, and who has returned to get married, came to me with a benefaction for our Society of 2*l.*, which he, and four of his friends, all young men from Bathurst, had contributed toward establishing a Mission in their native country, Yoruba.

Mr. H. Townsend, with reference to the Yorubans, writes—

June 5—This evening I held a Missionary Meeting in Charlotte. Notice having been given yesterday that I should give them an account of my visit to Abekuta, a large number of people attended; so much so, that the Church was quite full. Their countenances, while I was telling them what I had seen and heard in their country, and describing the reception I had met, bespoke the joy which they felt that I should have been well received by their Chiefs and country-people.

June 23—I have been, since my return from Badagry, an object of general interest among the Yorubans. When meeting them in the streets or roads of Sierra Leone, I frequently hear them remarking to each other that I am the White Man who has been to their country, coupled with some kind remark; and strangers, when thus informed, frequently return to thank me. Emigration to the West Indies, with all the temporal advantages annexed to it, seems to take but poorly among the Yorubans, as well as among the people generally; but the thought of returning to their own country awakens a feeling that causes them to disregard the trouble and expense attending it, and to leave with those feelings of pleasure which are naturally excited by the love of our country.

## India within the Ganges.

GOSPEL-PROPAGATION SOCIETY.

IN addition to the Notices which have already appeared in our late Numbers of the Bishop of Calcutta's Visitation in Southern India, the Rev. J. H. Pratt gives an account of a

### Visit to Villages.

I took a ride early in the morning with Mr. Cæmmerer, to see some of his villages. He pointed out one, not far from Nazareth, where the people had been much opposed to the Truth, and had, till of late, manifested great hostility against the efforts and overtures of the Missionaries. But not long since a deputation from the village came and entreated Mr. Cæmmerer to give them instruction, surrendering their idol-clothes and other emblems of Heathenism.

We passed on to another village, and entered a large room, which Mr. Cæmmerer had begun to build for a School. While it was being erected, some of the head-men of the village came, and, looking on, exclaimed, "What a large School-room you are raising! What can be your design?" They had, as in the other village, been disposed to throw obstacles in the way of the preaching of the Gospel; but at length they also were brought round, and they came one day in a body to the Missionary, and said, "Let us now live in peace; we intend to hold out no longer. We see that you wish to do us good; and we agree now to put ourselves under your instruction." They actually pulled down their devil-temple, and brought the materials and built the School-room twice the intended size, so that it is now used as the village Place of Worship. I could easily see the place in the roof where they began to build; the timbers were older and better seasoned, having long formed part of the temple. This is all very encouraging: though it is not to be supposed, when a body of people come over in this way, that they are all influenced by a love of the Truth; yet they come voluntarily under the sound of the Gospel, and are thus brought, by the providence of God, into the very best circumstances, as far as we can judge, for the reception of the Word of Life, and the influences of the Holy Spirit on their hearts.

In coming home we saw the ruins of another devil-temple. In one village, the Brahmin himself pulled down three images,

and brought them to Mr. Cœmmerger; they were burnt in a great bonfire. Thus the Great Deceiver of the Nations is losing his grasp upon these poor people.

#### *Moodaloor.*

*February 4*—Moodaloor (*i. e.* The First Village). The Rev. Mr. Heyne, educated at Bishop's College, is the Missionary at this Station, which is about seven miles SSW of Meignanapooram; and received its present name from the fact of its having had the first Converts in this part of South India. It moreover has the honour of having stood true and faithful to the Christian Cause, when others fell away, during a sad dearth of efficient Missionaries in the early years of the present century. After the death of Schwartz in 1798, the whole of the Missions in the South of India fell under the care of the present Mr. Kohlhoff and Mr. Pohlè. Mr. Pohlè soon departed to his rest, and Mr. Kohlhoff was aided by a few Lutheran Priests, who could not possibly superintend with any thing like efficiency the vast field over which Schwartz and his companions had made their travels and planted Stations. It was in those years of depression and darkness, that this village kept the faith which had been committed to their trust.

This village bears the marks of being older than those which we have hitherto visited. The streets and lines of trees and neat houses form a most pleasing picture of a Native Community. I know, however, that one is easily led to admire external appearances, when, did we know what is within, we should modify our praise. But I describe what I see, feel, and hear. The Bishop has been preaching this morning to a very large Congregation in a noble Church, which has been lately built. There were nearly 1000 people present; 200 or more of them women. It is 100 feet long and 50 wide: the cost was only Co.'s Rs. 3000, of which the Natives subscribed Co.'s Rs. 400, the Christian-Knowledge Society gave the rest. This fine building was crowded from one end to the other with Native Christians—men, women, and children—sitting on mats spread over the floor. There appeared to be here something like hereditary Christianity: old men and young, with women of all ages, came to listen eagerly to what the Minister of the Gospel had to say. I was particularly struck with the attention and intelligence of the women. The

Bishop's subject was the foolish and wise builders: Matt. vii. 24—27.

## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### COTTA.

ALTHOUGH the Rev. J. Bailey has enjoyed better health than in the preceding year, his constitution has been so far impaired by his lengthened residence in Ceylon, that the Committee have sanctioned his return to England for a season, in the hope of its restoration. It is not his intention, however, to avail himself of this permission for some months at least.

The Rev. J. F. Haslam has so far recovered as to be able to attend regularly to his duties in the Christian Institution; but he is not yet sufficiently strong to undertake the more public duties of the Ministry.

From the Report of Cotta for the year ending June 30, 1843, by the Rev. Messrs. J. F. Haslam and F. W. Taylor, we extract the following passages:—

#### *General View.*

We have indeed great cause for thankfulness, when we review the mercies of God bestowed upon us during the past year. Though we cannot tell of great and striking success attending our labours, yet we have reason to hope that they are not altogether in vain; but that the seed sown does, in some instances, spring up even now, and that it may do so, hereafter, in many instances which now seem discouraging.

#### *The Ministry.*

##### *Congregations.*

The average number of hearers at the Lord's-Day Morning Singhalese Service in the Church at Cotta is 232; of whom the greater part consists of children from the Boys' and Girls' Sunday Schools, and the Youths of the Christian Institution. The number of adults in this Congregation is probably, on an average, from 30 to 40. Could we, or our Native Assistants, spend more time in the visitation of our people from house to house, we might, by the Divine Blessing, see an increase in the number of our hearers; and also hope for

the manifestation of greater interest on their part, and a greater consequent blessing upon the Word preached. We trust that some of those who have been educated in the Mission do understand and lay to heart the important truths which they hear; and though we are often pained at witnessing the wilful ignorance of some, and the utter indifference to Religion, notwithstanding their greater knowledge, of others, we would not be discouraged.

The English Services on Lord's-Day and Thursday Evenings are attended by the Mission Families, the Youths of the Christian Institution, the Boys of the Preparatory Class, and the Native Assistants who understand English, and live near the Station.

The Catechetical Lecture in Singhalese, on Wednesday Mornings, is still continued. It is conducted by the Native Assistant Missionary.

The number of Congregations at the Out-Schools is twenty-three; and the average number of attendants 967. In this number are included the Congregations which assemble at three of the Out-Schools on the week-days, which are under the care of the Native Assistant Missionary.

The Class of Women, which meets every Friday to receive instruction from Mrs. Bailey, sometimes numbers as many as sixty; and they seem to pay attention to the instructions delivered to them.

#### *Communicants.*

The number of Communicants last year was thirty-four. Two of these have left the Station, and eight have been added; so that the present number is forty, including the Mission Families.

#### *Baptisms.*

Seven adults and forty-eight children have received Christian Baptism during the past year. The adults were for some time previous under constant weekly instruction, and were not admitted to Baptism until they had not only obtained a sufficient knowledge of the elementary truths of Christianity; but professed sincerely, so far as could be judged, their intention of endeavouring to live consistently with their Christian profession.

#### *Catechists, &c.*

We are glad to be able to state that the Catechists and other Native Assistants at this Station continue to give us satisfaction, by their general good conduct, and some degree of diligence in the discharge of their duties.

March 1844.

#### *Institution.*

The number of Youths in the Institution, on the 30th of June last, was twenty-five. The conduct of the Institution Youths has, upon the whole, been good:—

Nine of the Youths are Communicants, and, so far as we can see, walk consistently. Those who are Communicants have become so at their own request, without having had the subject much pressed upon them; as we think the desire is more likely to be sincere when it arises in their own minds, than when they are urged to it by their superiors. Several boys of the Preparatory Class, and a few of the younger boys in the Institution, were confirmed by the Lord Bishop of Madras on his late visit to the Island. Two of these have since become Communicants.

In their studies they are making satisfactory though various progress. Four have been somewhat retarded by the state of their health. All learn English, in three classes; reading respectively Pinnock's History of Rome, Fry's Church History, Scott's History—Pinnock's History of England, Tomlin's Introduction—Corrie's Outlines of Ancient History, Tomlin's Introduction. In the Classics there are also three classes, reading respectively Cornelius Nepos, Grotius, Greek Testament, Xenophon's Anabasis—Cornelius Nepos, Latin Delectus, Greek Grammar—Latin Delectus, Grammar. In Mathematics, the first class have read to the end of the Sixth Book of Euclid, and are now reading the Eleventh. In Algebra they have proceeded as far as Quadratic Equations. The others are less forward. The junior boys learn Joyce's Arithmetic and Guy's Geography, in which the senior youths are also exercised once or twice a week.

Respecting the religious aspect of the Institution, the Rev. J. F. Haslam has given the following additional information, in a Letter dated Nov. 20, 1843:—

I have reason to hope that there is in

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some of the Youths a sincere desire to live according to the Scriptures. The interest exhibited by them, in subjects connected with Biblical knowledge especially, is to me an encouraging sign. Not that I can say that all of them, or even a majority of them, seem to read their Bibles with that spiritual discernment and affection which is the gift of the Holy Ghost. Some of them do, I trust, thus read; but I am now speaking of the desire to obtain information on the subjects brought before them in the Bible, by reading books explaining the manners and customs &c. therein alluded to, and other things of that nature. I cannot but regard this desire as a favourable sign, and likely, by the blessing of God, to lead to something more important.

But though I think I may justly say that the Institution is going on pretty well, and likely, by God's blessing, to effect as much in aiding the Mission as, considering every thing, can be reasonably expected; yet we much wish to see more of the Spirit's influence poured out, to be exhibited in an increase of decision, zeal, and love to Christ, on the part even of those whom we hope and believe to be sincere Christians.

#### *Cotta Girls' Schools.*

These Schools are under the superintendence of Mrs. Bailey; but the following Report for the year ending June 1843 is by the Master:—

#### *Day School.*

The number in attendance at the commencement of the year was 77. Of these, 30 have left during the year, for various reasons, and 21 have been admitted, making the present number on the list 68. The average attendance has been from 40 to 50.

This School is divided into six classes, who read, in Singhalese, the Scriptures, the Church Catechism, and various School Books. They also learn Writing, English and Singhalese, Arithmetic, English Reading, and plain Needlework. On Wednesday they attend the Catechetical Lecture in the Church, and answer questions there proposed to them by the Minister.

#### *Sunday School.*

This School includes the number of Girls attending the Day School; in addition to whom there were, at the beginning of the year, 38 Sunday-School Girls. Seven of these have left, and 5 have been admitted,

making the number of Sunday Girls 32. Adding these to the 68 Scholars in the Day School, the number of Girls now on the list is 100. They are divided into seven classes; of which the first three learn by heart the Collect for the day—the first class also learning it in English—read the Second Lesson for the day, and answer questions. The English reading of the first class, on Lord's-Day Mornings, is conducted by Mrs. Bailey. The other classes are taught the principles of the Christian Religion, and the Church and other Catechisms, by the Master and Mistress of the Day School and some of the Youths of the Christian Institution.

Both the Schools are opened and closed with prayer, singing, and reading of the Scriptures. This is conducted on Lord's-Day Mornings by the Rev. J. Bailey.

This being the course of instruction, it may reasonably be asked, With what good has it been attended? The ordinary effects of an education based upon the Word of God have been fully evidenced among the children. It has banished superstition from their young minds, and has not only made them see the folly of Idolatry, but, in many cases, the abominableness of it. Buddhist Priests are not revered by them, nor do they have recourse to Devil-dancers, Fortune-tellers, &c. A few of the Girls have been remonstrating with their idolatrous parents against superstitions common among them; and in cases of affliction, children have been found by the side of their parents, reading to them that book which they are taught to believe can alone administer the comfort and consolation of which, in such cases, they stand in need.

The Master feels peculiar pleasure in adding, that the prejudice of parents against allowing their educated girls to be employed as Schoolmistresses is dying away; so that several of those who have been educated at this School have been employed as Mistresses, not only in Schools belonging to the Mission, but also in some of the Government Schools, and other Schools supported at the expense of private individuals. This is cheering to the Masters, and no less encouraging to those who have been taught.

## **Australasia.**

WESLEYAN MISSIONARY SOCIETY.

*Rev. John Waterhouse's Journal.*

THE Society has this month published the following remarks, with which

the late Rev. John Waterhouse concludes the Journal of his second visit to the Islands of the South Pacific, and which give a summary view of the Missions at some of the principal Stations:—

Niua Tobutabu is an interesting Christian Land, under the instruction of two Native Teachers and a number of Local Preachers: the Chiefs, who, by universal consent, are called King and Queen, and who are most interesting persons, are Class Leaders. The people are considerably in advance of Vavou, as to their enclosures about the Chapel and general appearance. We baptized 100 children: there are 315 members in society; and we are greatly delighted with this pious people, whom we left weeping as we returned from their shores.

Niua Foa is a place not to be forgotten. The moral glory of other places was shrouded by that which here excelleth, in genuine Christian Simplicity, fervent and active piety, external neatness, and golden-age charity.

“They all were of one heart and soul,  
And only love inspired the whole.”

There are in Niua Foa 10 Local Preachers, 42 Class Leaders, and 562 members of society, under the care of 3 Native Teachers. The Congregations were large and deeply attentive. We baptized more than 100 children. King George, Queen Charlotte, and the great Chief to whom the Executive Department is entrusted, with his wife, are all Class Leaders: they accompanied us, with their tribes, to the bold shores; when, on leaving, they kissed our hands and wept bitterly. At Roturua, where I left five Native Teachers and their families, we have now twenty members. But I must refer to my Journal, where all the circumstances are narrated, as well as our visit to Uvea, or Wallis's Island, which was a matter of some risk, from our conflicts with the Romanists and the Pagans. I had to encounter the Romanists in their own camp, as the Priest had charged me with bewitching his children. We were compelled to leave this interesting island, where the united influence of Popery and Paganism forbade our leaving the Native Teachers; but on our arrival at Somosomo, I found an Uvean Chief, with about sixty of his men, who had been drifted thither in a canoe, and were not allowed to return without the King's leave. They have attended the preaching of your Missionaries,

and a number have *lotued*. I had a lengthened conversation with the Chief, son of the King of Uvea, who said, if I would send a Teacher with them, he should be supported; and knowing from his father that the Romanists were not liked by that party, I engaged a chosen man to accompany them; saying, I would report the matter to you, and, if possible, would get them a Missionary. Messrs. Hunt and Lyth will use their influence with the King, on his return home, to give them leave to go to their own land with the Teacher.

Feejee, of all lands I have visited, is the most important. The Brethren and Sisters in these lands are choice persons, well fitted for their work. They have expressed their obligations to me in the most pleasing manner. The Christian Tonguese in Lakemba are persons who left the Friendly Islands in their heathen state, and embraced Christianity at Lakemba. Measures are adopted in every place for the resident Missionary to have them under his immediate care, as well as the Christian Feejeeans.

The state of these lands is awful beyond description. The hands of the Heathen Natives are against every man, and every man's hands are against them. Wars, deaths, and desolations, are sounds daily heard. We had to witness the most appalling scenes. We have sat among cannibals, while human flesh was roasting; we have seen a man prepared for the oven while it was heating. While we were there, some have been roasted alive, others have been cruelly tortured, their limbs cut off, and eaten in their presence! Widows have been strangled, and cruelties of the most revolting nature practised. But the messengers of mercy have taken their stand, and a blessed influence is exerted immediately and indirectly wherever they have gone. The horrors of war have been softened, and a few have been savingly converted. All we want is, Missionaries, men of God, *who count not their own lives dear unto themselves*; laborious, self-denying men—men who make the world their parish, and Heaven their home, but who would prefer labouring in this land of death. The whole of cannibal Feejee is ready to receive them: the common people are tiring of war.

Could my beloved countrymen have seen what my eyes have beheld, felt what my heart has felt, and heard what my ears have heard, men would be found and money would be found. Think of a peo-

ple without God, without hope; murderers, men-eaters, implacable, unmerciful! Rise, ye men of our Israel; rise, young men and maidens, old men and children; help by your prayers, and by your purses. I beseech you, by the groans of the suffering, the sighing of the captive, the shrieks of the mangled, the tortures of the widow, and the merciless state of the fatherless children, send some messengers of mercy to Feejee, and help us to train Native Teachers!

If humanity has any claim, sympathy any place in the heart, benevolence any correct tone of feeling, piety any compassion, the Scriptures of Truth any weight of obligation, and the life's blood of the eternal Son of God any voice, help, but help us now!

We hope to have an early opportunity of laying before our Readers further particulars of Mr. Waterhouse's visit.

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## New Zealand.

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### CHURCH MISSIONARY SOCIETY.

#### MIDDLE DISTRICT.

UNDER date of Auckland, Feb. 27, Mr. Maunsell gives the following particulars of a

*Missionary Journey up the River—Notice of William Jowett.*

I have just returned from a very interesting trip along the western bank of the Thames, in which I have seen a large portion of the Natives who have been here before under my ministerial care: they are indeed in a most promising condition. I found a large number of Candidates for Baptism at each Settlement, but administered that Ordinance to only a few. It was very gratifying, after a ten months' absence, to witness the cordiality and affection with which they welcomed me. It was with much gratitude to the Great Head of the Church, that I found, on inquiry, that the number of lapses had been remarkably few. On my arrival at the last Settlement, Putiki, a messenger was immediately despatched to the neighbouring cultivators; and after sunset a goodly number poured in from all quarters. I finished my tour on Lord's-Day evening, by partaking, with a little party of twenty, of the precious memorials of the death of Christ. In the morning I had examined a class of thirty Candidates for Baptism. Putiki is a Settlement on a large island about thirteen miles from hence—Auck-

land: its Native Teacher, Jowett, I baptized about four years ago; and he has since continued to rise rapidly, as well in Christian practice as in the attainment of the habits and manners of civilized life. The formation of the township in his neighbourhood, instead of checking, has materially stimulated his energies; and his little charge—130—with himself, form as pleasing a community of Native Christians as could be found in New Zealand. Though I took him by surprise, I found his house in good order, and exceedingly clean; and without the least scruple—which I am sorry to say is too much needed in other places—I occupied the room appropriated for the reception of his visitors.

The next communications are from the pen of Mr. B. Ashwell. In a Letter dated Kaitotehe, March 31, 1843, he has furnished the following account of a

#### *Dispute between two Tribes respecting an Eel Fishery.*

Much of my time has been occupied, since the formation of this Station, in endeavouring to put a stop to a dispute between Ngatipou and Ngatimahuta respecting an Eel Pa or Fishery at Wangape, or at least to lessen the bitter feelings which had arisen between the contending parties. How far Gospel principles have prevailed, you may, in some measure, judge from the following account:—

The Kororipo is one of the Eel Pas on the large lake Wangaep, which runs into the Waikato River, distant from Kaitotehe Station twenty-five miles, and from Waikato Heads about forty miles. Ngatipou own the greater portion of the lake, and a part of that Tribe have always resided on its banks. Ngatimahuta claim the Kororipo in consequence of one of their Tribe, who married a woman belonging to Ngatipou, having built the Eel Pa; but dying without issue, it reverted, according to native law, to the elder brother of the woman, and consequently fell into the hands of its original owners: they therefore have the best title to the Fishery. Ngatimahuta, wishing to evade this, went back at least seven generations, endeavouring to shew that they were the original proprietors. Kepa, one of the leading Chiefs of Ngatimahuta, who is the principal claimant, was determined to regain the spot by carrying posts to rebuild the Pa. Uira, the Chief of Ngatipou, threatened to pull them up, if he did so. There is reason to believe that Werowero, Kepa's

elder brother, and the greatest Chief of Waikato, secretly excited Kēpa to push his claim. This was the state of the parties when the Kaitotehe Station was formed."

The account is continued from Mr. Ashwell's Journal:—

*Meeting of Chiefs at Wāngaroa.*

Oct. 16, 1842—Aotea, Kawia, and the Tahroa, arrived as peace-makers. I was indeed rejoiced to see them, knowing that some of them had been the most abominable cannibals that ever disgraced New Zealand. A blood-thirsty old Chief, who has lately embraced Christianity, and been baptized by the Wesleyans under the name of Paul, was among them; as also William Tawaitai, whose character as a voracious cannibal and brave warrior is known throughout New Zealand. Archdeacon Williams was the means of his first religious impressions, when he was at Paihia some years ago. Roto, a noted Chief and great warrior, was also among the number. The Rev. R. Maunsell was the means of this Chief joining the Missionaries.

Oct. 17: *Lord's Day*—Overflowing Congregations. I had two Services and School. The people were very attentive.

Oct. 18—A Committee of Natives at Kaitotehe. The Chiefs who came as peace-makers were present—William Tawaitai, Te Roto, Paora, Paratena, and Kanawa. Their speeches were to the following effect:—They were not to commit adultery with the native customs. The Gospel had saved them from the power of Wiro, the wicked spirit, and why should they now again become his slaves.—Paora, Roto, and Kanawa, who had lately joined the Missionaries, said, "Some of you have professed to belong to Christ for many years. What harm has He done you, that you should now forsake Him. We have just joined the believing people: presently the words of Christ will be verified, that *the first shall be last and the last first*. Don't throw away the Word of God."—I also endeavoured to shew them that it was the Bible that had saved them from the power of the Ngapuhi: it was through the Bible that Taranake had been saved from Waikato: it was only Christianity that would save them, as a people and individually. But for the Bible, they would to that day have been eating each other. I entreated them, therefore, not to trample under foot the blood of the Son of God, to do despite to the Spirit of Grace, or to throw away eternal life. Te Werowero, Kēpa, Paki, and other Chiefs who are in-

terested in the Eel Pa, said, in reply, that it was all very good; but Ngatipou had broken the precepts of the Bible: they had taken away their fishing-ground. They also said, "If any one were to take away your horse, would not you be angry?" I said I should endeavour to convince the offender that he was wrong: but I, as a Christian, should never think of getting my friends to fight about it. I also said, "Why not let Government purchase the disputed spot? or let the matter be settled by arbitration? or wait till you hear from your Protector, Mr. Clarke?" "No," was the reply; "we don't interfere with the Europeans: you don't call us to interfere in your quarrels: leave us to ourselves. All we say is, We will build our Pa, but will not fire the first musket." I felt much depressed at the result of this Meeting.

*Proceedings at Wāngape.*

Oct. 20 — I accompanied the Chiefs, who acted as mediators, to Wāngape. We endeavoured to persuade Uira and the Chiefs of Ngatipou to give up a part, at least, of the disputed spot, for the sake of the Gospel. They objected, saying, "In all our disputes, hitherto, we have given up much: we shall be firm in this. We are not the aggressors. Let them bring their muskets to us: we will die on the ground of our forefathers."

Nov. 8—I accompanied Mr. Shortland to Wāngape: he thinks, with me, that Ngatipou have the fairest side. The Rev. R. Maunsell is also of the same opinion. Ngatipou had built two Pās for their defence; and had also stopped the river leading to the lake, to prevent Kēpa passing.

*Ineffectual Remonstrance with Kēpa.*

Nov. 12 — I went to Ngahokowetu, on the Waipa, where Kēpa was staying, to have a serious conversation with him, he being a Baptized Native. He had previously told the Native Teacher, Stephen, that he felt very unhappy, that his thoughts were much troubled, and his food no longer sweet to him: he also said that his works were not straight, and that God was angry with him. I told him it was evident that the Holy Spirit was striving with him, and I warned him of the danger of resisting the gracious influences of that Spirit. He said, "All is very true; but I cannot give up my fishing-ground: I must have it." I returned home much discouraged.

*Visit from the Bishop.*

Dec. 28, 1842—The Bishop, accompanied

by the Judge, favoured the Kaitotehe Station with a visit. I accompanied his Lordship down the river.

*Dec. 29*—We called at Onetea, to see Te Werowero. Soon afterward, Kepa arrived from Wangape, where he had been to see Ngatipou: the result of his visit was considered unfavourable. Te Werowero said to the Biahop, "Why don't you let us kill one another, and leave the land to the Europeans?" His Lordship answered, in the native language, "No, it would not be good: see, we are talking together. Now let it be so always. Why should you destroy yourselves?" Werowero then wrote a Letter to the Governor respecting Kororipo.

*Second Interview of Mr. Ashwell with Kepa.*

*Jan. 23, 1843*—Large parties came to Wangape, to join Ngatipou. They then had war-dances, firing of muskets, &c. Ngatipou muster about 300 fighting men—the largest Tribe on the river. I returned home overland with one Native. About eleven o'clock at night we reached Kupakupa, a village on the banks of the Waikato. Here I learned that Kepa had been expecting me, as he wished to have a little talk on the all-engrossing subject—the Kororipo, for he was very dark: he feared his conduct was very bad. I therefore got into a canoe, and at half past twelve o'clock at night reached his kainga. I again said, "You see the Holy Ghost has not yet given you up. He has not yet ceased to urge you to give up this affair. You are now on the brink of a dangerous precipice: retrace your steps, before it is too late." "It is true, it is very true," was the reply. "All I want, is my own. I will go to my fishing-ground; and if Ngatipou fire the first gun, you know the evil will be with them. Do consent to my going: I will not fire the first musket." I replied, "A Christian Native, even if his claim to the land were good, ought not to take up arms: Christ would not do so."

*Suspension of the Dispute.*

*March 9*—I went to Wangape. Kepa, Paki, and about 200 armed Natives, were there, and wished to take up their quarters near the disputed spot. Ngatipou ob-

jected to this; saying, that if they did so it would obstruct their path to their Pa, and they would not permit it. "Evil! Evil! Evil!" was the general cry on the morrow. I was constantly backward and forward between the two parties, endeavouring to soften matters.

*March 10*—It was arranged that I should stand between the two parties, neither of which were to pass me. Kepa gave up the standing-place which he wished to occupy, and removed farther from the Pa. Each party had their war-dance, and rushed toward the place where I was standing, both parties stopping short as they reached me. After several angry speeches, each party saying that they would never give up their claim to the fishing-ground, they separated. Thus the affair has ended for a time; but it is possible it may be renewed at a future period. All said, that, but for the Gospel, much blood would have been shed. Gospel principles have prevailed. To the God of that blessed Gospel be all the glory!

In a Letter dated Otawao, March 28, 1843, Mr. J. Morgan furnishes the following information respecting

*Another Dispute concerning a Fishing-Ground.*

About two months ago there appeared a great probability of disturbances among the Tribes, Chiefly Roman Catholics, in this quarter. One Tribe mustered to dig out the trenches, and build their Eel Pas. The opposite Tribe sent them a message, to the effect that they might dig them out, but that, when they were finished, they, the opposite party, would go and fill them up. On hearing this, I went over to Rarowera, and spoke to Pungarehu about his threatening message. He disputed the ground, and appeared to be angry at the proceedings of the other party. After some conversation, he agreed to accompany me to the lakes the next morning. The morning was rather wet, but the old Chief was true to his engagement: I found him waiting for me on the road. I proposed certain boundaries; to which, after looking, and thinking, and talking, for some time, both parties agreed.

## Recent Miscellaneous Intelligence.

UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. James Hunter was admitted to Priests' Orders, by the Bishop of London, on the 3d of March (p. 310 of our last Volume.)

*Wesleyan Miss. Soc.*—The Committee have

a second time laid before their friends and the public the particulars of their financial condition, in the hope of averting a new debt of 10,000*l.* or 12,000*l.*, which is likely to be incurred, unless prompt exertions be made to raise additional contributions.



## CONTINENT.

*United Brethren*—On the 7th of November the married Br. John Frederick Baus departed suddenly, while on a visit to the Palatinate, at the age of 53 years. He had but recently returned from Greenland, where he had spent twenty years in the service of the Mission.

## SOUTH AFRICA.

*United Brethren*—The Brn. Müller and Kühn, with their respective Missionary Companies, have reached the Cape of Good Hope in safety.

## INLAND SEAS.

*American Board*—From a general Letter of the Mission, dated September 5th, it appears that the Missionaries do not anticipate any serious hindrance in the prosecution of their work from the recent disasters among the Mountain Nestorians. Mar Yohannan appears to be anxious to benefit his people, and the Missionaries hope that he will be very useful in carrying out the plans which may be devised for the general introduction of a spiritual Religion—Dr. Grant, writing from Mosul, September 29th, says, "An order has come from the Porte to our Pasha for the release of the Nestorian Prisoners. It remains to be seen whether it will be executed or evaded."

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. Chapman was united in marriage to Miss Blake (p. 64) on the 19th of December last.

*American Board*—Mrs. Winslow, wife of the Rev. Miron Winslow, died on the 20th of June (p. 231 of our last Volume).

## NEW ZEALAND.

*Church Miss. Soc.*—The Rev. R. Maunsell, in a Letter dated Waikato Heads, July 26, 1843, communicates the distressing intelligence, that, on the 22d of that month, at midnight, a fire broke out in his residence, which in a short time was entirely consumed. Mr. Maunsell

and family were, however, providentially preserved from any serious injury, though he has sustained considerable loss of property. Mrs. Maunsell was safely confined of a daughter on the following night, in an out-house. The conduct of the Natives on the occasion was very gratifying—Despatches subsequently received from this Mission, dated October 1843, inform us that Mr. W. T. Fairburn has suffered a painful bereavement in the loss of Mrs. Fairburn. She died in peace on the 2d of September—Mr. Richard Davis was admitted to Deacon's Orders on the 11th of June, and Mr. Seymour M. Spencer on the 24th of September, by the Bishop of New Zealand.

## WEST INDIES.

*Baptist Miss. Soc.*—In a Letter to the Treasurer, dated Kingston, January 17th, Mr. Tinson says:—"You are aware of the object that brought me to this city—the removal of a tumor which was threatening death. A month ago today the operation was performed. The healing process has gone on slowly, but healthily; and in a few days we hope the wound will be closed."—Mr. Nash died, Jan. 13, after one week's illness.

*United Brethren*—On the 4th of January departed, at Friedensthal, in St. Croix, in her 37th year, the married Sr. Emilia Häuser, by means of a rapid decline, after a short but faithful service of three years in the Mission in the Danish Islands.

## UNITED STATES.

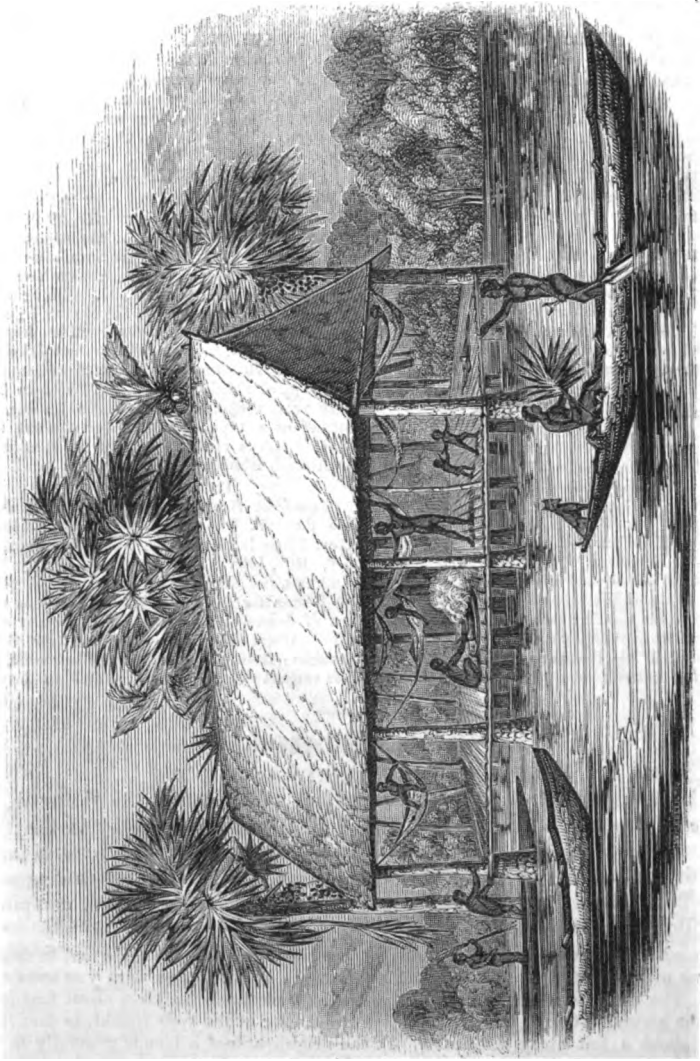
*American Board*—On the 4th December, the Rev. T. Dwight Hunt and Mrs. Hunt, Rev. Eliphalet Whittlesey and Mrs. Whittlesey, Rev. John F. Pogue, Rev. Claudius B. Andrews, and Miss Maria K. Whitney, embarked at Boston for the Sandwich Islands—On the 1st of January, Rev. John M. Campbell and Rev. Albert Bushnell, embarked for Cape Palmas; from this place they will proceed, by the earliest opportunity, to the Gaboon River.

## Miscellanies.

### HUT OF THE WARROW INDIANS.

On the following page is a representation of a Hut of the Warrows, a Tribe of Indians of British Guiana. The Warrow Country is the flat coast between the mouths of the Rivers Pomeroon and Orinoco, and extends twenty or thirty miles into the interior. The original drawing was made by William Hillhouse, Esq.; and from his accounts we have compiled the following description of it:—

The country which the Warrows inhabit is covered with water three feet in depth for nine months of the year; and here the trees grow in clusters as thickly as trees can grow. The Warrows select one of these groves, and cut down the trees about four feet from the ground. On their stumps is then laid a floor of the split trunks, so that it is raised about a foot above the water. In the neighbourhood a tree is generally to be found, the leaves of which grow sometimes thirty feet long and three broad, and with these leaves the hut is thatched. If they should not be able to get leaves of this kind, there are always others to be had which answer nearly as well. When the floor is laid, and the roof finished, the simple hut is ready for habitation. Some of them are so large as to be able to contain 150 people. The fireplace consists of a lump of clay laid on the floor; and at night, there being no walls to confine the light, the fire illumines so brightly the tops of the trees in the neighbourhood, that they almost seem as if they, too, were inhabited.



HUT OF THE WARROW INDIANS, BRITISH GUIANA.

# Missionary Register.

APRIL, 1844.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 144 of the Number for March.)

### India beyond the Ganges.

(Continued.)

#### AMERICAN PRESBYTERIAN MISSION.

*Bankok*: principal city of Siam, a country which is said to contain 3,000,000 of inhabitants—1840—Wm. P. Buell—P. 156.

Mr. Buell has made good progress in learning the native language, and is much encouraged by the prospect of useful labour in that dark kingdom; but greatly needs additional Labourers.

[Report.

A while since two Priests were found guilty of beating a child to death, which had been placed under their tuition, at one of the wats or temples. The King was informed of the fact by the relatives of the child. A royal order was issued for their apprehension and examination. This examination resulted in opening His Majesty's eyes to many gross irregularities among the Priesthood.

About this time he wished to ascertain how large a detachment of men he could draw out to go against Cochin China. On examination, it was found that large numbers of the King's vassals had fled from their work, and taken refuge in the Priesthood, which is open to every man in the kingdom. He accordingly ordered a system of questions to be drawn up, and all the Priesthood to be examined by them. Whoever could not stand the examination was to be degraded, by royal authority, from office, and clothed in the dress of the common people and sent to war at the King's pleasure. The result was as he desired. The hundreds and thousands who had put on the yellow robes of the Priest were frightened from their lazy livelihood, and their inviting houses in cool

April, 1844.

and costly temples. About 400 Priests, it is said, deserted a single temple in less than a week.

There was an order, in conformity with the Buddhist Religion, prohibiting Priests to go into the markets and public places to purchase any thing, to perform funeral rites at private houses, to eat rice at forbidden hours of the day, &c. A few days since, a man of standing had a death in his family, and invited some Priests to come to his house and perform the usual ceremonies. They came, ate rice at a forbidden hour, became intoxicated, and, instead of going through the prescribed ceremonies, entertained the audience with reading some of the silly and obscene works with which the country abounds. This fact was made known to the King, who considered it a great violation of his religion and authority. He had the leaders apprehended, and the following punishment was said to be ordered; viz. they should be penned up to say their prayers for one day, then carried about the city, publicly, for six days, then their robes be taken off and dipped in oil, put on them, and set on fire, and be made to drink scalding lead. This greatly terrified them, and they informed upon about fifty who were engaged in the same misdemeanour. All were apprehended; but as only two or three seemed to be the leaders, the rest were finally acquitted. The Priests were exhibited through the city, perched upon three poles, they being made to sit in the crotch formed by the poles, and say their prayers before the assembled crowds. Nothing further, that I have heard, has been done; and they, having been dreadfully

Y

*American Presbyterian Mission—*

terrified, have been set at liberty for this time.

The Priesthood are sorely complaining. There is a disturbed state of feeling among the people here, which indicates that all is not right, and that the eve of some important change, more or less favourable to their welfare, is approaching. [Mr. Buell.]

*Singapore—1838—*This Station is relinquished. The Missionary Band, consisting of T. L. M'Bryde, Walter M. Lowrie, James C. Hepburn, M.D.; Etam Apping, Tan Kwang, *Nat. As.*; have been authorized by the Board to select some Station immediately on the border of China, if none can be obtained in the interior—P. 156.

Mr. Lowrie reached China in May, and then embarked with a view of proceeding to Singapore, agreeably to the instructions of the Committee. After being compelled, by stress of weather, to put in at Manilla, he embarked thence in another vessel, the "Harmony," which, a week afterward, was wrecked, the vessel striking on a rock under water, and sinking in a few hours. The passengers and crew were then 500 miles from land, in the open boats of the ship; but, after extreme difficulty and peril, they all escaped safely, excepting four of the sailors, who were lost.

The war between the British and the

Chinese having now ended, and the door being so widely opened for Missionary Labour on the borders of China Proper, the path of duty was no longer doubtful about relinquishing the Station at Singapore, and Mr. Lowrie returned from Manilla to Macao. An expenditure of 20,000 dollars a-year, for a few years, would enable the Board to establish a Mission of eight Ministers, a Physician, and a Printer, including the expense of outfit, passage, buildings, &c. When the Mission is established, the same sum would support an increased force. This outlay, however, should not be made at the expense of any other Mission of the Board. A very solemn and pressing call is now made to the Church by the late strange and wonderful events of Providence, no less than by the command of the Saviour, to undertake without delay some suitable efforts for the salvation of these dying myriads of our fallen race. [Board.]

An account of Mr. and Mrs. M'Bryde's visit at Amoy to the house and family of a Chinese Officer of high rank was given at p. 142 of our last Number. Mr. and Mrs. M'Bryde were at Kolongsoo, an island three or four miles in circumference near Amoy, at the date of our last communications.

AMERICAN EPISCOPAL  
CHINA.

*KOLONGSOO—1842—*J. W. Boone, M.D.—Expenses, 802*l.* 12*s.*—Pp. 156, 157.

Mrs. Boone died on the 30th of August 1842. This painful bereavement has led Dr. Boone to the determination of visiting the United States, for the purpose of leaving his infant children there, and of exciting greater interest in behalf of China among the members of the Episcopal Church. It was his intention, after having been a short time only in America, to return to China. At the date of our last information, Dr. Boone was busily occupied in visiting different parts of America, asking aid for China.

The Committee are solemnly impressed with the obligations of the Church to follow the leadings of Divine Providence in more enlarged operations in this field. For

MISSIONARY SOCIETY.

eight years our Mission has been maintained under most discouraging circumstances, and at times almost without hope. The faith of the Church did not respond to the fervent appeals of our Missionary; and, except that God was with him to guide, comfort, and sustain, he was left alone in his work.

Divine Providence having now opened a door for the entrance of the Gospel into China; while with improved health and sanguine hopes, and with all the advantage of six years' study of the language, our Missionary is enabled to preach with fluency, securing the fixed attention of large congregations, receiving unequivocal tokens of regard from the people, and even furnished with facilities in his work by individuals high in official station; surely it is plainly the duty of the Church to prosecute with zeal and energy the promising work to which she is thus called by her Lord. [Board.]

The Committee add—

Various considerations seem to them to demand of the Church a Missionary Bishop for China: they respectfully recommend for China, as for Africa, a measure which they deem of vital importance.

A pledge for the support of three additional Missionaries to this field has been made by two Gentlemen, each to contribute for this purpose 1500 dollars per annum for three years. It is also made a condition that those sent shall be unmarried. The Committee would express the opinion, that an accession to the Mission of married as well as single Missionaries

is to be desired.

We are informed by Dr. Boone that Family Worship in Chinese is frequently attended by visitors. With respect to the attendance on Public Worship, the same faces, it is mentioned, are seen Sunday after Sunday. On one occasion he preached to more than 100 men; and, at the close of his discourse, one of the audience gave a clear and succinct account of the Atonement, which had been his subject.

Dr. Boone and the Chief Magistrate of Amoy interchanged visits, who also invited him to come and live at that place.

BAPTIST MISSIONARY SOCIETY.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent: 1 Out-Station—1818—John Johannes, J. C. Fink: several *Nat. As.*—Communicants, 19—Pp. 157, 158.

I can report favourably regarding our prospects: they are encouraging, but we rejoice with trembling. Where we expect the greatest success it is not unlikely that we may experience the greatest disappointment. We disclaim all merit in our work: whether labouring singly or in connection with many, the glory is due to God, without whom we can do nothing.

We have seen the weavers this month, who have voluntarily called on us. They much wish us to go and live among them. Owing to the persecutions of the Brahmins, who have still some ascendancy over them, many are shy of us and have tried to avoid us to please their Zemindars; but others have encouraged us not a little. They have plainly said that they will adhere to our instructions, and not follow the example of their besotted countrymen. How to go among them is a matter of some difficulty. We want a large house; but of late I have obtained so much aid, that I am really ashamed to solicit any further assistance. The Native Preachers' houses cost 60 or 70 rupees, and this I got from a few piously-disposed individuals.

Last Sabbath a Mug was baptized in Chittagong. This man has derived much good from the conversations, reading, and prayer of our Mug Assistant. I sent for some of the weavers; who, after witnessing the ordinance, said that they would soon follow his example. Myself and Brother Fink go out regularly with our Native Preachers, and we have always crowded

audiences to hear us. Our labours, though unworthy, will I hope be owned.

[*Rev. J. Johannes.*]

While I was preaching in turn with Bhagawan and Gangânârâyan, a respectable-looking Mussulman, who was going home from the Magistrate's Court, stepped in among the crowd; and after having heard me, he cried out, "Sir, I want to put some questions to you: will you be pleased to answer me?" "Do so," said I, "and I shall answer you."—He then asked me, "When a Governor proclaims his orders and regulations to the inhabitants of a country, how does he proclaim them?" "Through an *Ishtihâr*," answered I.—"And should the Governor abrogate the laws contained in the first *Ishtihâr*, and issue new regulations by another *Ishtihâr*, pray what *Ishtihâr* would you obey?" "The last one," said I.—"Well answered," said the man; "and the last *Ishtihâr*," added he, "was the Korân from God, and why don't you obey the Korân?" "Well said," responded I; "and will you also answer my question?"—"Certainly," replied the man. "But," said I, "if the last *Ishtihâr* was not an *Ishtihâr* from the Governor, but forged by the Governor's enemy, who wrote it for the purpose of deceiving all the inhabitants and the whole world, is it my duty, and your duty, to obey it, and depend on such a forged *Ishtihâr*?"—"Tobah!" said the man—and two or three others joined him—"Do you think that the Korân is a forged book?" "Certainly," said I, "and Mohammed is one of the greatest enemies to God." He then put his hands to his ears, and ran out of the crowd.

Last Wednesday, the 12th of April, the swinging of the Charak Poojah took place; and previous to the time of swinging we were informed that a woman was going to

*Baptist Missionary Society—*

swing, and that consequently a large concourse of people would be collected. As soon as we heard this, we all repaired to the place; and when we had been half an hour on the spot we perceived the woman coming and dancing, from a distance, holding a Hindoostanee naked sword in her hands, and a few red shoe-flowers hanging down her lips. A number of other Hindoos accompanied her, dancing like herself by the noise of several drums; and when they all came to the spot I went forward and rushed into the crowd, and made a sign to them to stop the beating of the drum. They did so; and I then spoke to the woman seriously about the evil she was about to do; but before I had ended my admonition to her, a respectable-looking Hindoo came into the crowd, insulted me by making use of improper language, and dragged the woman from my presence. I, however, followed them, and again succeeded in talking to the woman; and eventually Brother Johannes and others came, and by our united admonitions, she relinquished her determination, and faithfully promised not to commit such an act again. When it was made known through the crowd that the woman had yielded to our advice, and refused to be hooked, a sudden silence pervaded the assembled multitude; and the Hindoos, Mussulmans, and the Papists, who were in expectation of seeing and enjoying good fun and sport, as they term it, were all disappointed. We then, for fear that the woman might be assaulted by the mob, took her to our quarters; and learning that she was a poor widow and had to support herself and two fatherless children, we gave her a couple of rupees as a present, and requested her to return to her house.

[*Rev. J. C. Fink.*]

Although of late we have experienced considerable disappointment and trials, the Lord has not been unmindful of us, but has, in the midst of darkness, doubt, and anxiety, afforded us the light of His heart-reviving countenance. Our labours, at first, were well received and appreciated—our kindness was reciprocated and acknowledged—our presence was hailed with delight—their houses were open to us at all times—our books, our conversations and instructions, wrought no small change in their minds. As long as they did not publicly declare themselves for Christ and Christianity hostility was asleep. At some future period the Brahmins expected to reap their usual gain in the devotion of

these alienated disciples. But when a course of vigorous efforts was adopted—when five heralds of the Gospel, three not unlike them (save in their religious views) were sent—prejudice took alarm. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their Zemindars, relatives, friends, neighbours, and Gooroos, all rose against them. Accustomed to visit their Heathen neighbours, to eat and drink with them, now they were forbidden—their pipes' fire was not given them. They were not allowed to drink water out of the same lotá: the barbers objected to shave them: their children were not allowed to mingle with them or play: they were viewed as pests in the community. Under circumstances of so trying a nature strong faith was required; much of the principles of the Gospel to animate and buoy them up. While almost all had deserted us, one man stood firm in his adherence. Rámcharan, a middle-aged man, who had heard the Gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment; and we knew this was the Lord's doing. Very soon after, a relative of his, bearing the same name, decided himself in favour of Christianity. Three women soon followed their example. The mother of the first Rámcharan, the daughter and the wife of the second, came forward to share in the joys of their father, husband, and son: they had all heard the Gospel before, and expressed a wish not to be put off being baptized. On the following day, Saturday, while these five souls were leaving their village to proceed to town to be baptized in the Chapel, all their neighbours, relatives, and friends came out of their houses to meet them. Some entertained them with tears to desist, others opposed their intentions with worldly counsels, others with cruel mockings. The elder brother of the first Rámcharan begged him to consider; and said if he would alter his resolution he would make him a present of fifty rupees. The Roman Catholics, who are not a few in this village, also tempted them with promises if they would join the Romish Church. All these things had no weight with them: they were fully prepared to cast in their lot with us. While another man

was reviling with loss of caste, Rám-charan the first said, "Brother, when a man is your companion in the commission of the worst acts he is not pronounced an outcast or defiled: but when a man is desirous of forsaking all his sins and wickedness and living a new life, you say he has lost caste. How can this be?"

On the following morning (Sabbath), in the presence of a numerous congregation—Hindoos, Mahomedans, and Roman Catholics—these five souls, in obedience to their Saviour's command, put on the Lord Jesus Christ by baptism. In the afternoon they partook of the memorials of the Saviour's Love. [Rev. J. Johannes.

CHURCH MISSIONARY SOCIETY.

The Committee, who have had the subject of a Mission to China long under their consideration, have now engaged the services of two Clergy-

men for that very important sphere of Missionary operations. They are expected to proceed to their destination about July next.

MEDICAL MISSIONARY SOCIETY.

*Hong Kong* :—The Society is carrying on its operations with renewed vigour. The influx of patients at Canton has been almost too great for one man; and Dr. Parker has had the

assistance of Dr. Macgowan, of the American Baptist Board of Foreign Missions. The Hospital at Macao has been removed to Hong Kong—P. 158.

REVISION OF THE CHINESE TRANSLATION OF THE SCRIPTURES.

The last Indian Mail has brought us accounts of the proceedings which have taken place in reference to the existing Translation of the Scriptures into Chinese, and the Resolutions which have been adopted by the Missionaries, together with the following particulars:—

At a Meeting of Missionaries of various Protestant Denominations, assembled to take into consideration the present state of the Chinese Version of the Scriptures, held at Hong Kong, August 22d, 1843—Present, Messrs. Dyer, Hobson, Legge, Medhurst, Milne, and A. and J. Stronach, of the London Missionary Society; Messrs. Bridgman and Ball, of the American Board of Missions; Messrs. Dean and Roberts, of the American Baptist Board; and Mr. Brown of the Morrison Education Society—the following Resolution was carried unanimously:—"That it is desirable to have a version of the Sacred Scriptures in the Chinese Language better adapted for general circulation than any hitherto published. In regard to the New Testament, while the Meeting readily acknowledge the superiority of the latest over every former version, they would recommend that all that has yet been done be submitted to a Committee, for the purpose of being thoroughly revised; and that the same Committee be instructed to prepare a Version of the Old Testament, in conformity with the above revised version of the New Testament."

At an Adjourned Meeting, held 23d of August 1843, it was Resolved—"That any Translation of the Sacred Scriptures into Chinese, issued with the approbation of the body of Protestant Missionaries, be in exact conformity to the Hebrew and Greek Originals in sense; and, so far as the idiom of the Chinese Language will allow, in style and manner also."—"That the Textus Receptus shall form the basis of the proposed Revised Version."—"That the amounts of weights, measures, and peices of money, being ascertained, the same be translated by corresponding terms in Chinese."—"That terms of Natural History be translated by corresponding terms in Chinese, as far as they can be ascertained."

At an Adjourned Meeting, held August 24, it was Resolved—"That passages occurring in different places, but expressed in the same way in the original, be translated in a uniform manner: and that the spirit of this Resolution be applied, as far as possible, in the case of individual terms."—"That no periphrasis be substituted for the possessive pronoun, when used in connection with the name of God."—"That the interchange of the noun and pronoun be allowed, when deemed necessary by the translators."—"That euphemisms in the originals be rendered by corresponding euphemisms in Chinese."

At an Adjourned Meeting, held August 29th, it was Resolved—"That the subject

of rendering the word βαπτίζω, and its derivatives, into Chinese, be referred to a Committee, consisting of Messrs. Bridgman and Dean."—"That the rendering of the names of the Deity into Chinese be referred to a Committee, consisting of Messrs. Medhurst and Legge."—"That the rendering of Scripture names generally be referred to a Committee, consisting of Messrs. Medhurst and Milne, with the assistance of Mr. J. R. Morrison; and that in the arrangement of sounds uniformity and brevity be studied."—"That the whole body of Protestant Missionaries to the Chinese do form a general Committee, for the purpose of revising the translation of the Scriptures in the Chinese Language; and that this Committee be subdivided into Local Committees of Stations, each to consist of all the Missionaries at that Station. That the work of revision be subdivided and apportioned to the several Stations. That when each Local Committee has completed its task, a transcript thereof shall be sent to each Station for further revision; and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each Station shall select one or more of its most experienced men to act as Delegates in a Meeting of the General Committee—it being understood that each Station will be entitled to one vote only—and these shall be the final judges as to the propriety of each revision: after which, the whole shall be submitted to the Bible Societies in Great Britain and America, for their acceptance."

At an Adjourned Meeting, held August 28, 1843, it was Resolved—"That Mr. Medhurst be requested to act as Secretary to the General Committee."—"That the Bible Societies in England and America be requested to reimburse any reasonable expenditure which may be incurred by the Brethren in making the revision."—"That no portion of this revision shall be printed until finally revised by the Committee of Delegates; and not then at the expense of the British and American Bible Societies until approved of by them."—"That the work of revision be divided into five portions, as follows:—1. Acts and Hebrews, to 2d Peter; 2. Mark, and 1st and 2d Corinthians; 3. Matthew, and Philipians to Philemon; 4. Luke, Romans, Galatians, and Ephesians; 5. John, Epistles of John and Jude, and Revelation."

On the 1st of September, the Committee appointed to report upon the proper mode of rendering the word βαπτίζω, stated that they were not prepared to recommend any one term to express it. It appears to this Meeting that it will be difficult to find any single term which shall suit the views of Baptists and Pædobaptists on that subject; so it was Resolved—"That we proceed harmoniously in the work of revision, employing the talents of Missionaries of both these sections of the Church to conduct it, and to bring it to as perfect a state as possible: that when this is done, should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term; and that the revision go forth to the world, not as the work of one party or of the other, but as the result of the combined efforts of the whole."

On the 4th of September it was Resolved—"That as it is difficult to decide upon the most appropriate word for expressing the name of God in Chinese, each Station may, for the present, use such word as it shall prefer, leaving the ultimate decision to the General Committee."—"That the above Resolutions be printed; and that printed copies, authenticated by the signature of the Secretary, be sent to the various Bible and Missionary Societies in England and America.

## India within the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—Dr. Hæberlin's labours have been materially interrupted by illness: he left Calcutta, however, and commenced a journey of consi-

derable length, for the purpose of inquiring into the state of existing dépôts, of establishing them in suitable places where there are none, and of ascertaining the geographical limits



within which certain languages are spoken. He took with him a supply of 10,000 volumes.

The Auxiliary reports that the Oor-doo Old Testament is nearly ready; the Ooriya Old Testament is printed as far as Deuteronomy, and the Book of Proverbs, for separate distribution, has been completed; and the Committee have ordered 5000 copies of the Book of Proverbs to be printed in Bengalee. There are nearly completed 24,500 copies of new Portions of Scripture, and 88,500 are in progress, while 35,500 other portions will be proceeded with as circumstances may allow. The issues amount to 25,032 copies; making a total, since the commencement of the Society, of 384,357 volumes. The receipts of the Auxiliary for the year amount to 4265*l*. Grants have been made by the Parent Society of 600*l*, 500 Persian Psalters, and 350 English Bibles—P. 177.

The following extract is taken from a Letter addressed to the Calcutta Association:—

The desire of the Native Youth, who are receiving education at and about the Presidency, to obtain the Holy Scriptures, has continued through the whole year; and the number of such applicants has been so great, that I found it necessary to appoint a certain hour daily, within which applications for the Scriptures would be attended to by me; and the consequence has been, that, between the hours of four and five in the afternoon, my house has been thronged with interesting Native Youth, entreating the gift of the Holy Scriptures in English, and in their own Native Languages. It is my custom on these occasions to ascertain if the applicant can read the book which he desires, to inquire his name, residence, and the School or College which he attends; and having entered these particulars in my book of grants, to write the name of the individual, and to intimate that the book is the gift of the Calcutta Bible Association on the title-page.

[*Rev. T. Sandys.*]

*Bombay*—1813—The Committee have granted 50 Bibles, 100 Testaments, and 100 Psalms in Arabic—Pp. 177, 178.

*Madras*—1820—The Committee have placed 1000*l*. at the disposal of the Madras Auxiliary, beside a supply of printing paper. The issues amount to 22,968 copies. The Society's Correspondent, Rev. F. Spring, has been removed by death.

At Madras the Truth is at work. It calls forth much enmity and opposition, but there are many who are seriously reading the Word of God in secret who have not yet received grace to make an open profession of their faith. Three little boys came to me the other evening, at the conclusion of an interesting conversation on the character and offices of Christ. One of them said, "Sir, it is now dark: no one observes us: will you ask the Divine Blessing upon us?" Affected with the request, I thankfully conducted these Native Boys into my room, where we all knelt down, and implored eternal life through Jesus Christ our Lord.

[*Rev. J. Smith.*]

A small grant of Portuguese and Dutch Scriptures has been made to the Rev. Mr. Brotherton, a Missionary of the Society for the Propagation of the Gospel in the Madras Presidency. He writes—

Every Sabbath I have to preach in English, Portuguese, and Tamul. I can always get a supply of Scriptures for the English and Tamul Congregations from the Madras Bible Society, of which I am a member, and to which I subscribe 1*l*. per annum; but they are unable to supply me with Portuguese and Dutch Scriptures, of which my Congregation stand much in need. I have but one copy of the Portuguese Old Testament in the Mission, printed at Batavia, of the version of Almeida.

The Rev. Mirom Winslow writes—

The circumstances of the people around us, and within the sphere of the operations of this Auxiliary, call most loudly for liberal supplies of the Bread of Life. More than 50,000 Native Protestants who have as yet had only here and there a crumb, many from the hundreds of thousands of Romanists, and some from the 25,000,000 of Heathens and Mahomedans, are to be fed, and, if possible, nourished up unto eternal life. The Lord make His people faithful; and may His word grow mightily, and prevail!

## CHRISTIAN-KNOWLEDGE SOCIETY.

**Calcutta**—The third sum of 1000*l.* was forwarded to the Bishop of Calcutta in February 1843, of which his Lordship has acknowledged the receipt. In a Letter to the Society dated Nov. 1843, the Bishop states, that of 2,300,000 cubic feet of masonry there remained about 57,000 to be completed before the shell would be finished. About 40,000*l.* more will be required for the endowment; but it is supposed that the money in hand will be sufficient for the building, fittings, bells, and organ.

**Bombay**—The Board, in their last Report, remark—

One of the chief objects which the Society has had at heart, in its long connection with India, has been the success of the Native Schools; and these Schools have been a leading feature in the proceedings of the Bombay Diocesan Committee. The avidity with which some of the Native-Indian children received instruction, and the eagerness often manifested by them to comprehend the truths of the Gospel, give reason for hoping that they will be eternally benefited by the labours bestowed on them. The Society assisted in defraying the expenses of these establishments.

The Bishop of Bombay informed the Society last year that he had disposed of the grant of 500*l.* placed in his hands for the extension of Christianity in his Diocese. He requested aid in behalf of a Mission Establishment intended for the benefit of the Indo-British population. The Board accordingly voted 1000*l.* toward the cost of the buildings, and defraying such portion of the annual expenditure as may not be provided for on the spot—P. 179.

**Madras**—An additional grant of 200*l.* has been placed at the disposal of the Bishop. The Bishop writes—

Ten Missionary Clergymen, resident in Tinnevely, are now engaged in preparing a revised translation into Tamul of the Book of Common Prayer, the translation now in use being both imperfect and very incorrect; and the Rev. William Howell has already prepared a translation of it into Telooogo, as we possess no translation of the Prayer Book in that language—P. 179.

## PRAYER-BOOK AND HOMILY SOCIETY.

The Committee have embodied in their last Report the following Letter from the Bishop of Calcutta:—

The Venerable Archdeacon Dealtry, the warm friend and supporter of your Society, informs me, that the chief reason that the Society has declined here was the departure of the late zealous Secretary, the Rev. Mr. M'Pherson; whilst all the Clergy remaining in Calcutta had their hands so full, that there was no one to succeed him in his energy and dedication of time to the work.

There have, therefore, been no accounts kept since the last communications to England. A few Prayer Books and Books of Homilies remain, the rest having been gratuitously distributed. So far the Archdeacon. I can add, that the copies of the Prayer Book which I took up with me in my Visitation were singularly useful, being attractive to the young by their neat and beautiful binding, and their various shapes and sizes. I sold many of them to the gentry at the different Stations; and have rather more than 200 rupees in hand to devote to the extremely useful and new purpose of translating some of the Homilies into the native languages, which your Committee now propose to us. The Consecration-Service Books, and those for the Coronation, were also of the greatest service. There cannot be now the least doubt of the eminent importance of the Society's operations for the last thirty years, both at home and abroad. The dignity and simplicity of our Liturgy engage the confidence of the Native Converts and of our East-Indian population more and more; and amid the new controversies about the Fathers and Tradition, the Book of Homilies stands as an iron tower and a brazen wall on the reformed bulwarks of our Apostolical Church; and soon men will awake from the dreams of superstition, and recognise the Scriptural authority.

I know of no breakwater against enthusiasm and wildness on the one hand, and semi-Popery on the other, like the Church of England in her polity and her spirit, her charity, her genuine doctrines, her offices, and her discipline. Nor do I doubt, that, in the Eastern World, her triumphs will be as conspicuous as in the Western. To these victories of grace and truth, the small Societies like the Prayer Book and Homily Society, are, I am

persuaded, of the greatest use, both by their direct efforts, and by their reaction upon the larger bodies in our Church. May God abundantly bless your labours!

RELIGIOUS-TRACT SOCIETY.

Grants have been made to the amount of 232*l.* 9*s.* 4*d.* in aid of translations—Pp. 179, 180.

In addition to this, the following grants have been made:—

*Calcutta*: 800 reams of paper, and 32,800 English Publications, to which some additions have been made since—*Delhi*: 24 reams, and English Tracts—*Benares*: 5000 copies of "The Anxious Inquirer," in Oordoo, and 5000 copies of a small Hymn Book for the Natives—*Madras*: 500 reams, 24,000 English Tracts, and 126*l.* 9*s.* for Books in the Native Languages—*Cannanore*: 5000 Publications—*Visigapatam*: 32 reams of paper—*Bellary*: 72 reams, and some English Tracts—*Bangalore*: 48 reams, 4300 English Tracts, and Books on Sale value 93*l.*—*Nagercoil*: 100 reams, and 2600 English Publications—*Neyoor*: 48 reams, and casts of cuts value 15*l.*—*Bombay*: 150 reams, 24,800 English Tracts—*Surat*: 48 reams, and Books value 20*l.*—*Mangalore*: 40 reams.

The Committee, in their Report, remark—

The operations of the Society in British India have convinced the Committee that though many of its publications may have been fruitless, as the seed cast by the wayside, yet that others have been productive of spiritual and lasting good. "Even when the Tract is torn up," remarks a friend at Madras, "its fragments may be, under God, like the scattering abroad of good seed, which shall produce much future fruit." Encouraging as occasional facts of conversion are, the Committee would rather look at the Society's efforts, in connection with kindred Institutions, as the sowing season, and patiently wait the appointed weeks of harvest. There are many indications that the prejudices of the people have been weakened: that they have a secret conviction that a great change is at hand. The thoughtful Hindoo now feels that the Press is destined to aim a mighty blow at the throne of Buddhoo, and to be one of the means of its final overthrow.

Encouraged as the Society has been by the success connected with its labours, yet  
*April, 1844.*

the Committee regret to hear of the opposition made to the Societies in India. On this point the Madras Committee state that "the Native Association for sending out Tracts and Books against Christianity has become more loud and more urgent. The members of that Association and others have more and more ridiculed and blasphemed that holy name by which we are called." The Committee add: "They desire to declare the whole counsel of God, whether to Christians, Infidels, or Heathens. They are convinced, that, to send forth books, small and great, which contain 'Truth, without any mixture of error,' is to do good, and not evil; and also that this is done increasingly by themselves and others in the field of their labours."

BELLARY RELIGIOUS-TRACT SOCIETY.

The Eighteenth Report states, that, in consequence of the increasing demand on the Auxiliary for Tracts in the Native Languages, it was determined to print 26,000 copies of Tracts in Teloo-goo, averaging twenty-four pages each; and 49,000 of fourteen Tracts in Canarese, averaging twenty-seven pages each. Five new Tracts were preparing for the Press.

BANGALORE RELIGIOUS-TRACT SOCIETY.

A considerable quantity of the last grant of paper was used in printing an edition of 3000 copies, in Canarese, of a "Catechism of Scripture History." A translation of "The Ayah and her Lady" was ready for the press. "The demand for Christian Tracts and Books in Canarese," writes the Rev. Benjamin Rice, "is greatly increasing; and but for the paucity of Labourers in the field all the paper we have received would ere now have been expended. This, however, will shortly be the case, as several works are in progress." The Lay Secretary writes—

Your last despatch of books reached us; and, although a month has scarcely passed, almost all have been disposed of; so highly are the publications of your Society valued in India. I am glad I have introduced your children's books into our depository, as they are properly esteemed; and I

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*Bangalore Religious-Tract Society*—  
most sincerely hope, that, while they convey instruction to youthful minds, they will lead them to think of their Saviour and their God.

*NAGERCOIL NATIVE-TRACT SOCIETY.*

About 41,500 Tracts, 12,000 Children's Books, and 20,000 Handbills, have been printed. The Contributions amounted to 135*l.* 16*s.*

*MALAYALIM RELIGIOUS-TRACT SOCIETY.*

This Society has been impeded in its course by the loss of valued Labourers. During the last two years, however, 40,000 Tracts have been printed, and, in October last, 15,000 more. Many of these have been distributed in Cochin and Travancore States, and in different parts of Malabar.

The Tract last printed is exciting much attention among many, and has found its way to several of a class above those who chiefly read our books, where its reception is perhaps more favourable than might be expected. [Rev. J. C. Thompson.

I am now enabled to report, that, at our last Meeting, we ordered 12,000 Tracts for reprint; and that "A Dialogue between a Hindoo Devotee and a Christian Teacher" was also ordered to be considered. Mr. Peet stated that a person whom he hopes shortly to baptize, and whom he regards as a Christian, mentions that our Tract on Drunkenness first arrested his attention, and that on the Commandments taught him his lost state and need of a Saviour. [The Same.

*NEYOOR NATIVE-TRACT SOCIETY.*

About 10,000 copies of several Tracts and Books have been printed. The Rev. C. Mead is translating the Society's "Commentary on the New Testament," which he considers especially called for by the Native Teachers, many of whom are growing in knowledge and piety.

We have had good success in the distribution of Tracts. Some years ago a great many people seemed to hate the sight of them, and, when put into their hands, they became angry, and tore them up. It now appears, that many have acquired no little knowledge of the Word of God by receiving our Books, and some

seem to value them as gold. A great many of the Heathens are expressing a desire to be put under Christian Instruction; and, on inquiry, we find that they were led to this determination particularly by hearing religious Tracts read to them. The Heathen, who came to the feast at Mundaycandu this year, were so anxious for Tracts, that they pressed and trod on each other, with their hands stretched out to receive them. [Mr. Mead.

*MADRAS TRACT AND BOOK SOCIETY.*

Five new Tracts have been published, and nineteen reprints. The Secretary has informed the Committee that editions of 9500 copies of Books, translated into Tamul, have been put into circulation. The publications received into the depository in the course of the year were 171,232; the issues were 108,507. The total circulation by the Society amounts to 2,232,500 copies. The English Publications of the Parent Institution which have been sold have produced 208*l.* 10*s.* during the year. The receipts amount to 609*l.* 2*s.*, and the disbursements to 417*l.* 10*s.*: the balance in hand would soon be exhausted by the cost of several works which were in the press. Very important results have followed the labours of the Society among the Natives, both in awakening a desire for the blessings of the Gospel, and in promoting religious instruction.

*VISAGAPATAM TRACT AND BOOK SOCIETY.*

One new Tract has been published, entitled "Jehovah the True God;" and a small book for the schools, "Reading Lessons for Children," containing religious truth in a simple form for the Young: 8000 copies of the Society's old Tracts have been printed.

*ORISSA TRACT SOCIETY.*

The Report of the General Baptist Missionary Society mentions that 8000 copies of eight Tracts were printed in the year, averaging twenty pages each; and it was the intention of the Missionaries to print

50,000 additional publications in the coming year.

AMERICAN TRACT SOCIETY.

The American Missionaries at Bombay have published 30 Tracts, and last year printed upward of 50,000 copies.

EASTERN-FEMALE EDUCATION SOCIETY.

BENGAL—*Mirzapore*: Miss Thomson has removed from this Station, and has resigned her connection with the Society—*Berhampore*: Miss Derry is pursuing her labours at the Orphan Boarding School, which contains 30 girls—Pp. 181, 485, 486.

I should feel much obliged if your Society would furnish me with a few books, religious and instructive, adapted for lending to young East-Indian people of the middling and lower classes. I wish to form a small library; and I think ladies in England would be happy to assist by donations of books, if they knew our wants. Not only the heathen need our help: there are multitudes of nominal Christians, especially Roman Catholics, who are as ignorant as the Hindoos of the religion of Christ. It is for them that I beg your assistance. By only lending the books, we shall be likely to ensure their being read; and it will also open a door of communication with these people which we much need. Most, if not all of them, can read English.

[*Mrs. Stewart.*]

I was unable to visit any of the Schools in Calcutta, with the exception of Mrs. Campbell's. She has 21 girls, orphans, and daughters of Native Christians, some of whom read English: all read and write in their own tongue. I was much pleased by their neat and orderly appearance. Education has made rapid strides during my sojourn in my dear native land. Improvement in every way meets my eye, more especially among the male sex. Divine light is spreading, and I am more than ever persuaded that the undercurrent will soon become a stream that will carry all before it, probably before we in India, or you in England, will be prepared for it.

[*Mrs. Hill.*]

BOMBAY—Mrs. Willing, Miss Burton—Pp. 182, 486.

Our Mahratta Schools go on satisfactorily. Miss White gave me a most interesting account of many of the pupils on

Christmas Day, who urged their right to keep the feast in honour of their Saviour also. About 70 children from the different Schools asked her permission on that day to go and cook their dinners in her Compound, which she readily granted, and gave them sweetmeats; and they seemed so happy, and appeared to understand why the day was kept holy far better than some European Children in a Sunday School, whose answers to questions put to them on the subject were a strong contrast to those given by these poor little Heathens.

[*Mrs. Pigott.*]

I now cannot tell you that I am teaching the Heathen, though it is four months to-day since I landed. The Parsees do not come forward as we hoped. There are others to teach, if they still refuse. Now the heat is passing I have taken the Indo-British Girls at Mr. Candy's School to teach on Sunday, which is very interesting work. The boarders are about 30 in number.

Mrs. Willing says she is very happy, and has indeed every thing to make her so. Every one is delighted with her management of the School: the children are fond of her. The house and grounds are in a very healthy situation. I am not less happy; for though, to the eye of sense, some difficulties seem great, yet my Heavenly Father has hitherto provided for every need.

Lady Grey's gift of Tracts is now exhausted. If any one who feels for the perishing souls of the English at Bombay would kindly send me another supply, I should be truly obliged.

[*Miss Burton.*]

I cannot describe to you how much I have to be thankful for in the altered deportment of my interesting flock. One end at which I aimed being now attained, my work is comparatively easy—I mean, that of convincing them that I am their friend. I have now 154 girls. Twelve or fourteen of the elder girls have left since I came, but I often hear of them; generally speaking, most satisfactorily. Among those here, many, I have reason to believe, are "growing in grace," daily shewing the fruits of the Spirit. I have had the happiness of sending out one of them as a Missionary; another to superintend a School at Surat. I have lost six dear little creatures since I came, all under ten years. I trust they are all around the Throne of God on high. The last gave me great assurance that she was going to join the happy throng. For some days before her death, she said, whenever I

*Eastern-Female Education Society—*

went to her, "Oh, ma'am, I want to go to heaven!" When she complained of excessive pain, I read to her of that land where there will be no more pain. She said, "Oh, my dear ma'am, what sweet words! I do want to go! I love you, and I love ma'am, and my schoolfellows; but I want to go!" When she was in great pain, I said once, "There was one who suffered much more pain for us, Mary; who was it?" She replied, "Jesus. Oh yes, he suffered plenty of pain."—I added, "Why, my child, did he suffer it?" She answered, "To save us from hell." Her end was peace.

[*Mrs. Wiling.*]

MADRAS — Miss Austen—*Ootacmund*: Miss Hale — *Bangalore*: Miss Macklin — *Nellore*: Miss Hobbs. Miss Machell's health has been so impaired as to prevent her resuming her labours—Pp. 182, 486.

The number of attendants in the Day School during the last six months has averaged 29. In the Sunday School, held at my house, the number varies from 20 to 30; so your Committee will perceive that I am fully engaged. I find those who have been with me much improved, and gradually acquiring better habits: they are with me from nine in the morning till five in the afternoon.

[*Miss Austen.*]

The School which is more immediately under my care is the Boarding School in our own Compound. We have only 13 girls just now, but we are exceedingly desirous of increasing our number, and I trust we shall be able to do so. These poor little children, who have no money of their own which they can apply to charitable purposes, put by a portion of their rice every day, until they have a certain number of measures; they then receive the full value of the rice in money, and either give it to the poor, or add it to the funds of the Society, as they please.

They are making very fair progress in reading and work: a part of their time is also employed in spinning. The facility with which they learn their Catechism (both questions and answers), and the readiness with which they repeat it, is astonishing.

[*Miss Hobbs.*]

On the 1st of October I commenced a Girls' School at 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.

Could I transport the ladies of England to this hemisphere, and bid them listen to the sound of frantic grief, as it comes on the wing of the night breeze, as the last breath of some beloved object is drawn—perhaps a husband, perhaps a child; and could I then take them to the wretched dwelling, and there point out to them the widow or mother beating her breast, tearing her hair, and refusing to be comforted because death had deprived her of the desire of her eyes—no hope, no resignation, no drops of comfort mingled in her bitter cup—would they not use every effort to bestow on these poor creatures that glorious knowledge which *has brought life and immortality to light?*

The females of rank never go out; therefore they must be visited at their houses, and an influence exerted over them by that means. Will any 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. Bachelor.*]

Beside the Boarding School, which was transferred to me by Mrs. Turnbull two years ago, I have a Native-Girls' Day School, containing upward of 30 children, in a populous part of the suburbs, chiefly designed for the education of the Christian children belonging to the Mission. To these Schools I give a weekly superintendence; but the Boarding School is my particular charge: it contains 42 children from the ages of four to thirteen years. Although there is much to dishearten, I am not without encouragement in my work. After a heart-searching Sermon from our Ordained Native Missionary last Sabbath afternoon in the school-room on these words, "How shall we escape?" &c., a dear child went up to him, and, looking up in his face, tried to speak; but her voice failed, and, bursting into tears, she sobbed aloud. The Missionary was quite overcome at the sight, and turned away his head to hide the fast-falling tears. At length, making an effort, she said, "I much desire Christian Baptism."

[*Mrs. Porter.*]

It will, I am sure, give you pleasure to hear that Miss Macklin is quite well, and

is labouring very assiduously and efficiently in the Female School on our own premises, as well as continuing her visits to the Infant School and engaging in such other efforts as are practicable for promoting the Christian Instruction of the females around us. Our Boarding School has, within the last six months, made very pleasing progress, both as it respects the number and the improvement of the children. Our hearts have also been cheered by perceiving in some of them a decided love of the Truth, and an appearance of being really under its influence.

[Mrs. Crisp.]

It has been our singular privilege to have been enabled to carry on the Boarding School at Nagercoil, without interruption, ever since its first formation in 1820; whence have gone out many and been settled in life, and some to useful situations, with a knowledge of the Word of God, and, in some, the germ of Christian principles in their hearts, that has since matured, and is bearing fruits of grace in a consistent life. I had occasion to visit a young woman dangerously ill, named Martha, the daughter of one of our adult pupils. I stayed some time, and I found out at last that the mother was in an adjoining room earnestly wrestling with God on behalf of her daughter, and pleading the promises of His Word, which she had stored in her mind, and on which her only hope rested in this season of distress. The whole previous night she had spent in this way. I learned she was there by her calling to her daughter, "Martha, look to Jesus!—Martha, pray to the Saviour!—He can help you—He can help."

Our Village Day Schools number 28, containing about 700 scholars. Some of

these Schools are in villages entirely Heathen, but Christian Books are exclusively taught, and exactly the same regulations adopted as in the Schools for Christian Children; but they are more irregular in their attendance, owing to our having but little influence over their parents, and they but little over their children. Most of our Schools among the Christians are taught by women.

[Mrs. Maulk.]

#### BENEVOLENT SOCIETY OF CALCUTTA.

The Twenty-third Report of the Society says that there are 265 boys and 123 girls under instruction in the Schools of the Society.

#### CALCUTTA LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION.

The last Report states that there are five Schools in connection with the Society, containing, in the aggregate, 350 pupils. The funds have materially diminished, and the income for the last year was only 285*l.* 6*s.*

#### GRANT MEDICAL COLLEGE, BOMBAY.

The Bishop of Calcutta laid the first stone of the intended College on the 30th of March 1843: 4200*l.* has been raised by subscription toward its erection. Sir Jamsetjee Jeejeebhoy has given 10,000*l.* for the erection of a Native Hospital to be attached to the College; and the East India Company have granted about 4000*l.* per annum for Professors and Foundation Pupils. The College is being erected in memory of the late Sir Robert Grant.

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

#### GOSPEL-PROPAGATION SOCIETY.

##### CALCUTTA.

BISHOPS' COLLEGE—1820—G. U. Withers, *Principal*, A. W. Street, *Professor*: Wm. Ridsdale, *Superint. of College Press*. Rev. A. W. Wallis is absent on sick leave—Pp. 182—184.

The Society records, with sincere regret, the death of Walter Kyte Coles, Esq., the Junior Professor. He had scarcely been a month in Calcutta, where he arrived in March 1842, when he was compelled to leave for the benefit of a sea voyage. He first went to Singapore, and

afterward to the Cape: shortly after this he set sail to England; but so rapid were the advances of his disease that he died during the voyage.

The Rev. *Principal* Withers reports that a second edition of Dr. Mill's "Christa Sangita, or the Sacred History of our Lord Jesus Christ," in Sanscrit Verse, had been published at the College Press. The revision of the Bengalee Liturgy was proceeding steadily. Mr. John T. Schleicher has been sent out to the Bishop of Calcutta, by the Society, as a Candidate for Holy Orders.

*Gospel Propagation Society—*

The Bishop's absence from Calcutta during the past year, and the laborious duties of his Visitation as Metropolitan of all India, have, in a great measure, interrupted his usual correspondence with the Society. At the commencement of it he thus writes—"I delivered my third Charge on the 24th of August, and embarked the same evening for Maulmein, the Straits, Madras, Ceylon, and Bombay, to return, after seven months and 7500 miles of route, to Calcutta the first day of April, *Deo volente*. I suppose this is among the first of the Metropolitan Visitations made in our Protestant Church. May it be conducted with the discretion, calmness, and holiness, which become such an awful responsibility." [Report.

Some Accounts of the Bishop's Visitation have been given at pp. 54—56, 104—107, 151, 152 of our present Volume.

The Society has published the following Statistics, taken from the Bishop's Charge :—

*Number of Clergy*—Our entire body of Clergy is 95, the number in 1838 having been 69, and, when the first honoured and revered Bishop of the See [Middleton] was in the care of the Diocese, 15; so that we have increased, through God's goodness, more than six-fold in twenty years.

*Number of Persons Confirmed*—The number confirmed during the course of the second visitation has been 2199, which is 651 more than during the first; and, added to the 739 confirmed in Calcutta previously to that period, raises the aggregate 4476; a number not discouraging, when it is considered that the Civil and Military Servants of the Company come out generally after the age for Confirmation, and that their children go home long before.

*Attendance at Church*—The attendance on the Services of our Church, in the nine Churches and Chapels in and about Calcutta, was, this Easter, 3922; the Communicants, 915: in 1838, the amount was 3038 and 839; shewing an increase in the Congregations, during the four years, of 884, and in the Communicants of 76; and raising the proportion, if children be deducted, to about one-third; which, however much below what we should ardently desire and labour for, is yet a cause of thankfulness to Almighty God.

*Places where Church Service is performed*.—The Stations and places where the Services of our Church are celebrated are 54; to which, if we subjoin those occasionally visited, the number is about 80. The sacred edifices erected, or under erection, are 70; which, with 5 new Churches in advanced preparation, and many Native Chapels in the various Missions, amount to nearly 100.

*Ordinations*—The Ordinations since 1838 have been five; one at Meerut, one at Allahabad, and three at Calcutta. Thirty-one Priests and twenty-eight Deacons have been admitted to Holy Orders in these and the eighteen preceding Ordinations celebrated since I arrived in the Diocese in 1832.

*Converts and Inquirers*—During the last four years there has, I rejoice to say, been a rapid augmentation in the number of Converts and Inquirers after the Gospel, both in the Missions of the venerable Propagation Society at Barripore and Janjera, and of the Church Missionary Society at and about Krishnaghur. In other Stations there has been a steady increase of good, but chiefly among Schools, and in the way of preparation; but "showers of blessing," to use the language of the Prophet, have descended on those which I have named.

In the villages of the Propagation Society about Janjera and Barripore, 1200 have been admitted to Holy Baptism, who, with 1300 Catechumens, constitute a body of 2500 under Christian Instruction. Of these, 370 were Candidates for Confirmation when I visited the Station last February.

*Howrah*: O. B. Smith: 3 Nat. As. Number baptized, 109; Catechumens, 20. There is an Out-Station at *Boishkotty*. The Rev. James Bowyer is absent on sick leave—Pp. 184, 185.

*Tallygunge*: Daniel Jones: Baptized, 533; Catechumens, 666.—*Barripore*: 16 miles south of Calcutta; inhab. 6000; the Barripore Mission is divided into 6 circles—1829—C. E. Driberg: Baptized, 627; Catchumens, 606—Pp. 185, 186.

The confidence of the Venerable Society, ever since I came out, is among the warmest encouragements, under God, that have been granted to my labouring heart.



Nor is there any thing I more aim at than to merit the continuance of such confidence in every way in my power. The grant for the Barripore Church I am truly thankful for.

[*Bp. of Calcutta.*]

The Secretary of the Diocesan Committee, in writing on this subject, says:—"His Lordship has, with his wonted liberality, subscribed 1000 rupees toward the Church so imperatively required at Barripore. I have sent forth an Address to the Converts of the Mission, calling on them to contribute. We cannot expect much from these poorest of the poor of the earth; but I think it time that even they should be taught to help themselves, and I hope the experiment will open the way to others of the same kind." The first stone of this Church was laid on the 13th January 1843: its estimated cost is 1200l.

[*Report.*]

*Cawnpore*: W. H. Perkins —  
*Tamlook*: Matt. Rogue de Mello:  
Baptized, 215; Catechumens, 33—  
Pp. 187, 188.

The following are extracts from the Report of the Cawnpore Mission, commenced only about two years ago:—

More than six hundred miles separate me and my work from the other portions of the East-Indian Missions of the Propagation Society; and things here of necessity assume an aspect differing much from what they bear in Bengal. I labour among a people who, in character, habits, and language, differ as much from those near Calcutta, as do the ever-verdant banks of Bengal from our scorched and dusty plains.

Another peculiarity in this Mission is, its being located in a large military station; Cawnpore having gained its importance solely in consequence of its having been fixed on as an eligible spot or quartering a large body of European and Native Soldiery. The original village of Kánpûr still exists on the confines of the station, as a very inconsiderable river-side hamlet. From the appearance of the present station, scattered as its buildings are on a line seven miles in extent, on this and that side of the one main station road which traverses it, few persons would suppose it to contain, in its crowded bazaars, a population of 100,000 souls.

Since my Ordination I have baptized 21 individuals in connection with the Mission,

of whom seven were adults; the remaining fourteen the children of Christians, or children adopted by them.

In the crowded bazaars of the city I always met with a most attentive hearing: much discussion has been excited, and I hope the ground a little prepared for future seed. I might write pages regarding what had passed on these occasions: many things occurred of interest to a resident and labourer, which, on paper, would hardly affect another. Very often have the Mahomedans brought forward their blasphemous and subtle objections to the truths of our most holy Faith; and equally often the Hindoos their puerile and absurd speculations on eternal things; but, in nearly all cases, with calmness and civility.

A crowded bazaar is the Missionary's School—his practice-ground—where he is often taught his own weakness, the strength of his adversary, and the need which he has to bring every faculty of soul and body into laborious exercise, to fit him for his work. Not only has he to meet specious argument, but often derision and the bitterest scorn. I have often seen, that the moment the great doctrine of the Divinity of the Lord Jesus is asserted, many of the most intelligent Mahomedans in the auditory at once depart. On several occasions I have had to cease, in consequence of a half-witted Faker approaching the place where I was engaged, and, with a voice double the power of my own, commencing some ridiculous song. On one occasion, when preaching to a very attentive assembly of nearly 100 persons, a Bheestie approached with his skin of water, and, under pretence of watering the road, dashed its contents among the people, so as to disperse the assembly in an instant. On another, a poor old beggar approached the place where I and my Catechist stood, and laying at our feet a handful of cowries, gave us his blessing as being more necessitous than he, and departed among roars of laughter from the crowd.

After preaching in the bazaar, I am often accompanied for half or three-quarters of a mile on the way home by eight or ten of the hearers, continuing the conversation begun at the bazaar. In several instances, also, they have come to my home afterward for further information.

BOMBAY.

*Bombay*: George Candy—*Ahmedabad* in Goozerat: G. L. Allen,

*Gospel-Propagation Society—*

Wm. Darby, H. Mengert — Communicants 60 — Scholars: Boys; Boarders 37, Day 53; Girls; Boarders 24, Day 24—Pp. 180, 181.

My labours commenced with the opening of a School for the instruction of children, in a room which I hired for the purpose; in which room, on Sundays, with the sanction of the Diocesan, I collected their parents, and such others as I could get to attend, for the purpose of 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. The School-children also have much increased in number; and for their use 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 of nearly 1500*l*. Toward the cost of erecting the Chapel and School upward of 2000*l*. have been collected in this country.

Our Bishop permits me to hope, that, on the arrival of the Metropolitan, who is expected next month, Trinity Chapel will be duly consecrated for the service of God, an event much desired by many of the Congregation. In this hope, the congregation are now, at their own expense, re-painting and doing-up the Chapel, as the heavy rains, during three monsoons, had considerably soiled it.

Some Native Christians, three Chinese Converts, and some of the English Gentry attend.

I have received, during the year, 150*l*. for the Schools, and 25*l*. during the current month. [*Mr. Candy.*]

The Metropolitan visited the Institution, and expressed himself well pleased with the Schools, the Chapel, and the whole establishment. On the day upon which Trinity Chapel was consecrated his Lordship preached in behalf of the Incorporated Society. The Service was a very interesting one. Several Clergymen were present; and among the Communicants our two Converted Brahmins, one Parsee, one Chinese, and one or two other Native Christians. [*Bp. of Bombay.*]

Ahmedabad is a city containing a population of 120,000, the majority of whom are Mahomedans, the rest Hindoos of various sects, with a few degenerate Por-

tuguese. The Mosques, he says, are falling into decay, and the morals of the people in the most degraded state. In a subsequent Letter he mentions having baptized two young men who had been four months under instruction; these, with a Native whom he had previously baptized, and a Portuguese, formed the nucleus of a Native Church. The Morning and Evening Prayer, together with the Office of Baptism, has been translated into Goozerattee, and presented to the Diocesan Committee, by John Vaupel, Esq., Chief Interpreter to the Supreme Court of Bombay.

The Governor, Sir George Arthur, had accepted the office of Vice-President of the Diocesan Committee. An Association had been formed at Khandeisl, with subscribers to the amount of 500 rupees annually; and a collection of 1642 rupees for Missionary Purposes had been made at the Offertory, on one Sunday, at By-cullah and Taunah. Of this sum one-half was paid to the Diocesan Committee. Upon the whole, therefore, the Society has much reason to be thankful for what is doing in Bombay. [*Report.*]

#### MADRAS.

*Madras*, or Vepery District, with *St. Thomé*; and Out-Station at Poonamallee and Tripasore—1727—William Taylor, A. Thomson, R. Carver: at the Seminary, J. J. Seymer, *Acting Lay Superint.*; at the Grammar School, G. E. Morris; absent on sick leave, John Thomson—P. 188.

As regards the present condition of the School, I am happy to inform you that it continues to prosper: our number now amounts to ninety-four, an actual increase of thirty-six.

The Bishop of Calcutta, on occasion of his visit to Madras, as Metropolitan of India, inspected and examined both the Grammar School and the Diocesan Institution. And "with respect to both these Institutions," says the Bishop of Madras, "we are entirely of one mind, that they are full of life and promise. Our Annual Examination of Vepery Grammar School was conducted by the Bishop of Calcutta and myself, and some of the Presidency Clergy. All speak in the highest terms of the proficiency of the Scholars, to the most distinguished of whom the usual prizes were given by the Metropolitan.

[*Mr. Morris.*]

The principal object of the Madras Diocesan Institution, formerly called the Theological Seminary, is to prepare Candidates for Holy Orders. The Bishop thus speaks of it and its Principal: "One of my first cares and comforts was to visit our Diocesan Institution, of which I am able to report most satisfactorily. Our excellent Principal, the Rev. A. L. Irwin, has given his whole heart to the work—a work for which he seems to me peculiarly well qualified. Mr. Irwin has my full confidence."

It is grievous to add, that, in the midst of his career of usefulness, and at the age of thirty, Mr. Irwin, like Mr. Coles of Bishop's College, has been called away. He was permitted to labour only one year in India. He died on board ship on the day of his arrival off Mauritius.

Mr. Seymer, the Professor, a gentleman who, though perfectly blind, distinguished himself at Oxford, and whose qualifications are very highly spoken of, has temporary charge of the Institution.

There is every reason to believe that Christianity is making steady progress in the South of India. The Bishop, while he does not conceal the many and great obstacles which impede its course, yet speaks hopefully of the extension of Christ's Kingdom in that land of darkness. In his recent Visitation he congratulates the Clergy on "the marked improvement which has taken place. We have more Clergy, more Churches, more Schools, more Communicants, infinitely more Baptized Natives and Catechumens, though by no means enough of any." [Report.

*Tanjore*, with Out-Station: 1766: Thomas Brotherton, C. S. Kohlhoff, John Bilderbeck, J. C. Kohlhoff, F. H. W. Schmitz, T. Abishaganaden, — Pope — *Combaconum*: V. D. Coombes — *Cochin*: C. Hubbard — *Trichinopoly*: 1766: W. Hickey — *Dindigul*: 1787: no Missionary — *Madura*: J. K. Best — *Nazareth*: A. F. Cæmmerer — *Moodaloor*: G. Y. Heyne — *Vellore*: S. A. Godfrey — *Negapatam*: 1785: E. S. Wiltshire — *Cuddalore*: John Guest — *Pulicat*: C. E. M'Cleod — *Secunderabad*: N. Paranjody — *Valaveram*: William Howell — *Tinnevely*: Robert Caldwell. The accounts of the number of Native Assistants employed at the several Stations, and other details April 1844.

received since our last Survey, are as follows:—

From Tanjore, the original Mission of the venerable and devoted Schwartz, the Rev. F. Schmitz writes, that the number of baptized, including those in the six circles of villages, amounts to 3261. "Our increase," he says, "during the last six months, has been rather considerable, viz. 166, including five adult Heathen Converts. The number of Communicants amounted, on Christmas Day, to about 400 in Tanjore itself." Here, then, we are furnished with a ready answer to the question often scoffingly asked, "Where are your converts in India?"

The Rev. V. D. Coombes, Missionary at Combaconum, reports his visits to a circle of ten villages to the east and west of his Station. These circuits are performed periodically by the Missionary, whose duty it is to superintend the Catechists, inspect the Schools, correct any disorderly practice, preach the Gospel, and administer the Sacraments of Baptism and the Lord's Supper. His report is, that on his last visit he administered the Holy Communion to 282 persons, and admitted 13 children into the Church by Baptism. In another circuit he administered the Sacrament of the Lord's Supper to 254; baptized 20 children and 2 adult Heathen; and married four couples.

From Trichinopoly the Rev. C. S. Kohlhoff reports that the Mission, which is served by a Missionary, three Native Catechists, two Readers, besides Schoolmasters and Mistresses, includes a Congregation of 251 adults and 127 children. Two Services in Tamul are performed on Sundays, and two on week-days. The attendance on Sunday morning is, on the average, 125, and the usual number of Communicants 50.

The Mission of Negapatam extends forty miles from north to south, and thirty miles from east to west. The Congregations are English, Portuguese, and Tamul, and the attendance of all very satisfactory. The Native Congregation consists of 224 persons, of whom the number of Communicants is 30. Connected with the Mission there are 24 Schools, containing 947 children.

The Bishop of Madras, seeing the importance of concentrating the Missionary Force as much as possible, has recommended a plan of Missionary Parishes.

The support of 27 Missionary Clergy-  
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*Gospel-Propagation Society—*

men, and of two such establishments as the Diocesan Institution and the Vepery Grammar School, with their Principals and Professors, necessarily imposes a very heavy expense upon the Society. During the last year, no less a sum than 12,293*l.* was expended for Missionary purposes in Madras alone.

The Society has sustained a heavy loss by the death of the Rev. Edward Jarrett Jones, of Cuddalore. He went out in the same ship with the present Bishop of Calcutta, and entered as a student at Bishop's College. "He was," says the Bishop, "one

## BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—W. Yates, D.D., James Thomas, J. D. Ellis, John Wenger, W. W. Evans, J. C. Page, Andrew Leslie: C. C. Aratoon, and 3 other Nat. Preachers. *Entally*

—1838—George Pearce, George Small: 5 Native Preachers. *Howrah*—1820—Thomas Morgan: 1 Nat. Preacher. *Narsingdarchoke*—

1824—with 5 Out-Stations—William Thomas, As., and 4 Native Preachers. *Luckyantipore*—1830

—*Kharee* and 6 Out-Stations—Geo. Pearce: F. De Monte and 4 Nat. Preachers. Baptized in the year 53. Mr. Evans has commenced three Schools in addition to the Benevolent Institution, containing about 200 children. These make the number of Schools, connected with this Mission 15; and contain, according to the latest accounts, about 1050 Scholars—Pp. 190—192.

During the last year the Committee have received a proposal from the Council of the College at Serampore, offering the use of a portion of that building for the training of Native Agents for Missionary Work. The Committee have received this proposal with sincere pleasure, and it is now the subject of correspondence.

Dr. Yates and Mr. Wenger continue to devote their time to the work of Biblical Translation. They have also discharged the duty of Pastors to the Circular-Road Church during part of the year. Mr. Thomas superintends the Press and the Scripture Depository, and conducts the correspondence. Mr. Evans has the pastoral oversight of the Church in Lál Bazaar, and the direction of the Benevolent

of the Society's most faithful, and able, and beloved Clergymen in this Diocese. I am persuaded that his heart was altogether with Christ; and that to assist in the establishment of His Kingdom in India was as much his daily prayer as his daily labour—to him most truly a labour of love. Indeed, I never met with a Clergyman more unaffectedly and unostentatiously devoted to our Master's work." [Report.

An account of the Bishop of Calcutta's late visit to South India has appeared at pp. 54—56, 104—107, 151, 152 of our present Volume.

Institution. Mr. Morgan still labours at Howrah with diligence and success.

[Report.

The last Report gives the following particulars—

*Preaching to the Heathen*—The work of preaching the Gospel to the Heathen and Mahomedans has been carried on by C. C. Aratoon and Mr. Page. Mr. Page has been engaged, almost daily, preaching both in the Jaun Bazaar Chapel and the streets of Calcutta; also in Cooly Bazaar and other places in the neighbourhood. He is rapidly acquiring the Bengalee Language, in addition to the Hindoostanee, and thus preparing himself for double usefulness. Several Native Preachers—Gunga Narayan Sil, Shem, Ramhurry, Dumri, and others—have also been constantly engaged in preaching the Gospel to their Heathen as well as their Christian Countrymen. They are aided by some of the members of the Church in Lál Bazaar.

*Native Church in South Kalinga*—The Church has been severely tried by the loss of its Pastor, Sujaat Ali, who has been compelled to remove to Monghyr by ill health. Mr. Wenger has acted as their Pastor since the commencement of July, and has been much assisted by our Native Brother, Gunga Narayan Sil. The attendance on the Lord's Day is about fifty: total number of members thirty-one, some of whom are Natives, and others East Indians. This Church has long since commenced to bear part of its current expenses.

*Native Church in Entally*—Mr. Pearce is still the Pastor, and is blessed in his labours: "a spirit of seriousness and of prayer prevails, and some of the members are ornaments to it."

*Howrah*—The Church is partly En-

glish, partly Native. It is small, but in a healthy condition, owing, under the Divine Blessing, to the unwearied activity of its Pastor. Seven persons—among them four Natives—have been baptized during the year. Mr. Morgan labours diligently among the Heathen; and in December made an excursion of about ten days to the district south-west of Howrah.

*Narsingdarchoke*—The people are scattered over a number of villages about fifteen miles south of Calcutta. Here Mr. W. Thomas has continued to labour with indefatigable regularity. Both here and at the other Village Stations the people have suffered very severely, first from cholera, which swept off a number of them; next from the violent storm in June, which unroofed almost every house, and ruined the walls of a great majority; and, lastly, from the inundation which followed that storm, and utterly destroyed the crops, with the exception of those at Kharee, which, lying higher, the water ran off after the lapse of several days. To afford relief to the sufferers, Messrs. Pearce and Wenger set on foot a subscription, by means of which the noble sum of 1300 rupees was obtained.

At *Luckyantipore*, and in the vicinity, as well as at Narsingdarchoke, new operations have been commenced in a number of villages.

At *Kharee* the Congregation has increased amazingly. The Chapel being too small and in a ruinous state, a new one is much needed. One of the members has appropriated a very desirable piece of ground to that purpose.

*Circular-Road Church*—By the sudden removal of Mr. Gibson the day before he was to have formally entered upon the pastoral office, Dr. Yates and Mr. Wenger thought it their duty to act as temporary Pastors, so far as their other engagements would allow. The attendance throughout the year was rather better than it had been the year before. On Mr. Leslie's arrival, the Church invited him to supply their wants for some months, with a view to his permanent settlement among them. He has consented to stay for three months; after which he will determine what may seem to be the will of God in this matter.

Mr. Leslie, as we learn by recent Letters, has determined to become the stated Minister at the Circular-Road Chapel.

*Lál Bazaar*—Mr. Evans, the Pastor of

this Church, has repeatedly, during the year, suffered from ill health. "Amid much to excite feelings of depression and regret, there has been still more," writes Mr. Evans, "to lead to gratitude and praise. The Church is still united and prosperous, and the Congregation continues encouraging."

The Bible Class has been discontinued for a season, but the Sunday School and the formation of the Library are still going on. A new Bengalee School has been commenced at Allipore, one of the more distant suburbs, through the exertions of a member. Both there and at Cooly Bazaar Religious Services have been conducted in the Native Languages by Mr. Page and the three Native Preachers connected with the Church.

*Benevolent Institution*—The Report of the Institution says: "It is now more than twenty-three years since the Serampore Missionaries first opened this School for the reception of the children of indigent Christians. The Benevolent Institution almost exclusively seems to be the School for the many poor, almost homeless wanderers of the streets of Calcutta. Many girls and boys, of all ages, who would otherwise become, from the very nature of the circle in which they move, pests to society, sources of endless grief to their parents, or, poor destitute orphans, would spend their days and years in indolence and sin, are, through the education imparted in this School, made useful in the world, blessings to their neighbours, and rendered capable of earning a livelihood and filling respectable situations. There are not a few in this country, now in prosperous circumstances, who owe their every thing to the training received here. Since the last Report, both departments of the School have continued in a prosperous state. In the boys' department there are, at present, 303 names, and the girls' department has 125. The Trustees venture to express the opinion, that the progress of the children in their studies has kept pace with their increasing numbers."

*Native-Heathen Institution, Entally*—The Institution is still under the care of Mr. and Mrs. Small, aided by 7 Teachers, and is in a more prosperous state than at the time of the last Report. The number of pupils is about 140, having been diminished by the introduction of Christian Teachers, and the conversion and baptism of one of the pupils. This young man, Shámúrcharan Bose "had

*Baptist Missionary Society—*

only taken up his abode in the Superintendent's house for about a week, and commenced, full of zeal, his duties as a Teacher in the School, when he was forcibly carried off. Every exertion has been made, but in vain, to recover the young man, or to secure any of his captors. All have dispersed to a distance, or absconded."

All the pupils are instructed in the evidences and truths of Christianity; and though the above is the only instance of decision, there are several who are described as anxious inquirers. The debt on the School is now reduced to a small sum.

*Native-Christian Institution, Entally*

—The male department continues under the superintendence of Mr. and Mrs. Pearce. It contains 50 boys, none under seven years of age. They are entirely supported at an average expense of 5l. a year. Several have become pious, and five are students for the Christian Ministry. The general plan will be somewhat altered during this year to afford greater facilities for training Schoolmasters and Preachers.

*Female Department of the Native-Christian Institution*—This department continues under the care of Mrs. Wenger. There are at present 14 girls in the Institution. The annual cost of each is about 4l. Both these departments support the children of poor Christian Parents.

*Village Schools*—There are 7 Schools in the villages to the south of Calcutta. The average attendance in each is about 25. In all these Schools the Scriptures are read, and Christian Catechisms learnt.

*Biblical Translations*—Since the last Report there have been completed, in Hindoostanee, 3000 copies, in Bengalee 60,000, in Hindooee 21,500, in Persian 1000, in Sanscrit 4500, making a total of 90,000 books; which, added to those of former years, give an aggregate of 289,445 volumes, containing larger or smaller portions of the Word of God, printed on behalf of the Baptist Mission, the American and Foreign Bible Society, or the Bible-Translation Society.

Beside the foregoing, which have been completed, there are 99,000 copies still in progress—the Bible in Bengalee, the printing of which has proceeded to the fortieth Psalm; the Testament in Hindoostanee, with marginal references, which has proceeded to the middle of the Acts;

and the Testament in Hindooee, which has proceeded to the end of Acts. Reprints, or first editions of various other works have also been resolved on, and will be carried through the press as means may be available, or other circumstances admit. To which may be added, an edition of the Testament in Hindoostanee, Persian character, with extra copies of the Gospels and Acts for separate distribution, for which a fount of types, on a reduced scale, has been especially prepared.

*Depository*—The entire number of Scriptures sent out of the Depository during the year was 37,780; or, from March 1 to the end of December, 65,346; which number, added to previous distributions, gives an aggregate of 183,590 volumes. [Report.

The Society has lately published a Summary View, as given by Mr. Evans, of the departments of labour occupied by their Missionaries in the Calcutta Mission, an abstract of which we subjoin:—

Calcutta is a vastly populous and important place. Here are to be found men of every colour and of every country. Whatever language we may speak, there are individuals here who will understand our Gospel Message; and who will, moreover, give us an attentive hearing. Few are ignorant of the claims of Christianity: all, in truth, are ashamed of Idolatry and of religious error. Here our Mission has been long established: it is yet, however, in its infancy. We have here our Preaching Stations and Chapels, our Translating Department, and our Printing Press. Of European Brethren labouring in Calcutta, including Howrah, there are eight—Dr. Yates, and Brethren Thomas, Leslie, Pearce, Wenger, Morgan, Small, and myself.

Among these servants of the Lord Jesus we place foremost, as is most meet, our beloved Brother, Dr. Yates. For many years he has laboured in India as a faithful and laborious Missionary of Christ. In the work of Biblical Translation, however, he stands conspicuous in every circle. As an English and Bengalee Preacher he is much esteemed, and his counsel to his junior Brethren is, in point of value, beyond description. All the Brethren in the Missionary Field are cared for by him, but his Calcutta Brethren are particularly the objects of his

affection. In all our meetings for devotion and for business he is our President. By the Heathen he is most deeply respected: by all Europeans he is more than esteemed.

Our Brother Thomas, the Superintendent of our Mission Press, in addition to the daily labour of superintending the concerns of the Press, discharges the duties of correspondent to all our up-country Brethren. By them, in this respect, he is deservedly esteemed.

Brother George Pearce bears a good and honourable name, though not related to Samuel Pearce. In English and Bengalee he is alike at home. The Institution in Entally for Bengalee Students for the Ministry is in his charge; while all our Village Stations, with their multitudinous affairs, are under his superintendence.

Brother Wenger's acquaintance with the language of Bengal, and his amiable disposition, naturally point him out as the associate of Dr. Yates. But beyond this, he acts as the Pastor of the Bengalee Church in Kalinga, formerly under the care of the lamented W. H. Pearce, now with Christ. It is a Church altogether composed of Bengalees and of those who speak their language: Sujat Ali was the Pastor of this people for some years, and is deservedly respected by them; but his health failed him here, and he has, with our consent, retired for a while to Monghyr. This Church, according to its ability, has contributed to advance the Redeemer's Kingdom: our esteemed Brother Wenger watches over them with paternal affection. Brother Wenger is my associate as Secretary of the Auxiliary Mission for this city and its vicinity. Formerly he had charge of that portion of the Missionary Villages originated by the Church in Lál Bazaar, now under my pastoral charge; but he has surrendered these to Brother Pearce, who is now aided in this important scene of labour and in his other duties at Entally, by our young friend, John Chamberlain Page. This young man is one of the fruits of Brother Lealie's ministry at Monghyr.

Our Brother Lealie was associated with Monghyr, and Missionary Labours there: now, he is the successor of Dr. Yates as the Pastor of the Church in Circular Road. Since his return from England he has felt great perplexity as to the place of labour. Now he is fixed. But beside

his stated labours as the Pastor of one of our English Churches, he feels more than ever interested in direct Missionary Work among the Heathen. He is altogether a Missionary. All his hopes and predilections are in favour of the people of India. May God long preserve his life to be a great blessing to many!

Next to him in order I ought to particularize my own labours. Ever since my arrival in India as a Missionary servant of our Society, I have had much to occupy my attention as the Pastor of our oldest English Church—now the most numerous Baptist Church in the map of Asia—and as the Secretary and Superintendent of the Benevolent Institution, originated by Carey, Marshman and Ward, for the education of European Children and the youth of every name and country. To superintend such an Institution and to provide for its efficient support, our deceased Penny laboured with zeal and constant energy: it is not a wonder, therefore, that it claims and secures much of my time and attention. From hence many have arisen to bless God, and labour in His vineyard. As an Institution, it has great favour with the religious public of India, and is liberally supported. In addition to my duties as the Pastor of an English and Bengalee Church, and Superintendent of this Institution, I have hitherto acted as the Treasurer of our Mission-Union Fund, and the Bible-Translation Society. Our Mission is supported in Calcutta with encouraging favour and zeal; and to this, with Brother Wenger, I act as Secretary. To the United Churches of Bengal I am also joint Secretary with our dear Brother Mack of Serampore. We have had our first Meeting, and it was an occasion of much spiritual refreshment and profit.

Our beloved Brother Morgan, who is stationed at Howrah, a suburb of Calcutta, is a Missionary in the strictest sense of that office. Howrah is a populous district on the west side of the river Hooghly, a sacred branch of the great Ganges. There we have an English and Bengalee Church, originated by Brethren Statham, Thomas, and others. It still flourishes, and God is still giving effect to the preaching of His Holy Word.

Brother Small is occupied in superintending the Native Institution in Entally. This is an establishment separate and distinct from the Native-Christian Institution, which Brother George Pearce,

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superintends. The Native Institution is designed for the education of Native Youth on Christian Principles; the Native-Christian Institution is intended for Christian Youths exclusively, and specially for those who are encouraged to study with a view to the Christian Ministry. Brother Small's School is conducted with care, and promise of future usefulness. A considerable portion of the Funds for its maintenance has been realized hitherto by the Ladies' Missionary Auxiliary.

Contiguous to the premises where the Native Institution stands is the neat and commodious Chapel, erected through the liberality of an anonymous friend in Birmingham. Here the Gospel is proclaimed, and its ordinances faithfully administered by Brother G. Pearce.

There is another devoted servant of our Lord in Calcutta—Aratoon—the first of Carey's Ministry, and a Missionary indeed. In the language of Bengalees, Hindoostanees, and Armenians, he is at home, and few have had more power and success. Now he is grey-headed and advanced in years; but in the work of our beloved Lord he is younger and more vigorous than many. Few men know the Natives of India better, and very few indeed can preach the word of Christ more effectively. Often does he visit me, and as often am I reprov'd and refreshed.

Dr. Yates and Mr. Wenger are carrying through the press, with very great care and labour, a revised Edition of the Bengalee Old Testament. In a Letter, written last November, Mr. Wenger states that they had proceeded with their work, as far as Jeremiah.

*Jessore*, 65 miles NE of Serampore—1800—J. Parry: Out-Stations, 8; Nat. Preachers, 6—Communicants, 116—Boys, 250—P. 193.

The operations in Jessore extend over a number of widely-scattered villages and country towns: wherever there are some Christian Families, there is a Native Preacher or Catechist to watch over them; and Mr. Parry visits these Stations several times in the year. If the Church, so scattered, is considered as ONE, it is the largest in Bengal, containing, as it does, a hundred and sixteen members, twelve of whom were baptized during the past year.

Preaching, and distributing Scriptures and Tracts are carried on to a large extent in connection with this Station. *[Report.]*

*Burishol*: 140 miles E of Serampore—1829—S. Bareiro: 4 Nat. Preachers—Communicants, 6—1 School—P. 193.

The Native Preachers have preached the Gospel in and round the Station, with considerable success. A rich Mahajan of this place has confessed the folly of Idolatry, and has greatly encouraged the Brethren by his attention to the Word. They say that the people hear with less prejudice than they did before—a characteristic circumstance in the present history of Missions. *[Mr. Bareiro.]*

*Cutwa*: 75 miles N of Calcutta—1840—W. Carey: 1 Nat. Preacher—Communicants, 39—Girls, 28—P. 193.

*Soory*: about 100 miles NNW of Calcutta—1818—J. Williamson: 3 Nat. Preachers—Communicants, 22—Scholars, 100—P. 193.

Mr. Williamson has been much tried in the Church, having been obliged to exclude five members;—one a Preacher, to whom several other members were so strongly attached that they left the communion of the Church. One member, formerly excluded, was restored. Mr. Williamson says that he has a "persuasion that the Church is in a sounder state than it was." Two new Village Schools have been established. *[Report.]*

I have now to acquaint you that the breach has again, in some measure, been made up; partly by restoration, and partly by the addition of new members. Of three persons whom I had lately the pleasure of baptizing, one is of Christian parentage, and the other two of Heathen extraction. All seem to have made a sincere profession, and appear likely to maintain a steady Christian deportment. *[Mr. Williamson.]*

Attendance on the Means of Grace, both on week days and Lord's Days, is generally pretty good; but considering the amount of instruction and exhortation imparted, only a small measure of fruit is apparent. I am happy to say that we have had less occasion of late to grieve over irregularities among unsteady professors and nominal Christians, by which the cause of God has hitherto been so



much injured, especially in this district. But even among those whose conduct is generally or uniformly unexceptionable, we long to see more of the spirit as well as the letter of Christianity.

[*The Same*, Nov. 11, 1843.]

*Dacca*: 170 miles N E of Serampore—inhab. 300,000—1816—Wm. Robinson, O. Leonard: 3 Native Preachers — Communicants, 14 — Boys, 37—Pp. 193, 194.

Our aged Missionary, Mr. Robinson, still labours here. The chief work carried on at *Dacca* is preaching, connected with the distribution of Scriptures and Tracts.

[*Report*.

*Oct. 4* — I suffered last month from debility more than from disease; and on one Sabbath was unable to do any thing. Toward the end of the month I felt stronger, and went out one evening, with brother Leonard, to preach. My last attempt had been made under a banyan tree at Faridábád; and I felt a wish to recommence where, through illness, I had been compelled to desist. Many people came round; some heard, while others disputed; but all that could read seemed anxious for books. A Hindoo was greatly exasperated because I would not admit the claims of Krishna, but continued to assert that I would hear nothing in his favour. He at last walked off in great anger, and I was glad to see him depart, that I might address those who were willing to hear quietly. I had afterward a warm dispute with a Mussulman. "What!" said he, "do you assert that our Korán is false?" "I do assert it," said I, "and I shall never change my tone: living and dying, I shall assert the falsehood of the Korán. If I see you about to cross the river in a rotten boat, it is my duty to tell you that the boat is unsound, and that you will probably lose your life in the attempt to cross." His passion now moderated, and he requested a book. Another contended that there is great merit in the prayers of Mussulmans. "A man who prays," said he, "will do no evil." "Oh!" said I, "that will not do; I have a servant who both prays and fasts; yet he is a cheat, and even a great thief. My cook is not only a Mussulman, but also a *Feraji*: he spreads his mat and prays in my cook-room, and there, too, he steals my property." The people laughed; and this advocate of the praying Mussulmans

was silent. Long experience, both in this country and among the Malays, has taught me that a Mussulman who prays is generally a worse man than one who does not pray. Among a set of boatmen, if there is one who prays, he will generally be found the most obstinate and disobedient man in the whole crew: so a Mussulman who wears a beard is generally a worse man than his beardless neighbour.

[*Mr. Robinson*.

*Dinagepore*: about 230 miles N of Serampore, with a village, *Sadamahl*, about 20 miles N E of *Dinagepore*—1805—Hugh Smylie: 1 Nat. Preacher — Communicants, 36 — P. 194.

At *Dinagepore* and *Sadamahl*, Mr. Smylie, aided by two of the members of the Church under his care, continues to labour in the midst of many encouragements. He has suffered from ill health during the year, but his exertions have been frequent and interesting. Five Services are held in the week in English, and nine for the Natives.

[*Report*.

I have sometimes been asked, "Do you know those people? Have you seen them before? and where do they live?" I could but answer, "No, I do not know them, nor do I remember seeing them before."—The reply to this was, "Why, they all appear to know you; and from what you say to them one would suppose you knew them all." To all it seems as if there was a growing confidence in people's minds when they meet me. In the *Mela*, when I could speak, it required so much exertion, that only a few of those nearest to me could hear, and I was instantly out of breath. Numbers requested me to explain the books; and I tried it, but was obliged to give it up. What could I do in such a case as this?

I have never seen any book so much admired by the Natives as the "Fruits of Drunkenness." Within the last month or two I have also frequently been asked for the "Evidences of Christianity." Those who have asked for such a work have not been able to explain clearly what they wanted; but they had seen a book or books given by me, which they called the evidences of our faith. From what they said of this book, I have sometimes thought they might mean the Gospel of Luke, and at others I have thought they had seen the Acts.

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Two or three years ago the Mussulmans around Dinagepore distributed a Circular against Christianity. It seems that since then they have commenced to write and print Tracts. The Mussulmans have been handing about a work against the Christian Faith. [Mr. Smythe.

*Monghyr*: 250 miles N W of Calcutta—1816—W. Moore, J. Lawrence, J. Parsons, 3 Nat. Preachers—Communicants, 48—Pp. 194, 195.

Mr. Lawrence writes—"While it is cause for humiliation that we have been diminished and not increased, we have at the same time cause for thankfulness that none of our members have been excluded, none have forsaken Christ; but, as far as we can judge, all have continued their Christian Course, with the growing conviction that a godly, holy life is the greatest good here, the best way to enjoy peace and safety in death, and to be happy for ever hereafter." [Report.

I set out with Nainsukh and a Swiss Brother—who is in connection with Mr. Start, and was then visiting me—for a tour to the villages on either side of the river toward Patna. We extended our visit to a large native town called Bar, remaining chiefly on this side of the river. In all these villages the Word has been frequently preached. The common people, usually hear us quietly, if they do not lay what we say to heart; but there is rarely an assembly in which one or more will not be found to do Satan's work in supporting Idolatry, or raising a sneer against "the Christians." In Bar we did, indeed, meet many opposers, but we had many attentive hearers, and were enabled to carry the Gospel into, I think, almost every street of the town; and there were some instances of earnest and candid inquiry which cheered and delighted our hearts. Especially were we interested in the case of a shopkeeper, who, on our first entering the town, invited us to sit down in his shop and expound the Scriptures, he having previously known Nainsukh, and was afterward an attentive listener to the Word, whenever spoken at or near his house, and begged a copy of the entire Testament.

In returning, we kept to the opposite bank of the river, visiting villages one and a half or two miles from the bank, which had much less frequently heard the word; in some of which, in Nainsukh's opinion,

the Gospel had never before been preached. Our usual plan was to divide into two parties. My Swiss Brother, Mr. Hurter, and Nainsukh went on one side, and, taking my bearer with me, I went on the other side; and thus we explored the whole, gathering congregations of from four or five to eighty or a hundred wherever we could. Here the holy, anti-idolatrous tendency of the Gospel being less known and feared, the opposition was less. Even Brahmins quietly heard, and some expressed their approbation.

On my return home, Brother Lawrence took a fortnight's tour among the villages inland near Monghyr. On the 21st of December I set out for a tour to Gya, in company with Brother Hurter, Nainsukh, and Súdín, Mr. Lawrence having kindly afforded me the loan of his tent. At Patna, Brother Hurter was detained by a painful circumstance—the mental derangement of one of the Brethren, Mr. Schultze. Mr. Beddy sent with us his Native Preacher, Kási, who was glad to accompany his Brother Nainsukh on such a mission. At Gya we found good Mr. Start and a German Brother, Mr. Heinig. We formed altogether a company of six Missionaries—three European and three Native. We usually divided ourselves into three companies, each comprising one European and one Native, and went in different directions. During the first few days of our labour, especially, we were met by abundance of boisterous opposition; so that sometimes to attempt to speak was out of the question, and we could but stand still, and allow them to revile, sneer, and blaspheme, while we stood bearing quietly their ridicule, chiefly affected, I hope, with compassion for their awful condition.

[Mr. John Parsons.

We have been permitted to see just as many baptized and united to the Church as have been removed from it by death in the course of the past two and a half years.

Somewhat more than a month ago our excellent Native Preachers, Nainsukh and Súdín, in company with Brother Hurter, (one of Mr. Start's Brethren, who was baptized here a short time ago, and is much beloved by us all,) set off on a preaching tour up the river Gundhuk. They have travelled sixty or seventy miles, as far as Muzaffarpoor, and have visited eighty or more villages. Our Brethren write us word that they have been listened to, in many of these villages, with very

great attention, and they hope, in some instances at least, that their hearers were influenced by something better than mere curiosity. May the Lord cause His Word to take deep root in the hearts of many!

[*Mr. Lawrence.*]

**Patna:** a few miles from Digah: inhab. 300,000—1820—Wm. Beddy: 1 Nat. Preacher—Communicants, 43—Scholars in the Female Orphan School, 20—P. 195.

The destitution of this district is forcibly represented in the following passage:—"Amid a population of 600,000 souls, the only individual whose whole time is devoted to their instruction and salvation is Mr. Beddy. How would our compassion be awakened were we told, that, in the town of Liverpool, there were only two Ministers of the Gospel! Yet the city of Patna, which is more than three times its size, contains only one; the principal city in the beautiful, highly-cultivated, and comparatively salubrious province of Bahar. If its chief city be so destitute of Spiritual Teachers, in what condition may we expect to find the entire province—a district almost as large as England, with a population of 5,800,000? For this vast multitude there are only three Missionaries—one at Patna, the other two at Monghyr. The large cities of Gya, Bahar, Buxar, with others, and innumerable towns and villages scattered throughout, are without Christian Teachers."

[*Report.*]

The 28th of May saw a godly company of us assembled, a little before sunrise, in the delightful spot where our Baptistery is situated, and eight professors of repentance toward God and faith toward our Lord Jesus, waiting to descend into the water, and there witness a good profession before many witnesses. I think we had nearly 200 present just as the sun made his appearance.

[*Mr. Beddy.*]

Since I last had the pleasure of addressing you, it has pleased the Lord to add two more to our number: one a respectable Native, formerly a Mahomedan, by profession a Moonshah, which means a Teacher or Writer. I hope he is a sincere man. His advances were gradual, and commenced by reading and comparing the Sacred Scriptures with the Koran, after which he commenced attending our Hindoostanee Services. He was employed by a Member of our Church; but as I hope that he will make a Native

April 1844.

Preacher, I have taken him to live with myself, and he attends regularly for instruction. The other person is a female, the wife of Madeel, who was baptized on the 28th of last May. Her name, Rhoda, she received when a little girl in Mrs. Wilson's Female Asylum. I hope she is a true child of God. All our Native Christians are mere children, and the teaching they require would offend the most uninformed ear in England.

[*The Same.*]

**Benares:** with a Sub-Station at Chunar—1817—W. Smith: 1 Nat. Preacher—Communicants, 30—P. 195.

**Allahabad—1814—L. Mackintosh:** 1 Nat. Preacher—Communicants, 16—Scholars, 22—P. 195.

**Agra—1834—Thomas Phillips.** Mr. Williams has returned to this country—Communicants, 57—P. 195, 272.

Mr. Phillips has been occupied in visiting the fairs and villages in the district, and in perfecting himself in the language. From the probable removal of the Government Offices at Allahabad to Agra, this Station is likely to become one of the most important in Northern India. It is therefore of great moment that additional Labourers should be sent to aid our Brethren in this field. "If you have a Mission here," says Mr. Phillips, "there should be at least three or four Missionaries, one for each department of labour—Pastoral Duty and English Preaching, Schools, Preparation of Books and Translations, and Preaching to the Natives. In such a place as Agra these are imperatively necessary."

[*Report.*]

Since the above Report was published, Mr. Phillips has removed to Muttra, 30 miles NE by N from Agra, and 80 miles SSE from Delhi, in which are said to be at least 48,000 inhabitants. There have been 40 children collected, and a Chapel and Native-Christian Houses have been built. The Committee have determined, at Mr. Phillips's urgent request, to send a second Missionary.

**Delhi—1818—J. J. Thompson:** 1 Nat. Preacher—Communicants, 12—Pp. 195, 196.

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Mr. Thompson last year distributed 2890 Books and Tracts, and revised 11 Tracts, beside many Hindoo Hymns. And in a Letter of a later

date he says that 5051 copies had been distributed among the numerous visitors whom political events had attracted to Delhi.

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

*Calcutta—1807—*Pecuniary aid rendered: 1816, Mission begun—James Innes, James Long, John F. Osborne; E. H. Longden, *As. Sec.*; W. Linstedt, — Burrows, — Stacey, Cat. and Schoolmasters; 1 Female Teacher; 27 Nat. Teachers. Mr. and Mrs. Sandys arrived in London on the 8th of May. Rev. Edmund Johnson and Mrs. Johnson embarked for Calcutta on the 15th of July, and arrived there on the 4th of November. Rev. Paul L. Sandberg and Mrs. Sandberg sailed on the 9th of January for Calcutta — Communicants, 141—Baptized in the year, 96—In 15 Schools: Boys, 705; Girls, 154; Youths and Adults, 6—In the Institution at Mirzapore, 48—Pp. 175, 196, 272, 352, and p. 64 of our present Volume; and see, at pp. 165, 212, 214, 217, 295, 297, 470, many details of the Mission.

At Trinity Church, Mirzapore, Divine Service has been regularly conducted in the Bengalee Language; and there appears to have been an improvement, both in numbers and spirit. Mr. Sandys writes: "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*." The usual Congregation consists of 200 Native Christians, and between 40 and 50 Communicants.

The Schools for Native-Christian Children contain 40 boys, under the superintendence of Mr. Sandys; and 34 girls, under Mrs. Sandys, with the assistance of Miss Wilson. The Rev. J. Long superintends the School for the education of Native Boys in the English Language and in the principles of true Religion, which contains 150 pupils. The Alipore School, about three miles from Calcutta, is gradually regaining its former numbers, which now amount to 130. Mr. Long writes: "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 labours of Native Catechists, under the superintendence of the Missionaries, amid the villages south of Calcutta, have been blessed with much success. The number under Christian Instruction, residing in about 18 villages, amounts to 300. They assemble for worship at Thakerpooker, Raspunge, and Ramnugar, at each of which Native Catechists are located; and once a month they all meet at Thakerpooker. "At my last visit to Thakerpooker," writes Mr. Sandys, "forty-two received the Holy Communion; and, so far as can be ascertained, adorn their Christian profession by walking according to the Gospel."

In the Hindoostanee or Mahomedan department of the Mission, the last year's Report presents an equally encouraging aspect. The Rev. J. C. Thompson, though no longer supported by the Society, has still his heart in this Mission, and bestows as much of his time and labour as he can command in promoting its interests. He has two Native Catechists under his directions. The attendance at the Chapel has advanced from 40 to 50, of whom 23 are Communicants. During the year, 6 have been baptized. Mr. Thompson's testimony to the character, life, and conversation of those in this Church is the greatest cause of rejoicing.

The Station at Agarparah has been under the Rev. J. F. Osborne, who has been incapacitated by illness from labouring as he could have desired. The Mission has consequently languished during the last year. [Report.

*Burdwan*: 50 miles NNW of Calcutta: 1817. *Bancoorah*, westward of Burdwan. *Culna*, eastward of Burdwan: 1825 — John Linké: Shunder and 3 other Nat. Cat.; 7 Nat. As.—Communicants, 42—Baptisms, 16 — Schools, 8: Boys, 402; Girls, 81; Students, 18 — P. 197; see, at p. 297, a Report of the Mis-

sion; at p. 299, an account of a Converted Brahmin; and at pp. 470, 471, an account of a Baptized Convert.

The enclosure of the property contains not only the requisite Missionary Buildings—a Church, Schools, and houses of residence—but also a village, in which Christian families reside apart from Heathenism and under the eye of the Missionary. Twenty Native-Christian families, comprising 75 souls—independent of the Missionaries and of 69 boarders, 31 boys and 38 girls, in the Orphan Schools—constitute this interesting Establishment. The Missionaries have also regularly attended at the Chapels in the populous city of Burdwan, to proclaim the Gospel to the Heathen. [Report.

*Khrisnaghur*: eastward of Burdwan—Henry C. Krückeberg, Charles H. Blumhardt, Charles T. Krauss, Christian W. Lipp, Alex. H. Alexander: P. S. D'Rozario, Country-born Cat.; 6 Nat. Cat.; 31 Nat. As.; 18 Seminarists. Mr. Deerr arrived in England on the 27th of April 1843—Communicants, 80—Schools, 12: Boys, 500; Girls, 70. The number of Communicants and Scholars here given only relate to some of the Stations; several of them have not sent any returns—Pp. 197, 198, 272; and see, at pp. 300, 301, 303, 530, many particulars of the Station.

The remarkable awakening which took place four years ago in this district has not been extended, during the last year, according to the sanguine expectations which some may have formed; and many Inquirers have since drawn back. The exact number of the baptized has not been reported; but they may be computed at least at 3000: of this number 660 have been added during the last year. Mr. Deerr baptized 300 converts, Mr. Alexander 230, the Rev. C. H. Blumhardt 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, scattered through many villages, reside among Heathens and Mahomedans. The villages have been distributed into five districts: in each district a resident Missionary is located, a Church is either built, or is in the course of erection; and also Board-

ing 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.

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 Native Catechists.

No plan can afford a better hope, under God, of establishing and enlarging the blessed work commenced in Krishnaghur, than that which has been adopted of connecting Boarding Schools with each Station, in which the children, being removed from the evil influence of their Heathen neighbours, may be brought under a regular course of instruction, under the eye and superintendence of the Missionary. We may thus hope to see a body of rising Youth, with well-furnished minds, from whom Catechists of a superior class may be raised, and, in the course of years, a Native Ministry. [Report.

*Benares*—1817—Wm. Smith, G. Stolzenberg, A. Richards:—Brooks, —Griffin, Cat.; A. Durnford, Schoolmistress: 3 Nat. As. Mr. Schneider has removed to Agra—Communicants, 15—Schools, 3: Boys, 252; Girls, 81—P. 198; and see, at pp. 218, 304, 305, reports of Proceedings and Schools.

No Christian Congregation has, as yet, been gathered from among the Heathen at this Station. Public preaching to the Heathen, and conferences with individuals, have been carried on without interruption, and there is an evident work of preparation in the minds of many.

The Free School, supported by the endowment of Jay Narrain, is under the care of the Missionaries.

The expenses of the Orphan Establishment are borne by a separate fund; but the Missionaries have charge of it. The number of males is about 100, and of females 43. Several intermarriages have taken place between the Orphans during the last year. [Report.

*Jaunpore*: Robert Hawes: Julius Cæsar, Country-born Schoolmaster—Schools, 3: Boys, 106—P. 198; and

*Church Missionary Society*—see, at pp. 305, 306, a Report of the Station.

Mr. Hawes has the superintendence of a School, supported by local subscriptions, at which between 80 and 90 Heathen and Mahomedan Boys are instructed.

[*Report.*]

*Chunar*: a few miles from Benares — 1814 — Broadway, Cat.; — Osborne, Country-born Cat.: 5 Nat. As.: 2 Nat. Schoolmistresses. Mr. Bowley died suddenly on the 10th of October — Communicants, 56 — Schools, 4: Boys, 109; Girls, 15 — P. 198; and see, at p. 44, an Obituary Notice of Mrs. Bowdel.

The Members of the Native Congregation have continued their attendance on the Public Ordinances, but during the year the number has been reduced by death more than in former years; and among these were some of the oldest and choicest of the Native-Christian flock.

The Orphan Establishment, supported by local funds, contains 26 boys and 15 girls. There are also an English School, a Persian School, and a Hindee School; containing about 80 boys in the whole.

[*Report.*]

*Gorruckpore*: about 100 miles north of Benares: inhab., about 40,000 — 1824 — John C. Wendnagel, John P. Mengé; J. Mackay, Cat.; 4 Nat. As. — Mr. Mengé has been obliged to take a sea voyage for his health — Communicants, 27 — Schools, 2: Boys, 103; Girls, 12 — P. 198, and p. 112 of our present Volume; and see, at pp. 333, 531, Reports of Operations, and Circumstances of the Mission.

The Rev. J. P. Mengé takes charge of the duties connected with the Church and Girls' School at Gorruckpore; and the Rev. J. C. Wendnagel superintends the Farm and Native-Christian Colony. Mr. Mengé has been chiefly occupied during the last year in acquiring the language.

The Christian Settlement comprises seventeen families and five widows, and forty-eight orphan boys. The whole community assemble for Morning and Evening Prayers in the Church. [*Report.*]

*Meerut*: Anund Messeeh: 3 Nat. As. — Communicants, 50 —

School, 1: Boys, 29; Girls, 2 — P. 198; and see, at p. 336, the Arrangements at the Station.

The Rev. R. Richards, after fourteen years' service at Meerut, has been compelled to seek a renovation of health in a change of climate. The Rev. Anund Messeeh has therefore undertaken the charge of the Church and Congregation, which numbers 150 attendants. [*Report.*]

*Agra*: Fred. E. Schneider, Christian T. Hærnle, C. G. Pfander, F. A. Kreis: — Lovatt, Schoolmistress; 10 Nat. As. — Mr. Schneider has removed to this Station from Gorruckpore — Communicants, 70 — Seminarists, 17 — Schools, 13: Boys, 501; Girls, 125 — Pp. 198, 199; and see, at pp. 220, 335, 531, accounts of Preaching, Distribution of Books, and the Violent Opposition of Hindoos and Mahomedans.

In the city of Agra there is a Chapel, and a small Native-Christian Congregation of 20 or 25 individuals. There is also one lately erected for the Heathen and Musulmans. The Missionaries, with their Catechists and Readers, are also employed among the people, and addressing them at bazaars, in the public streets, and in surrounding villages; and in distributing the Scriptures and Tracts. Some are generally found to listen attentively, though little fruit has hitherto appeared. Only one adult, a Hindoo young man, has been admitted into the Christian Church during the year.

There is an English School, superintended by the Missionaries in the city.

The Native Schools have been for the most part relinquished, owing to the failure of local contributions. Only three of this class remain, comprising 92 Scholars.

At Secundra, six miles from Agra, another branch of the Mission Work is established. Here there is a Church, an Orphan Institution for boys and girls, and a colony of sixteen Native-Christian Families, the majority of whom are young people who have married from the School, and are either employed in its vicinity, as agriculturists, or in the Institution. The boys' department numbers 161: their time is alternately employed in scholastic exercises and in learning some useful

trade. Eleven trades are taught; such as, printing, carpentry, stone-masonry, &c. The boys are taught English, Hindoee, and Oordoo. The elder and more hopeful are instructed by the Missionaries on Theological subjects, with a view to their becoming Catechists or Preachers, should grace be imparted. The girls are taught domestic duties, manual labour, the rudiments of education, and religious exercises. A printing press has been established, which in a measure affords support to the pupils. [Report.]

*Summary of the North-India Mission.*  
(As given in the Forty-third Report.)

Stations, 18 — Europeans: Missionaries, 20, of whom 5 are at home; Lutherans, 3; Catechists 8; Female Teachers, 3 — Natives and Eurasians: Missionaries, 3; Teachers, 103; Female Teachers, 2 — Communicants, 481—Attendants on Public Worship 3090 — Schools, 61 — Scholars: Boys, 2707; Girls, 525; Youths and Adults, 24: Total 3256.

WESTERN-INDIA MISSION.

*Bombay*—1819—G. M. Valentine: Michael Sargon, Cat.; Brooke White, Schoolmaster; 9 Nat. As. Mr. and Mrs. Robertson arrived in England on the 29th of April 1843. Rev. Henry Mellon and Mrs. Mellon embarked for Bombay on the 27th of July, and arrived on the 28th of November—Communicants, 3—Schools, 7: Boys, 454; Girls, 10 —Pp. 175, 199, 272, 352, 392; and p. 64 of our present Volume; and see, at pp. 337, 338, several details.

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 in the city and the neighbourhood. This School has been ably conducted by the Rev. J. S. S. Robertson. Average number of scholars between 80 and 90.

Hitherto the Youths have usually left the School at an early age, as soon as they had acquired sufficient knowledge of the English Language to undertake situations in Government or mercantile establishments. But during the last year an important advantage has been given to the School, by the institution of three Scholarships, of an amount sufficient to induce

youths of promise to remain at the School, and pursue their studies with a view to their becoming Native Teachers. These are called the Farish Scholarships, instituted by the friends of James Farish, Esq., late a Member of Council at Bombay, as a testimony of their high respect for his long and zealous labours in behalf of the native population.

The two Converted Brahmin Youths mentioned in former Reports of the Nassuck Station are still maintaining their Christian profession, and studying under the Missionaries at Bombay with a view to Missionary employment. Sorabjee, the Converted Parsee, is an Assistant Catechist at Ahmedabad, a Station belonging to the Society for the Propagation of the Gospel in Foreign Parts.

The labours of Mr. Sargon have been very useful in superintending the Mission Schools scattered about Bombay and the neighbouring villages, in reading and expounding to Heathen servants in Christian Families, and in holding weekly discussions with the Beni Israel in the Hebrew School.

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 frequented.

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. [Report.]

*Nassuck*, 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. Mrs. Mengé has been compelled by ill health to return to England.—Schools, 13: Boys, 422; Girls, 2—P. 199; and see, at pp. 52, 338—341, 370—372, many particulars of the proceedings of the Missionaries.

The Rev. J. B. Dixon is employed in the translation of the Scriptures into the Mahratta Language. He has carried through the Press the Prophets, and the Books from Job to Canticles inclusive. In

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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. C. Mengé labours among the Mahomedan Population of Nassuck, who speak the Hindoostanee Language.

The Schools in connection with this Station have been, for the most part, 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 Rev. George Candy, Missionary of the Gospel-Propagation Society at Bombay. [Report.

*Summary of the Western-India Mission.**(As given in the Forty-third Report.)*

Stations, 2 — Missionaries, 5, of whom one is at home—Catechists, 2 — Native and Eurasian Teachers, 20 — Communicants, 3—Schools, 20 — Boys, 876; Girls, 12: Total, 888.

## SOUTH-INDIA MISSION.

*Cochin*: on the Malabar Coast, 160 miles N W of Cape Cormorin: inhab. about 20,000, of whom half are Romanists.

This Station has been relinquished by the Society, and is now under the care of the Gospel-Propagation Society, who have appointed the Rev. Charles Hubbard to take charge of it. He is assisted by John Winkler and Thomas Pedro, Schoolmasters; Andres Ignatio, Catechist; Mrs. Winkler, Esther Levi, Magdalene Matthew, Schoolmistresses—P. 199.

The Female Schools, which were commenced in 1826, are still supported, as they have always been, by the private contributions of Mrs. S. Ridsdale's friends at home. More than 300 females have thus been brought under Christian Instruction; many have departed this life, leaving satisfactory evidence that they have been taught of God; others are now filling useful stations, according to their rank and ability. The Baron and Baroness D'Albedijhl have carefully superintended the Schools, and

taken charge of the application of the funds, since the late Rev. S. Ridsdale left. In October 1843, about 50 female pupils were in the Schools, either as boarders or day scholars. Mrs. Winkler, in her last communication, makes an earnest appeal for clothing for day scholars, as the want of it prevents many from availing themselves of Christian Instruction, which they are not likely to obtain but by means of these Schools. The Native Boarders are of course clothed as well as fed.

The Schoolmistresses were formerly pupils in the School. At p. 510 an account was given of the Bishop of Calcutta's visit to this Station.

*Trichoor*: about 50 miles N E of Cochin: inhab. 12,000—Henry Harley: 1 Catanar: 9 Nat. As.—Communicants, 30—Schools, 3: Boys, 88; Girls, 14; Seminarists, 12—P. 199; and see, at p. 543, a Report of the Station, and notice of the Hopeful Death of a Little Girl.

The intention of transferring the head-quarters of this Mission from Cochin to Trichoor was mentioned in our last Survey.

Two School-rooms, and a residence for a Missionary, have been built at Trichoor, and considerable progress made in the erection of a Church. The Rev. H. Harley removed to the new Station in January 1842.

Mr. Harley's Congregations, at the close of last year, numbered 100 baptized hearers, and 38 candidates for admission into the Protestant Church, from among the Heathen and the Syrian and Roman-Catholic Churches.

*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—Benjamin Bailey, Henry Baker, Joseph Peet, John Chapman, John Johnson: 1 Catanar; 1 Deacon; 11 Nat. As.; 24 Nat. Schoolmasters. Rev. J. Johnson was admitted to Priests' Orders, by the Bishop of Madras, on the 16th of April 1843. Rev. H. Baker, jun. and Mrs. Baker embarked on the 27th of July for Cottayam, and arrived at Cochin on



the 17th of November. Mr. Chapman was married to Miss Blake on the 19th of December—Communicants, 292—Schools, 16: Boys, 602; Girls, 128—Pp. 199, 200, 311, 352, 392, and pp. 64, 159, of our present Volume; and see, at pp. 367, 509, 540, many particulars.

The Syrian Church Missions are prospering. I have been preaching in Mr. Bailey's fine noble Church, the glory of Travancore—the whole area covered with devout hearers from Cottayam and the neighbourhood. My text, Col. iii. 16: *Let the word of Christ dwell in you richly in all wisdom.* Congregation about 600. Hallelujah!—What would Claudius Buchanan have said in 1806, if he could have foreseen, that, in thirty-seven years, five English Churches—for such is the fact—with thousands of attentive hearers, would be raised? All the Missionaries have Schools. What a mass of good for the next age!

[Bp. of Calcutta.

The Rev. J. Johnson assists Mr. Bailey in his duties on the Lord's Day, and also, as far as his engagements with the College permit, in visiting and preaching during the week. There are four Schools in the village, at which Cottage Lectures are given, and at each of which the attendance is between twenty and thirty.

The Mission under the care of the Rev. H. Baker comprises two villages. During the year it has met with some discouragements: nevertheless, "there has not been wanting evidence that the presence and blessing of God rest upon it." The Schools and the Congregations have afforded satisfaction. A new Church has been erected at Pallam, of the size of one of the largest Syrian Churches, but fitted up, within, like an English Church.

The labours of the Rev. J. Peet at Mavelicare, in this "lion's den of idolatry," as it has been aptly termed, have been continued without interruption. He has four Congregations, and about 300 of his own flock, who have come out of the corrupt Syrian Church and joined the Church of England. His occasional hearers and inquirers after the Truth are very numerous.

At Mallapalli there is an Out-Station connected with Mavelicare, the circumstances of which are peculiarly encouraging. Mallapalli is a forest village, situated upon the verge of civilized life

upon a range of the Travancore Hills, about 50 miles from the coast. All beyond is resigned to the beasts of the forest; and the village itself is not unfrequently the scene of consternation and death, from the inroads of wild elephants, tigers, and other beasts of prey. The people were, a few years ago, fierce, brutal, and ignorant; but frank, open to conviction, and free from that base, cringing spirit which so generally characterizes and disgraces the Natives of India. The sound of the Gospel was heard with joy in this *wilderness and solitary place*; and a Congregation of above 200 have been gathered, under the Ministerial care of a Native Clergyman, who continue firm to their Christian Principles, whose consistency does credit to their holy faith, and whose simple fervour of devotion would gladden the hearts of all who look and pray for the full coming of Messiah's reign.

These rustic converts have proved their attachment to the Truth by subscribing nearly 500 rupees toward erecting a Church; which, by aid from other quarters, has been partly raised and was opened for Divine Worship in September last, under a temporary roof, to an overflowing Congregation. All the Missionary Brethren in Travancore attended on the occasion, and 600 Natives afterward partook of a frugal repast.

[Report.

*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Hawksworth: J. Ross, Cat; 6 Nat. Cat.; 12 Nat. Schoolmasters — Communicants, 57 — Schools, 8: Boys, 230; Girls, 37—P. 200; and see, at pp. 510, 541, an account of the Bishop of Calcutta's visit, and of the Station.

The Church at Allepie has lately been enlarged. The Congregation numbers 500.

[Report.

TINNEVELLY—The Mission in this Province is divided into Six Districts: *Palamcottah*, George Pettitt, Stephen Hobbs, who has the care of the Seminary: *Northern District*: *Satankoolam*, J. Devasagayam: *Suvisheshapooram*: *Meignanapooram*, John Thomas: *Dohnavoor*, Edward Dent: 214 Nat. Cat.; 116 Nat. Schoolmasters. No information has reached us as to what Stations are

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assigned to the Missionaries John Thomas Tucker, Edward Sargent, and Septimus Hobbs. The Rev. J. J. Müller departed this life on the 18th of March 1843 — Communicants, 1178 — Schools, 120: Boys, 3054; Girls, 586 — Pp. 200, 201, 272; see, at p. 343, a Report of Palamcottah District; at p. 344 an account of the opening of a new Church; at pp. 503, 533, 537, Report of the Bishop of Calcutta's Visit, and of the Districts.

It has pleased God to sift and purify these infant Churches by a violent persecution, which was raised by the Heathen against the Christians, and by which many Inquirers were driven back into the ranks of Heathenism, many Schools reduced, and the Heathen generally deterred from listening to the instructions of the Christian Teachers.

The statistical account of the Tinnevely Mission for the last year gives the number of Inquirers as 13,604, which is 6000 less than last year. But this defalcation is more than balanced by an increase in the number of baptisms, which have been 1221 in the course of the year: so that the number of baptized persons now amounts to 6552. The Communicants have also been increased 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 last year. The number of Schools is 10 less than last year. The number of Scholars shews a decrease of 1000.

This Seminary has contained from twenty-four to thirty Students. Several have been placed under the Missionaries, as Readers or Schoolmasters.

The different Religious and Benevolent Societies supported by the Native Converts in Tinnevely have continued to prosper during the last year. The Tamul Book Society have published a Translation of Watts's Scripture History. The Tamul Tract Society issued, during the year 1841, 53,000 Tracts, and 20,000 Hand-bills. The Pilgrim Society still supports two Native Readers.

But perhaps the most pleasing testimony to the sincerity of the Converts is afforded by the interest which they take in the Church-Building Funds, which have been established upon the principle

that every person shall contribute annually the amount of his best day's income. This scheme, first suggested by the Native Converts themselves, has been adopted in several districts. One Church has already been erected by means of this Fund, and assistance has been rendered to repair or enlarge several others.

To those who know the difficulties attending the work of Female Education in India, and who know also the degraded and miserable condition of that large class of females, the widows of India, it will be peculiarly gratifying to learn that an attempt is made in Christian Tinnevely to employ widows in teaching adults, females, and children. [Report.

*Mayaveram:* 160 miles SSW of Madras: inhab. 10,000—1825—C. J. Taylor, Cat.; 1 Nat. Cat.; 5 Nat. Schoolmasters — Communicants, 20 — Schools, 5: Boys, 204—P. 201.

*Madras* — 1815— John Tucker, Secretary to the Corresponding Committee; John Fonceca, As. Sec.: Joseph Henry Gray, James J. H. Elouis: 4 Nat. Cat.; 9 Nat. Schoolmasters — Communicants, 62 — Schools, 2: Boys, 27; Girls, 120—P. 201; and see, at pp. 332, 342, an account of Labours and the Institution.

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. Twelve persons have been admitted by Baptism into the Christian Church during the year, of whom one was an adult Jew of independent property.

The Madras Institution has been conducted by the Rev. J. H. Gray. The general behaviour and progress of the pupils, six in number, have been highly satisfactory. Two have, in the course of the year, gone out as Catechists, to labour under the superintendence of Missionaries.

*Teloogoo Country* — 1841— Robert Turlington Noble, Henry W. Fox: Philip B. Gordon, Cat.—P. 201.

The Missionaries are devoting themselves with much energy to preparatory measures for direct Missionary Labours among the Natives speaking the Teloogoo 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, one of the oldest British territorial possessions in India, having been ceded in the year 1765, it is a melancholy fact, that no Clergyman of the Church of England has ever yet been known to preach 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 specially for its support.

[Report.

*Summary of the South-India Mission*  
(As given in the Forty-third Report).

Stations, 18 — Missionaries: 19 European, of whom two are at home, 4 Native — 4 European Catechists — 412 Native Teachers—Communicants 1639— Attendants at Public Worship, 13,995 — Schools, 154— Scholars: Boys, 4205; Girls, 885: Total, 5090.

LONDON MISSIONARY SOCIETY.

*Calcutta*— 1816—A. F. Lacroix, Thomas Boaz, John Campbell, Wm. Morton, James Paterson, James Bradbury: 5 Nat. As. Mr. R. de Rodt has departed to his Rest. Mr. and Mrs. Lacroix and family, accompanied by the Rev. J. H. Parker and Rev. Joseph Mullens, sailed for Calcutta on the 9th of September— Pp. 201, 472, 548.

In this city and neighbourhood the Gospel has been faithfully preached in the past year by our Brethren Campbell, Bradbury, and De Rodt; and by Mr. Morton since his arrival from Europe in July. The Native Preachers and Catechists have also laboured diligently in the neighbourhood of Bhowanipore and Chitlah, and at Rammakalchoke, Gungree, and Krishnapore. The Congregations have generally been good and attentive, though no visible conversions have yet taken place.

Mr. Morton, for some time after his return, was occupied at Krishnapore, the interests of which have been unavoidably neglected.

Mr. Morton was succeeded in the charge of Krishnapore by the Rev. James Paterson, late of the Berhampore Mission. The object which Mr. Morton had in removing thence was to resume his preaching at Simlah, Chitpore, and Bow-Bazaar. Mr. Morton has also been actively engaged in the translation of works bearing on Missionary Objects, and in superintending the vernacular department of education among the Theological Students of the Christian Institution.

*Cooly Bazaar*—During the year, Divine Service has been held by Mr. Bradbury April 1844.

bury every Sunday evening, and the attendance has been encouraging. The average number has been about 130. No Church has yet been formed.

In the course of the year the Bible Classes, composed of young people and children belonging to the congregation, have been re-commenced. They meet on Sunday and Tuesday evenings. The average attendance has been about 25.

*Rammakalchoke and Gungree*—The Churches in the south of Calcutta have, during the absence of Mr. Lacroix, been under the charge of Mr. De Rodt. He states that the past year has been, to the Native Christians, a most disastrous one, looking at it in a temporal point of view. They have been visited by disease, devastating storms, inundation, and famine. In February last, cholera made its appearance among them; and within the short period of five or six weeks not less than 22 people belonging to the Congregations were carried off by it.

Amid all these afflictions, the work of God has been carried on, and not without some indications of success. The Pastor and the Native Teachers have regularly instructed the people, not only in the Place of Worship, but in their own houses. The members of the Churches and Congregations have evidently improved in knowledge, and also, it is hoped, in piety. The Sabbath Services have generally been well attended. During the year, 15 members have been added to the Church.

*Bhowanipore*—In the absence of Mr. Lacroix, the various departments of labour have, under the superintendence of Mr. Campbell, been kept up as usual. The Word of God has been regularly preached, when the weather permitted, by

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Mr. Campbell and the two Native Catechists, Radhanath and Ramchundra, in the Bungalow Chapel. The Congregations have generally been large and attentive, and less opposition has been encountered than in former years.

*Bhowanipore Christian Institution—*Mr. Bradbury has attended the Institution on Monday and Thursday to give religious instruction to two classes, chiefly in the exposition of the Sacred Scriptures.

Mr. Boaz is still enabled to take a part in the superintendence of the Institution. Twice a week he has instructed the senior class in English Poetry, History, and the Holy Scriptures.

At the Annual Public Examination of the Students, 300 in number, the Missionaries and Friends of the Society and the Brethren of other Societies who were present, expressed great satisfaction.

The Institution has suffered a great loss by the demise of Mr. Cardozo, the Head Teacher.

*Female Department—*More commodious and better-arranged premises have been procured for the Female School. The necessity of a suitable place for this department has been long felt; for experience has shewn that it is desirable that the girls should be entirely separated from intercourse with other Natives. The great object kept in view is moral and religious instruction. There are 22 girls in the Institution. [Report.

*Chinsurah:* 22 miles N of Calcutta: inhab. 30,000—George Mundy: 2 Nat. As.—Schools, 4: Scholars, 170—Pp. 202, 203.

During the last cold season Mr. Mundy itinerated as usual in the neighbourhood of the Station, and was everywhere received with apparent interest by the people.

Our Brother has been cheered, in the absence of apparent success among the native community, by marked and repeated instances of conversion among the European soldiers. From several of them, and especially from some who fell during the late dreadful campaign in Afghanistan, he has received the most gratifying Letters, indicative, under the blessing of Christ, of his usefulness, and of the progress these converts had made in Divine knowledge, faith, and zeal. [Report.

*Berhampore:* 120 miles N of Calcutta, and 5 from Moorshedabad;

with a population surrounding it of 20,000—1824—Micaiah Hill, T. L. Lessel: 2 Nat. As. Mr. Paterson has removed to Calcutta. Mr. and Mrs. Hill reached Calcutta on the 28th of October 1842—Communicants, 17—Scholars; 24 boys, and 15 girls—P. 203.

The children of the Orphan Asylum have made good progress. The boys, beside their lessons in Bengalee reading, writing, and arithmetic, are learning to read the Testament in Oordoo, with Porteus's Evidences, and other useful works. Some of them have also commenced learning English. The greater number of the female scholars can read with more or less fluency, as well as write. Each scholar takes her turn, under the superintendence of the Christian Matron, in the domestic management.

Mrs. Lessel, under whose superintendence the elder girls had attained a very considerable proficiency in needle-work, has been constrained, by continued ill-health, to leave India for a time and return to her native land. She sailed on the 3d of September, with her two children; and after encountering imminent peril, in consequence of the vessel having foundered in a violent storm on the coast of Cornwall, arrived at Liverpool on the 22d of January.

The English Service in the Mission Chapel is well attended. About 12 or 16 pious women, connected with the dépôts of the regiments stationed at Berhampore, have been in the daily habit of assembling in the Mission Chapel for prayer; the noise and confusion of the barracks rendering it impossible there to observe religious duties. [Report.

*Benares:* Wm. Buyers, J. A. Shurman, James Kennedy, D. G. Watt, J. H. Budden: 1 Nat. Preacher; 2 Nat. As. Mr. and Mrs. Burgess embarked on the 3d of June, and had arrived in Calcutta, in September, on their way to Benares—Communicants, 11—Schools, 7—Pp. 203, 352, 548.

Divine Service on the Lord's Day has been regularly continued; and preaching in the city among the Heathen has also been kept up.

Early in the year Mr. Shurman received an urgent request to to proceed to

Calcutta to superintend the printing of the Oordoo Translation of the Old Testament; and he went with the full concurrence of his Brethren. The second and revised edition of the Romanized Oordoo New Testament has been adopted by the British and Foreign Bible Society, and printed at its expense.

Mr. Budden proceeded early in July, with Mr. Watt, by the Ganges, to Futtyghur, and returned at the end of September. They were accompanied by the Native Catechist Isaidas, and distributed on their route a considerable number of Gospels and Tracts, besides gratefully availing themselves of every opportunity of inviting the attention of the people to the blessings of Christianity. [Report.

*Mirzapore*: a large commercial city, 30 miles SW of Benares: inhab. 60,000—1838—R. C. Mather, Wm. Glen: 4 Nat. As. — Pp. 203, 204.

Among other means of usefulness successively brought into operation, the most prominent and useful are the Orphan Schools, the Lithographic Printing Establishment, and the Theological Class for the instruction of Native Young Men with a view to the Christian Ministry. Each of these branches of labour is replete with encouragement and promise. From the Orphan Schools several of the more advanced pupils have been received into Church-fellowship; others are evidently under the influence of Divine Grace; and all are advancing in general and religious knowledge. The Press has issued great numbers of Christian Books for general circulation amongst the Hindoo and Mussulman population; while affording beneficial employment to several of the Orphan Boys. Two Native Evangelists, distinguished for piety, talent, and ardour, have joined the Mission from Benares; and the services they render, especially as Itinerant Preachers among the surrounding population, are found extremely valuable.

A suitable Place of Worship, which had long been greatly needed, was lately erected at Mirzapore. "The opening for the English Service," observes Mr. Mather, "took place on Sunday the 21st of August. A Collection was made to defray the expenses of the fittings, and a sum amounting to 33*l.* was received."

In January, Mr. Mather, accompanied by Mrs. Mather and a Missionary be-

longing to another Society, made an interesting tour through the territories of the King of Oude, and visited Lucknow, one of the largest and most important cities in India. Throughout the greater part of this extensive region no Missionary had previously travelled, and the field of Christian usefulness was wholly untrudden.

On the 31st of January our friends left Lucknow; and after visiting Cawnpore and Allahabad returned to Mirzapore.

In his latest communication to the Directors, Mr. Mather expresses the most cheering views of his field of labour, but strongly urges that an addition be speedily made to the Missionary force in Mirzapore. [Report.

*Surat*: 177 miles N of Bombay—1813—Wm. Fyvie, Wm. Clarkson, Wm. Flower: 1 Nat. As.—P. 204.

Surat was visited by a severe and extensive fire, which destroyed over 2000 houses, and was followed by a protracted season of public distress, with all its attendant evils. Such calamities, though they have been often repeated in this part of India, appear, however, to exert no salutary influence on the minds of the people at large. While the judgments of God are abroad, reminding them of their iniquities, and urging them to repentance, these misguided multitudes only plunge deeper into the follies of Idolatry.

Notwithstanding the general barrenness of the scene, some fruit has been gathered, and hope shines in the distance.

Early last year our Brethren had the pleasure to baptize in public a very intelligent Native Youth, after prolonged and satisfactory evidence of his conversion. "If I were going to steal, or do any thing wrong," he said, "I should aim to do it in secret; but I wish all to know that I confess Christ—I feel not ashamed of what I am about to do."

In the villages and rural districts our Brethren experience far more encouragement than in the city of Surat. The accounts of their itinerant labours contain many facts of a very hopeful and significant character, affording ground to justify the expectation that the harvest of the Mission will begin, not at the Station itself, but in some part of the Goozerat Province, on which comparatively little labour has been bestowed. [Report.

(The Survey will be concluded in the Number for May.)

## Biography.

### OBITUARY NOTICE OF TWO SCHOOL-GIRLS.

Ma. Ballantine, of the Mission at Ahmednuggur in connection with the American Board, has given a short account of the hopeful death of two Girls in the Boarding School of the Mission.

JAYA,

The elder of the two, was just eleven years old. She belonged to the little company of girls, who, for nearly a year past, have regularly met together for prayer; and we cannot but hope that she is now with the Saviour, whom she had often declared to be her Saviour, and whom she wished to acknowledge publicly before the world. For several months previous to her death we were struck with the solemnity with which she answered our questions, in the conversations which we often had with her and her companions on the subject of Religion. At those times she often expressed a strong confidence in Jesus Christ, and a decided determination to serve him alone. She was surrounded with numerous difficulties: her parents were heathens, and she was married to a heathen husband, whose mother often abused her for associating with the other praying girls, and for coming to Mrs. Ballantine, as they were accustomed to do, two or three times weekly, for religious conversation and prayer. But this did not deter her from openly expressing her views on the subject of Religion. Her mother-in-law told Mrs. Ballantine, in great anger, that if that girl became a Christian, her son should abandon her at once, and marry another wife. Only the week before she died, the little girl's own mother, being angry with her for some reason, reproached her with a wish to become a Christian, and threatened to give her up into her mother-in-law's hands, and asked her what she would do then. She replied, "Mother, I do intend to go into the Christian Religion [meaning, to be baptized]. I wish to be a Christian, and am willing to say it openly. I shall never go to live with my mother-in-law." This was very strong language for a girl of her age, and shewed remarkable decision on the subject of Religion.

On the morning of Saturday the 23d of July we learned, on rising, that Jaya, the little girl, was very sick; that she

was attacked in the night; but that the woman who attends the girls did not think it best to call us, and on that account no means had been used for her recovery. We were very sorry that we had not been called; and on going to see the girl, we found that the cholera had completely prostrated her strength. She had been removed from the School to her father's house, in a small yard embraced within the inclosure which I occupy. We used every means we could, and the physician visited her twice during the day, but all our efforts proved unavailing; and about four or five in the afternoon she ceased to breathe.

I was by her side the greater part of the day, and often spoke to her on the subject of Religion, and heard most that she said in reference to herself. Soon after I went to see her in the morning, and before any one had spoken to her on the subject of death, so far as I am aware, she said to her father, who was holding her in his arms, "Shall I go? shall I go?" Her father and myself both asked, "Where do you wish to go?" She replied, "To die." I asked her if she was willing to die. She said she was. At another time, when questioned on the same subject, she replied that she had rather die, than live and go astray into sin. At another time, when I was not present, her father says she asked him, "Father, shall I go?" He replied, "No, don't go." She threw her arms around his neck, and said, "Why should I not go?"

A few days before her death, she had remarked to her mother that she seemed to see Mrs. Burgess constantly before her; and we have little doubt that Mrs. Burgess' death had a great effect upon her mind, and her peace and calmness in the trying hour were probably one means of encouraging this little girl to meet death with so little fear.

A few minutes before she died she urged her parents to take some food, as they had eaten nothing during the day;

and when they said that they were anxious about her, and could not eat, she told them not to be anxious, for she knew that God would take her to himself. In reply to our questions she also said that she trusted that God, for Christ's sake, would receive her.

Jaya had been connected with the School from its establishment. She was uniformly a steady, diligent, and obedient girl, very correct in her conduct, and remarkably quiet in her manners. Her parents were very much attached to her: she was apparently their favourite, and her loss almost overwhelmed them. But it seemed to be a pleasure to them to think that she died in such peace. They did not understand how it could be. The father told me, the day after her death, that he supposed she was a good Mahratta (or Hindoo), but he found that she was completely a Christian at heart. The mother also said, with evident pleasure, that she died trusting in Jesus alone. Yet neither of these parents are Christians, nor would they probably have been willing that their daughter, if she had lived, should become a Christian, and give up her caste. But the circumstances of her death were so different from those of common Hindoos, who, when they learn that they must die, are filled with alarm, and sometimes throw themselves on the floor and cry out because their hour is come, that these parents, it would seem, could not but feel a pleasure in thinking of her having placed her confidence in one who could give such peace in that trying hour. Oh, that they might be induced to place their hopes on the same Rock—the Rock Christ Jesus!

#### JAYA'S COUSIN.

Scarcely had Jaya breathed her last, when a little cousin of hers, about six years old, who lived in an adjoining house, was taken sick with the same disease, and died about ten o'clock at night. She had been in the Boarding School but eight or ten months; and being very young, had never said any thing, or exhibited any peculiar feeling, on the subject of Religion. She was, however, a bright girl, and listened well to the religious instruction given in the School. On the morning after her death we were told by her

friends, that, a short time before she died, she spoke to her mother, and begged her to be quiet, as she wished to pray to God. She then commenced repeating the Commandments, which she had learned in School; but, in consequence of being so weak, was unable to say more than the first four. She then repeated the Lord's Prayer, and in a few minutes after died.

These circumstances shew that at least a deep impression had been made upon her mind by the religious instruction she had received within the few months she had attended School. Why were her thoughts directed to prayer in a moment of such weakness? There was no one near her disposed to make any suggestions of the kind. May it not have been the Spirit of God taking of the things of Christ and shewing them to her? May we not hope that He who said, *Suffer little children to come unto me, and forbid them not*, will accept as His this almost infant, who had learned to pray the prayer He taught? *Out of the mouth of babes and sucklings thou hast perfected praise.* Surely this little child, in her dying hour, gave to her Heathen parents a striking testimony against the worship of Idols, by repeating the first four Commandments, as well as a pleasing indication of a humble, childlike spirit, by the repetition of the Lord's Prayer.

Whatever may be thought of this little girl, the circumstances of her death, as well as of Jaya's, encourage us to continue to labour for such children, endeavouring to give their minds such a direction toward the truth as they will not cease to feel to the last. The Christian Religion can give peace and joy to all, of every age, who in spirit and in truth embrace it; while Hindooism can give no comfort in a dying hour. Even a limited knowledge of Divine Truth is often sufficient to drive away all the false hopes which Hindoo Superstition has allowed any of its poor deluded victims to cherish, and communicate a peace and a comfort which Hindoos cannot behold without astonishment. Blessed Gospel of the grace of God! *I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes!*

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

*Application from the Nufi for a Missionary for Rabbah, accompanied by a Contribution to the Society.*

A DESIRE that Missionary Operations should be commenced in their own country has prevailed among the Nufi. Full particulars of the interesting circumstances attending the developement of this feeling on the part of that people are given in the following communication from the Rev. J. Warburton:—

Sept. 19, 1843.—To-day Mr. Bartholomew, the Society's Native Catechist at Gloucester, who is of the Nufi Nation, accompanied by ten of his countrymen, brought me the sum of 10*l.*, as a benefaction to the Society from certain Nufi in the villages of Kissey, Wellington, Hastings, Waterloo, Charlotte, Bathurst, and Gloucester; accompanied with an earnest request that the Society would send a Missionary to Rabbah, the capital of their country. This sum is accompanied by the following Letter to the Missionary Committee here:—

Gloucester, Sept. 19, 1843.

DEAR SIRS—It afforded us no small cause for thankfulness to see the return from the Niger Expedition of the Rev. J. F. Schön and brother Samuel Crowther, whose lives God has graciously spared. We of the Nufi People, whom God by His providence and goodness has brought to this Colony, where the Gospel of rich grace is heard, which we hope will be a saving of our immortal souls, having read the Journals of the Rev. J. F. Schön and our brother Samuel Crowther, it gives us a great interest to see, from the above-mentioned Journal by the Rev. J. F. Schön, that "if it were in the power of the Committee immediately to send Missionaries to Rabbah." This town we consider to be the capital of our country. We are moved again by the same Journal, which says, "There is one of the Nufi Nation, Joseph Bartholomew, employed by our Society as Schoolmaster at Sierra Leone. Might not he become a Missionary to his own country-people?" This communication and anticipation we trust, by God's assistance, will, sooner or later, be accomplished. In consequence, we of the Nufi Nation have made a subscription

of a small sum of money of 10*l.*, as a benefaction to the Church Missionary Society, accompanied with our earnest request that the Church Missionary Society will, when able to do so, send a Missionary to Rabbah, to instruct our country-people in the Gospel of peace. So we hope, by the blessing of God, that in future an entrance may be opened for us into our own country. Please that the sum offered is so little, the Committee will take into consideration that the number of the Nufi Nation is very small in this Colony. The Bible tells us that the poor widow's two mites, which make a farthing, was not forgotten by our Lord Jesus Christ.

We humbly, therefore, conclude, with our imperfect prayer before the Throne of God, with our ardent wish for the success of your labours.

[Signed with the marks of eleven individuals.]

The circumstances attending this handsome benefaction are so interesting, that I will briefly relate them. A copy of Schön's and Crowther's Journals fell into their hands; and their attention was directed to that part of it in which an account is given of the manners and customs of the Nufi People; and a hint was thrown out that it might be possible to send to them a Missionary of their own nation. This attention to the welfare of their country, and the fact that Messrs. Schön and Crowther had visited it and conversed with their country-people, greatly interested them. Home, with all its associations, was vividly brought before their minds; little meetings were held for consultation; and the fruit has appeared in the benefaction above mentioned, and the desire that a Missionary might be sent to their country. As might be expected, their object is not entirely of a religious nature: they want a road opened for their return to their own country, as well as a Missionary to be sent thither. But it is pleasing to observe that a desire to promote the spiritual good of their countrymen is combined with their wish to go home.

I may here observe, that the number of the Nufi People in the Colony is not great. About 100 persons joined to raise the sum. Besides these, there are a few in Freetown and in some of the other villages. The Rev. J. F. Schön estimates the number of the whole nation at more than 100,000; and informs us that their language is spoken from the Confluence



of the Tshadda and Niger, along the left bank of the Niger, to beyond Rabbah; so that, though the number of Nuffs is small in the Colony, they are a considerable and important people. In receiving the above sum of money at the hands of the delegates, I gave them clearly to understand that the Society could not promise to send a Missionary to their country at present. I mentioned the difficulties which prevented this being now done; but encouraged them to pray, and hope that their desire might be accomplished. I promised, however, to present their petition and money to the Missionary Committee, that it might be sent to the Society in England, who, I was sure, would be gratified with their request, and give them an answer. With this they were perfectly satisfied.

#### TIMMANEE MISSION.

Various circumstances occurred which were calculated to impede the progress of this Mission during the period under review; such as, the repairing of the Mission Buildings; a dispute between the Timmanees and Susoos on the subject of their respective claims to a portion of the Bullom Country situated to the north of the Timmanee Country; the prevalence of measles among the children of the School; and the necessity under which the Rev. C. F. Schlenker lay, on account of the health of Mrs. Schlenker, to remain for some time in the Colony. Most, if not all of these difficulties, however, have now been removed.

Though for the most part absent from Port Lokkoh, Mr. Schlenker was able to prosecute the study of the Timmanee language, and translated into it from the 9th to the 20th chapters of the Acts of the Apostles.

From the Journals of the Rev. D. H. Schmid and the Rev. C. F. Schlenker the following Extracts are made:—

*Conversation with a Mahomedan Priest on the New Birth, and the Claims of Mahomed.*

April 18, 1843—When I went to-day to see the Sollimannah Bunduh, the Mahomedan Priest, I found him reading

one of those Arabic Tracts which the Society has lately sent out to us. Upon my asking him if he liked those Tracts, or what he thought of them, he replied, "They must be true: the Bible they are taken from tells the same: but I cannot understand how a man can be born anew when he is old." I explained to him, that every man was born and grew up in sin, and was, therefore, in need of a new life; which he could not receive except through repentance and faith in Jesus Christ the Son of God, in whom alone God can be pleased with sinners. He appeared not only pleased, but asked me also whether he could not be baptized and still remain a Mahomedan Priest. To which I answered: "Baptism is granted to those only who truly repent of their sins, and believe in Jesus Christ: and if this be the case with them, they cannot believe in Mahomed any longer; for light cannot agree with darkness, neither truth with falsehood."—After he had told me many things about Mahomed, and how he esteemed Jesus, I said, "Our Bible declares Jesus Christ the Son of God to be the only Saviour of sinners. Al Korân never admits that." I quoted Acts iv. 12: on which he said, "This passage Mahomed has left out." Then I took his Bible, showed him several passages of the Old Testament referring to Jesus Christ, and said, "I can never believe Al Korân to be an authentic book, nor Mahomed a true prophet, because he has only taken parts of the Holy Scripture, and confounded the truth with his own fancies; wherefore he will be punished according to the Word of God, Rev. xxii. 18, 19." I was very glad when I heard this old Mahomedan Priest confess: "All that you say is true: the Bible tells so: the Bible lives in your heart. I see all the Prophets prophesy of Jesus Christ; but none speak of Mahomed." On leaving him, he thanked me much for what I had told him; and my earnest prayer was, that the Lord might give His blessing to that which he had given me an opportunity to speak. [Rev. D. H. Schmid.

*Return to School of one of the Children taken away by Ibrahim Luk.\**

May 6—One of the children whom I mentioned in my last Report as having been taken away from our School by Ibrahim Luk was brought back by his head wife. She begged me to take the

\* See p. 416 of our Number for September last.

child back to School; which I gladly did, for the child's sake, as he was one of our best scholars, and had made great progress in the different branches of instruction while in our School. [Rev. C. F. Schlenker.

*Conversation with Pah Melah.*

Aug. 7, 1843—Pah Melah, an old man who is always regular in attending our Services, came to tell me of the death of one of his wives. When I asked him "Whither do you think your wife is now gone, to hell or heaven?" he said, "I do not know if she has believed in Jesus Christ the Son of God." I told him, also, how necessary it was for him, being nearly on the brink of the grave, to become sure of his salvation in Christ Jesus.

*Death of a Hopeful Mahomedan.*

Aug. 14—To-day I was informed that a young man, a Mahomedan, named Surih Timbih, had died of the measles. He had often been with us, when translating; and I am not far from thinking that he died in the Lord Jesus. I have often seen him meditating on the Arabic Bible which Mr. Thomson presented to him before he left: but I suppose that he was too timid to make a public confession of his faith. A friend from the Colony, who visited us a short time ago, wrote to me respecting him:—"Surih was in the habit of coming to my lodging nearly every evening, to read the Scriptures with me. He asked me repeatedly to take him to the Colony with me; and give him a little room in my house, that he might read with me. He expressed his earnest desire to be able to read the Scriptures in English; and, in answer to my repeated questions, declared his belief that Jesus Christ was the Son of God.

*Trials from the Indifference and Enmity of the People.*

Aug. 17: *Lord's Day*—Upon going to the King's yard, I had to wait a long time till they had finished their law proceedings before I could begin my discourse. While speaking, I could clearly perceive how Satan was trying to hinder the Word of God from touching their hearts: some went away, some were talking and laughing, while others were attentive. It often grieves my very heart to see these people so shamefully profaning the Lord's Day, abusing the name of God Almighty in their quarrels, and finishing by repeating some forms of prayer. I find that the original Timmanees are more inclined to hear the Word of

God than the Mandingoes, Foulahs, strict Mahomedans, who have settled among them during the last century, and now begin to claim much power. Do we preach morality, they do not contradict: do we convince them of their sinfulness, they confess that, as all men are sinners, they are sinners too: though at other times they are forward enough to say, "Mahomedans cannot lie, nor steal, nor do any thing wrong;" and even if they confess themselves to be sinners, they cover their sins with their prayers, which they make five times a-day, and with their annual fasting: but do we preach the only way of Salvation which is in Christ Jesus the Son of God and Saviour of sinners, then all their attention is at an end; they begin either to laugh or to mock, or they go away.

*Encouragement from an attentive Congregation.*

Sept. 3: *Lord's Day*—This morning I felt a little cast down in thinking that so many of my Brethren were keeping the Lord's Day, and enjoying His blessing and communion, while unto me the lot had fallen to be a pilgrim among a perverse and benighted generation; to preach the Gospel unto those who are rather inclined to despise than to hear it. Occupied with these gloomy reflections, I could not but earnestly commend this people and myself to the mercy of Him whose blood was shed for them also. Upon coming to Ali Kali's yard, I spoke from Hosea xiv. 1, 2; and was much gratified to see them attentive. The King himself several times appeared anxious to repeat whole sentences, that the people might not lose the meaning of it. This made my unbelief ashamed, and strengthened my faith, so that I could not forbear praising the Lord for having favoured me with the call to win souls for Christ. I am thankful to hear that the war between the Bulloms, Susoos, and Timmanees is settled.

*General View.*

On Lord's Days I have regularly kept Morning Service, in Timmanee, in the King's yard; and in the afternoon, in English, in our School-room.

I can say but little respecting our School. Except when the measles caused irregularity, the children have gone on well. During their sickness the Lord mercifully looked down upon us; but several who went home when attacked by

the disease have not yet returned, so that the number is now only 35.

On account of Mr. Schlenker's absence we found it better to delay our English-Timmanee Dictionary, which caused me to translate a part of the Holy Scriptures. I have been translating from the original the first fifteen chapters into Timmanee.

[*Rev. D. H. Schmid.*]

MISSION OF MR. W. C. THOMSON TO  
TEEMBO.

*Deposition of Abu Bakar, and Accession of Omar, as Imaum of Foutah Jallo—Favourable Change in Omar's sentiments toward Mr. W. C. Thomson.*

In a Letter from Mr. Thomson, dated March 23, 1843, considerable Extracts from which were printed in our Number for October last, allusion was made to a combination of Chiefs against the authority of Abu Bakar, who had manifested such a friendly disposition toward Mr. Thomson and the object of his Mission. The revolution which was then apprehended subsequently took place. Abu Bakar was deposed; and Omar, the Chief most opposed to Mr. Thomson, has become the Imaum of Foutah. In a short Letter, dated Darah, near Teembo, May 29th, Mr. Thomson states, however, that a remarkable change had taken place in the conduct of the new Imaum toward him—a change in which we cannot fail to recognise the merciful hand of our gracious God. He writes—

I have again to record the mercy and goodness of God toward me, in making even those who seek my life to be at peace with me. Through the disastrous revolution which this unhappy country has just suffered, the just and merciful Abu Bakar has been deposed, and the sanguinary marauder, Omar, is now master of Foutah Jallo. But God, who holds in His hand the hearts of all men, and turns them, as the rivers of waters, whithersoever it pleaseth Him, has so changed the sentiments of Omar toward me, that though only three short months ago he boasted he would have my head to grace his triumphal entry into Teembo, he has, since his accession, manifested the utmost desire to acquire my good opinion, by shewing me every mark of respect, and

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the offer of his best services to forward my views, both here and in the interior. The very relatives of the robber chiefs, whom God enabled me to bring to justice, now join him in the offer of their services; and I trust, as he boasts, he will have it in his power to serve me more effectually than His Highness the late Imaum, from the then distracted state of the country, could do. This is surely nothing less than *the finger of God!*

Since the above was in type the painful intelligence of Mr. Thomson's death has reached us.

## Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

WE now resume the Report by Messrs. Haslam and Taylor.

*English School.*

At the commencement of the year, the number of pupils in attendance was 100. During the year, 30 boys have been admitted, and 52 have left: of these, 5 were admitted into the Preparatory Class of the Christian Institution; 14 are employed in various ways; 15, who had come from remote parts of the country, left to attend other places of education established in their own immediate neighbourhood; 8 were dismissed for irregular attendance; 4 having gone to visit their parents and friends, did not return; and 6, seeing no hope of being admitted into the Preparatory Class of the Christian Institution, left to attend the Colombo Academy and other Government Schools established in Colombo. The number of Pupils at present in the School is, therefore, 78.

This School is divided into seven classes. The Boys are instructed in the History and Doctrines of the Bible, Grammar, Geography, Writing, and Arithmetic. The more advanced classes are exercised in writing from dictation, and in translating Singhalese into English. The Report continues:—

Various as are the difficulties and obstacles with which we have to contend in the course of instruction, it may, without exaggeration, be asserted, that some of the pupils have attained a tolerable knowledge of the branches in which they have been instructed, and that all of them are making steady progress in their studies.

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The greatest drawback has been the slight use of the English Language, which the Pupils make in conversing one with another. This has been, in a great degree, remedied, by enacting that no boy should use his mother tongue during school hours, under pain of a forfeiture. We have much pleasure in observing that the pupils do not rest satisfied with merely reading the *Holy Scriptures, which are able to make them wise unto Salvation*; but also evince an earnest desire to be acquainted with their History, Doctrines, and Precepts. Christianity has made so deep an impression on the minds of some of them, that we have good reason to believe that they have been led, through the grace of God, to see the folly of Buddhism, the religion of their forefathers, and to separate themselves from the customs and superstitions of their heathen parents and neighbours; thus letting their *light so shine before men that they, seeing their good works, may glorify their Father which is in heaven.*

Among the many evils which we have to experience in the instruction of these pupils, it may not be altogether impertinent to notice the following:—1. The difficulty of keeping the scholars steadily settled at School. At first it is easy to get them, from the love of novelty; but as soon as a child begins to make some improvement, he is removed from the School by his parents, and is put to some trade or business. 2. The extreme poverty of most of the parents being such that they partly depend upon their children for support, the pupils have to assist their parents in their domestic affairs, so that they are prevented from attending the School regularly. 3. The want of encouragement to stimulate the pupils to greater exertions in their scholastic career—except the admission of a few to the Preparatory Class—is another cause of the removal of pupils from the School. On this account, many have left the School to attend other places of education, where every possible encouragement is given. 4. The great want of elementary and easy books, suited to the capacities of the pupils, is another barrier to their improvement. Nevertheless, we have encouragement: and we have no hesitation in saying, that, though the number of pupils is less than last year, it is not, on that account, the less satisfactory. Discipline is better kept up; and we only want books to put the School into the condition in which we wish to see it.

#### Out-Schools.

A considerable diminution in the number of scholars in our Out-Schools has taken place during the past year. In June 1842, there were forty-one Schools, containing 995 Boys and 454 Girls; total, 1449. We have now to report thirty-nine Schools, containing 806 Boys and Adults, and 437 Girls; total, 1243.

In this statement the Sunday Scholars are not included. With them, the total would be upward of 1300. The thirty-nine Schools mentioned above are not at present connected with the Station; but were in operation during the first half of the past year. In conformity with a Resolution passed at our last Annual Meeting, nine Schools have been given up; so that the number of Schools now dependent on this Station is thirty, with an attendance of about 1061 scholars; giving an average of thirty-five to each School, which is exactly as the matter stood last year.

In reporting upon the value and efficiency of the Schools, we would say that very many certainly learn in them the first principles of Christianity; and we are often pleased with the answers to our questions which, from many of the Scholars, we obtain. Under the blessing of God, the Schools have no doubt been productive of good, and may, by constant vigilance, and the introduction of such changes as circumstances shall render necessary, be productive of even more. We thank God, therefore, for the past, and continue to hope for the future.

#### Contributions to the Society.

The funds raised at this Station during the past year amount to 304*l.* 2*s.* 11*d.* This includes the annual subscriptions and benefactions for general purposes, and Mrs. Bailey's School collections after Sermons.

#### Conclusion.

In conclusion, we would encourage ourselves to trust in the Lord's gracious promises for the success of our work. We see not yet so great and general a turning to Him, among the people of this land, as we wish, and as we are warranted to expect. But He has said—and this ought to be sufficient for us—*My Word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

KANDY.

The Rev. Messrs. W. Oakley and

C. Greenwood have been permitted to labour at this Station, without any interruption from sickness. The peculiar difficulties and discouragements with which they have to contend still continue, and have the effect of giving a darker complexion to their Report, from which the following extracts are taken, than is found in the Reports of any of the other Stations. The Report is dated Aug. 22, 1843.

*General View—Discouragements from Increasing Worldliness.*

It would afford us much pleasure if we were able to say that our prospects were brightening, that our work was becoming more interesting, and that our people were beginning to shew a deeper concern for the salvation of their souls. This, we regret to say, is not the case. The people around us seem less concerned than ever about the things of eternity. Their whole time and attention appear to be directed to the concerns of the present life, and their souls to be entirely forgotten. It is not idolatry, in the common acceptation of the term, but money-making, that now occupies their minds. The people are kept from our Places of Worship on the Lord's Day, to attend to their bazaars. Not fewer than three or four thousand labourers, from the surrounding plantations, come into the town, every Lord's-Day Morning, to purchase their supplies for the week. This is a very powerful temptation to the people to keep open their bazaars or shops; as in the course of a few hours they can obtain more customers, and dispose of more goods, than during all the other days of the week. Again, the plantations afford employment, with good pay, for all the older boys in our Schools; and so long as this continues we cannot be surprised that their parents—the greater part of whom are uneducated—should prefer sending them to work, rather than keeping them at School. Our Congregations and Schools having been thin and irregularly attended, we do not perceive much real good resulting from either. Still we would not be discouraged; but look to the promises of our God, and endeavour, by His help, to press forward, labouring in *season* and *out of season*, not doubting that He will, in His own good time, crown our labours with abundant success.

## Australasia.

CHURCH MISSIONARY SOCIETY.

NEW ZEALAND.

*Account of William Tawaitai.*

OF William Tawaitai, Mr. Ashwell gives the following particulars:—

Oct. 23, 1842: *Lord's Day*—After Service, William Tawaitai paid us a visit, and gave us the history of his conversion. The following is an outline:—

Some years since he met with Archdeacon Williams, and accompanied him to Paihia. He told him that he had a father in heaven, and that all the native gods were false: he also gave him some bread. He ate the bread, and thought it was good: he heard the words, and thought them good. The next Lord's Day he and his party went to Prayers, and afterward pilfered all they could see about. Soon afterward, he went to Manukau, and told the Chiefs that the Missionaries had said that all their Atuas were false, and that their father was in heaven. He heard that a Native at Waipa had a book that could speak, and determined to see this wonderful thing. He got the book; but it would not talk, which made him very angry: it was, however, put into the hands of its owners, who could read; and he was then much surprised at the speaking book, and thought the words very good. Soon afterward he went to Kawia, and told the Natives, "Our Father is in Heaven." He could never get these words out of his mind; but still he went on in his old course, fighting, killing, and eating his enemies, drinking their blood, &c. After a time he met with a Native Teacher, who confirmed the truths which he had heard at Paihia, and gave him some books and slates. A Wesleyan Missionary next found him, preparing to revenge the death of his father, who had been cut off at Ahuriri. He told him that the dead would rise again; that at the Day of Judgment he would see all his relatives; and that God would then take vengeance on the wicked. William thought, 'Well, if God will revenge my father's death, I need not.' He therefore abandoned his intention, and then joined the believing party. Soon afterward, it was reported among them that the new doctrines were all false, and that the Missionaries had been deceiving them. The report much disconcerted him; and he determined to put by the books and slates, in a box, till he should hear more about

the matter. He subsequently saw another Missionary, who confirmed the truth of what had previously been taught him. He now resolved to abandon his old courses, and to remain steadfast to Christ. As a decisive step, he cut off his hair, which was sacred, and threw it into the fire which was cooking food for his slaves. The Chiefs of Waikato, hearing of this profane act, brought a fight, to kill his slaves. The Native Priests prophesied that William would soon die. He said, "Well, if I die, call my new religion false; but if I live, true." The fight remained several weeks; and, finding that he did not die, after ineffectual efforts to persuade him to renounce Christianity, returned without killing his slaves. His manner and countenance are exceedingly mild and pleasing. When he spoke of his feats of cannibalism he looked down and sighed deeply: the subject evidently pained him.

*Illustration of the Value of a Liturgy.*

Jan. 13, 1843—I went to a neighbouring village, to see a sick person. I there met with a very old woman, and said to her, "Do you ever pray?" "Yes, every day," was her reply.—"Well, said I, "what is the subject of your prayers?" She answered, in the beautiful language of our Litany, "O God, for the glory of Thy Name, turn from me all those evils which I most righteously have deserved; and grant that in all my troubles I may put my whole trust and confidence in Thy mercy," &c. I then examined her; and found that this poor creature had a correct knowledge of the doctrine of justification by faith in Christ alone. Nothing but Christ was her plea. On my road to the village, my mind had been much depressed while thinking of the probable consequences, as regards the spread of the Gospel, if Waikato should again be involved in war: however, this circumstance much cheered me; and I went home, I trust, thankful, and in the spirit of praise, that my Heavenly Father had enabled me to believe that our work was *not in vain in the Lord*.

EASTERN DISTRICT.

*Report for the Year ending June 30, 1842, by the Ven. Archdeacon Williams.*

The following Report of this District has only just been received. The delay which has occurred in its transmission has been owing to various causes; chiefly to Archdeacon

Williams's absence in the Bay of Islands.

*Groundless Alarms of War.*

In taking a retrospective view of the past year, there are many circumstances calling for an expression of gratitude to Almighty God. For the space of two months, from its commencement, the Natives of Turanga were in a state of perpetual excitement, from reports of a hostile attack being meditated by the people of Opotiki. It would not be difficult to find a pretext for war between any Tribes within a moderate distance of each other, by searching the records of the last generation; but where Christianity has been established, their long-treasured animosities are, by mutual consent, consigned to oblivion. At Opotiki, however, a large proportion of the people call themselves Papists; and all the New Zealanders who have taken this appellation have considered themselves at liberty to act in these respects as their forefathers have acted before them. For a time, therefore, the report, which seemed to come from good authority, was believed; but after the Natives of Turanga had been under arms for two months, it was no small relief to find that no attack had been contemplated. A similar report at Ahuriri induced the Natives to erect a strong fortification against the Natives of Waikato. It is likely that these may be the last movements of the kind, as every succeeding year diminishes the possibility of raising an armed force: for wherever the Gospel wins its silent way, *the work of righteousness will be peace; and the effect of righteousness, quietness and assurance for ever.*

*Native Teachers.*

Five Native Teachers have been sent to Wairoa, six to Ahuriri, five to Wairarapa, or Palliser Bay, in the neighbourhood of Port Nicholson, and one to Uawara. Those to Wairarapa went at the earnest solicitation of the Natives who have lately returned thither from Table Cape.

*Fruitless Efforts of a Popish Priest.*

In the month of October, a Popish Priest landed at Table Cape; and was favourably received by a party of some influence, who had avoided all intercourse with the Christian Natives, in expectation of his arrival. An opportunity was very soon given for a discussion of some of the leading points at issue between us, before a large body of Natives. This was followed by a happy result; for a good number of

his followers came over to our party, and became Candidates for Baptism. The Priest made a strong effort, in different parts of Wairoa; but before nine months had expired, he withdrew from the District altogether, and is now residing at Auckland.

*Baptisms—Communicants.*

The outward profession of Christianity is becoming more general throughout the District. There have been received into the Church, by Baptism—

	Men.	Wom.	Child.	Total.
At Turanga.....	318	118	217	543
At Wairoa & Table Cape.	193	71	136	390
	401	189	343	933

The Communicants in the whole District are 451.

*Candidates for Baptism—General Profession of Christianity.*

The number of Candidates for Baptism has been augmented since the Baptism of this large body, shewing an increased desire for admission to this Ordinance: still, it cannot be denied, that there is very much of mere profession. A powerful influence is kept up over the moral character of the community; but, in many it proceeds, not from a hearty assent to that which is right, but from the inconvenience of taking a course at variance with that which is generally taken. But this fact furnishes a strong proof of the general prevalence of Christian principle. While, therefore, we may be permitted to rejoice that so little evil has yet appeared among those professing Christianity, we rejoice with trembling, knowing that offences must come as soon as a sifting-time shall arrive. We are prepared to expect a reaction; and, in the mean time, strive to build them up in the Faith, depending upon the intercession of the Great Head of the Church, who is ever praying that their faith may not fail.

*Notices of Hicks' Bay, Waiapu, and Uawa.*

In a Letter dated May 1, 1843, the Archdeacon thus describes the different Stations in this District now occupied by Missionary Labourers, in addition to the principal Station at Turanga:—

Since my return from the Bay of Islands I have visited the coast to the North, as far as Hicks' Bay. There I found the Rev. G. A. Kissling just settling down in a most advantageous position. A comfortable dwelling was in a state of forwardness,

and he will soon be able to give his undivided attention to his work. At Waiapu, Mr. J. Stack has been in some difficulty. The position first chosen for his Station has many disadvantages; and it becomes necessary to move it nearer to the village of Rangitukia. The Natives have agreed to the change; and in the course of time his situation will be better. At Uawa, Mr. C. Baker is doing well. He has the advantage of long experience; and possesses good tact in managing the Natives, whose behaviour toward him has been extremely good.

## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### JAMAICA.

#### SALT SAVANNAH.

#### *Arrival of Mr. Henry Taylor.*

MR. Taylor arrived at this Station on the 29th of August 1842. The following Extracts from his Journal will throw some light upon the character of the people, and describe his labours up to the end of that year:—

#### *Congregation—Schools.*

*Sept. 4, 1842: Lord's Day*—As the Schoolroom had not been cleaned, and was in such a state that it could not be used, I held Service with the people under several large cotton-trees. The attendance was probably about 150.

*Sept. 11: Lord's Day*—I to-day held Divine Service in the Schoolroom, which, however, was by no means full. This being the first day of commencing Sunday School, the number that attended was small. Two Services were held, and Sunday School twice.

*Sept. 12*—I commenced the Day School; but from the want of School-books I had considerable difficulty in proceeding.

*Sept. 18: Lord's Day*—More people attended the Services to-day.

*Sept. 19*—The School has increased to fifty.

*Sept. 25: Lord's Day*—The Schoolroom was quite full at Divine Service. The young people are very late in their attendance at School.

*Nov. 27: Lord's Day*—The usual Meetings have been held during the week. That at Portland contained not fewer than seventy persons. Some were obliged to stand outside, at the windows.

*Gratitude of the People.*

Oct. 10, 1842.—A woman of the Congregation came this morning with the present of a yam, as she said, for our children. This is the more striking, because she has no grounds, and must have purchased the yam, which here is very dear. She also desired to wash the clothes of two of our children gratis; but as she is only a labourer's wife we could not permit this.

Oct. 24.—There is a man of the Congregation, a carpenter, who is extremely kind to us. His wife to-day took our clothes to wash at a less price than we have been used to give, I believe out of pure sympathy, because of our little family. He himself has gone to Old Harbour Market once or twice, and bought provisions for us, half as much as his beast could carry, I believe principally because he knew how badly we were off for provisions, and how dear they are here. He put up the partitions for me; and when I wished to settle with him, he declined taking anything; upon which, however, I insisted.

Nov. 22.—To-day I received from the Church-Hill people three barrels of excellent yams, as a present. They sent me these in consequence of hearing how dear and scarce provisions were here.

*Liberality of a Negro—His Hopeful State of Mind.*

Oct. 28.—A respectable Black man from Harmony-Hall Estate, of the name of Sheldon, called to-day, to say that he would purchase an acre of land at Portland, on which to build a House, which he hoped would grow into a Chapel. He intimated that the purchase of the land—6*l.* 15*s.*—would not be all that he would do.

Nov. 4.—The man from Harmony Hall has determined on the purchase of the land for a Place of Worship: the site I approve. He seems to be very zealous in the work. In conversation with him, he mentioned how his mind was occupied on last Lord's Day. He said, "I had a slight fever, and therefore was unable to attend Church. After the fever went off, I arose, and got a basin of water to wash myself. While preparing to do so, two insects, fighting, fell into the water, and one was drowned. Oh! thought I, here are two men intoxicated: they fall into the ditch, and one manages to escape; but cannot help his fellow. While I was thus thinking, a musquito fell in, so glutted with blood that he sank. Oh! thought I, here is a man who dies laden with his sins, and perishes." He mentioned, also, how wrong

it was to harbour suspicions of others. "My wife," he said, "had a favourite hen, which could not be found; and she said, 'Some of our spiteful neighbours have killed it.' 'Wait,' said I, 'don't let us accuse anybody, nor, indeed, think evil of them.' By and bye my daughter finds the hen caught in the bush by a withe."

Nov. 21.—Sheldon, from Harmony Hall, called upon me this morning with the purchase money for the site of the intended Place of Worship. He spoke of the benefit which he had received by attending, last Thursday evening, the Meeting at Portland. He said, "Last week my neighbour's horse trespassed upon me, and did considerable damage. I felt displeased; but did not send the horse to the pound. I kept it, however, expecting that the owner would come for it. His wife sent for it; but I would not deliver it without seeing her husband. This drew abuse upon me, which only increased my displeasure. I put the horse out with my own in the night; but, as the owner would not come for it, I turned it into the road next day. My neighbour then used threats. I was very much displeased, and determined to retaliate, at least with my tongue. Last Thursday I attended your Meeting: I felt it to be good. Since then I have nothing for my neighbour but good will. I wish he would attend Meeting too; but he goes nowhere."

The following short Extracts from Mr. Taylor's Quarterly Reports, refer to the progress of the Station at a more recent date:—

*Report for Quarter ending June 30, 1843.*

The past Quarter has been, for the most part, unusually wet and inclement, and, as a consequence, in this parish the roads have been nearly impassable—in certain instances, and to a large part of the Congregation, entirely so, except by wading to the middle through mud. The attendance, therefore, except at the commencement and conclusion of the Quarter, both at the Schools and on Divine Service, has been comparatively small, and may be thus stated:—Congregation, from 100 to 250. In one or two instances the room could not hold the people. Second Lord's-Day Service, about 60. Day School: on the List, 100; average attendance, 50 to 80. Two Bible Classes, 40: a few others attend for Catechetical Instruction. Meeting at Portland on Thursday evening, 50— a smaller number than usual, in conse-



quence of the people being employed late during crop. Meeting at Salt Savannah, on Wednesday evening, 30: the decrease here is partly owing to the above cause, and partly to the continued removal of the people to Portland. But few grown persons avail themselves of School during the week: about six, however, are pretty constant, and make progress.

The Bible Classes are conducted by Mrs. Taylor and myself; and a small Testament Class is taught by my eldest son.

Much attention is manifested to the Lord's-Day Services; and the behaviour of the people is now quite orderly, which was not the case for some time after my arrival here. Then, much thoughtlessness seemed to prevail; and the annoyance, from so small a Congregation, by people going out and returning, was very great. Now, such an occurrence seldom arises, except from a stranger; or if otherwise, it takes place with as little disturbance as possible. The change has conducted much to comfortable Worship; and a blessing seems to be the reward of orderly and attentive demeanour. How far conversion may attend our efforts I know not; but certainly these visible effects of God's Word are more frequent than my former experience could have led me to expect.

*Report for the Quarter ending September 30, 1843.*

The attendance of the people, both on Divine Worship and at the School, has been good. The attendance at School has risen to ninety; and I think, but for the recent rains, would have reached a higher number. The Meeting at Salt Savannah is much the same as heretofore reported; but that at Portland presents a decided increase. The temporary building has so far proceeded, that we are enabled to use it for the Meetings. On the first evening that it was occupied I made a Collection for its completion, amounting to 3*l.* sterling; which, among a poor people, without the usual advantages of the Island—the possession of grounds—is, I think, very handsome.

#### RURAL HILL.

##### *Schools—Communicants.*

The Rev. C. A. Cooper, who is in charge of this Station, thus reports respecting it, in a Letter dated September 11, 1843:—

The School is, considering the state of the country, doing well. There are 102 upon the books; and the number in attendance may be about 80. All, except ten or twelve, can repeat the Church Catechism with tolerable accuracy. One half can read as well, perhaps, as most children of the poor, of the same age, in England. We have, however, been much at a loss for books and writing materials. With the Native Schoolmaster I am quite satisfied. And here I may mention, that I feel confident his salary might be raised, by exertion and perseverance, without his being a burden to the Society.

Our number of Communicants is, in round numbers, 200; and after the next Confirmation will be about 250 or 260.

#### MOORE TOWN.

In a Letter, dated March 23, 1843, the Rev. T. Gibson thus writes:—

The very kind consideration of the Committee in continuing this Station for a time will, it may be hoped, be followed by good results to this truly singular and secluded people. The Rector, the Rev. G. Griffiths, and I, have been endeavouring to awaken their gratitude to Him who has hitherto helped them, and who is still putting it into the hearts of their distant Christian friends to afford the means of religious instruction which they so long and so greatly wanted, and for which no other provision could at present be found.

##### *Congregation—The Earthquake.*

The attendance at Divine Service varies much, according to the state of the weather; but when the rains are not falling, and the rivers are not too rapid to be crossed, the number is always large. During the last few months the old house has been too small to contain the people, so that many have been obliged to remain outside. The increased attendance may be attributed to several concurring causes; such as, unusually fine weather; the ordination of one to be among them, a circumstance apparently awakening their grateful feelings; and perhaps, to a considerable extent, the deep sensation occasioned by the late earthquakes, which, in these Islands, have been so generally, and, in some cases, so destructively felt. I believe no great damage has been sustained in this Island from these visitations, although the house in which I am residing has been cracked in almost every wall.

On last Lord's Day we had a contribution on behalf of the surviving sufferers: in some of the neighbouring Islands the collections amounted to Seven Pounds sterling.

The new building is not yet ready for Divine Service; and the old one is so ruinous as to afford but a bare protection against the

rains or sun. We are attempting to raise funds for the completion of the new room, and are just now busily engaged in rebuilding the old one as a School-room, in the hope that it will also serve a little longer as a place in which to assemble for Worship.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Wesleyan Miss. Soc.*—The Committee being unable to furnish their friends with the usual particulars of the finances of the year, state—"that the Receipts from regular and ordinary sources of income for 1843 have not fallen short of those of the preceding year—that the Juvenile Christmas and New-Year's Offerings exhibit a large increase, as compared with those for 1842—and that the amount of special donations, to aid the ordinary income of 1843, received in answer to the appeal made in our Circular of December 22, will considerably relieve, but not prevent, the apprehended deficiency. It is, at all events, cheering to find, that, whatever deficiency for 1843 may finally exist, it has not arisen from a diminished income, but from an augmented annual expenditure."

*Home and Col. Infant-School Soc.*—Since the decision of Parliament on the Educational Question, this Society has enlarged its premises, and made arrangements for increasing the time during which its Teachers are to remain under training. They have, for some time, so instructed their Teachers, as to enable them to take children from 2 to 10 years of age; and for the latter purpose a Juvenile School is now attached to the Institution.

### WESTERN AFRICA.

*Church Miss. Soc.*—Despatches from this Mission, dated March 2, 1844, bring the afflictive intelligence of the decease of Mr. William Cooper Thomson. He died on the 26th of November, at Darah, a few miles from Tecmbo, after four days' illness. William Thomson, his son, who had accompanied his father on the Embassy, safely returned to Sierra Leone on the 21st of February. The Rev. N. Denton and Mrs. Denton safely arrived at Freetown on the 28th of January last (P. 472 of our last Volume).

*Wesleyan Miss. Soc.*—The Rev. Messrs. Annear, Martin, and Greaves, and Mrs. Annear, arrived at Cape Coast on the 5th of December last, after a passage of fifty-four days (P. 20).

### AFRICAN ISLANDS.

*London Miss. Soc.*—The Rev. David Johns, of the Madagascar Mission, died on the 6th of August, at the house of a Frenchman in the

Island of Nosibe. No journals or papers of any description were found in the boxes forwarded from Nosibe; and as Mr. Johns was known to have had several important documents in his possession relative to his operations in behalf of Madagascar, our friends at Port Louis are at a loss to account for the fact; nor have they been able to obtain any particulars respecting the last moments of Mr. Johns, except that the Malagasy Teacher, Joseph, and a Native Servant, were present on the occasion. The proper measures have been taken to recover the missing papers, and we sincerely hope they will be found, as they doubtless contain much interesting and important information.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mrs. Mengé, wife of the Rev. C. C. Mengé, left Bombay for England on the 22d of February, on account of ill health.

### WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. Robert Young has returned from Jamaica, and the end of his Mission to that sphere of the Society's operations has been fully accomplished. On inquiring into the state and prospects of the several Circuits, it was reported that prosperity generally prevailed: the financial state of the District was found equally encouraging. The Missionaries entered most heartily into the Committee's views, as explained by Mr. Young, on the subject of economy; and such arrangements were made as will afford considerable relief to the home funds of the Society. The communications from the Antigua District are also very gratifying, the nett increase of Members amounting to about 2000; and the financial affairs of the District are equally prosperous.

### NORTH-WEST AMERICA.

*Church Miss. Soc.*—By Letters from this Mission, dated Dec. 22d and 28th last, we learn, that, for the last four months, the scarlet fever had been raging at Red River, and had not, at the date of those Letters, subsided. The Rev. Messrs. Cowley and Smithurst had suffered from the visitation, and the Rev. W. Cockran's family; but, we are thankful to state, were convalescent. The mortality had been considerable at the Grand Rapids.

# Missionary Register.

MAY, 1844.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD.

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 195 of the Number for April.)

### India within the Ganges.

(Concluded.)

LONDON MISSIONARY SOCIETY.

(Concluded.)

**Belgaum:** a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 9 Nat. As. Mrs. Beynon and family embarked on their return to Belgaum on the 25th of July—Communicants, 48—Schools, 9; Scholars, 341—Books and Tracts distributed, 5019—Pp. 204, 205, 431.

By the wide diffusion of Christian Knowledge, the confidence of many in the dumb idols which they so long worshipped is irreparably impaired, if not utterly destroyed. But while the demolition of error has made such evident progress, the love of truth appears, as yet, only in a very small degree to have taken possession of the Native Mind. The conscience and the heart still remain unimpressed and untransformed.

The various stated Services have been regularly sustained.

One of the Members, a very consistent and exemplary Christian, has departed this life. In his last days he was greatly supported by the consolations of the Gospel, and died in the enjoyment of peace, and hope of eternal life through Christ.

As usual, some of the Native Festivals have been visited, and the Word of Life proclaimed. Early in the year, Mr. Beynon made an extensive tour and had an opportunity of being introduced to the Rajah of Kolapore and several Native Princes, with a large number of inferior Chiefs. Many interesting discussions were held in their hearing. [Report.

May, 1844.

**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, J. S. Wardlaw, Samuel Flavel: J. Shrieves, As.; Robert Sampson, Printer; 5 Nat. As.; 14 other Nat. Agents—Communicants: English, 25; Native, 45—Schools: Day 15, Scholars 480; Sabbath 2, Scholars 45; Orphan Boarding 2, Scholars 28—Printing, 78,298 Books and Tracts; Distributed, 79,192—P. 205.

Mrs. Paine continues in the service of the Society at Bellary, and occupies her time among the Native-Female population—a work for which she is well qualified.

Mr. Robert Sampson, who had previously been connected with the Bellary Press, has succeeded to the charge of the Printing-office, under the general superintendence of Mr. Thompson.

The Mission was left in an enfeebled state by the death of Mr. Paine; but toward the close of the year it was joined by the Rev. J. S. Wardlaw, son of Dr. Wardlaw of Glasgow, who arrived at Bellary on the 28th of October.

The general duties of the Station, including numerous Religious Services in the Canarese, Tamul, and Telooogo Languages, have been continued without interruption.

At the commencement of the year, and

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*London Missionary Society—*

subsequently, events occurred in the Native Church of such a painful nature as to create an apprehension that vital piety was greatly on the decline, and would speedily degenerate into a mere form of godliness. Our Brethren embraced the earliest opportunity of stating to the members the ground of their fears; and God was pleased to bestow on these efforts His manifest blessing, and, in consequence, the Church has been greatly revived.

The Native Congregation, under the pastoral care of the Rev. W. S. Flavel, have, in the past year, practically recognised the duty of maintaining the Christian Ministry among themselves, by subscribing 116 rupees toward the support of their Pastor.

In March, Mr. Shrieves and the Native Teacher, John Stephenson, visited Oovracondra, on the occasion of its annual festival, and for three successive days proclaimed the message of mercy to the assembled throng. They then proceeded to Kourgode, where they found several thousand people assembled to witness the annual drawing of the idol-car. The Humppee Feast, held in April, was attended by several members of the Mission, who were gratified to find assembled on the occasion only a mere remnant of the immense multitude which formerly worshipped at this celebrated place of pilgrimage.

In a village near Bellary there lives a Theist who has a number of disciples, some of whom he is in the habit of sending to Bellary to be instructed in the Gospel, to receive books, and to request that some one from the Mission would come to his village, that he and his followers might be taught the true knowledge of God. At one time this man suffered the people to worship him; but when told that it was sinful he prohibited the practice. On learning, upon one occasion, that the Missionaries were on their way to his village, he sent messengers to different places within the distance of thirty miles, to assemble his disciples for instruction: he himself also attended; and when the difference between natural and revealed Religion was pointed out to him, he listened with great attention and concern, and said, in an emphatic manner, "The philosophical sentiments I have held are not sufficient for salvation: now I see that a sinner must be saved through a divine Saviour; and if a sinner will not love Jesus Christ, and value the redemption wrought out by Him, he will assuredly be lost." [Report.

*Bangalore*: 70 miles N E 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—Edmund Crisp, Benj. Rice, J. Sewell, J. A. Regel: 4 Nat. As.—Communicants, 77—Day and Boarding Schools, 19; Scholars, 526: Sabbath Schools, 2; Scholars, 25—Books and Tracts distributed, 4700—P. 205.

In conversing with the Natives who call to see them at their own houses, encouraging facts occasionally come under the notice of the Missionaries. One person has paid several visits, and they have received from him an interesting account of himself. For twelve years he regularly visited the Temple of Venkataramana, and made worship every evening; but he had left off all idol-worship for the previous two years. He now prays to the one Living and True God, through Jesus Christ, using for that purpose some prayers which he found in a Tract. But a just sense of the wickedness of his past course, deep contrition on account of it, and a humble faith in Christ, are apparently wanting.

Many of the Heathen appear to be only held back by the prejudices of caste from publicly renouncing Hindooism and embracing Christianity. Some evidently stifle their convictions, and wilfully shut their eyes against the light of truth. Others say that they worship the True God and seek His favour through Jesus Christ in their hearts.

One instance there is of a respectable Brahmin in Bangalore who publicly abstains from idolatrous worship, refuses compliance with heathenish customs, hesitates not to declare to his own people his abhorrence of their practices, diligently reads the Scriptures, and teaches Christianity to his own family and friends; and yet, although such has been his conduct for the last three years, he refuses to be baptized, or even to attend the public Means of Grace.

The itinerant labours of the Mission have been continued under circumstances of unusual interest and hopefulness. The demand for Christian Books is greatly increasing. A case was recently brought to light, of a man who, though constantly wandering from place to place in search

of subsistence under circumstances the most unfavourable to spiritual enlightenment, has acquired a complete knowledge of the Way of Salvation; and in the face of strong persecution, especially from his own family, has made public profession of his faith in the Redeemer.

In August last, two Canarese Boarding Schools were commenced—one for Boys and one for Girls; the Boys' School being also attended by a number of Day Scholars from the Pettah.

As a means of creating a reading population, forming intelligent hearers of the Gospel, securing a medium of access to the people, and other objects of similar character, the Vernacular Schools, though not directly operating toward the promotion of Christianity, constitute, in the view of our Brethren, important auxiliaries to the Mission, and afford considerable promise of usefulness. These Schoolrooms also serve the purpose of good Preaching Stations. The weekly examinations held in them also afford important opportunities for communicating Scriptural Truths to the old as well as the young.

The Schools for Female Children, under the superintendence of Mrs. Crisp, continue to afford an abundant measure of encouragement.

The progress of the labours of Mr. Crisp, in connection with the Bangalore Seminary, has been most satisfactory and cheering.

[Report.

*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: 7 Nat. As. Mrs. Campbell embarked on the 3d of June, to return to her husband. Mr. and Mrs. Coles embarked for Mysore on the 15th of August—Communicants, 7—Schools, 6: Scholars, 115—Books and Tracts distributed, 999—Pp. 205, 352, 431.

The attendance of the Heathen on the Sabbath Morning, in the Pettah Chapel, has been small; and sometimes the Native Christians only have been present. The preaching of the Gospel in the streets of the native town has, however, been attended with more encouraging indications of success. The assemblages in the open air are generally large.

In January, Mr. Campbell and his Assistant visited a place called Shravanu-

Belligola, which is celebrated as the principal Jain-place in the country: it is full of Temples belonging to the Jains, who pay almost divine honour to their chief Gooroo, or spiritual guide. This man is good-tempered and intelligent; and Mr. Campbell held a long conversation with him, in the presence of many witnesses.

At Mailcottah Mr. Campbell and his fellow-labourer spent two days, under circumstances of the deepest interest, though strongly opposed by the Brahmins, first through means of mockery and tumult, and afterward by public disputation. During the stay of our friends, the whole town was in a state of commotion; and notwithstanding the hostility evinced by some of the inhabitants, the candour and mildness of others, in listening to the Truth and in conversing on religious topics, inspire the hope that some good was accomplished. But it is mournful to reflect that our Missionaries could find none who appeared to be acting up to the light already possessed.

The Schools have afforded more encouragement in the past than in any former year.

Among the acts of kindness experienced in the past year, a donation of 500 rupees by His Highness the Rajah of Mysore, toward erecting a new Mission House at the Station, deserves particular mention, as probably indicative of the removal of prejudice from the mind of this Native Prince against the Gospel.

[Report.

*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; 8 Nat. As.—Communicants, 30—Schools, 15; Scholars, 591—Tracts distributed, 6000—P. 206.

Though still impeded by many of those obstacles which oppose the progress of the Gospel in India, the labours of Mr. Lechler have been attended with numerous tokens of the Divine Blessing.

In May, the annual idol-feast was held, and, according to long-established custom, three idol-cars were drawn about the streets; but for want of the aid formerly afforded by Government in propelling these cumbersome vehicles, the procession of the great idol made very slow progress, and presented a miserable appearance. On the first day of the feast Mr. Lechler went to a spot where two of the cars were

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standing, while the other was performing its rounds, and addressed the people who gathered near him. This work of love was interrupted several times by the profane ribaldry of two by-standers. At length the disturbance became so violent, that Mr. Lechler thought it best to retire to his dwelling; to which, at his own invitation, he was followed by a large crowd of people, among whom he distributed an immense number of Tracts and Scriptures, beaide embracing the opportunity to explain to them the Way of Salvation.

Great encouragement continues to be experienced in the work of education among the young: many of the children exhibit, along with their progress in mental improvement, pleasing indications of the influence of grace upon their hearts.

[Report.

*Coimbatore*: a place of extensive trade, and a great thoroughfare: 315 miles from Madras, 90 SW of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—6 Out-Stations: William Bawn Addis, Ebenezer Lewis: 20 Nat. As.—Communicants, 23—Schools, 16; Scholars, 763—P. 236.

The Report of this Mission states, that its general aspect is one of improvement and promise, though no very striking instances have occurred of conversion to God; and there are many things to deplore in the moral condition of the dense population by which the Station is surrounded.

In a village about 50 miles from Coimbatore, a number of the inhabitants have been some time in the habit of meeting together, in a social way, to read and examine the Tracts and Books placed in their hands by the Missionaries.

Through the kindness of Christian friends particularly interested in the cause of Native-Female Education, the Tamul School, under the care of Mrs. Addis, has been continued for upward of ten years.

The Orphan Asylum, commenced by Mrs. Lewis in August 1840 with only 4 children, has increased to 22; viz. 15 boys and 7 girls. In the past year, Mrs. Lewis has derived much gratification and encouragement from the conduct and progress of her youthful charge. [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, J. T. Pattison—Communicants, 5—Seminary, 13—Books and Tracts circulated, 5000—Pp. 206, 207.

Our Brethren at this Station have as yet gathered but little actual fruit.

By the gradual introduction of the marriage rite among the Native Population our Brethren are strenuously endeavouring to lessen the vast amount of licentiousness and immorality which results from the absence of this Christian Institute. The parties who have sought the ordinance have met great opposition in departing from heathen practice, and continue to suffer unrelenting obloquy and outrage.

The local Press still continues its powerful and appropriate aid to the Cause of God at this Station. [Report.

*Trevandrum*: capital of Travancore, and residence of the Rajah—1838—John Cox: 5 Nat. As.—Communicants, 5—Schools, 13; Scholars, 370—P. 207.

Although the occasions for the exercise of faith and patience, in connection with the work of God at this Station, are still numerous, Mr. Cox has enjoyed decided evidences of the Divine favour. An addition of more than 100 persons has been made to the Native Congregations under his care, thus augmenting the number to 524.

Mr. Cox states, that although the Members of his Congregation were at that time free from any peculiar persecution, the whole nation was sick and spirit-broken by the evils which the native rulers were inflicting on it.

The work of education is attended with many serious difficulties at this Station. The want of suitable Teachers is especially felt: still the prospects of the Schools are improving; and in the department of female education, conducted by Mrs. Cox, there is decided promise of good. [Report.

*Nagercoil*: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from

Cape Comorin: prevalent language, Tamul—1806—Charles Mault, J. Russell, J. O. Whitehouse—P. 207.

In addition to ordinary obstacles, our Brethren have had to encounter the pernicious effects resulting from the rapid and extraordinary career of a religious pretender, who has lately made his appearance in the country, and who asserts that one of the principal Hindoo Deities has taken up his abode within him, by which he is enabled to perform the cure of all diseases, and to confer innumerable blessings on his followers. Numbers of the lower classes have joined him and are distinguished by the observance of a few unmeaning superstitions. This delusion has spread in an astonishing degree. The Congregations in the immediate neighbourhood of the leader in this movement have afforded great encouragement by their steadfastness during this trying time; and what is remarkable, a follower of the leader has himself joined the Mission.

The local Tract Society has prosecuted its work with increasing energy: more than 100,000 Tracts have been printed during the year, and circulated extensively in the Tamul Country.

With unwearied assiduity and zeal, Mrs. Mault has continued to superintend the work of female instruction: she is favoured to behold a large amount of good already produced by her labours. [Report.

*Neyoor*: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Chas. Mead, John Abbs: Wm. Ashton, As.; 54 Nat. As.; 56 Nat. Schoolmasters; 27 Nat.-Female Teachers; Out-Station, 146; Village Stations, 195—Communicants, 138—Scholars, 2907—Natives under Instruction, 10,703—Pp. 207, 208.

The attendance on the means of secular and religious instruction, in the Schools and Chapels belonging to the division under the care of Mr. Mead, has been large and regular. Seven thousand persons, who have publicly forsaken idolatry and demon-worship, are now in immediate connection with the Mission. Congregations have been formed, and Schools commenced, in some neighbouring villages, where the labours of the Mission had previously been only occasional. In many of the Congrega-

tions there is an evident increase of vital Christianity: the Native Believers have, of their own accord, begun the practice of meeting together for prayer and mutual instruction. Of the vast numbers who have abandoned the unholy and miserable service of idols, our Brethren now seldom hear of any relapsing into heathenism, although the motives by which they are urged to make shipwreck of their faith are strong, numerous, and incessant.

In the Hill District a general spirit of inquiry continues to prevail. The chief obstacles to the progress of the work arise from a deficiency of Native Teachers, and the difficulty of obtaining permission from the Native Public Authorities to erect Places of Christian Worship. Various forms of direct persecution are still maintained, with unabated violence, against the Native Christians. A decree has been issued against one of the Congregation at Neyoor for holding the inheritable property of a Hindoo relative; and the proceeding has harassed the minds of many who have reason to expect that they will be treated in a similar manner, while their heathen relatives taunt them for having brought all this trouble on themselves by embracing the Religion of strangers. [Report.

Long before Protestantism was introduced into this country, the Catholics had established Churches along the sea-coast and in the principal market-villages. The consequence is, that the Romish Priests possess much influence over the minds of some of the people, and form one barrier among many to the extension of *pure and undefiled Religion*. [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—P. 208.

Mr. Nimmo, amid trials, has enjoyed many indications of the Divine favour and approbation. His heart is cheered by the holy and consistent conduct of a small band of Native Believers, whose number is steadily, though slowly, increasing. They have had much opposition to encounter, not only from their Heathen countrymen, but from their Roman-Catholic neighbours, whose hostility is far more fierce and formidable; but by Divine grace, they have been enabled to rise superior to the contempt and fury of their enemies.

*London Missionary Society—*

The Heathen population appear to be gradually losing their repugnance to the Gospels as a religious system. When preaching at Hudson Chapel, in November, Mr. Nimmo observed an aged man in the assembly, who appeared deeply impressed by what was said; and, after an apparent conflict in his mind, he exclaimed, "What can I do, Sir? I know what you say is true, but I am afraid of persecution." "When I proved to him," observes our Brother, "that he should not be deterred by the fear of man, he added, 'True, very true: I pray God will have mercy upon me.'"

[*Report.*

Having heard that an impostor had prophesied that this would be the day of his death, I repaired to the village at which he resided. Some thousands had collected before me to witness the scene. I beheld many prostrating themselves at his feet, and adoring him as divine. The poor man died about an hour before the time predicted, in great agony, evidently from the effect of poison taken for the express purpose of destroying himself, in order to verify his prophecy. Oh the stupidity and infatuation of this people! I embraced the opportunity to address the multitudes, solemnly warning them against the sin and absurdity of all such devices, and directing them to the Lord Jesus Christ as the only and all-sufficient Saviour.

[*Mr. Nimmo.*

*Chittore*: 80 miles W of Madras: inhab. 10,000, chiefly Hindoos—1826—Mr. David has removed to Madras—P. 208.

*Madras*—1815—W. H. Drew, W. Porter, A. Leitch, Isaac David: 5 Nat. As. Mrs. Leitch has returned to England. Mr. Smith is supposed to have been lost at sea. Communicants, 100—Schools: Day 10, Scholars 395; Boarding 2, Scholars 61—Pp. 208, 392.

Great encouragement is experienced in connection with the Native-Female Boarding School under Mrs. W. Porter. The number of children has increased to nearly 50. "Their progress in knowledge," it is stated, "is very gratifying; nor is this all: there have been some pleasing manifestations of religious feeling, sufficient to shew that we labour not in vain.

At no former period in the history of Missions in Madras has the native community been so violently and virulently opposed to Christianity: they will listen

calmly and attentively to a discourse on the unity and perfections of God—the authority, spirituality, and extent of the moral law—judgment and futurity; but they cannot tolerate the doctrine of the Cross. At the name of Christ the lip curls with contempt, the eye flashes with rage, and the mouth is filled with blasphemy; but, happily, exceptions to this are not wanting. Many evince a candid and inquiring spirit; and others, though deterred by an apprehension of the loss of caste from making a decided profession, are convinced of the truth and divinity of the Christian Religion. [*Report.*

*Cuddapah*: 153 miles NE of Madras: inhab. 60,000; of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 6 Out-Station—1822—R. D. Johnston, As.—Communicants, 28—Schools, 2; Scholars, 30—P. 208. No permanent arrangement has been made, since Mr. Howell's retirement, for this Station.

*Vizagapatam*: a sea-port, 438 miles NE of Madras, and 557 miles SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo-goo—1805—J. W. Gordon, E. Porter, John Hay: W. Dawson, As.—Mr. Gordon reached Madras, on his way to this Station, on the 29th of December. No Report has been received—Pp. 208, 224.

Now is the time for the Church of Christ to be more than ever active in disseminating Divine Truth among the teeming population of this idolatrous land. The ancient superstitions are decaying and waxing old; the influence of the Brahmins in most places is decidedly on the decrease; and the dissolution of the connection between the Government and Idolatry (now being carried into effect) will tend greatly to the downfall of those superstitions, which for ages have led captive the minds of this idolatrous people. The Collector of the Cuddapah Province has informed me, that, in that district alone, upward of 300 Temples have, during the past year, been given up to the charge of the Natives, independent of the Government, to manage in the best way they could. [*Mr. Porter.*



## WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Bangalore*: 1821: John Garrett, Thomas Haswell: Charles Franklin, Henry O'Sullivan, As. — *Goobee*, 5000 inhabitants: in the centre of the Mysore Country: 48 miles N.W of Bangalore: 1837: E. J. Hardey, Dan. Sanderson: 2 Cat.—*Coongul*: Philip Webber, As. — *Mysore*: Matt. T. Male — *Manaargoody*, a town with 30,000 inhabitants; and *Melnattam*: Thomas Cryer: 1 Cat.—*Negapatam*: a sea-port, 48 miles E of Tanjore: inhab. 15,000 to 20,000: 1821: Peter Batchelor: 1 As.; 1 Cat. — *Madras*: 1817: Joseph Roberts, Samuel Hardey, Richard D. Griffith: 1 As. Mr. Crowther and Mr. Hodson have returned to England. Communicants, 342 — Scholars: Male, 1871; Female, 129—Printing: copies, 9350; pages, 507,300 — Pp. 209, 210.

At Bangalore, a more than ordinary opposition has in many cases been manifested to the preaching of the Gospel; while in others the usual apathy and want of interest in the subject still seem to characterize the people. At the same time, it is very obvious to a careful observer, that the people of those places in which Christianity has most frequently been made known are in the transition-state. Idolatry has a decidedly weaker hold of the affections of the mass of the people. The return of a great festival-day is still a summons to thousands to congregate and celebrate it as their forefathers did; but much of the enthusiasm of feeling usually excited by such occasions has disappeared. The diminished influence of the Brahmins has become notorious; and, to a great extent, the veneration in which they were held has been exchanged for utter neglect.

The Anglo-Canarese School at this Station is now supported by the Mysore Government, from whom we receive fifty rupees monthly. The number of boys has increased to 54, whom we are now able to instruct gratuitously and also to furnish the requisite text-books. The Annual Examination gave general satisfaction: the boys evinced an intelligent and familiar acquaintance with the

Scriptures, and a considerable knowledge of English and Canarese Grammar, Geography, History, and Arithmetic. [*Report.*]

At Ammayappen, a large native town, three miles distant from Trivaleer, five Roman Catholics have openly abandoned Popery, and united themselves to us. Twenty Heathens, belonging to the same place, were publicly baptized by me at Negapatam, about two months since. Besides these, there are thirty more Candidates for Baptism now receiving Christian Instruction. Without advocating the expediency of interfering with the temporal concerns of converts to Christianity, those best acquainted with the character and customs of the Natives are of opinion, that, in order to avoid unpleasant collision with their heathen neighbours, it is desirable that they should come out from among them and live separately. This plan has been adopted with success in Tinnevely and other places. I am therefore inclined to think that the converts at Ammayappen should pursue a similar course, especially as they are now subject to much persecution.

The usual Quarterly Examination of the Head Native-School in Negapatam took place last week, in which the boys acquitted themselves satisfactorily. The Girls' School was examined at the same time. [*Mr. Batchelor.*]

I would not have, for ten thousand worlds, the situation of those who have property and withhold it, when so many doors stand wide open for the Gospel. It is true the Hindoos are not, like some of the South-Sea Islanders, thirsting for the salvation of the Gospel; nor do they, like some of the South Africans, come hundreds of miles to seek it; but the country is open before us, and we may preach the Gospel everywhere. What are all our young men doing who have property enough to maintain themselves? Cannot thirty or forty of these be found who have so much love to Christ and perishing souls—the purchase of His blood—as to come up to the help of the Lord, without putting the Committee to any expense? The Romanists have drawn thousands of pounds from their followers by representing to them the supposed sufferings of souls in purgatory; and cannot we draw a single man's labours by representing the real sufferings of one hundred millions of souls in the purgatory of Hindoo sins and

*Wesleyan Missionary Society—*

superstitions—the ante-chamber to eternal misery? A Roman-Catholic book, printed in London, and circulated in this country, has the following appeal:—“Should we see a person, by some accident, encompassed on all sides by a raging fire—did we hear him lamentably crying out for help from amid the flames—we should certainly be very unnatural were we not to help him, if in our power; or, if not in our power, we must have hearts of stone did we not pity him. And can we, without giving help or shewing pity, behold a friend, a wife, a child, a parent, in the flames of purgatory? Alas! poor souls, they suffer much. Hear their cries: *Take pity on me, at least, you my friends, take pity on me!* These are their moans.” Every word of this, with strict truth and propriety, might be used to persuade our talented young men at home to think on the miserable state of millions of their fellow-men. [Mr. Croyer.

The following is an extract from the Report of the Printing Office at Bangalore:—

His Highness the Rajah of Mysore has liberally borne the expense of casting an entirely new fount of Canarese Type, for the use of the Mission. This type has been made on a principle, which, for the sake of those engaged in similar undertakings, it may be worth while to explain.

It has hitherto been customary, in Canarese Type, and we believe in Teloo-goo, and other vernacular languages, to cast each vowel in combination with every consonant. Thus, before a book could be printed, it was necessary to have, not only all the consonants and all the vowels in

separate types, but also every possible combination of the two. The consequence was, that in a complete set of Canarese Type there were upward of 800 distinct pieces of metal to be arranged in words, before a Tract could be issued from the press. Now, independently of the cost of preparing such an extensive alphabet, its inconvenience in actual use was so great, that four men could not compose as many pages in a day as one man could with ordinary English Type; and thus an effectual barrier stood in the way of printing either cheaply or expeditiously in Canarese.

The system adopted in the new fount has been, to detach as many of the vowels as possible from the consonants, and cast them separately; and by this means, the number of types has been reduced from 800 to 200. We have retained some of the vowels in combination still, as it was found impracticable to disjoin them without altering their form: but this ought to be gradually attempted; and in the course of a few years we hope to see this most voluminous alphabet made as portable as the English.

There are many languages into which the Scriptures have not yet been translated, and the cost of preparing type for this purpose will be enormous and such as to postpone its accomplishment to an indefinite period, unless one of the following plans be adopted: either the English character must be substituted, or the native character which may be in use must be simplified and brought within the same limits as the English, and made on the spot, under the superintendence of a Missionary, or some other person appointed for the purpose.

#### GENERAL-BAPTIST MISSIONS.

*Cuttack*: the chief town of Orissa: 251 miles S W of Calcutta: inhab. 70,000 — 1822 — Amos Sutton, Charles Lacey: William Brookes, Printer; 6 Nat. Preachers. Baptized in the year, 15 Natives — Schools: Day, Scholars 45; Orphan, Boys 40, Girls 40—Printing: Scriptures, 7000; Tracts, 57,000; other Publications, 3950—P. 225.

In no year have there been fewer events of special interest, or more striking symptoms of growing strength. [Mr. Lacey.

At the Station formed at Choga,

thirty acres of land have been secured, on which houses for 20 families are to be erected for a Christian Village.

*Khudita*: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jageepore—1829—2 Nat. Preachers—P. 225.

Mr. Lacey visited this Station and baptized two Hindoo Women, whose hearts, he had reason to believe, had been opened, by the grace of God, to receive the Gospel.

*Piplee*: half way between Cuttack

and Pooree—1840—2 Nat. Preachers—P. 225.

*Midnapore*: 70 miles S W of Calcutta: inhab. 30,000, with a large population around: prevalent language, Bengalee — 1836 — 1 Nat. Preacher. Mr. Stubbins visited this Station in the hope of its superseding his return to England, but his expectation was not realized. He baptized 3 persons, 2 of whom had accompanied him from Berhampore—P. 225.

*Calcutta* — 1841—John Brooks: 2 Nat. Preachers. Mr. Brooks's attention is directed to the Oriya Population in and around Calcutta. On one occasion Mr. Brooks visited a festival, at a place about 30 miles, up the Ganges, from Calcutta, where 3000 Oriyas were assembled. They were very attentive to the Missionary's address, and were very willing to receive books. Mr. Brooks mentions many instances of the murder of the sick and dying, and believes them to be very numerous—Pp. 225, 226.

*Pooree*: near the great Temple, on the coast S of Cuttack—1823—Very little information has been received from this Station—P. 226.

*Ganjam*: once an important and populous European Settlement: now a large town situated between the Berhampore and Pooree Districts—1840—H. Wilkinson: 2 Nat. Preachers—Pupils in the Orphan Asylum, 14—P. 226.

*Berhampore*: 360 miles from Calcutta—2 Nat. Preachers. Mr. Stubbins has been compelled by ill health to leave this Station for England—Communicants, 22—In the Orphan Asylum there are 25 Boarders and 3 Day Scholars—P. 226.

We preached in all, during the cold season, in about 160 different places; beside attending numerous markets, where from 1000 to 4000 people were assembled. Thus, at least, some people for hundreds of miles round heard the Way of Life, and took home with them Tracts and Scriptures of the New Testament in whole or in part.

The attention of the people was almost uniformly good, and frequently of such a nature as to afford very considerable encouragement, and to inspire our hearts with the hope that the time was not far distant, when many would turn from their refuges of lies to the True and Living God and Saviour. Scarcely any were to be found in Berhampore who did not acknowledge, "All you say is true and right." "The religion you preach is the true one."  
[Mr. Stubbins.]

#### CHURCH-OF-SCOTLAND MISSIONS.

In consequence of all the Missionaries of the Church of Scotland having joined those who have taken the denomination of the Free Church of Scotland, the Mission is in a state of transition. The buildings are retained by the Church, and some of those under instruction have also continued in connection with it; but others have joined the seceders.

Under these circumstances, no ac-

curate account can be given of the state of these Missions. The Annual Examinations, however, have been held and have given the usual satisfaction. The number of Scholars in the Schools at Calcutta was 929.

For the future, we shall have to lay before our Readers two separate Missions; those of the Church of Scotland, and those of the Free Church of Scotland.—Pp. 226—229.

#### WELSH FOREIGN MISSIONARY SOCIETY.

*Cherraponjee* — 1841 — Thomas Jones. No recent information has

reached us in reference to this Mission—P. 233.

## IRISH PRESBYTERIAN-CHURCH MISSION.

**Rajkot:** in the province of Katiawar: 1841 — James Glasgow. Messrs. R. Montgomery, J. H. Speers, Adam Glasgow, and J. M'Kee, have been

designated to this Mission: we have not, however, heard of their entering on their labours—P. 229.

## GERMAN MISSIONARY SOCIETY.

**Mangalore:** a town on the coast of Canara—1834—C. Greiner, H. Moegling, G. H. Weigle, J. Amman, J. Bührer.

**Tellicherry**—1839 — H. Gundert, C. Irion, E. Müller, F. Müller: 1 Nat. As.

**Dharwar:** 280 miles N of Mangalore, in the South Mahratta Country—1837—*Hoobly*—1839—Outstations: *Bettigherry* and *Malsamudra*—1841—J. C. Lehner, J. Layer, C. Essig, J. Supper, J. Müller, C. Hiller, M. Hall, J. Stanger. Mr. H. Frey has been obliged by ill health to return to Europe.

**Cannanore**—1841—S. Heibich, G. Huber: 4 Nat. As.—P. 230.

**Calicut:** 1842: J. M. Fritz, H. Albrecht: 1 Nat. As.

No intelligence has been received from these Stations since our last Survey, through, we presume, some accident in the transmission.

The Rev. Wm. Hoffman, Inspector of the Missionary Institution at Basle,

has given the following particulars:—

Our Missions in India are prospering. Commenced only a few years since on the western coast of Peninsular India, they are already extended to eight Stations, and a number of 376 Adult Christians, who formerly were Heathens, 92 baptized Children, and 1000 Scholars in the different Schools. Very lately there were 50 adults and children received into the Church of Christ.

Since the above was in type, the usual communications from the Mission have been received. We must, however, avail ourselves of another opportunity of giving them, as the Press may not be detained for their insertion in the present Number: we may only give the information contained in the following

## Summary.

Missionaries, 20 — Native Catechists and Schoolmasters, 24—Members, 376 — Catechumens, 24—Inquirers, 5—Schools: Girls, in Boarding-Schools, 44; Day Scholars, 1172: Seminarians, 64.

## AMERICAN BOARD OF MISSIONS.

It was stated at p. 230 of our last Volume that the Mahratta Mission had been divided into the *Bombay* Mission, which has charge of the printing establishment; and the *Ahmednuggur* Mission, which has the Seminary under its care.

**Bombay:** 1812; made a separate Mission 1842—David O. Allen, Robert W. Hume — *Malcolm-Peth:* Allen Graves—P. 230.

Five persons have been received into the Mission Church within a few months, and there are a few Inquirers. Mr. Hume has made several preaching tours, during which he found a number of persons who possessed a knowledge of the fundamental doctrines of Christianity, acquired, as they said, at Bombay. The printing done by this Mission in the year amounted to 1,792,000 pages: from the commence-

ment, more than 31,000,000 pages. [Report.

Our Boys' Schools are now in a flourishing state. All who are able to read assemble with their Teachers, as a Sabbath School, an hour before the commencement of the Public Services in Mahratta. They then remain until the close of the Services. The Girls' Schools have not yet recovered from the shock which they experienced at the time of the baptisms in January. They assemble as a Sabbath School immediately after the close of the Morning Services. The Boarding School for girls has, during the year, contained 15 Scholars: they are in circumstances peculiarly favourable for receiving Christian instruction. They attend our Family Worship in the evening; and in the morning they meet all on the premises for prayer and religious instruction. At this exercise, including girls in the other Schools, about sixty or seventy persons are generally present. (Mr. Hume.

*Ahmednuggur:* 175 miles E of

**Bombay:** 2000 feet above the level of the sea: inhab. 50,000; with English cantonments of about 1000 soldiers: 1831: Henry Ballantine, Eben. Burgess; Amos Abbott, As; Cynthia Farrar, Fem. As.; 7 Nat. As.—*Seroor*: on the great road from Ahmednuggur to Poonah, 28 miles from Ahmednuggur: Ozro French: 1 Nat. As. Mr. and Mrs. Munger, at the date of our last information, were still in America—Pp. 230, 231.

The prospects of this Mission have become very encouraging within the last two years. The Mahars, a large and intelligent caste of the Hindoos, are more than usually accessible to the Missionaries. Toward the close of 1842, the Native Assistants reported a growing interest in their exhibitions of the Truth, and a strong desire to receive further instruction. Many of their hearers had announced their intention of joining the annual pilgrimages, hoping to meet some of the Missionaries and learn from them the wonderful things of the Gospel. Messrs. Ballantine and Abbott went to Kolhar, about thirty-five miles from Ahmednuggur, for the purpose of gratifying this desire. It was a season of great interest to the Missionaries, and it gave promise of an abundant harvest at no distant day. While at this place of heathen festivity, and on their way, both in going and returning, they addressed large assemblies, which seemed eager to know if there was in very deed a sinless Gooroo, a perfect Saviour. Some of the Mahars, who conferred with the Missionaries during this excursion, have since united with the Church. Who can tell but the very castes of India, heretofore regarded as one of the greatest obstacles to the spread of the Gospel, may become, in the hands of Him who is *wonderful in counsel and excellent in working*, a mighty instrument for the advancement of His Cause?

During the year, 17 Natives were received into the Church at Ahmednuggur. In six families at this place, not an adult remains unconnected with the Church. The last day of the year was observed by the Missionaries and their Native Brethren as a day of thanksgiving and praise. Several additions have been made to the Church since that time. The Congregation at Ahmednuggur upon the Sabbath is about two hundred: at *Seroor* it is about fifty.

The Seminary contains 44 pupils: the other Boarding-Schools, 35. In the Free Schools, 418 are receiving instruction.

[*Report.*

*Royapooram*, a northern suburb of Madras: Samuel Hutchings, Ferdinand D. W. Ward: 2 Nat. As.—*Chintadrepettah*, a south-western suburb of Madras: Miron Winslow: 1 Nat. As.—*Bluck Town*, another suburb of Madras: Phineas R. Hunt, Printer. Dr. Scudder, at the date of our last intelligence, was still in America. Mrs. Winslow departed this life on the 20th of June—P. 231, and p. 159 of our present Volume.

This Mission was instituted with a particular reference to the facilities which it would afford for the execution of Tamul Printing. The Committee never intended to enlarge it beyond the limits designated by this plan. At the commencement of the last year there were thirteen Free Schools at Madras, containing 550 pupils; but some of them have since been dismissed for want of funds. In three other Schools there were 66 pupils. The Mission Church consists of 35 members: seven have been added to it within a few months.

[*Report.*

**MADURA**—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—Francis Asbury, Nat. Preacher; 4 Nat. As.—*Madura Fort*: Robert O. Dwight: 7 Nat. As.—*Dindigul*: 38 miles NW of Madura: inhab. 15,000: many Romanists and Mahomedans: 1836: John J. Lawrence, Nath. M. Crane: 11 Nat. As.—*Teroopooavanum*: 12 miles SE of Madura: Clarendon F. Muzzy: 5 Nat. As.—*Shevagunga*: 27 miles SE of Madura: Henry Cherry: 3 Nat. As.—*Teroomungalum*: 12 miles SW of Madura: Wm. Tracey: 5 Nat. As.—Pp. 231, 352.

Except in the departments of Education and Native Assistants, the statistics of this Mission are incomplete. Considerable additions have been made to the number of Communicants: at three of the Stations it is greater than the whole

*American Board of Missions—*

number connected with the Mission in 1842. The stated hearers on the Sabbath amount to more than a thousand. There are many Inquirers, and some candidates for the privileges of the Church. Efforts are made at the several Stations to instruct the Native Helpers, Schoolmasters, and Church Members: the Gospel is preached in the Schools.

The Boarding Scholars amount to 200: in the Free Schools there are 3835 pupils. A Seminary has been opened, with 34 members. The removal of the children from their native villages to the Institution occasioned considerable misapprehension and excitement; but the issue has been for the furtherance of the Gospel.

Frequent and earnest appeals come from our Brethren at this Mission for additional Labourers. "The whole field is open from one end of the land to the other." But the means are wanting to supply the vacancies occasioned by death. The place of Dr. Steele, who died on the 6th of October 1842, has not as yet been filled.

[Report.

On the morning of February 23d, Mr. Cherry, in company with Mr. Tracey, left home to visit Vada Vitka and the adjacent villages. They spent the heat of the day at Mungalum, a heathen village twelve miles south-east of Shevagunga.

On the morning of the 24th we proceeded to Vada Vitka. Here we were cordially welcomed by the people, and especially by Moottoo Swamy, a young man educated a Papist: but for years past he has been gradually discovering the errors of Popery; and has at last come to the determination of searching the Scriptures for himself. Three years since he came to Shevagunga to see me, and remained some days with our Catechist: I was then absent at Jaffna. He then went to Madura to see the Missionaries there, and remained a few days. He has since visited Shevagunga and Madura several times. He has for some months past been study-

ing the Bible and Theology. We have been so well pleased with his *conversion* that we appointed him Catechist at Vada Vitka. He invited us to the house of his aged parents. His father is a venerable old man, and, though a Romanist, he seemed much rejoiced to see us; remarking, soon after we entered his humble dwelling, "In seventy-five years have I never seen such a day as this." Here we found a man of much influence, who renounced Heathenism twenty years ago, and connected himself with the Romanists. He is a man of influence and character, and from the first has been the prime agent in urging Moottoo Swamy to become a Christian. This man, who is called Oodiyar (a term of official rank), says, "I received Romanism because it seemed to me to be nearer the truth than Heathenism; and I let it go, to receive Protestant Christianity, because it seems to me to be the truth. I do not ask for any support: I only wish to be known as a Christian, and to use my influence in favour of Christianity, and to get you to help us."

We found in this place a young man, who is son-in-law to the Roman Catechist stationed here, and a warm friend of Oodiyar and Moottoo Swamy, and has long been a student of the Bible, and seems to understand it. His relatives are nearly all Roman Catechists, stationed in different villages. He has also, we trust, sincerely renounced Popery. [Mr. Cherry.

About two weeks after Mr. Cherry's visit to Vada Vitka, Moottoo Swamy and his two friends repaired to Shevagunga for the purpose of spending the Sabbath with the Missionary.

The son of the Popish Catechist at Vada Vitka said that "most of his own relatives, who were Catechists, when not employed in teaching the doctrines of their sect, devoted their time to making images!" Some years since a French Priest came among them, and instructed them in this most important branch of Popery.

[Mr. Cherry.

## AMERICAN PRESBYTERIAN MISSION.

*Allahabad—1836—*James Wilson, Joseph Warren, John E. Freeman, Joseph Owen, John Wray. Mr. and Mrs. Morrison went to the sea coast for the benefit of their health; and Mrs. Morrison has since died.—P. 231.

At this Station, preaching is maintained in English and Hindoostanee, and various Services are conducted. Tours are also made, and special attention is given to the pilgrims attending the fair at Allahabad, in order more widely to spread the Gospel. The Church has in communion 31

members, of whom 12 are Americans and Europeans. There are 48 boarding scholars: 12 common Schools, containing 250 children, are partly under the influence of the Mission. Of 19 works, in four languages, 4,424,225 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 750 miles N W of Calcutta—1840—Henry R. Wilson, James L. Scott, John C. Rankin, Wm. H. M'Auley: Jane Vanderveer; 1 Nat. Preacher; 1 Nat. As. Rev. J. Johnston Walsh and Mrs. Walsh have sailed for this Station.—Pp. 232, 549.

Preaching in the native language and in English; preaching visits to the neighbouring villages and cities; the Orphan School, with 94 pupils; the City School, with 65 boys; and two or three Bazaar Schools; have fully engrossed the time and strength of these Brethren. [Report.]

*Loodianah*—1833—John Newton, Joseph Porter, Levi Janvier: Willis Green, M.D.; Reese Morris, jun., Printer; 1 Nat. Cat. Mr. and Mrs. Rogers have been obliged to leave the Mission for a time, in conse-

quence of ill-health—Pp. 232, 311, 549.

*Saharunpur*: 130 miles from Loodianah, 105 miles N E of Delhi, and 1040 miles N W of Calcutta: inhab. about 40,000—1836—James R. Campbell, Joseph Caldwell: James Craig: John Coleman, Cat.

*Sabathoo*—1836—Jesse M. Jamieson.

Mrs. Rogers' health has become so much impaired, that it is necessary for her to return to this country; and they were near Calcutta, at the last advices, on their way. They deeply regretted the necessity of leaving their field of labour, but the question of duty was a plain one. Mr. and Mrs. Janvier reached their Station in November last; and Dr. Green, it was expected, would arrive during the last cold season.

Preaching at all the Stations in the native language, and at some in English; Bible-Class Services; journeys for the purpose of preaching and circulating the Scriptures; Schools—English, Boarding, and Common, numbering about 150 Scholars, of whom about 30 are boarders; Translations, and Printing; have fully occupied the time of the Missionaries. In the Hindoostanee, Hindooee, Penjabee, and Persian Languages, 8,120,460 pages of 43 different works were printed. [Report.]

#### AMERICAN BAPTIST MISSION.

*Nellore*: 110 miles N of Madras—1840—S. S. Day, S. Van Husen: 2 Nat. As.—Pp. 232, 233. This Mission has a special view to the Telooqoo Population.

The members of the Telooqoo Mission have been prosecuting their work amid many embarrassments, especially from sickness, but not without encouragement. "The work is begun: God has caused the influence of the Mission to be felt, in some degree, far around. The precious Gospel has been preached in the hearing of many thousands: portions of Scripture and Evangelical Tracts have been scattered, as on the wings of the wind, to distant places; and there are good reasons to believe that many persons, who three years ago had never heard a single truth of the Gospel,

are now reading, thinking, and conversing, about the things they have heard and read; and that some are seriously canvassing the subject of Salvation by Christ."

The Assistants, who are also under a course of instruction, give promise of becoming valuable fellow-labourers; and the Schools, both in the town and the Mission Compound, have made good progress. Repeated opportunities for attending Religious Festivals, to preach and distribute Tracts, have been improved; and other excursions made to villages near and distant. "The city itself, being the resort of thousands of Telooqoos from towns and country, inland and far distant, furnishes extensive facilities for the promulgation of the Gospel, both by preaching and the distribution of the Scriptures and Religious Tracts. [Report.]

## Ceylon.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* have made grants of 500 reams of paper, 300 Bibles, 200 Testaments, and the sum of 300*l.* to the Jaffna Auxiliary, which has printed, in the year, 50,250 portions of the Old Testament; and 20,651 volumes of Portions of the Old and New Testament have been distributed. The Society has also voted binding materials for 3000 books to Mr. Bailey of Cotta—P. 233. In a Letter appended to the Jaffna Report it is said—

I think the greatest demand has been among the Roman Catholics. We attacked their errors very strongly last year; and after a while, numbers of them became anxious to read the Bible and see if those peculiar doctrines which they hold were not found there. The result has been, that several have lost their confi-

dence in their Priests, their Pope, priestly absolution, image-worship, transubstantiation, purgatory, &c. Seven have already renounced the errors of Popery and joined us; and several more are just on the point of doing so. Amongst this class of people, the reading of the Bible has wrought wonders. They received it as the Word of God; and it has been a lamp to their feet and a light to their path.

The *Religious-Tract Society* have stated in their Report, that the Jaffna Society has printed 175,200 copies of Tracts in the year; making a total of 2,281,142 since its commencement—The *B F School Society* has granted some Manuals and Books to the Rev. Wm. Bridgenell, of Galle—The particulars of the Schools in connection with the *Eastern-Female Education Society* were given at p. 487.

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

#### BAPTIST MISSIONARY SOCIETY.

*Colombo*: with 8 Out-Stations—1812—Eben. Daniel, Owen J. Birt; E. M'Carthy, Nat. Preacher; 7 Nat. As.; 30 Schoolmasters—Communicants, 300—Schools, 30; Scholars (from last returns), 1185—*Kandy*, with 5 Out-Stations: C. C. Dawson, Missionary and Printer; 1 Native Preacher; 6 Schoolmasters. Mr. Harris has returned home. Schools, 6—Pp. 233, 234, 321.

The Gospel has been preached regularly at 9 Stations and in 150 villages during the year: upward of 1000 children are educated in 30 Schools; the total expense being about 900*l.*, of which 199*l.* has been raised upon the spot. An Institution has been opened at Colombo for the purpose of training Native Agents: an increased annual expense of 50*l.* will be incurred for the object.

At *Kandy*, Mr. Dawson continues to

labour aided by Native Assistants. From various causes, he has not been able to visit many of the Sub-stations during the year; though in the coffee-plantations around him he has commenced a most promising Mission. From a visit recently paid by Mr. Daniel, we learn that preaching is kept up regularly at 6 Stations and in about 50 villages. There are also 6 Schools, with about 30 children in each.

The Press has been constantly employed in printing School-books and Tracts. Several thousands of Tracts have been issued in Singhalese and Tamul; while business printing has gone far to meet the incidental expenses of the Press.

[*Report.*]  
Mr. Dawson has published, for circulation among the Europeans in Ceylon, a small volume, containing a narrative of exertions made for the benefit of the population of Ceylon who live in the jungles.



## 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; 47 Nat. As.; 5 Probationary Nat. Cat.; 12 Nat. Schoolmistresses. Rev. C. Jayesinha was admitted to Priests' Orders, by the Bishop of Madras, on the 19th of February—Communicants, 34—Schools, 44 : Boys, 995; Girls, 454; Seminarists, 30—Pp. 234, 311; see, at pp. 374, 375, an account of the visit of the Bishops of Madras and Calcutta, and the examination of the Institution; and, at pp. 152—154, 202, of our present Volume, particulars of the Mission.

*Kandy* : 80 miles E N E of Colombo—1818—Wm. Oakley, Charles Greenwood: 3 Nat. Teachers; 1 Probationary Cat.; 13 Nat. Schoolmasters; 1 Nat. Schoolmistress—Communicants, 24—Schools, 12: Boys, 215; Girls, 49; Female Boarders, 14—P. 234; see, at p. 376, an appeal for more Missionaries; and, at p. 203 of our present Volume, a General View of the Mission.

*Baddagame* : a village 12 or 13 miles from Galle—1819—George C.

*Calpentyn* : S. D. J. Ondaatjee—*Matura*—1840—E. Mooyaart—*Neura Ellia* : H. Von Dadelzen—P. 235.

The population of the town of Matura is 11,809, and of the district 98,082. Mr. Mooyaart gives the following account of his visit to Tangalle and Hambantolle, two Out-stations in his Mission, where he found an utter destitution of the Bread of Life prevailing. They are distant 22 and 47 miles respectively from Matura :—

Each place contains a small Christian population of Burghers. I have as yet been able to pay them only one visit, which was in February last year, when I was informed that twelve years had

elapsed since any Clergyman had been among them; during which time they had been left entirely destitute of all Christian Ordinances. It was, however, truly gratifying to witness the pleasure and thankfulness with which they seemed to welcome the presence of a Christian Missionary among them after so long an interval. I spent a Sunday and preached at each place; when I also had the happiness of administering the Sacrament of Baptism to 15 children, some of whom had arrived at the ages of ten and twelve years. I had the satisfaction, likewise, of leaving behind me a number of Books and Tracts, published by the Christian-Knowledge Society, which the people were very glad to obtain.

*Nellore* : near Jaffna : inhab. 5000 or 6000—1819—Wm. Adley, John T. Johnston : 2 Nat. Cat.; 2 Probationary Cat.; 23 Nat. Schoolmasters; 2 Nat. Schoolmistresses—Communicants, 33—Schools, 23 : Boys, 1056; Girls, 123; Seminarists, 25; Female Boarders, 24—P. 235; and see, at pp. 420—423, several details of the Mission.

*Summary of the Mission,**(As given in the Forty-third Report.)*

Stations 4—Missionaries: European, 9; Native, 2—Printer, 1—Nat. Catechists and Teachers: Male, 110; Female, 19—Communicants, 111—Attendants on Public Worship, 4300—Schools, 93: Seminaries, 4: Scholars, 3443; being 70 Youths and Adults, 2582 Boys, 791 Girls.

## GOSPEL-PROPAGATION SOCIETY.

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The system of Buddhism at present bears an almost undisputed sway over the native mind. It is indeed sufficiently

*Gospel-Propagation Society—*

appalling in itself, and perhaps somewhat disheartening to the Christian Missionary, to consider the number of Temples, amounting to at least 100, dedicated to the worship of Budhoo, within a small circuit, and to recount the number of his Priests, of whom, in this district alone, there are 437. Such a statement almost involuntarily calls to mind, in humbling contrast, the small band of the Christian Priesthood who are scattered here and there over this vast moral wilderness; and the few Christian Temples, alas! which appear on any side to greet the eye of the true servant of God.

Mr. Mooyart has taken steps toward the establishment of Christian Schools in connection with the Society's Mission, for which he describes the population, both Native and Burgher, to be most anxious.

The Bishop of Madras remarks—

We must have, at Kandy, at least two European Missionaries.

—A few observations on the general character of the Society's Missionaries, and which are to the full equally applica-

ble to those of the Church Missionary Society in the 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 on these their moderation should be known unto all men; and their great object, 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.

## WESLEYAN MISSIONARY SOCIETY.

## SINGHALESE DIVISION.

*Colombo*: D. J. Gogerly, Andrew Kessen: John Anthoniez, As. Miss.; 2 Cat.—*Negombo*: Robert S. Hardy — *Seedua*: Wm. A. Lalmon: Dan. D. Pereira, As. Miss.; 1 Cat.—*Pantura* and *Morotto*: John Parys, P. G. De Zylva, As. Miss.; 2 Cat.—*Calatura*, 27 miles S of Colombo: D. L. A. Bartholomeuz; As. Miss.; 1 Cat.—*Galle*, 75 miles S of Colombo, and *Amblamgodde*, Wm. Bridgnell, C. De Hoedt: 2 Cat; 1 As.—*Matura*, 100 miles SSE of Colombo: J. A. Poulter, As. Miss.; 1 Cat.—*Dondra*: Cornelius Wijesingha, As. Miss.—*Goddapitiya*: D. De Silva, As. Miss.; 1 Cat.—Communicants, 763 Scholars: Male, 2541; Female, 495 —P. 235.

A few months ago a Buddhist Priest, declaring open war against Christians of every sect, sent a challenge to the Baptist Missionary, avowing his perfect readiness to disprove the truth of Christianity, and at the same time fixed the day and the

place for this exhibition of his courage and skill. Not to depend, however, merely on his own prowess or tact in handling the sword of disputation, he requested several of his brother Priests to back him on this important occasion. The Baptist Missionary also sought assistance from the Wesleyan. The day of intended warfare came. The Wesleyan and the Baptist party, on reaching what was meant to be the scene of conflict at nine o'clock in the morning, saw a great multitude of people waiting with seeming anxiety for the arrival of the Missionary Party. But the champion who had thrown down the glove and sounded the trumpet of war was not found. His messenger, however, was presently seen bringing the intelligence, that he withdrew the challenge, and declined the contest. The Priests who had arrived, hastened, as if covered with shame, to their respective Temples. The assembly was then addressed by the Baptist and Wesleyan Missionaries on the extreme folly and wickedness of Idolatry, and on the only way of Salvation through the knowledge of the *only True God and Jesus Christ* sent by Him to be the Saviour of our sinful race. [District-Report.

## TAMUL DIVISION.

*Batticaloa*, on the east coast, N of Matura, and *Binenne*: Ralph Stott; John Philips, As. Miss. — *Trincomalee*, 75 miles N of Batticaloa: George Hole—*Point Pedro*, at the northern extremity of the Island: 1 Cat. — *Jaffna*: Peter Percival—Communicants, 204 — Scholars: Male, 1048; Female, 202—P. 235.

Within two years 264 baptisms have taken place at Batticaloa, and 47 persons have been received from the Romish Church. [Committee.

My Schools and Congregations are very

encouraging. During the recent session of the Supreme Court, Sir Anthony Oliphant, the Chief Justice, has visited us, and expressed his very high approbation of the plans we have in operation at this Station. On Friday evening last Sir Anthony presided at a Public Meeting, held at St. Paul's, for the formation of an Association, to be called "The Jaffna Native-Improvement Society." It has been mainly originated by my young men, some of whom spoke admirably on the occasion in English. Some of the most respectable and influential Natives in the province were present. I trust it may stimulate the young men to diligence in the cultivation of their minds. [Mr. P. Percival.

## AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS — *Tillipally*: 1816: Daniel Poor: 8 Nat. As. — *Batticotta*: 1817: inhab. 8000: Benj. C. Meigs, Edward Cope, Robert Wyman: Nathan Ward, M. D., Physician; 1 Nat. Preacher; 12 Nat. As.—*Oodoville*: 1820: Levi Spaulding: Eliza Agnew, Teacher; 1 Nat. Preacher; 5 Nat. As.—*Panditeripo*: 1820: 3 Nat. As.—*Manepy*: 1821: John C. Smith: Eastman Strong Minor, Printer; 4 Nat. As.—*Chavagacherry*: 1833: Samuel G. Wittlesey — *Varany*, inhab. 40,000: George Apthorp: 6 Nat. As. In addition to the above Stations, there are 5 Out-Stations. Mr. Hoisington and Mr. J. R. Eckard have gone to America for the benefit of their health—P. 236.

SUMMARY: Stations, 7 — Out-Stations, 5 — Missionaries, 10 — Physician, 1—Printer, 1—Female Assistant Missionaries, 12 — Nat. Assistants, 40 — Communicants, 373 — Seminary, 1—Pupils, 184—Schools: Boarding Schools, 2; Pupils, 120; English Day, 7; Pupils, 373; Free, 76; Boys 2129, Girls 1201: Total 4007.

There are 24 Places of Worship, the average attendance at which exceeds 200. The forty Native Assistants connected with this Mission do not include the Teachers of Free Schools, thirty-two of whom are members of the Church.

Those who are now admitted to the Seminary at Batticotta furnish their own May, 1844.

clothing and give security for the payment of their board. Fifteen young men belonging to this Institution were received into the Church in November: fifteen members of the Female Boarding School at Oodoville were also admitted in March.

The results in the printing department, during the year, were 31,500 Volumes, 240,000 Tracts, and 10,362,600 pages; and, from the beginning, 106,270,350 pages. [Report.

When at Manepy, in 1827-8, I was pleased with the progress of a lad who was once a Monitor in a Village School. He had left the School and gone to his fields and gardens. I used to see him at work on the Sabbath, and always reproved him; but he used generally to return some saucy answer. One Sabbath afternoon I was riding to the place of meeting; and seeing him at work, I began to repeat the Fourth Commandment. In a moment he caught it out of my mouth, and looking significantly at my horse, said, "Nor thy cattle," and then stopped. After preaching at Manepy, a few days ago, I proposed to meet those who profess to be inquirers, and was surprised to see this very Monitor boy who was so apt fifteen years ago. On inquiring the cause of his wishing to be a Christian, he told me that it was simply the truth which he had formerly learned in the School; adding, *He who knows his master's will, and does it not, must be beaten with many stripes.* He quoted many passages from the Bible readily and appropriately; thus giving evidence that he still remembers what he then learned, and that the husbandman has encouragement to wait in hope.

A few days ago one of the girls in the

*American Board of Missions—*

Boarding School wished to sell her silver rings, fifteen in number, to purchase a Tamul Bible. As I had none, I sent to a neighbouring Station, and purchased three for three shillings sterling each (probably about one-fifth of the real cost). The rings were sold for two shillings and

sixpence, and the rest she has paid for out of the small premiums allowed to her for extra work in the School. Encouraged by this circumstance, others came for the remaining two Bibles. More have come since, until I have sold twenty Tamul Bibles. [Mr. Spaulding.

The Rev. James Selkirk, for thirteen years a Missionary in Ceylon, in connection with the Church Missionary Society, has published an interesting Volume, containing many particulars of the government, principal places, productions, inhabitants, priests, and superstitions of the country. An account is also given of the commencement and progress of the Church Missionary Society's Mission in the Island, and extracts from a Journal of the years 1826—1838.

## Indian Archipelago.

**B F BIBLE SOCIETY**—Mr. Röttger, of Rhio, has distributed 312 Bibles, Testaments, and Parts of the Scriptures. The Straits' Bible Society has remitted 23*l.* The Penang Association has distributed 267 Bibles, 803 Testaments, and 1877 Portions; and states, in its Report, that the Chinese and Malays are very eager to obtain the Scriptures. The Rev. Dr. Legge, writing from Malacca, says that he had distributed, in 18 months, 35 copies of the Chinese Testament, and had sent the same number to Penang, Borneo, and China. The Committee

have promised to defray the expense of a small edition of the Gospels in the language of the Dyaks, in Borneo—*The Religious-Tract Society* has voted 125*l.*, and the proceeds of books, value 20*l.*, toward the publication of Chinese Tracts, and 100 reams of Paper for Malay and Javanese Publications. Rev. W. H. Medhurst has issued 51,800 Tracts in Chinese, Malay, Javanese, and other languages—*Eastern-Female Education Society*: Miss Thornton continues her labours in Batavia, see p. 487—P. 236.

*Baptist Miss. Soc.—Samarang*, in Java: Gottlob Brückner—*Pedang*, in Sumatra: N. M. Ward—Pp. 236, 237.

Through the liberality of the American Tract Society several thousand Tracts in Javanese and Malay have been printed and circulated. Mr. Brückner, whose translation of the Testament into Javanese has been long approved and supported by the Netherlands Bible Society, is engaged on the Old Testament. The Pentateuch is already completed, and will be printed as soon as the means can be provided. He is also preparing a Vocabulary of Javanese, Dutch, and English, containing several hundred pages. [Report.

There is reason to believe that very beneficial results have followed the distribution of Tracts, which have reached distant places, and there been

blessed to the salvation of souls. The Government is still opposed to the admission of any additional Missionaries.

The gratuitous services of Mr. N. M. Ward are still continued, though circumstances 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.

*Netherlands Miss. Soc.*—The Society continues to maintain Labourers at several Stations in the Archipelago; but no information has reached us, respecting their proceedings, of a recent date.

*American Board*—In Borneo,

*Pontianak*: Elihu Doty, Wm. J. Pohlman, Wm. H. Steele—*Oto Karangan*: Wm. Youngblood, Fred. B. Thomson—P. 237.

Messrs. Doty and Pohlman devote their time to the Chinese of Borneo. Their Boarding School contained, at the commencement of the year, eleven boys and six girls: the Congregations on the Sabbath are small. During a tour of sixteen days which they made along the sea-coast early in the year, they found pleasing evidence of the extension of their influence.

Messrs. Youngblood and Thomson have

commenced a new Station among the Dyaks of Borneo, to whom the attention of the Mission will hereafter be more particularly directed. *Oto Karangan* is about 80 miles north-east of *Pontianak*: the distance by water is not far from 140. The erection of buildings was commenced in the autumn of 1842: they were not completed, however, till the ensuing spring. They still find themselves embarrassed with serious difficulties.

In the month of May, Mr. Steele received permission to leave *Batavia* for Borneo, without awaiting the expiration of the year prescribed in such cases. [Report.

## Australasia.

### Australia.

*B F Bible Society*—The *New South-Wales* Auxiliary has remitted 140*l.*, and received 246 Bibles and Testaments: the issues, in the year, were 309 copies, and in former years 10,935. The *Australia-Felix* Auxiliary has remitted 78*l.* 4*s.* 4*d.*, and received 484 Bibles and Testaments: the issues were 325 copies. The *Van-Diemen's-Land* Auxiliary has remitted 400*l.*, and has ordered 5300 copies. The *Cornwall* Auxiliary has remitted 200*l.*, and ordered 1200 copies: the issues were 170 copies, and, from the beginning, 1238—The *Christian-Knowledge Society* has granted the Bishop of Australia 200*l.* toward the support of Sunday Schools; and several sets of Books have been granted for the performance of Divine Service in new Churches, beside other Books and Tracts. To the Bishop of Tasmania 500*l.* has been voted for the promotion of the objects of the Society—The *Religious-Tract Society* has granted to Australia 43,236 Publications, and Books for sale to the amount of 480*l.*—Pp. 237, 238.

### CHURCH MISSIONARY SOCIETY.

*Wellington Valley*: 240 miles N W of *Sydney*: 1832: This Station, for

reasons stated in our last Survey, has been relinquished—P. 238.

### WESLEYAN MISSIONARY SOCIETY.

*Buntingdale*: 90 miles W of *Melbourne*—1839—*Francis Tuckfield*—P. 238.

It is with the most painful feelings that the Committee advert to this once hopeful Station, which is now reduced to the very verge of ruin. The advance of colonization, the evil effects of which were adverted to in the last Report,\* has now rendered the exertions of the Missionaries altogether abortive, at the present site of the Mission; and it is very problematical whether it can be removed to any other locality with a much better prospect of success. The feuds and dissensions which prevail among the different Native Tribes presented formidable difficulties to Missionary operations among them; but the effects of European intercourse appear to have cut off almost all hope of success.

[Report.

*Perth*, *Swan River*—1840—*John Smithies*—Teachers, 2—Communicants, 30—Scholars: Whites, 60; Natives, 30—P. 238.

With regard to the native part of our Mission our progress is gradual and satisfactory: the children, both boys and girls, are giving general satisfaction to their employers, and gaining not only knowledge in divine things, but also in the useful arts of life. [Mr. Smithies.

\* See p. 238 of our last Volume.

## GERMAN MISSIONARY SOCIETY.

*Zion Hill*, at Moreton Bay—1838—Sipper—P. 238. From recent information we are able to report favourably of the proceedings and labours of the Missionary at this Station.

## New Zealand.

The *B F Bible Society* has printed another edition of 20,000 copies of the Testament in the New-Zealand Language, of which 10,000 copies have been granted to the Church Missionary Society, and 5000 to the Wesleyan Missionary Society—The *Religious-Tract Society* has granted about 3200 small publications to settlers proceeding to New Zealand.

## CHURCH MISSIONARY SOCIETY.

*Stations and Labourers.*

The Stations are taken in their order from north to south. *Kaitaia* 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, *Tauranga*. *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.; 21 Nat. As.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: Richard Taylor: James Kemp, James Shepherd, Cat.; 16 Nat. As.; 1 Nat. Schoolmistress—*Paihia*: 1823: and *Waikare*: Henry Williams: Charles Baker, Cat.; Wm. Colenso, John Telford, Printers; Ma-

rienne Williams, Teacher; 35 Nat. As.; 7 Nat. Schoolmistresses.—*Kororarika*: Robert Burrows—*Waimate*: 1831: Richard Davis, Cat.; Wm. King, Wm. Davis, As.; Serena Davis, Teacher; 34 Nat. As.

MIDDLE DISTRICT—*Waikato*, and *Manukau*: Robert Maunsell: James Hamlin, John Morgan, Benj. Yate Ashwell, Cat.; 30 Nat. As.—*Hauraki*: William T. Fairburn, James Preece, Cat.; 52 Nat. As.; 7 Schoolmistresses—*Opotiki*: John A. Wilson, Cat.; 10 Nat. As.—*Tauranga*: 1835: Alfred N. Brown: 33 Nat. As.—*Rotorua*: Thomas Chapman, Cat.; 6 Nat. As.

EASTERN DISTRICT—*Poverty Bay*, or *Turanga*: Wm. Williams, George Adam Kissling, Wm. Charles Dudley: James Stack, Cat.; 18 Nat. As.; 12 Schoolmistresses.

WESTERN DISTRICT—*Entry Island*: Octavius Hadfield, Charles Lucas Reay: Richard Matthews, Cat.; 66 Nat. As.

Stations had not been assigned, at the time of the last Report, to Mr. S. M. Spencer, and Mr. Christopher P. Davis. The Rev. John Mason was drowned in crossing a river on the 5th January. Rev. James Baumann departed this life, on the 26th of August, in London—Pp. 239, 310, 311, 313, 431; see, at p. 275, a Notice of the Limited Success of the Papists; at pp. 313—315, an Obituary Notice of the Rev. John Mason; at pp. 306—310, 379—388, 423—429, 510, 543, 544; at pp. 107—110, 156—158, 203—205, of our present Volume, many details of the proceedings of the Missionaries, and the Bishop's Testimony respecting the state of the Mission; and, at p. 151 of our present Volume, a Notice of the destruction, by fire, of Mr. Maunsell's house; also, of the death of Mrs. Fairburn, and the Ordination of Messrs. Davis and Spencer.

The blessing of God continues to be vouchsafed, in a marked degree, to the labours of the Missionaries and Native

Teachers, and the circulation of the Scriptures almost throughout the Northern Island and in some parts of the Middle Island. Notwithstanding the temptations arising from Popery and worldliness, the Christian Natives have, for the most part, been enabled to maintain the consistency of their character, and to advance in knowledge and grace. Fresh inroads have been made upon the dominion of Heathenism; and, in all the districts, considerable numbers have been added to the Church. To the Lord our God be all the praise!

At Wanganui, a new brick Church has been erected by the Natives. The lime-burning, bricklaying, and carpentering, was performed by Natives, under the late Mr. Mason's superintendence. The walls inside are plastered, the roof shingled, and the floor boarded. It is capable of holding about 600 Natives.

Within the last four years, the number of Natives who have embraced Christianity has increased from 2000 to 35,000. In the view of an increase so exceedingly rapid, it is natural to feel some apprehension respecting the depth and permanency of the work which has been accomplished. That not a few of this multitude have embraced the Gospel to the saving of their souls there is every reason to entertain a confident hope. The evidence of holy lives and happy deaths has, in many instances, been as conclusive as such cases admit. But to the great body of the people the following judicious and discreet remarks, made by the Rev. A. N. Brown, with especial reference to his own flock at Tauranga, are doubtless generally applicable:—"We wish not, however, to convey the impression that we look upon our Infant Church as *all glorious within*—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 are yet 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*."

It is, however, a matter for joy and thankfulness that war and cannibalism have almost, if not entirely, ceased—that ancient superstitions have been forsaken—that so many are using the Means of Grace, and making rapid progress in Scriptural knowledge—and that so great a change has been effected in the moral aspect of the population.

To these happy results of the progress of the Gospel many striking testimonies have recently been borne. From the Letters and Publications of several persons who have recently visited New Zealand, for commercial and other purposes—some of them indifferent, and others opposed to Missionary Efforts—many incidental and unintentional testimonies might be adduced to shew the extensive prevalence of the Gospel, and the favourable change which has taken place in the character of the Natives who have embraced its blessed truths.

Dr. Sinclair, a surgeon in Her Majesty's Navy, having had occasion to visit New South-Wales, in the discharge of his professional duties, proceeded to New Zealand at the end of 1841. Amid many other favourable statements, he remarks: "By means of the well-directed labours of the Missionaries of your Society, the Natives have become exemplary Christians; and now shew an intellectual capacity, which strikes with surprise every one who goes among them. Perhaps no people in the history of mankind has been so completely changed in their religious and moral condition as the Natives have been in such a short time, and more particularly by such a small number of men, and by such peaceful means. Frequently have I heard a Christian Native, when asked to buy or sell on the Lord's Day, or break any other Commandment, make the decided answer—'No—me Missionar;' and that in circumstances when the temptation was great, and the means of keeping the transaction secret not difficult." [Report.

#### Summary.

(As given in the Forty-third Report.)

Labourers in 19 Stations, 384; being 12 Missionaries, 2 Printers, 20 European Catechists, 2 European Female Teachers, 321 Male and 27 Female Native Assistants—Attendants on Public Worship, 35,000—Communicants, 1822—Schools, 268—Scholars: Boys, 1031; Girls, 1267; Sexes not specified, 5761; Youths and Adults, 8187: Total, 16,246.

#### WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Mangungu* and *Oruru*: John Hobbs, *Wai. Woon*—*Wairua*, *Newark*, and *Orangatta*: John Warren—*Wairoa*

*Wesleyan Missionary Society—*

and *Kaipara*: James Buller — *Waingaroa*: James Wallis—*Waipa*: Thomas Buddle—*Aotea*: Henry H. Turton—*Kawia* and *Mokau*: John Whiteley, Gideon Smales — *Taranaki* (North): Charles Creed—*Taranaki* (South): John Skevington—*Port Nicholson* and *Kapiti*: James Watkin, John Aldred—*Cloudy Bay*: Samuel Ironsides — *Waikowaiti*: George Buttle — Members, 3259—Pupils, 4007. No complete returns of Assistants and Attendants on Public Worship have been received.

Scripture Lessons and other publications have been printed, amounting to 30,800 copies—P. 240.

The effect produced by the distribution of the Testament in the native language is very beneficial. Every where the inestimable boon is received with gratitude and delight, which is only equalled by the feeling of disappointment experienced by those who are unable to obtain possession of a copy. The importance attached by the successful applicants to the Sacred Volume may partly be judged from the fact, that they presented to the Missionary, a few days afterward, money and potatoes amounting in value to 24*l.*, as an expression of their gratitude to the British and Foreign Bible Society for its grant. And this is only a sample of what took place in many other parts of the Mission.

The dissemination of the written Word among the people has already opposed a powerful counteracting influence to the advance of Popery. The Rev. John Warren, writing from the Hokiang, in the Northern Island, remarks, in reference to the Popish Priests: "There is every prospect of their cause in this valley

speedily coming to nought, as their people are daily leaving them; and many of them are beginning to attend our Services. Scarcely a day passes without bringing to the Station its company of five or six Romanists, who come for the express purpose of conversing with me on religious subjects and begging books. It is to the munificent gift of the British and Foreign Bible Society, under the blessing of God, that I very much attribute the rapid decrease of Popery in this District. The Priests have tried to prevent their people from reading the Testament, but have not been able. The native mind has become enlightened; and they are, consequently, beginning to look upon the Priests and their superstitious 'ritenga' with strong aversion." [Report.

*GOSPEL-PROPAGATION SOCIETY.*

In our last Survey we mentioned the assistance, by way of grants, which the Society had rendered the Bishop of New Zealand: we have now to state, that, in order to carry out the designs of the Society and promote the welfare of the Colony, the Bishop has founded a College at Waimate, called "St. John's," in which are 9 Students; and 9 Boys are in the Collegiate School, formed on the basis of the former Mission School. Of the Students, 6 are Candidates for Holy Orders.

Within five months of his landing, the Bishop had completed his Visitation of all the English Settlements, and formed plans for the Ecclesiastical Division of the Island. Rev. Thomas Whytehead was removed from his new sphere of labour on the 19th of March 1843—P. 240.

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## Polynesia.

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THE *B F Bible Society* has received 280*l.* from Tahiti for copies of the Scriptures bought by the Natives: 500 reams of paper have been granted for the Old Testament in the language of Rarotonga — The *Prayer-Book and Homily Society* has received a Letter from Huahine, stating the gradual improve-

ment which has become perceptible in the conduct of the seamen visiting the South Seas, which it is believed is in part, by God's Blessing, to be attributed to the labours of the Society—The *Religious-Tract Society's* grants to Polynesia amount to 160 reams of paper and 20,983 Tracts, value about 150*l.*—Pp. 240, 241.



## WESLEYAN MISSIONARY SOCIETY.

## FRIENDLY ISLANDS.

*Tongatabu*, 1822: John Thomas, Matthew Wilson — *Habai*, 1830: Peter Turner, Stephen Rabone, Wm. Webb, jun. — *Vavou*, 1831: David Cargill, Francis Wilson, George Kevern—4 Stations under the care of Nat. Teachers. Teachers: Paid, Number not reported; Gratuitous, 1203—Communicants, 6980—Scholars: Male 3131; Female, 2928—1 Printing Press—P. 241.

It is to be regretted that the number of members in the district has been very considerably reduced; while the effects of the war, and the fact that the numbers at the Vavou Stations were, by mistake, overstated in the Returns of the preceding year, do not sufficiently account for the diminution. The experience of divine things among our people is not so satisfactory as could be desired; and the Mission Schools, although efforts have been made to revive them, are not in a prosperous state. The fact cannot, nor, if it could, ought it to be, concealed, that these Missions are suffering in consequence of the depressed state of the Society's Funds; which prevents the Committee from employing the number of Missionaries required.

Serious as is this view of the case, there are other causes for anxiety and alarm. The very existence of these Missions is threatened by Popish Emissaries, aided by the power of France. A French ship of war, accompanied by the schooner of the Roman Bishop of New Zealand, visited Vavou, inquiring, in the name of the King of the French, why the Bishop was not allowed to leave Romish Missionaries at Vavou, on his former visit. The inquiry was conducted with ostentatious parade; and the Chiefs were interrogated whether they had not heard what had been done at Tahiti, and other places, by the French. The King being absent at Habai, no decisive steps were taken at the time; but a Letter from the Rev. John Thomas states that the Bishop had been at Tonga, and placed a Missionary at the Bea. The recent unjust assumption of French dominion in Tahiti has increased the apprehensions of the Committee respecting their own Polynesian Missions.

[Report.

## FEEJEE ISLANDS.

*Lakemba*, 1835: James Calvert, Thomas Williams, jun. — *Rewa*, 1838: Thomas J. Jagger — *Bau*, 1839, and *Viva*: Wm. Cross, Richard B. Lyth — *Somosomo*, 1839: John Hunt—5 Out-stations are supplied by Nat. Teachers. The number of Native Assistants is not reported—Communicants, 837—Scholars, 1105—1 Printing Press—P. 241.

In Feejee the Missionaries continue to prosecute their arduous work with fidelity and zeal, while their labours are attended by an encouraging measure of success. A great improvement has taken place during the year at Lakemba, where the commencement of this Mission took place; and at the other Stations progress is made.

[Report.

## LONDON MISSIONARY SOCIETY.

*Islands and Labourers.*

*Samoa*, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Thomas Heath, Wm. Mills, William Day, Wm. Harbutt, John B. Stair, Thomas Bullen, Archibald W. Murray, Thomas Slatyer: Matthew Hunkin, As. — Communicants, 827 — Scholars (returns very imperfect), 385. *Hervey*: 1825: Charles Pitman, Aaron Buzacott, Wm. Gill, Henry Royle, E. R. W. Krause: 12 Nat. As. — Communicants, 817 — Schools, 23: Scholars, 6040. *Society*: 1820: Charles Barff, John Barff, George Platt, George Charter, John Rodgeron: 2 Nat. As.—Communicants (returns imperfect), 597 — Schools, 5: Scholars, 971. *Austral*: 5 Islands; 9 Nat. As. *Georgian*: 1797: Charles Wilson, Thomas S. M'Kean, Henry Nott, George Stallworthy, John T. Jesson, A. Smea (*Printer*), David Darling, John Davies, Thomas Joseph, J. M. Orsmond, Wm. Henry, Rob. Thompson, Joseph Moore, Alex. Chisholm, Alex. Simpson, Wm. Howe: Joseph Johnston, *Normal-School Teacher*; E. Buchanan, *Infant-School Teacher*; Thomas

*London Missionary Society—*

*Blossom, Artisan.* Very few returns of Communicants, Schools, and Scholars. *Paumotu*: 3 Out-stations; 4 Nat. As. *Marquesas*: begun 1797; relinquished, 1798; resumed, 1834; relinquished in 1841. *New Hebrides*: 1840; George Turner, Henry Nisbet, and 11 Nat. As., were, for a time, stationed at Tanna; but have lately been compelled, by the hostile proceedings of the Natives, to retire to the Samoas, after having been in the greatest peril from the enemies raised against them by the malice of the Native Priests. *Loyalty*: 9 Nat. As. Rev. Joseph Moore, the Rev. Andrew Chisholm and party arrived at Papeete in March 1843 — Pp. 242, 243, 431, 472; and see, and p. 511, and p. 112 of our present Volume, Notices respecting the Purchase of a New Ship for the South-Sea Mission.

For several years past, the Directors have felt constrained by Christian candour and fidelity, to state their apprehensions, that in the Georgian and Society Islands, where the Word of the Lord once had free course and was glorified, its influence upon the minds and habits of the people had been fearfully diminished. Later intelligence, however, has tended somewhat to alleviate these fears, and to encourage the belief that the declension of piety had rather been local than general or universal. The eagerness with which the people sought the Word of God—the astonishing and delightful fact, that in less than two years they expended more than 500*l.* in purchasing copies of the Sacred Scriptures—their increased contributions to the Missionary Cause—with other indications no less gratifying, encouraged the hope that the power of vital Christianity was still extensively felt by the Tahitians. The Rev. John Davies, one of the oldest Missionaries—a man no less distinguished by sound judgment than by Christian fidelity—affectionately remonstrates with the Directors on their low, and, as he states, inaccurate estimate of the Native Churches. [Report.

A report has reached Sydney, of the truth of which no reasonable doubt can be entertained, that another of those dreadful massacres so frequent among the unchris-

tianized Islands of the Pacific, had been recently perpetrated by the Natives at the Isle of Pines. On the 12th of August, 1842, three days before the “Camden” reached Sydney on her voyage to England, the brig “Star,” commanded by Captain Ebril, son-in-law of one of our Missionaries at Tahiti, sailed from that port for the Isle of Pines, where she arrived, it is supposed, about a month after. While lying at anchor off the island, the captain and crew, who had previously been on the most friendly terms with the Natives, went on shore for the purpose of cutting timber, and were thus engaged when, upon a signal from Matuka, the principal Chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them. The Chief then sent a number of the Natives, together with some of the Native Evangelists from the Samoas, who had been labouring a short time upon the island, to tow the vessel on shore; and when this was done, the Samoan Teachers were also killed at his command. [Directors.

We are not yet in possession of Official Documents relating to the state of the Mission at Tahiti, since the French Government has refused to recognise the aggressive conduct of their Admiral Du Petit Thouars.

#### AMERICAN BOARD OF MISSIONS.

##### SANDWICH ISLANDS.

*Islands, Stations, and Labourers.*

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston, Seth L. Andrews, M.D. Physician—*Kealakekua*: Cochran Forbes, Mark Ives—*Kau*: John D. Paris — *Wainea*: Lorenzo Lyons — *Hilo*: David B. Lyman, Titus Coan: Abner Wilcox, Teacher — *Kohala*: Elias Bond. OAHU; 1820 — *Honolulu*: Richard Armstrong, Lowell Smith: 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*: Ateamas Bishop — *Waiialua*: Asa B. Smith: Edwin Locke, Teacher—*Kaneohe*: Benjamin W. Parker.

KAUAI: 1820 — *Waimea*: Samuel Whitney—*Koloa*: J. W. Smith, Physician—*Waioli*: George B. Rowell: Edward Johnson, Teacher: 2 Nat. As. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: Mrs. Macdonald, Teacher — *Lahainaluna*: Sheldon Dibble, Wm. P. Alexander, John S. Emerson—*Wailuku*: Ephraim W. Clark, Edmund Bailey, Teacher; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde: William H. Rice, Teacher. MOLOKAI: 1832 — *Kahua-aha*: Peter J. Gulick, Harvey R. Hitchcock: Lydia Brown, Teacher.

Mr. Rowell and Dr. Smith, and their Wives, arrived at the Sandwich Islands on the 21st of September. Mr. Locke, of Oahu, died on the 8th of October. The Rev. T. Dwight Hunt and Mrs. Hunt, Rev. Eliphalet Whittlesley and Mrs. Whittlesley, Rev. John F. Pogue, Rev. Claudius B. Andrews, and Miss Maria K. Whitney embarked for the Sandwich Islands on the 4th of December— Pp. 243, 244, 352; and p. 159 of our present Volume.

#### Summary.

Islands, 5—Stations, 19—Missionaries, 25; Physicians 2—Teachers: Male, 7; and 42 Female, of whom 38 are Wives of Missionaries or Assistants—2 Nat. Preachers—2 Secular Superintendants — 2 Printers — 1 Bookbinder.

#### General View of the Mission.

Dr. Judd having been appointed interpreter and counsellor, in the place of Mr. Richards, who is absent on an agency for the King, has been released from his connection with the Board. Mr. and Mrs. Bingham are still detained in this country by the ill health of Mrs. Bingham.

*Churches—Congregations*—The number of persons received into the different Churches from the commencement of the Mission, on examination, was, in the month of May, 30,605: of these, 5296 were admitted in the preceding year. The deaths have amounted to 2871: of these, 847 had occurred in the previous year. The number of Communicants in regular standing, at the same date, was 23,804. There  
May, 1844.

has been no extensive defection in the Churches; and few have wandered so far from the right way as to destroy the hope which the Missionaries have been permitted to indulge of their salvation.

*Schools—Seminaries*—Education is evidently advancing. The Seminary at Lahainaluna has been in successful operation during the year: 22 of the oldest scholars have received certificates, and left; while another class of 50 has been admitted. The Female Seminary at Wailuku, containing 62 pupils, has been in a prosperous condition. The Hilo Boarding School has 63 boys, 27 of whom are members of the Church, and others give evidence of piety. In Mrs. Coan's School for Girls there are 22 pupils, 19 of whom are Church Members. The pecuniary wants of this School have been met by Natives and friends. The School for Young Chiefs is fulfilling the expectations of those who established it. The expenses of the Manual-Labour School, under the care of Mr. Locke, have been more than defrayed by the earnings of its 22 members. The School for the Children of Missionaries, begun in July 1842, has about 30 scholars. The Station and common Schools were never, probably, in so flourishing a condition.

*Benevolence*—Contributions have been regularly made at the Monthly Concert, partly in money, partly in the produce of the Islands, and still more frequently in labour. The direction of the donations has been various.

*Native Ministry* — Two Hawaiians have been licensed as preachers, and are acceptable and useful as such. A great number of others are employed by the Missionaries having charge of the larger Churches and districts, and devote nearly their whole time to the appropriate duties of the Christian Ministry in the neighbourhood where they respectively reside.

*Moral and Social Condition*—In the moral and social habits of the Hawaiian people who fall under the influence of the Mission there is thought to be a steady and obvious improvement. A marked change in favour of temperance, especially in relation to the King and Chiefs, has taken place. The improvement in houses, furniture, dress, manner of living, industry, and social habits generally, is obvious and encouraging.

*Obstacles* — Romanism is penetrating into all parts of the islands, and, by bribery, deception, appeals to the weaknesses and passions of the people, opposition to

*American Board of Missions—*

Schools, disregard of the wholesome enactments of the Chiefs, by offering a refuge to disaffected and backsliding Church Members, is retarding those glorious results which the Gospel is adapted to produce. But while error is advancing in some places, at others it is making no progress, and at others it is losing ground. The interference of foreign powers in the political affairs of the islands has been very unpropitious.

*Recognition of Hawaiian Independence*

—During the year this people have sent their representatives, Messrs. Hualilio and Richards, to request the United States and some of the European Governments to admit them into the great brotherhood of nations. To this request our own Government, Great Britain, and France, have responded by a full recognition of the independence of the Hawaiian Nation.

[The Board.]

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## Spanish & Portuguese American States.

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THE *Baptist Miss. Society* have at Belize 1 Station, and 4 Out-Stations in the neighbourhood. Rev. Alex. Henderson is stationed at Belize, and is assisted by 7 Native Preachers and Teachers. There are 5 Day and 3 Sunday Schools, in which are 227 Scholars. Communicants, 132. Mr. Henderson has translated St. Matthew into the Carib Language—The *B F Bible Society* have received

31l. 10s. from Rio de Janeiro, and 86l. 18s. 6d. from Honduras: to Honduras 1058 copies of the Scriptures have been sent: the issues have been 544 copies, beside 143 copies distributed in the Interior. To Mexico have been sent 700 copies of the Scriptures—The *Religious-Tract Society* report their total issue of Tracts in Spanish America to be 3225—P. 244.

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## Guiana and the West Indies.

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*Baptist Miss. Soc.*—In the Bahamas the Society has 8 Stations; 12 Sub-Stations; 4 Missionaries; 3 Fem. Missionaries; 17 Nat. As.; 3 Schools; Day Scholars 188, Sunday Scholars 697; Members 1598. In Jamaica the Society has 53 Stations; 44 Sub-Stations; 32 Missionaries; 32 Fem. Missionaries; 80 Teachers; 60 Day, and 50 Sunday Schools; Day Scholars 6886, Sunday Scholars 13,402; Members 33,658. In Trinidad there is 1 Station, 1 Missionary: at Hayti 1 Station, 1 Missionary. The last two Stations have been adopted during the year—Pp. 244, 311, 512, 548; and pp. 64, 112, 159, of our present Volume.

*B F Bible Soc.*—The Demerara Auxiliary has remitted 360l. and has received 1895 copies of Scriptures. From Jamaica 356l. 10s. has been

received, and 25,000 Volumes have been forwarded to the Dépôt at Kingston. To Antigua and Barbados more than 12,000 Volumes have been sent: 200l. has been received from Barbados, and 700 copies have been ordered: the issues at Barbados have been 1159. The Antigua Auxiliary has remitted 143l. 10s., and has ordered 1912 copies: the issues have been 711 Bibles and 362 Testaments. From Nevis 30l., and from Trinidad 44l. 3s. 9d., has been received, and 525 copies forwarded. A grant of 250 copies has been made to the Baptist Missionary Society for Hayti. The Bahamas Auxiliary has sent 40l., the Bermuda Auxiliary 40l., and has received 137 copies—P. 244.

*Christian-Knowledge Soc.* — The Society has placed the sum of 200l. at the disposal of each of the Bishops

of Barbados, Antigua, and Guiana. Books, value 5*l.*, have been granted to the Rector of Christ Church, Bahamas. A further sum of 1000*l.* has been granted to Antigua, toward repairing the damages done by the earthquake in that Island. A grant of Books, value 10*l.*, has been made toward a Lending Library in George Town, Demerara—P. 244.

*Church Miss. Soc.*—The Forty-third Report supplies the following returns of the Missions in Guiana, Trinidad, and Jamaica:—Stations, 7; Missionaries, 7; European Catechists, 7; European Female Teachers, 2; Country-born Catechists, 4 Male, 1 Female. Attendants at Public Worship not reported; Communicants, 533; Schools, 20; Scholars, 1248. Mr. Youd died at sea, on his way home. Mr. and Mrs. Pollitt, have been compelled, by ill health, to return to England—Pp. 245, 358, 510, 547; and see, at pp. 350, 388-392, 510-544, many particulars of the Missions.

The Society is still taking measures to relinquish their operations in the West Indies, agreeably to the Resolutions published in preceding Surveys.

*Gospel-Propag. Soc.*—The Report of the Society gives very satisfactory information respecting the testimony borne by the Bishops of Jamaica, Barbados, Antigua, and Guiana, to the progress of Religion in these Colonies. The diocese of Guiana extends over 100,000 square miles, and contains 110,000 inhabitants—P. 245.

*Ladies' Negro-Educ. Soc.*—The following grants have been made:—To Schools in the Diocese of Jamaica, 481*l.*; in the Diocese of Barbados, 157*l.*; in the Diocese of Antigua, 433*l.* 10*s.*; in the Diocese of Guiana, 180*l.*—P. 245.

*London Miss. Soc.*—In Demerara and Berbice there are 13 Missionaries, and 18 Teachers and Assist-

ants. In Jamaica there are 12 Missionaries and 10 Teachers and Assistants. Communicants, 2948; Scholars, 2735—Pp. 245, 431, 547.

During the year the Rev. Joseph John Freeman was induced, at the earnest request of the Directors, to visit the Society's Missions in the West Indies. He has accomplished many important objects by his Mission, to the great satisfaction of our Missionary Brethren, the unspeakable delight of their people, and the eminent advantage of the Society.

The Deputation, in conclusion, says, this Society has ample reason for devout acknowledgment in the manifest blessings which God has bestowed on the labours of its Agents in all that portion of the Missionary Field which he has been permitted to visit. Had the Society existed for nothing else than to do what it has done in Guiana and Jamaica, it has existed for great and noble objects; and it may, at this moment, turn from the dark and afflictive scenes of Tahiti and Madagascar, and rejoice over the bright and prosperous scenes of the West. [Report.

*Mico Charity*—The particulars of the last Report were given at p. 246.

*Religious-Tract Soc.*—The grants made to the West India and neighbouring Islands amount to 106,493 publications, and 13 Circulating Libraries, value together 114*l.* 10*s.* Books have been sent, value 253*l.* To Guiana and Berbice more than 14,900 Publications have been forwarded—P. 246.

*Scottish Miss. Soc.*—The Society has Stations at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, and Brownsville*, and has 7 Missionaries and 11 Assistants connected with them. There are, in 9 Schools, 785 Scholars; and at the Stations and Out-Stations there are, in the whole, 1952 Communicants—P. 246.

*United Brethren*—The returns are too imperfect to allow of our giving, with accuracy, the number of Labourers occupied, or the number of children and adults under their instruction, in the West Indies. We have, however, reason to believe that

*United Brethren*—they are nearly the same as those given in our last Survey, notwithstanding the very heavy losses which the Brethren have sustained in the death of several very efficient Labourers — P. 246; see at pp. 272, 325, 472, 545, and at p. 159 of our present Volume, several particulars, and at p. 435, an Obituary of Br. Zorn, of Jamaica.

*Wesleyan Miss. Soc.* — The Missionaries, 87 in number, are assisted by 108 Paid and 1333 Gratuitous Teachers: the Members 54,661, and the Scholars 17,408—Pp. 246, 352, 511, 548; and pp. 64, 208 of our present Volume.

The Society's operations in the West Indies have been seriously interrupted by the heavy calamity with which several of the islands have been visited. In Hayti, one of the Mission Stations has been blotted out of existence. The providential deliverance of the Missionary and his

family in the wide-spread ruin calls for devout thanksgivings to Almighty God.

A heavy loss in Mission Property has been sustained, in consequence of the more recent earthquakes; but in these instances, also, the merciful preservation of Missionary Life is gratefully acknowledged. In Antigua, Dominica, Montserrat, Nevis, and St. Eustatius, many thousands of pounds will be required to repair the damaged Chapels, School Houses, and other Mission Buildings.

The Mission Work in the West Indies, the Committee are thankful to report, is generally in a prosperous state. In most places, crowded Congregations indicate the desire which prevails for religious instruction; while the increasing number of devout and consistent Church Members furnishes evidence that the Word is not preached in vain. It is especially encouraging that the Mission Churches are now beginning to furnish agents for the furtherance of the work. Two respectable young men of colour have been warmly recommended as suitable Candidates for the sacred office of the Ministry. [Report.

## North-American Indians.

*American Board of Missions*: 26 Stations, 22 Missionaries, of whom 1 is a Physician, 1 Physician, 3 Native Preachers, 12 Male and 49 Female Assistants, 4 Nat. Assistants. These 26 Stations are among the *Cherokee, Choctaw, Pawnee, Oregon, Sioux, Ojibway, Stockbridge, New York, and Abenaki* Indians—Pp. 246, 247.

*Baptist Missionary Society*—The Society has appointed Mr. Landon to labour among the Tuscorora Indians in Canada.

*Church Missionary Society*—At 6 Stations connected with the Red-River Settlement the Missionaries, Wm. Cockran, John Smithurst, and Abraham Cowley, are assisted by John J. Smith, Donald Gunn, Richard Stevens, and 8 Country-born Teachers: Attendants at Public Worship, 1790: Communicants, 451: Schools, 12; containing Boys 333, Girls 229, Youths and Adults 101. Mr. Roberts reached England on the 7th of November—

Pp. 247, 248, 511, 512, and 208 of our present Volume; and see, at pp. 55—58, 170—172, 426, and pp. 61—64 of our present Volume, many particulars of the State and Prospect of the Mission.

*United Brethren*—At New Fairfield, Brn. Abraham Luckenbach, Henry Bachman, and their Wives, are labouring among an Indian Congregation, of whom 33 are Communicants; 34 Baptized Adults, and 49 Baptized Children—At Westfield, in the Missouri Territory, J. C. Miksch, Jesse Vogler, and their Wives, are labouring: Communicants, 35: Baptized: Adults, 35; Children, 41—P. 247.

*Wesleyan Missionary Society*—In the territories of the Hudson-Bay Company the Society has 5 Missionaries and 1 Nat. Assistant, labouring, in part, among the Indians. There are 89 other Missionaries in British North America, principally occupied

among European Colonists, and therefore do not come within the view of our work—P. 248.

*American Presbyt. Board of Missions*—At the Station among the Iowa and Sac Indians there is 1 Missionary, 1 Teacher, and 1 Farmer—Among the Ottawa and Chippewa Indians there are 2 Missionaries—Among the Creek Indians there is 1 Missionary—P. 248.

*American Episcopal Board of Missions*—In the Texas the Board has 3 Stations and 3 Missionaries—P. 248.

*American Baptist Board of Missions*—The Board has 2 Stations among the Ojibwas; among the Ottawas, 1; among the Tonawandas and Tuscaroras, 1; at the Shawanoe Mission there are 5 Stations; among the Cherokees, 5; among the Choctaws, 1: Total, 15 Stations, connected with which there are several Out-Stations. There are 11 Preachers, and 27 Assistants, of whom 7 are Natives and 17 Females. The number of members reported is about 480—P. 248.

## Labrador.

### UNITED BRETHREN.

*Nain*: 1771: J. Lundberg, F. C. Fritsche, C. G. Albrecht, Aug. Ribbach: Communicants, 92: Baptized; Adults 64, Children 140: Total number under Instruction, 318. Br. Ribbach, with Sr. Geissler, who was married to Br. Albrecht on the 30th of July, arrived at Nain on the 26th of July, 1843—*Okkak*: 1776: G. Fred. Krauss, G. Hertzberg, Aug. Freitag, Fred. Martin: Communicants, 152: under Instruction, 363—*Hopedale*: 1782: John Ch. Beck, Zach. Glitsch, — Barsoe: Communicants, 71: under Instruction, 193—*Hebron*: 1830: J. Lewis Morhardt, Fred. Erdmann, Jona. Mentzel, J. T. Vollprecht: Communicants, 66: under Instruction, 212. Br. and Sr. Stock have returned to Europe—Pp. 243, 352; and p. 53 of our present Volume.

The return of the "Harmony," on the 27th of September, to her well-known anchorage in the Thames, brought to a close one of the most prosperous of the seventy-three voyages performed in the service of the Society, and the speediest of the twelve in which the present vessel has been engaged. On receiving this welcome intelligence, the friends of the Society will doubtless be prepared to join its faithful Members in their tribute of thanksgiving and praise to that gracious and almighty Lord, whose *merciful kindness is great toward His servants.*

The cargo which our Brethren have

been enabled to send home is one of the largest that has ever been received from the coast of Labrador. Having kindly shared the anxiety, which the Committee could do no other than feel and express, on being compelled to make an extraordinary outlay of nearly 1500*l.*, chiefly for repairs of the "Harmony," they will not fail to sympathize in the feelings of joy and of thankfulness which the receipt of help, so seasonable and so little expected, has generally excited. The Lord has not put to shame the confidence which His servants were emboldened to cherish.

The Reports of the Mission, of which the "Harmony" has been the bearer, are, for the most part, satisfactory. Of temporal mercies there has been, at all the Stations, an overflowing cup; the Esquimaux have enjoyed not merely a sufficiency, but even a superabundance of the necessaries of life; and they have been exempt from the pressure of any severe or fatal disease. The blessing of health has been also vouchsafed to the members of our Mission Families, with a few exceptions, which are, indeed, afflictive enough in their character. The apoplectic seizure which befel our venerable Brother Morhardt, in the early part of September last, but from which he recovered in the course of a very few weeks, cannot but suggest feelings of anxiety on his account; while the alarming illness under which our youthful Brother Martin had been languishing for nearly eight months, and which left little hope of his life, at the period of the ship's departure for Europe, is only less distressing to his family

*United Brethren—*

and friends at home, than it has proved to his fellow-servants in Labrador.

The review of the spiritual state of the Mission, during the past year, presents subjects both for joy and for sorrow, for thanksgiving and for supplication. That the Word of God, now dwelling richly among them, is a *lamp unto the feet and a light unto the path* of many a believing

and many a seeking soul is evident from the testimony of such as had devoutly perused its sacred pages. The attendance on the schools, and the proficiency of the scholars, appear to have been affected rather injuriously by the mildness of the winter, and the plenty which prevailed in the dwellings of the Esquimaux.

[*Editor of Period. Accounts.*]

## Greenland.

### UNITED BRETHERN.

*New Herrnhut*: 1733: Brn. Ulbrecht, Herbrich, Richter, C. Lund: Congregation, 394: Communicants, 157—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, Mehlhose, Casper Kögel, Hasting: Congregation, 370: Communicants, 134—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Asboe, Baus, Kleinschmidt, Ferd. Kruth: Congregation, 636: Communicants, 245—*Fredericksthal*: 1824: Brn. Ihrer, J. P. Lund, Uellner: Congregation, 394: Communicants, 180. Br. and Sr. Ulbricht have returned to Europe. Br. and Sr. Tietzen reached Lichtenfels on the 1st of June. On the 13th of August Br. Ferd. Kruth reached Lichtenau—Pp. 249, 431, 548; and p. 53 of our present Volume.

Peace and prosperity have been generally vouchsafed to the Native flocks, collected by Christ's servants on the desolate coast of Greenland, and to the several Mission Families with whom they are so intimately connected. Of the necessaries of life there has been an abundant supply; and the comparative mildness of the winter, and the genial weather which prevailed during the previous autumn, not only diminished the privations and endurances to which dwellers in the Arctic Regions must ever be exposed, but facili-

tated the intercourse between the Missionaries and the out-lying families attached to their respective Congregations. At the two northern and older Settlements, N. Herrnhut and Lichtenfels, the blessing of health was also largely bestowed: at the two southern, Lichtenau and Fredericksthal, a severe epidemic, amounting almost to a pestilence, was permitted to rage for many weeks in the autumn of 1842, and to produce sore and varied suffering, and great mortality among their inhabitants, as well as among the neighbouring population. At Lichtenau, 66 individuals, chiefly heads of families, were carried off by the disease; and at Fredericksthal, above 20; and great was the consequent distress of the widows and orphans. For their relief, the Fund placed at the disposal of the Missionaries by the liberality of British and Continental Friends, supplied means, of which our Brethren thankfully availed themselves. By this visitation, many careless souls appear to have been brought to reflection; and some, it is hoped, to sincere repentance.

The arrival of the long-expected copies of the Psalms, Scripture Narratives, and Catechisms, in the Greenland Language, was productive of great joy, both among Missionaries and Converts, whose cordial thanks are once again tendered to the Committees of the Bible and Religious-Tract Societies, for the aid so generously rendered in the publication of these works.

[*Editor of Period. Accounts.*]

FOR AS THE RAIN COMETH DOWN, AND THE SNOW FROM HEAVEN, AND RETURNETH NOT THITHER, BUT WATERETH THE EARTH, AND MAKETH IT BRING FORTH AND BUD, THAT IT MAY GIVE SEED TO THE SOWER, AND BREAD TO THE EATER: SO SHALL MY WORD BE THAT GOETH FORTH OUT OF MY MOUTH: IT SHALL NOT RETURN UNTO ME VOID.—*Isaiah* lv. 10, 11.



## Biography.

### OBITUARY OF REV. HENRY S. G. FRENCH,

MISSIONARY IN SIAM, IN CONNECTION WITH THE AMERICAN BOARD OF MISSIONS.

THE Rev. Henry S. G. French was sent forth, with others, in July 1839, to reinforce the Mission in Siam. After some detention at Singapore, he reached Bankok in May 1840, and took charge of the Printing Department connected with the Mission. The following notices of his labours and the closing scenes of his life are furnished by Mr. Hemenway, one of his associates in the Mission:—

His former acquaintance with printing fitted him, on his arrival in the field, for being immediately useful. In this capacity he served the cause of our Blessed Redeemer; at the same time pursuing the study of the Siamese Language, till the disease of which he died confined him to his own house. His labours in this department are regarded by his associates as being very valuable. He not only brought his taste and knowledge to bear upon the improvement of printing in the Siamese Character, but while his knowledge of the Siamese Language was yet slight, he was able to superintend the printing-office, and thus leave an older member of the Mission at liberty to perform other important Missionary Labours.

Mr. French loved his work, and was happy in it. He loved the heathen and delighted to labour for their good. Before he was able to converse much in the language, it was his practice to assemble the men under his charge on the Sabbath, and employ them in reading the Scriptures or such Religious Tracts as he deemed best adapted to promote their spiritual welfare. This practice he continued to improve upon, as his knowledge of the language would allow, till disease disabled him.

Although possessing a slender constitution, Mr. French had, with the exception of sea-sickness during most of the passage from America, so uniformly enjoyed good health, that he looked forward to years of labour in the Missionary Field. But God had better things in store for him. The disease of which he died began to shew itself in May 1841, in a stricture in the chest and a slight cough. More alarming symptoms appeared in July. Slight hæmorrhage of the lungs commenced, and by turns increased till near the end of October, when they became so profuse and frequent, as to lead him to regard

himself as near his end. But a timely application of medicine soon removed this alarming symptom. From this time he did not leave his house or engage in any public business.

In the early part of his sickness he had many trials of mind to overcome. To be laid aside from his labours at so early a period was to him a severe trial; but he was soon enabled to acquiesce in the Divine Will. To give up his wife and child, and leave them in a Heathen land, cost him a severe struggle; but he was enabled, at length, to leave them to the care of Him who has promised to be the widow's God and a Father to the fatherless. These trials being overcome, his own spiritual condition seemed, for a time, to absorb all his thoughts. On one occasion, being asked whether his thoughts were now directed to worldly or spiritual things most, he replied, "I am not at all troubled with worldly things. I scarcely think of my own family; but I am trying daily to call to mind my past sins, and every successive attempt brings to light some sin, which before I did not think of." He was asked again, what he felt that he could do, in view of his sins. "Oh," said he, "I can do nothing but cast myself upon Christ," and burst into tears. His life was reviewed, in reference to eternity: his hopes and evidences were examined: particular sins were called to mind, and deplored before God. He could see nothing in the past worthy of commendation: he felt that he had nothing to commend him to God: trusting still in the merits of Christ, he daily committed himself to Him; and, during his long and tedious illness, it is believed that he enjoyed, almost constantly, that peace which results from a sense of sins forgiven and iniquities blotted out.

It was a very common petition of Mr.

French's, both for himself and associates, that they might be enabled to shew the Heathen how Christians can die; and this prayer, we doubt not, was answered in his own case. On one occasion, when away from home, in company with a Missionary Brother and a number of Siamese, he was suddenly seized with bleeding, which, for a few moments, seemed alarming; but he was perfectly calm. He, however, discovered that the Siamese were alarmed with the apprehension that he was near his end, and immediately said to them, "I am not fearful: the disciples of Christ are not afraid to die." This calmness and peace of mind he possessed through the whole course of his sickness. Often, after a restless, wearisome day, he has been asked whether he had had enjoyment in Religion. He would reply, "I have had peace of mind: perhaps it cannot be called enjoyment." He spoke of no flights of feeling, such as are frequently witnessed by those who attend the sick bed of individuals of a different temperament from Mr. French. His temperament was mild: he was a peacemaker, in the scripture sense of that term; and we cannot doubt that he now is made partaker of the blessed inheritance of

those who are called the Children of God. As his body became weaker, his faith grew stronger. Often did he speak of his confidence in Christ, and often of the fact that he had given himself away to him. He did not doubt the ability or willingness of Christ to save him; but such were his views of himself, that he was constrained to say, "I feel myself very unworthy of eternal life." Two nights before his death, waking in extreme exhaustion, he thought his hour might have come. "Well," said he, very calmly, "if God calls, I am ready." On the night of his death, when it was apprehended that he was near his end, Dr. Bradley was called to his bedside. He asked him how he felt, in view of his situation. He replied, with unusual strength of voice, "I can bear witness to the grace of God." He asked him again, whether he could commit himself into the hands of God. He replied that he could. "I feel," said he, "a calmness, perhaps it is a stupid calm. I feel much confidence, perhaps too much confidence." Soon after he uttered these words he sank down into the arms of death, and his happy spirit took its flight, we trust, to join its kindred spirits in the skies. Thus lived and died our much esteemed but lamented Brother.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES OF SOCIETIES.

**NEWFOUNDLAND, &c. SCHOOL SOCIETY.**  
**TWENTY-FIRST ANNIVERSARY.**

##### *Sermon.*

*Tuesday, April 23, at vii p.m.; at St. Dunstan's, Fleet Street; by Rev. J. S. M. Anderson; from John x. 16: Col. 26l. 1s. 10d.*

##### *Meeting.*

*Thursday, April 24, at xii; at Exeter Hall; Joseph Wilson, Esq. in the Chair: Col. 23l. 0s. 6d.*

##### *Movers and Secondors.*

Bishop of Newfoundland (Elect); and Rev. J. S. M. Anderson—Rev. D. Wilson; and Rev. Henry Hughes—Rev. C. Cameron; and John Labouchere, Esq.—Henry Pownall, Esq.; and Percival White, Esq.

##### *Resolution.*

—That this Meeting, deeply convinced that the system of Education which has succeeded so well in Newfoundland and Canada is well calculated, under the Divine Blessing, to confer

the same benefits upon other Colonies, would unfeignedly rejoice in any well-matured plan for extending the operations of the Society to give effect to the important suggestion of the Bishop of Jamaica; and they would commend this subject to the prayerful consideration of their Committee for the ensuing year.

##### *State of the Funds.*

Receipts, 3750l. 8s.—Payments, 4021l. 3s. 9d. The accounts from Newfoundland, which would probably add 900l. to the Society's receipts, have not been received.

The following Letter was received on the Bishop's leaving Newfoundland for Jamaica, to which Diocese he has been translated:—

In my reply to Lord Bexley I have endeavoured to express my deep and lasting sense of the great aid which I have received from "an Institution so justly dear to the Church of the Colony which I have lately quitted," and my

gratitude for the confidence which they have uniformly reposed in my humble exertions to increase the efficiency of their Schools.

It will give me inexpressible satisfaction to be instrumental to the extension of the agency of the Society beyond the Colonies to which it has hitherto been confined; and I shall joyfully welcome any of their teachers in this diocese.

I hope that the period may soon arrive when the Society may assume a more general name and character, and be so supported by the British and Colonial public as to become the principal Colonial School Society in connection with the Established Church.

BAPTIST MISSIONARY SOCIETY.  
FIFTY-SECOND ANNIVERSARY.

*Sermons.*

*Thursday, April 18,* at vi½ p.m.; at Surrey Chapel; by Rev. William Brock, of Norwich; from 3 John 7, 8: Col. 60l. — *Wednesday, April 24,* at xi; at the Poultry Chapel; by Rev. Hugh Heugh, D.D., of Glasgow; from Psalm lxxii. 11: Col. 22l.

*Meeting.*

*Thursday, April 25,* at x; in Exeter Hall; Wm. Brodie Gurney, Esq. in the Chair: Col. 110l.

*Movers and Seconders.*

Rev. William Brock; and Rev. John M'Lean — Rev. George Henry Davis, of Bristol; and Joseph Tritton, Esq. — Rev. J. Sprigg; and Rev. Dr. Wilson, of Bombay — Rev. F. F. Newman; and Rev. Caleb Morris — S. M. Peto, Esq.; and Rev. — Stephens, of Newport: supported by T. Thompson, Esq.

*Resolutions.*

—That this Meeting offers its grateful acknowledgments to Almighty God for the encouraging measure of success which He continues to bestow on the Baptist Missionary Society, and other kindred Institutions; and adverts, with special interest, to the progress of the African Mission, and to the commencement of Missionary Operations in connection with the Society in Europe and the North-American Colonies.

—That this Meeting has heard with pleasure of the continued co-operation of the Churches in Jamaica in supporting the West-Africa Mission; a co-operation the more generous and praiseworthy, that it has been given by Churches which have had many pecuniary difficulties to contend with; while they have nobly fulfilled their pledge to maintain the cause of Religion among them without pecuniary aid from the Society.

—That this Meeting, while dwelling with satisfaction on the financial statement of the  
*May, 1844.*

Society, at the same time solemnly recognises the obligation which rests upon its Members to make increased exertions, so as to enable the Committee to meet the claims of old Stations, and to carry on Missionary Work in those districts which are now within the sphere of the Society's operations.

BRITISH SOCIETY FOR THE PROPAGATION  
OF THE GOSPEL AMONG THE JEWS.  
FIRST ANNIVERSARY.

*Meeting.*

*Friday, April 26,* at vi p.m.; at Freemasons' Hall; J. D. Paul, Esq. in the Chair: Col. 18l. 1s. 11d.

*Movers and Seconders.*

Rev. Dr. Bennett; and Rev. J. J. Freeman — Rev. Dr. Wilson, of Bombay; and Rev. Dr. Morison — Rev. Elijah Hoole; and Rev. Owen Clarke — Rev. Jon. Crowther; and George Paul, Esq. — Rev. Ridley Herschell; and Thomas Farmer, Esq.

*Resolutions.*

—That this Meeting hails with great satisfaction the increased attention which is being excited to the claims which the conversion of the Jewish People has on the prayers and active exertions of the disciples of the Lord Jesus Christ; and that it rejoices in the adoption of every scriptural measure for effecting that important object; and pledges itself to employ its influence in procuring for this Society a larger degree of countenance and support.

—That this Meeting has learned, with feelings of unmingled reprobation, the cruel edict of the Russian Government, by which half a million of Jews have been ordered to leave the soil on which their forefathers had lived for centuries, and remove into regions where they will be cut off from intercourse with their brethren in other parts of Europe; that it sincerely hopes the representations which have been made to that Government upon the subject may prove successful in procuring a mitigation of the evil; and earnestly prays that the measure may be overruled for the spiritual good of the Jewish Community, by inducing them seriously to inquire into the causes of their long-protracted and multiplied calamities.

*State of the Funds.*

Receipts, since the commencement of the Society in November 1842, 927l. 11s. 11d., including a Grant of 500l. from the Church of Scotland — Payments, 634l. 5s. 5d.

WESLEYAN MISSIONARY SOCIETY.  
ANNIVERSARY.

*Sermons.*

*Tuesday, April 23,* at vii p.m.; at Sloane-Terrace Chapel, Chelsea; by Rev. F. J.

Jobson; from Mal. iii. 10—*Wednesday, April 24*, at vii P.M.; at the City-Road Chapel; by Rev. Peter M'Owan; from Acts ii. 1--4—*Thursday, April 25*, at xi; at the Centenary Hall; Rev. John Scott; from Matt. ix. 36--38—*Friday, April 26*, at xi; at Great Queen-Street Chapel; by Rev. James Hamilton; from 1 Thess. V. 18.

*Meeting.*

*Monday, April 29*, at xi; at Exeter Hall: Sir George Rose in the Chair.

*Movers and Seconders.*

Patrick M. Stewart, Esq. M.P.; and Rev. Richard Reece: supported by Rev. Dr. Wilson, of Bombay—Rev. Thomas Waugh; and Rev. James Hamilton: supported by Rev. George Macdonald—Rev. Robert Young; and Rev. Jonathan Crowther—Rev. Fred. J. Jobson; and George R. Chappell, Esq.: supported by Rev. Dr. Newton—Rev. Peter M'Owan, of Bristol; and Rev. Wm. Money: supported by Rev. Wm. Fox—Thomas Thompson, Esq.; and Rev. James Cox—Edward Westhead, Esq.; and Rev. Dr. Bennett—Rev. John Scott; and Rev. Dr. Bunting.

*Resolutions.*

—That the beneficial results which have attended the labours of the Wesleyan Missionaries, especially in Ceylon, Africa, the West Indies, and Western Canada, during the past year, call for special thanksgiving; while various other parts of the Society's widely-extended field of operations afford encouragement to continued and still more strenuous endeavours.

—That this Meeting dwells with great satisfaction on the efforts which are making in the West Indies, and elsewhere, to render the Missions there less burdensome upon the general funds of the Society; and would indulge the hope that the commendable example thus proposed will be followed in other Colonies, so that a larger portion of the Society's Income will be left available, every succeeding year, for the support of Missions in heathen and uncivilized countries.

—That this Meeting observes, with deep and unfeigned concern, the inadequacy of the regular receipts of the year 1843, as now reported, to meet the expenditure of the year; and indulges the earnest hope that every individual Member of the Society will practically acknowledge the necessity of increased liberality in the cause of Missions; and that all the Officers and Local Committees will feel themselves bound to promote the operations of the Society, by pledging themselves to more diligent and zealous exertion, so that the income of the current year, and of each succeeding year, may be equal to the necessarily increased expenditure. At the

same time, this Meeting rejoices in the success of the efforts which have been made completely to liquidate the old debt of the Society; and it gratefully acknowledges the aid received from the Centenary Fund toward that object, as well as the proceeds of the Ladies' Sales in London, Dublin, and other places, and the liberal contributions from private individuals. It contemplates, with satisfaction and gratitude, the noble response which has been made to the Special Appeal circulated in December last, by large donations toward meeting the anticipated deficiency in the income of the Society for 1843; as well as the increased amount received, under the delightful form of Christmas and New-Year's Offerings, from the Children and Young People interested in Missions; and the contributions so promptly offered toward the restoration of the Mission Chapels in the West Indies and elsewhere, which were destroyed or injured by earthquakes, or by other sudden calamities.

—That this Meeting most earnestly recommends fervent and persevering prayer to Almighty God, that He will be pleased to remove the various hindrances which obstruct the endeavours of Evangelical Missionaries in various parts of the world; and to give fuller effect to those endeavours by a copious outpouring of His Holy Spirit.

*State of the Funds.*

Receipts from ordinary sources, 99,280*l.* 1*l.* 7*d.* — Payments, 112,908*l.* 5*s.* 2*d.* The Old Debt has been paid. There is, however, a fresh debt incurred, amounting to 13,104*l.* 0*s.* 1*d.*

*Collections at the Anniversary.*

The Collections, at present paid in, amount to 1090*l.*

*Summary.*

Missionaries and Assistants, including 11 Supernumeraries, 387—Paid Assistants, 1640—Gratuitous Assistants, 4884—Members, 101,137—Scholars, 64,307. These numbers include Missionaries, Members, and Scholars among European Colonists.

HOME AND COLONIAL INFANT-SCHOOL SOCIETY.

EIGHTH ANNIVERSARY.

*Sermon.*

*Tuesday, May 7*, at vii P.M., at Bedford Chapel, Charlotte Street, Fitzroy Square; by Ven. Archdeacon Shirley; from Ephes. vi. 4: Col. 8*l.* 1*l.* 2*d.*

*Meeting.*

*Monday, April 29*, at 1½ P.M., at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair.

*Movers and Secondors.*

Rev. Edward Auriol; and Hon. Capt. Waldegrave, R.N.—Rev. Thomas Griffiths; and Mr. Gosse, of Epsom—Rev. S. C. Wilson; and Rev. Wallinger, of Tunbridge Wells.

*Resolutions.*

—That this Meeting desires to express its humble thanks to Almighty God for the blessing vouchsafed to the Society, as manifested in the visible progress which it has made in every department during the past year.

—That, as by the kindness of "Minimus," and other friends, the Society is now out of debt, and its arrangements for training 100 Teachers annually, and giving, at the same time, moral and religious training to 300 children, are completed, this Meeting earnestly hopes effectual exertions will be made by the friends of religious education throughout the country, to raise its income to 1200*l.* a year, without which sum it cannot be maintained in its present efficient state.

*State of the Funds.*

Receipts, 3403*l.* 18*s.* 2*d.*—Expenditure, 2763*l.* 4*s.* 6*d.*

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CHURCH MISSIONARY SOCIETY.  
FORTY-FOURTH ANNIVERSARY.

*Sermon.*

Monday, April 29, at vi½ p.m.; at St. Bride's, Fleet Street; by the Bishop of London; from Isa. liv. 2, 3.: Col. 100*l.* 14*s.* 10*d.*

*Morning Meeting.*

Tuesday, April 30, at x; at Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 175*l.* 16*s.* 2*d.*

*Movers and Secondors.*

Bishop of Chester; and Rev. Professor Scholefield—The Bishop of Ripon; and Rev. John W. Cunningham—Sir Robert Harry Inglis, Bart. M.P.; and Rev. Dr. Marsh—John Pemberton Plumtre, Esq. M.P.; and Rev. Hugh Stowell.

*Resolutions.*

—That while this Meeting gratefully records its deep sense of the Divine Favour manifested to the Society in the last year—not less in the work of grace in the Missions than in the prosperous state of the finances—it would earnestly impress on the Members the obligation to cultivate a spirit of humility and watchfulness, faith and prayer, in the continued prosecution of the great work in which the Society is engaged.

—That the Meeting regards with deep interest the fact, that one who was formerly rescued from Slavery by a British Cruiser is now an Ordained Minister of the Church of England, and employed as a Missionary of the Society in

his native land; and that they look forward, with renovated hope, to the entrance of the Gospel into the interior of West Africa by the instrumentality of Liberated Africans trained in the Society's Mission at Sierra Leone.

—That while the Meeting rejoices with humble thankfulness in the evidence of the power of the Gospel of the grace of God in the Missions in Tinnevely and New Zealand, they desire to give Him glory for all that He has wrought; and to stir up their Christian friends to *continus instant in prayer* for an increased outpouring of the Holy Spirit on all the operations of the Society, at home and abroad.

*Evening Meeting.*

Same Day, at vi p.m.; at Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 341*l.* 7*s.* 1*d.*

*Movers and Secondors.*

Rev. Thomas Vores; and Rev. Albert Ostertag, Tutor of the Missionary Institution, Basle—Rev. George Smith, Missionary to China; and Francis Pym, Esq.—Hon. and Rev. Baptist W. Noel; and Pascoe St. Leger Grenfell, Esq.

*Resolutions.*

—That this Meeting desires to record its cordial sympathy with the Missionaries of the Society in heathen lands in all their trials, disappointments, and arduous contests with the powers of darkness; and to recognise the duty incumbent upon Christians at home of continual prayer on their behalf; that, like their blessed Master, they may not fail nor be discouraged till the Lord bring forth judgment unto victory.

—That this Meeting rejoices at the commencement of a Mission to China; and expresses the hope, that such a spirit of sympathy and liberality will be manifested by its friends throughout the kingdom, as will both encourage and enable the Committee to enlarge the Mission to a scale in some measure corresponding to the vastness of its object.

—That this Meeting contemplates the establishment and growth of the infant Churches in the Society's Missions with sentiments of lively joy and affectionate regard; as being an accession of fresh Members into that family and household of faith, to belong to which is their own highest and dearest privilege; and as being an increase of the government and peace of Him, of whom the whole family in heaven and earth is named.

*State of the Funds.*

## Receipts of the Year.

	£	s.	d.
Paid direct to the Society:—			
Congregational Collections. . . . .	552	11	4
Individual Collections. . . . .	288	4	3
Benefactions. . . . .	5520	2	2
Annual Subscriptions. . . . .	2053	18	0
Legacies. . . . .	1730	2	7
Contributions thro' Associations. . . . .	75301	3	8

Foreign Contributions:—		
Received & expended		
in the Missions, 10080	8	4
Other Foreign Contributions . . . . .	292	6 6
	<hr/>	
	10372	14 10
West-Indies' Fund, including		
1387 <i>l.</i> 10 <i>s.</i> Government Grant		
for Negro Education in the		
West Indies . . . . .	1392	15 0
India-Female Education Fund . . .	133	12 11
Interest on Government Securities,	36	6 9
Rent of House at the West End of		
the Institution . . . . .	66	18 9
Sale of Publications, including		
Schön's Journal—Exeter-Hall		
Shares—Drawbacks on Books		
and Paper . . . . .	342	12 0
	<hr/>	
	£97,791	2 3
Special Funds:		
China Fund . . . . .	1556	16 1
Capital Fund . . . . .	2648	1 6
Fourah-Bay Build-		
ings' Fund . . . . .	1181	17 0
Disabled Missiona-		
ries' Fund . . . . .	1145	19 0
	<hr/>	
	6532	13 7
Total, from all sources . . . . .	£104,323	15 10

## Payments of the Year.

Missions:		
West Africa . . . . .	7619	14 2
Malta . . . . .	206	15 6
Greece . . . . .	1052	3 9
Asia Minor . . . . .	311	14 4
Egypt . . . . .	1353	17 10
East Africa . . . . .	1041	4 5
Calcutta and North India . . . . .	16165	19 9
Madras and South India . . . . .	14393	10 7
Bombay and Western India . . . . .	3124	3 0
Ceylon . . . . .	5796	6 8
New Zealand . . . . .	11428	14 2
British Guiana . . . . .	1981	19 11
Trinidad . . . . .	1879	6 6
Jamaica . . . . .	2045	13 7
North-West America . . . . .	1407	4 3
Students:—		
Institution: Salaries . . . . .	944	8 0
Maintenance, and Educa-		
tional Expenses (22 Stu-		
dents) . . . . .	2216	3 3
General Expenses: Travelling,		
Board and Lodging, &c. . . . .	978	12 0
Sick and Disabled Missionaries,		
including Voyage Expenses, Wid-		
ows, & Education of Children,	7296	8 3
Publications:		
Forty-Third Annual Report . . . . .	1228	6 3
Abstract of ditto . . . . .	75	9 8
Church Missionary Record . . . . .	1043	1 1
Church Missionary Gleaner . . . . .	497	5 9
Ditto Juvenile Instructor . . . . .	391	3 1
Quarterly Paper . . . . .	600	13 4
Missionary Register . . . . .	71	1 9
Occasional and Miscellaneous,	456	3 2
Salaries of Association Secretaries,		
Travelling of Deputations, &c. . . . .	4707	15 9
Salaries of Secretaries, Clerks,		
Warehouseman, and Collector's		
Poundage . . . . .	1602	19 11

House, Office, and Warehouse		
Rent; Taxes; Stationery, &c. . . . .	458	17 4
Postage . . . . .	141	11 0
Rev. W. Jowett's Retiring Allow-		
ance . . . . .	200	0 0
Incidental Expenses, including In-		
terest on Loans . . . . .	753	19 3
	<hr/>	
	£93,472	7 3

CHRISTIAN-INSTRUCTION SOCIETY.  
NINETEENTH ANNIVERSARY.

## Meeting.

Tuesday, April 30, at vi P.M.; at Finsbury Chapel; Charles Waller, Esq. in the Chair: Col. 6*l.* 5*s.* 10*d.*

## Movers and Seconders.

Rev. Wm. Forster; and Rev. Henry Richard—Rev. John Aldis; and Rev. A. J. Morris—Rev. Thomas Smith, of Sheffield; and Rev. J. P. Dobson—Mr. Ald. Challis; and Rev. John Blackburn.

## Resolutions.

—That, although the operations of the Society, during the past year, have not been fully equal in extent to those of the preceding, the accounts now presented to this Meeting record an amount of good resulting therefrom, which ought to call forth from its friends devout gratitude to the Giver of all Grace, encourage its agents to persevering and increased exertion, and secure from the disciples of Christ generally enlarged pecuniary support, and unite all in continued and fervent prayer, that, under the Divine Blessing, its benevolent designs may be yet more fully realized.

—That while it is the imperative duty of all who know the Gospel to teach it to others, it is peculiarly incumbent on the Churches of Christ to seek the diffusion of Evangelical truth in their several neighbourhoods: and as the plans of the Christian-Instruction Society appear well adapted to facilitate that object, this Meeting earnestly invites those Churches, which have not already co-operated with the Society, to organize Associations for the increase of its instrumentality among the yet untaught myriads of the Metropolis.

## State of the Funds.

Receipts, 96*l.* 13*s.* 5*d.*, including 433*l.* 4*s.* for the Sale of Tracts and Publications, and a Donation of Tracts, value 100*l.*, from the Religious-Tract Society. — Payments, 1009*l.* 10*s.* 6*d.*; of which 424*l.* 10*s.* 2*d.* has been expended in the purchase of Tracts and Books.

## Summary.

Associations, 102: Missionaries, 11: Visitors, 2263: Stations for Prayer Meetings, 120: Families under Visitation, 55,293.

BRITISH AND FOREIGN BIBLE SOCIETY.  
FORTIETH ANNIVERSARY.*Meeting.*

*Wednesday, May 1, at xi; at Exeter Hall; Lord Bexley, President, in the Chair.*

*Movers and Seconders.*

Marquis Cholmondeley; and the Bishop of Cashel—Bishop of Worcester; and Rev. — Trefit, of New York—Hon. and Rev. B. W. Noel; and Rev. John M'Lean, of Sheffield—Rev. J. Morison, D.D.; and Rev. T. Marzials, of Lille—Rev. John Wilson, D.D., of Bombay; and Rev. Andrew Brandram—Ven. Archdeacon of Winchester; and Sir James Bathurst.

*Resolution.*

—That this Meeting desires gratefully to recognise the goodness of Almighty God, in having enabled the Society to take so large a share in the distribution of the Holy Scriptures among the nations of the earth; and feels encouraged, by the success which has attended its operations during the past year, by the enlarged resources now entrusted to it, and by the prospect of most important labours still opening before it, to redouble their zeal in carrying out its simple and beneficial design.

*State of the Funds.*

	£	s.	d.
Annual Subscriptions .....	1854	10	1
Donations .....	8761	11	0
Legacies .....	7046	14	5
Collections .....	173	14	5
Dividends .....	1083	11	11
Auxiliary Societies .....	29643	11	1
	46563	12	11

Bibles, Testaments, Reports, Abstracts, and Monthly Extracts, 51373	4	8
Drawback on Paper and Books ..	422	4

Total ..... £98,359 2 4

*Payments of the Year.*

Printing the Scriptures in the Languages of Great Britain and Ireland .....	38330	9	10
Other European Languages ..	24464	4	4
Languages of Asia, Africa, and America .....	1702	7	1
Grants of Money and Printing Paper .....	4923	8	5
Stipends and Expenses of Nine Agents in Foreign Parts .....	3276	0	7
Printing Reports, Abstracts, and Monthly Extracts .....	2457	0	10
Travelling Expenses .....	1309	2	6
Sundries — including Salaries, Poundage, Insurance, Freight, Shipping Charges, Postage, Carriage, Office Expenses, Taxes, Depository, and Incidentals ..	8206	14	8

Total ..... £84,669 8 3

COLONIAL CHURCH SOCIETY.  
EIGHTH ANNIVERSARY.*Sermon.*

*Tuesday, April 30, at vii P.M.; at Christ Church, Stafford Street; by Rev. C. Isaac Yorke; from Isaiah xiv. 26: Col. 9l. 9s. 10d.*

*Meeting.*

*Wednesday, May 1, at vi P.M.; at Exeter Hall; Capt. Sir Edward Parry, R.N. in the Chair: Col. 49l. 12s. 1d.*

*Movers and Seconders.*

George Finch, Esq.; and Rev. C. Isaac Yorke—John Labouchere, Esq.; and Hon. and Rev. B. W. Noel—Rev. Theoph. Marzials; and Hon. W. Cowper, M.P.—Rev. Carr Glyn; and Rev. J. H. Gwyther.

*Resolutions.*

—That the employment of Lay Catechists and Schoolmasters, as subsidiary to the labours of the Clergy, and their location in situations where Ordained Ministers cannot be maintained, appear to this Meeting eminently calculated, under the Divine Blessing, to promote the spiritual welfare of the Colonial Population.

—That this Meeting rejoices in the openings for usefulness presented to the Colonial Church Society in its foreign operations, and recognises a most interesting field of labour, in the recommendation or support of Clergymen to act as Chaplains among the English abroad.

*State of the Funds.*

Receipts, 3230l. 16s. 1d. — Expenditure, 2480l. 2s. 9d.

## LONDON CITY MISSION.

*Meeting.*

*Thursday, May 2, at xi; at Exeter Hall; J. P. Plumtre, Esq. M.P. in the Chair: Col. 106l. 7s. 10d.*

*Movers and Seconders.*

Rev. C. J. Yorke; and Rev. Dr. Leif-child—Rev. James Sherman; and Hon. and Rev. B. W. Noel — Capt. Sir Edward Parry, R.N.; and Rev. George Clayton—Rev. Carr Glyn; and Rev. Robert Ainslie.

*State of the Funds.*

Receipts, 8787l. 10s. 10½d. Received on account of the Disabled Missionaries' Fund, 459l. 8s. 6d. The Expenditure is not yet reported.

LONDON HIBERNIAN SOCIETY.  
THIRTY-EIGHTH ANNIVERSARY.*Meeting.*

*Thursday, May 2, at xi; at the Ha-*

nover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 44*l.* 11*s.* 10*d.*

*Movers and Seconders.*

Viscount Bernard; and Lord Radstock—Bishop of Cashel; and Rev. E. Tottenham—Lord Teignmouth; and Rev. H. B. M'Cartney—Rev. D. Cooper; and Ven. Archdeacon of Emley.

*Resolutions.*

—That this Meeting desires to record its heartfelt gratitude to Almighty God for the measure of success vouchsafed to the London Hibernian Society, in its efforts to assist the Church of Ireland in the maintenance of the great principle, that any system of education, to be really beneficial to a people, must be based upon the Word of God.

—That this Meeting, fully convinced that the Church Education Society for Ireland is now the great Institution in that country for the support and spread of religious education, feels it to be the duty of English Churchmen to come forward in support of the Society, and to enable it, as far as lies in their power, by the supply of the necessary funds, to carry out the important object which it has in view.

*State of the Funds.*

Receipts, 3376*l.* — Payments, 3384*l.* There has been received, toward the support of Schools in connection with the Irish Church Education Society, the sum of 29,536*l.*; making the gross receipts, 33,402*l.*

*Statement and Summary.*

The London Hibernian Society was last year united with the Church Education Society. At the union of the Societies, 302 Schools, out of the 474 at that time in connection with the London Hibernian Society, were formally transferred to the Irish Church Education Society. There are now connected with the joint Society 1694 Schools, containing 101,302 children; of whom 13,895 are Protestant Dissenters, and 33,187 Romanists. It is proposed to establish a Model and Training School.

PRAYER-BOOK AND HOMILY SOCIETY.  
THIRTY-SECOND ANNIVERSARY.

*Sermon.*

Thursday, May 2, at vi½; at St. Dunstan's, Fleet Street; by Rev. F. Bevan; from 2 Cor. xiii. 9.

*Meeting.*

Thursday, May 2, at xii; at Exeter Hall: Joseph Wilson, Esq. in the Chair.

*Movers and Seconders.*

Rev. A. S. Thelwall; and Rev. John

Armstrong—Rev. Dr. Marsh; and H. C. Christian, Esq. — Rev. Francis Cunningham; and Rev. R. Thomas — Rev. T. Simms; and Rev. W. Stephen.

*Resolutions.*

—That this Meeting, feeling the importance of using every effort to promote the moral and religious improvement of Seamen and Boatmen, desires to record its thankfulness for the blessing which has attended the labours of the Prayer-Book and Homily Society in this sphere of its operations.

—That this Meeting regards with feelings of deep interest the present position of India, and especially of China, in reference to the openings made for the introduction into them of the Gospel; and expresses its hope that the Prayer-Book and Homily Society, by means of its translations of our Formularies into Foreign Languages, and into the Chinese Tongue particularly, may, by God's blessing upon its labours, largely participate in the great and glorious work of carrying into those benighted portions of the world the light of Truth.

—That this Meeting deeply regrets that financial difficulties present such a serious hindrance to the operations of the Society: they call, therefore, on all who value the Scriptural Doctrine of our excellent Church to come forward in aid of an Institution, whose design and object are to make known so exclusively through the Scriptural Formularies of our Church, those Doctrines, both in our own country and in Foreign Lands.

*State of the Funds.*

Receipts, 1750*l.* 6*s.* 6*d.* — Payments, 1961*l.* 7*s.* 6*d.*

SUNDAY-SCHOOL UNION.

*Meeting.*

Thursday, May 2, at vi r.m.; in Exeter Hall: Charles Hindley, Esq. M.P. in the Chair; Col. 70*l.* 17*s.*

*Movers and Seconders.*

Rev. James Sherman; and Rev. Henry Richard—Rev. W. Fraser; and Rev. J. Morison, D.D. — Rev. Wm. Groser; and Wm. Jones, Esq. — Rev. J. Carlile; and Mr. Christopher—W. B. Gurney, Esq.; and Mr. W. H. Watson.

*Resolutions.*

—That this Meeting approves the measures which have been adopted by the Committee for encouraging and assisting Sunday-School Teachers; trusting they will thereby, under the Divine Blessing, be excited to a due sense of the importance of their work, and to increased desires and efforts for their own improvement.

—That this Meeting has heard, with much



pleasure, of the success which continues to attend the efforts made to extend sound Scriptural Instruction in Sunday Schools, assured that such instruction is calculated, under the Divine Blessing, to enlighten the understanding, and sanctify the heart; and that this Meeting commends to the consideration of their fellow-teachers, the importance of seeking the conversion of their scholars as the principal and immediate object of their labours.

—That the Committee for last year having left undecided the question relative to the continued sale of Denominational Catechisms, this Meeting of the constituent body hereby recommend the Committee now chosen to discontinue, at the earliest practicable period, the publication and sale, at the Union Depository, of all denominational formularies.

#### Summary of the Year.

Donations, 200*l.* 18*s.*—Receipts for the Benevolent Fund, 1747*l.* 4*s.* 8*d.*—Payments, 1677*l.* 17*s.* 2½*d.*—Total Receipts of the Trade Account, including outstanding debts, 13,572*l.* 1*s.* 2*d.* Grants in aid of 14 Schools, amounting to 430*l.*, have been made; making the total number of Grants 242, amounting to 5503*l.*—Grants of Books have been made, value 199*l.* 12*s.* 7*d.*—Libraries have been granted to 115 Schools, at a loss of 276*l.* In 481 Schools, within a circle of five miles from the General Post Office, there are 9369 Teachers, and 90,052 Scholars.

#### GOSPEL-PROPAGATION SOCIETY.

##### ONE-HUNDRED AND FORTY-THIRD ANNIVERSARY.

###### Sermon.

*Thursday, May 2, at iii½ P.M.*; the Bishop of Hereford preached the Anniversary Sermon at St. Paul's Cathedral, from Isaiah xlix. 6: *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* Col. 115*l.*

#### UNITED BRETHREN.

##### LONDON ASSOCIATION.

###### Sermon.

*Thursday, May 2, at vii P.M.*; at St. John's Chapel, Bedford Row; by Rev. C. B. Tayler; from 3 John, 7: *For his name's sake they went forth.* Col. 261. 11*s.* 9*d.*

#### State of the Association's Fund.

	£	s.	d.
Receipts of the Year			
For the General Fund	4732	11	6
Several Special Funds	404	16	8
Total	5137	8	2

#### Payments of the Year.

Disbursements by the London Association	914	16	10
Paid to the Treasurer of the United-Brethren's Missions	4222	11	4
Total	5137	8	2

#### JEW'S SOCIETY.

##### THIRTY-SIXTH ANNIVERSARY.

###### Sermon.

*Thursday, May 2, at iii P.M.*; at the Episcopal Jews' Chapel; by the Bishop of Winchester; from Is. lxxvi. 18: *And it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.* Col. 371. 12*s.* 1*d.*

###### Meeting.

*Friday, May 3, at xi*; at Exeter Hall: Sir Thomas Baring, President, in the Chair: Col. 149*l.* 15*s.* 2*d.*

###### Movers and Seconders.

Bishop of Ripon; and Sir R. H. Inglis, M.P.—Right Hon. Sir George Rose; and Rev. J. H. Stewart—Rev. Hugh Stowell; and Rev. W. R. Freemantle—Rev. E. Duncan Rhodes; and Bishop of Winchester—Rev. Edward Bickersteth; and Rev. W. Marsh, D.D.

###### Resolutions.

—That this Meeting rejoices to learn that six additional Missionary Stations have been occupied during the past year, four of them being entirely new, and two of them selected as more favourable for Missionary Labours than those previously occupied; also, that ten new Labourers have been appointed to further the great object in which the Society is engaged.

—That this Meeting rejoices to hear, that, notwithstanding the difficulties and delays which have impeded the erection of a material fabric at Jerusalem, the progress of the Spiritual Temple, built of living stones, proceeds prosperously; while the great attention excited among the Jews throughout the world by the Jerusalem Bishopric and Mission confirm their scriptural convictions, that that Station offers the most important means of promoting Christianity nationally among the Jewish People. They therefore strongly recommend to all friends of the cause the imperative necessity of speedily completing the Bishopric Fund, and of rendering that Mission as efficient as possible.

—That this Meeting, taking into consideration the destitute and suffering condition of many deserving individuals of the Jewish Nation, who have been baptized into the Church of Christ, or are inquiring into the truth of the Christian Religion, as well as the inefficiency of all attempts hitherto made to afford the

required relief—and powerfully impressed, also, on moral and scriptural grounds, with the Christian duty of administering to their temporal necessities, recommend to the managers of the Society for the ensuing year to take this subject under their careful and considerate deliberation, with a view to the adoption of some organized plan for supplying the deficiency, either by the establishment of a suitable asylum, or by such other means as may be deemed advisable in connection with this Society.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions . . . . .	1117	2	0
Donations and Life Subscriptions, 1663	6	9	
Legacies . . . . .	1279	16	9
Associations and Collections . . . . .	19838	1	2
Rent of Houses, Interest, & Stores, 664	10	10	10
Contributions to Special Funds . . . . .	1112	8	0
<b>Total . . . . .</b>	<b>£25,675</b>	<b>5</b>	<b>6</b>

*Payments of the Year.*

Jewish Children and Schools . . . . .	2127	0	2
Apprentices . . . . .	101	12	6
Adult Jews . . . . .	91	0	0
Home Mission . . . . .	1117	7	1
Foreign Missions and Schools . . . . .	7185	0	3
Hebrew College . . . . .	1351	19	5
Books for Library . . . . .	13	3	5
Jerusalem: Mission . . . . .	3371	19	7
Church . . . . .	773	11	11
Hospital . . . . .	1631	3	3
College . . . . .	305	7	0
School of Industry . . . . .	870	7	5
Bishop's Salary . . . . .	360	0	0
Grant to Disabled Missionaries and Widows' Fund . . . . .	341	1	2
Hebrew Scriptures . . . . .	2646	0	9
Episcopal Chapel . . . . .	460	6	9
Reports and other Publications . . . . .	1315	8	2
Salaries and Expenses . . . . .	2962	8	11
Sundry Charges . . . . .	779	3	11
<b>Total . . . . .</b>	<b>£27,804</b>	<b>1</b>	<b>8</b>

Vested in Exchequer Bills, 7000*l.*

*Temporal-Relief Fund.*

Receipts, 473*l.* 14*s.* 6*d.* — Payments, 476*l.* 2*s.*

**RELIGIOUS-TRACT SOCIETY.**

**FORTY-FIFTH ANNIVERSARY.**

*Meeting.*

Friday, May 3, at vi P.M.; in Exeter Hall; Samuel Fletcher, Esq. in the Chair: Col. 8*s.* 5*d.*

*Movers and Seconders.*

Rev. Edward Bickersteth; and Rev. James Sherman — Rev. Henry Hughes; and Rev. — King, of Cork — Rev. J. J. Freeman; and Rev. Dr. Davies, of Stepney College — Rev. G. F. Sutter, of Mangalore; and Rev. Thomas Smith, of Sheffield — Rev. A. Ostertag, of Basle; and William Jones, Esq.

*Resolutions.*

—That this Meeting rejoices in the wide extent of the Society's operations in the United Kingdom by the gratuitous distribution of its Tracts, and the numerous Libraries which have been granted, on reduced terms, to Sunday and Day Schools, Union Poor-houses, Factories, and many destitute districts, particularly in Ireland.

—That this Meeting has heard, with much satisfaction, that the Society's Publications continue to be successfully distributed in British India, and in our extensive Colonies; and rejoices to find that arrangements are being made for the enlarged issue of Tracts and Books in China, believing that the Press will be an important agent, in connection with Christian Missions, for making known, in that immense Empire, the unsearchable riches of Christ.

—That this Meeting having heard with much pleasure of the successful labours of the devoted colporteurs in France and America, in circulating religious publications, trusts that similar agents will be extensively employed for the benefit of the destitute districts of our country.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Collection at the Anniversary . . . . .	40	4	6
Annual Subscriptions . . . . .	2022	18	8
Donations and Life Subscriptions . . . . .	690	9	7
Legacies . . . . .	396	5	5
Auxiliary Societies . . . . .	2035	2	10
Congregational Collections . . . . .	18	9	10
Collecting Cards . . . . .	155	10	7
Special Fund for China . . . . .	823	12	2
for Cheap Books . . . . .	94	18	0
for New Building . . . . .	899	1	11
Old Materials . . . . .	621	17	6
Dividends on Stock, 131	19	7	
Ground Rents . . . . .	47	13	6
Drawback on Paper and Books . . . . .	361	19	4
	8340	3	5
Sale of Publications, including Gratuitous Issues . . . . .	43427	8	6
<b>Total . . . . .</b>	<b>£51,767</b>	<b>11</b>	<b>11</b>

*Payments of the Year.*

Cost of Publications . . . . .	31689	18	2
Grants in Money . . . . .	1056	0	0
Grants in Paper and Publications, 4284	1	7	
Grants for Circulating Libraries, School, Factory, & Union-House Libraries, and Ministers . . . . .	833	4	2
Returns to Subscribers to Special Fund for Cheap Books . . . . .	54	9	2
Invested for Building Fund . . . . .	3000	0	0
Payments for Building . . . . .	2574	13	5
Salaries, Wages, and Poundage . . . . .	2718	5	11
Rent, Taxes, and Repairs . . . . .	1177	14	4
Travelling Expenses . . . . .	247	1	7
Special Fund for China . . . . .	728	12	2
<b>Total . . . . .</b>	<b>£48,364</b>	<b>0</b>	<b>6</b>

Total Issues of Publications in the Year, 15,637,676.

NAVAL AND MILITARY BIBLE SOCIETY.  
SIXTY-FOURTH ANNIVERSARY.

*Meeting.*

*Saturday, May 4*, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

*Movers and Seconders.*

Capt. Sir Edward Parry, R.N.; and Rev. E. Bickersteth—Adm. Hawker; and Rev. Denis Kelly: supported by Major Jervis—Capt. Allen Gardiner, R.N.; and Rev. George Gleig—Capt. Fishborne, R.N.; and Capt. Crawford, R.A.—Capt. Hon. F. Maude, R.N.; and Capt. R. F. Gambier, R.N.

*Resolution.*

—That this Meeting records, with devout thanksgiving, the facilities afforded for the dissemination of the Scriptures among the Seamen of Her Majesty's Navy, and the numerous body of Sailors employed in the Mercantile Service generally; as also the continued steady demand from the Army for the Word of God: and they regard, with special interest, the distribution of more than 5000 copies among the Canal Boatmen during the past two years, which have, in general, been most thankfully received. That while 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 Funds.*

Receipts, 2998l. 10s. 7d. — Payments, 2977l. 5s. 8d.

*Issues of Scriptures.*

Distributed, during the year, 19,511 Bibles; of which, 7283 were distributed to Merchant Seamen; 2212 to Canal Boatmen; 1271 to 32 of H M Ships; and 1268 to Barracks, Guard-Rooms, and Children; 6727 to the Army; and 750 to the Troops of the East-India Company.

BRITISH AND FOREIGN SAILORS' SOCIETY.  
ELEVENTH ANNIVERSARY.

*Meeting.*

*Monday, May 6*, at vi P.M.; in Crosby Hall, Bishopsgate Street; D. W. Wire, Esq. in the Chair.

*Movers and Seconders.*

Rev. J. Clayton; and Rev. J. Morris—Rev. G. Clayton; and Rev. S. Davis—Rev. J. Burnet; and Rev. J. Adey—Wm. Cooke, Esq.; and Rev. E. Halliday.

*Resolutions.*

—That the general improvement in the character of seamen, resulting from the employment of evangelical means on their behalf,  
*May, 1844.*

calls for devout thanksgiving to Almighty God, and affords great encouragement to more extended exertions and earnest prayer; and that this Meeting rejoices in the liberal aid afforded by our own Auxiliaries, and in the activity and success of kindred Institutions; and, from their continued operation, anticipates the ultimate conversion of the abundance of the sea to our Redeemer.

—That the following alteration shall take place in the constitution of the Society, viz.: That its affairs shall be managed by a Board of Directors, consisting of not more than thirty-six members, chosen annually at the General Meeting of the Subscribers; together with two gentlemen from each Association and Auxiliary within ten miles of the Metropolis: the officers of such Associations, and of all others throughout the kingdom, to be, *ex-officio*, members of the Board.

*State of the Funds.*

Receipts, 1971l. 4s.—Payments, 1943l. 11s. 7d. The Society is under engagements for about 800l.

*Summary.*

There are 500 Bethel Captains: at the Services held on board ships in the Thames, 10,748 persons have attended; and 23,845 Tracts have been distributed.

BRITISH AND FOREIGN SCHOOL SOCIETY.  
THIRTY-NINTH ANNIVERSARY

*Meeting.*

*Monday, May 6*, at xii; at Exeter Hall; Lord John Russell, M.P. in the Chair: Col. 69l. 10s. 4d.

*Movers and Seconders.*

Lord Monteaigue; and Sir Charles Lemon, M.P.—Rev. George Clayton; and John Sheppard, Esq. of Frome—Rev. Wm. Arthur, of Mysore; and Rev. J. A. Schurman, of Benares—Rev. John Burnet; and Adm. Sir Edward Codrington—David Barclay, Esq. M.P.; and Wm. Tooke, Esq.

*Resolutions.*

—That this Meeting rejoices in the extended efforts which are now making by different denominations of Christians in favour of elementary education, assured that such exertions will prove highly beneficial to the country, and ultimately strengthen the position, and enlarge the operations of this Society.

—That this Meeting, while deeply anxious for the extension and improvement of Education at home, continues to feel a deep and lively interest in its spread over the whole world; and trusts that every effort, consistent with more immediate and pressing claims, will be made by the Society to promote the establishment of

Schools of Scriptural Instruction in Foreign Parts, but especially in the Colonies of the British Empire.

*State of the Funds.*

Receipts, 10,081*l.* 1*s.* — Expenditure, 9476*l.* 16*s.* 1*d.* The Society owes 800*l.*

Publications, Printing, &c . . . . .	564	0	7
Salaries, Wages, and Poundage . . . . .	1439	6	5
Travelling Expenses . . . . .	381	8	3
Postage, and Carriage of Parcels . . . . .	196	16	6
Advertisements, Rent, Furniture, Stationery, and Sundries . . . . .	391	3	6
Total . . . . .	£ 19,938	11	5

CHURCH PASTORIAL-AID SOCIETY.

NINTH ANNIVERSARY.

*Sermon.*

*Monday, May 6, at vi½ P.M.; at St. Dunstan's, Fleet Street; by Ven. Archdeacon Shirley; from Luke v. 7.: Col. 14*l.* 1*s.* 10*d.**

*Meeting.*

*Tuesday, May 7, at xi; at Exeter Hall: Hon. Capt. Waldegrave, R.N. in the Chair: Col. 76*l.* 3*s.* 6*d.**

*Movers and Seconders.*

Ven. Archdeacon Shirley; and the Earl of Chichester—John Labouchere, Esq.; and Rev. John Harding—Rev. W. W. Champneys; and Rev. J. B. Owen, of Bilston, Staffordshire—Rev. Daniel Wilson; and Rev. Edward Auriol.

*Resolutions.*

—That this Meeting, while it rejoices at the efforts which are being made, on the part of Government, to promote Church Extension by the sub-division of Parishes and the appointment of additional Clergymen to labour in many of the hitherto neglected districts, is fully persuaded of the necessity which still exists for the exertions of the Church Pastoral-Aid Society; and would, therefore, call on its Members to renew their endeavours toward relieving the spiritual destitution still prevailing both in the metropolis and in many parts of the country.

—That this Meeting has heard with pleasure of the increase which has taken place in the Society's Funds during the year; and trusts that as each year shews more and more the necessity and usefulness of such a Society, that its object may be better understood, and its cause more generally supported.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Subscriptions and Donations . . . . .	7072	13	2	
Collections . . . . .	511	8	1	
Legacies . . . . .	556	12	6	
Auxiliaries . . . . .	13593	18	7	
Railway Fund . . . . .	93	13	2	
	21828	5	6	
Received back from Grants aided by Ecclesiastical Commissioners . . . . .	460	19	0	
Total . . . . .	£ 22,289	4	6	
Payments of the Year.				
Grants for Curates . . . . .	15283	9	3	
Grants for Lay-Assistants . . . . .	1647	6	11	
Purchase of Chapels, Fittings, &c. . . . .	35	0	0	

*Summary.*

Since the commencement of the Society the Committee have made 536 Grants; of which, grants to 237 Incumbents are still in existence. These Incumbents have an aggregate population of 1,935,613 persons under their care, with an average Income of 166*l.* per annum; and 129 of these have no Parsonage-house. There are 24 Grants made for Lay-Assistants.

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

On *Tuesday, May 7*, the Auditors' Annual Account was laid before the Society; but the usual comparative statement has not been supplied. The gross amount received is 90,942*l.* 19*s.* 11*d.* Payments, 90,066*l.* 7*s.* 8*d.* The Issue of Books has been—

Bibles . . . . .	112,668
Testaments . . . . .	104,994
Common-Prayer Books . . . . .	282,922
Psalters . . . . .	6,133
Books and Tracts . . . . .	3,268,659
Total . . . . .	3,775,376

LONDON MISSIONARY SOCIETY.

FIFTIETH ANNIVERSARY.

*Sermons.*

*Monday, May 6, at vi½ P.M.; at St. John's Chapel, Bedford Row; by Rev. Samuel Phillips, Vicar of Llanddewi; from Luke vi. 36: Wednesday, May 8, at x; at Surrey Chapel; Rev. Dr. Newton, of Manchester; from Luke xxiv. 46, 47: at vi P.M.; at the Tabernacle; by Rev. James Hamilton, of the Scots' Church, Regent Square; from Matt. v. 14.*

*Morning Meeting.*

*Thursday, May 9, at x, at Exeter Hall; Wm. Evans, Esq. M.P. in the Chair.*

*Movers and Seconders.*

Rev. John Blackburn; and Rev. J. A. James: supported by Rev. J. A. Schurman, Missionary from India—Rev. John Ely; and Rev. John Aldis: supported by Capt. Fitzgerald Gambier, R.N., and Rev. James Hamilton—Rev. John Stoughton; and Rev. Robert Young—Rev. Alex. King; and Rev. Thomas Smith, of Sheffield.

*Resolutions.*

—That this Meeting devoutly acknowledges the hand of God in the various impediments and trials which the cause of Christian Missions has to encounter in its progress; under the force of these trials, this Meeting would cherish the spirit of devout submission to His holy will, and of unwavering confidence in His faithful promises; while it humbly offers to the Father of Mercies its grateful adorations, that, amid every form of difficulty and every adverse influence, the glorious Gospel, sustained by His Providence and applied by His Spirit, still wins new triumphs in the Salvation of the Heathen. Also, that this Meeting hereby expresses its veneration and esteem for the Memory of the late Thomas Wilson, Esq., as one of the earliest friends and most liberal supporters of the London Missionary Society; and especially for his faithful discharge of the duties of its Treasurer. It hereby also presents to Sir Culling Eardly Smith, Bart., its earnest and united requests that he will kindly undertake the office of Treasurer of the Society, now vacant by the decease of Mr. Wilson.

—That this Meeting renews its expression of sincere sympathy with the Queen of Tahiti and her people, under the insults and injuries they have suffered from the repeated and aggravated outrage of the French Naval Force; and this Meeting cannot withhold the expression of its astonishment and grief, that the British Government did not, in the first instance, employ all means consonant with the spirit of justice, reason, and religion, to prevent the permanent establishment of the French Protectorate at Tahiti, but that it tacitly acquiesced in an act of gross injury committed on a faithful though feeble ally—an act highly injurious to the civil rights and religious interests of the Tahitians, perilous in the extreme to the prosperity of British Protestant Missions, and violating the best feelings of the religious community of our country.

—That this Meeting, anticipating the Fiftieth Year of the Society's operations, which commences on the 22d of September next, would most urgently entreat the Society's various Auxiliaries throughout the country, and its generous friends individually, to signalise that interesting event by such special exercise of Christian liberality as shall enable the Directors to meet, without embarrassment, the heavy responsibilities and extending claims of the Institution; and also to carry forward its efforts for the salvation of the Heathen, especially in the populous regions of the East, with greater vigour and efficiency.

*Evening Meeting.*

Same Day, at vi p.m.; at Finbury Chapel; Rev. James Sherman in the Chair.

*Movers and Secondors.*

Rev. W. Arthur; and Rev. W. H. Stowell—Rev. J. Roberts; and Rev. J. A. Schurman—Rev. J. Pridie; and Rev. John Raven—Rev. R. Knill; and Rev. John Kennedy.

*Resolutions.*

—That this Meeting hereby presents the reverential expression of its special thankfulness to God, for the favourable prospects afforded for the introduction of the Gospel into the benighted Empire of China.

—That this Meeting hereby testifies its admiration and esteem for their Christian Brethren in the West Indies, in their generous and scriptural efforts to support the ministration of the Gospel in their own Churches, and to extend its blessings to others.

—That this Meeting offers the assurance of its affectionate Christian regard to the Juvenile Friends of the London Missionary Society, by whose energetic efforts and generous contributions the New Missionary Ship has been purchased and prepared for her voyage; and this Meeting trusts that this noble example of zeal on the part of the youthful contributors will be but the commencement of their continuous and systematic efforts in the cause of Christian Missions.

*State of the Funds.*

Receipts of the Year, 81,812*l.* 17*s.* 11*d.*

—Payments, 83,525*l.* 11*s.* 7*d.*

*Collections at the Anniversary.*

	£	s.	d.
Morning Annual Meeting.....	160	4	9
Evening Meeting.....	43	6	5
Sermons:			
St. John's, Bedford Row.....	13	10	11
Surrey Chapel.....	126	19	11
Tabernacle.....	52	14	0
Communions:			
Claremont Chapel.....	22	14	0
Falcon Square.....	28	2	10
Orange-Street Chapel.....	7	9	7
Surrey Chapel.....	23	17	3
St. Thomas's Square.....	14	2	4
Tottenham Court Road.....	13	1	0
Total.....	£506	3	0

*IRISH SOCIETY OF LONDON.*

(A Branch of the Irish Society of Dublin.)

*TWENTY-SECOND ANNIVERSARY.**Sermon.*

Wednesday, May 8, at vii p.m.; at St. John's Chapel, Bedford Row; by Rev. E. G. Carr; from Rev. xiv. 6: Col. 5*l.* 18*s.* 11*d.*

*Meeting.*

Thursday, May 9, at xii; at the Hanover-Square Rooms: George Finch, Esq. in the Chair: Col. 52*l.* 18*s.* 3*d.*

*Movers and Secondors.*

Viscount Bernard; and Ven. Archdea-

con of Emly—Rev. Ed. Nixon; and Rev. Thomas Moriarty—Rev. Wm. Freemantle; and Rev. E. G. Carr—Rev. J. Kelly; and Rev. W. D. Long.

*Resolutions.*

—That, believing the Scriptures to be the fountain of all spiritual knowledge, this Meeting considers the want of circulation, and the inability to read the Irish Scriptures, to have been a source of the greatest evil to the Irish-speaking Population; and that the instrumentality employed by the Irish Society is well calculated to meet their spiritual wants, and produce results the most beneficial.

—That it is our bounden duty as Christians to use our best efforts to meet the increased and increasing demand produced by the widening field of the Society's usefulness.

*State of the Funds.*

Receipts, 4107*l.* 13*s.* 6*d.*—Payments, 3936*l.* 6*s.* 7*d.*

OPERATIVE JEWISH CONVERTS' INSTITUTION.

NINTH ANNIVERSARY.

*Sermon.*

*Wednesday, May 8,* at vi½, at the Episcopal Jews' Chapel; by Rev. Alex. McCaul, D.D.; from Ruth ii. 11, 12.

*Meeting.*

*Friday, May 10,* at vi½, at Crosby Hall; Sir G. H. Rose in the Chair.

*Movers and Seconders.*

Hon. Wm. Ashley; and Rev. J. B. Cartwright—Rev. Henry Hughes; and Rev. W. M. Ayerst—Rev. H. Lawrence; and Rev. W. R. Freemantle—Rev. H. S. Joseph; and Rev. J. J. Reynolds—Rev. J. C. Reichardt; and C. H. Corbett, Esq.

*Resolution.*

—That this Meeting rejoices in the increased desire manifested by the friends of Israel to promote the temporal welfare of believing Israelites; and, at the same time, entertains a confident hope that this Institution, which has for so many years been engaged in the practical discharge of that duty, will, consequently, receive such pecuniary support as will not only maintain it in its present efficiency, but also justify an extension of its important objects.

*State of the Funds.*

Receipts, 912*l.* 1*s.* 4*d.* — Payments, 754*s.* 14*s.* 1*d.* On the Trade Account: Receipts, 961*l.* 14*s.*—Payments, 793*l.* 0*s.* 1*d.*

BRITISH REFORMATION SOCIETY.  
SEVENTEENTH ANNIVERSARY.

*Sermon.*

*Monday, May 13,* at vi½ P.M.; at Long-

Acre Chapel; by Rev. C. J. Goodhart; from Rom. vi. 23: Col. 5*l.* 10*s.*

*Meeting.*

*Tuesday, May 14,* at xii; at the Hannover-Square Rooms; George Finch, Esq. in the Chair: Col. 19*l.* 13*s.* 10*d.*

*Movers and Seconders.*

Capt. V. Harcourt, R.N.; and Rev. Henry Hughes—Rev. J. Hatchard; and Rev. C. Isaac Yorke—Rev. Theoph. Marzials; and Rev. C. J. Goodhart—Rev. J. Cumming; and Capt. Harcourt.

*Resolutions.*

—That this Meeting, being fully convinced that the principles of Tractarianism are essentially those of Popery, and calculated to promote its ascendancy, expresses its hearty approval of the exertions made by the Reformation Society to counteract them; and, commending them to the Divine Blessing, they trust their exertions will be redoubled during the ensuing year.

—That a Special Fund be raised for printing the Society's Tracts in French, and for the employment of a Colporteur in the neighbourhood of Lille to distribute, read, and explain them to the people.

*State of the Funds.*

Receipts, 1084*l.*—Payments, 1076*l.*

FOREIGN-AID SOCIETY.

*Sermon.*

*Thursday, May 16,* at iii P.M.; at St. Michael's, Exeter Street, Strand; by Rev. Richard Burgess; from Mark i. 38: Col. 1*l.* 7*s.* 6*d.*

*Meeting.*

*Friday, May 17,* at ii P.M.; at Exeter Hall; Marquis Cholmondeley in the Chair: Col. 56*l.* 17*s.*

*Movers and Seconders.*

Pasteur Martin; and H. Colquhoun, Esq. M.P.: supported by Rev. Dr. Thorpe—Rev. Fred. Monod; and Rev. Theoph. Marzials—Rev. E. Bickersteth; and Hon. Capt. Waldegrave, R.N.

*Resolution.*

—That this Meeting acknowledges with gratitude to God the measure of success which He has been pleased to give to the efforts of the Protestant Brethren on the Continent, for reviving the spirit of the Reformation there, and deems it an additional incitement to exertion.

*State of the Funds.*

Receipts, 1799*l.* 6*s.* 10*d.* — Payments, 1555*l.* 15*s.* 3*d.* The Society is pledged to further Grants amounting to 350*l.*

PEACE SOCIETY.  
TWENTY-EIGHTH ANNIVERSARY.  
*Meeting.*

*Tuesday, May 21, at vi P.M.; at Finsbury Chapel: Charles Hindley, Esq. M.P. in the Chair: Col. 42l. 11s.*

*Movers and Seconders.*

Rev. John Stork; and Rev. H. Richard — J. S. Buckingham, Esq.; and Rev. Charles Stovell—George Thompson, Esq.; and Rev. John Jefferson.

*Resolutions.*

—That this Meeting cannot but regard the present state of public feeling in this country, on the subject of war and peace, as exceedingly favourable to the reception of the Christian Principles of the Peace Society, that war is sinful, and, consequently, that it is a duty to abstain altogether from the practice of it, whatever may be the pretext for engaging in it; and hopes that the Committee will be encouraged to employ the most vigorous efforts in its power, to form, under the Divine Blessing, a decided public opinion in accordance with these principles.

—That this Meeting feels constrained to renew its expression of deep regret at the continuance of wars, year after year, under the sanction of the British Government, on the hollow pretext of security to our territories and defence of our rights, especially in the East Indies; that it looks with painful apprehension upon all attempts to rule by military violence; that it seriously deprecates the upholding of large military establishments, which serve only to provoke hostilities and to supply a powerful temptation to engage in war; and that it earnestly recommends to all Peace Societies to avail themselves of every suitable opportunity to record their protest against these evils, as decidedly at variance with the spirit and precepts of the Christian Religion; and to urge upon all the governments of the nations to adopt the course suggested by the late General Peace Convention, and to refer international disputes to arbitration.

## Eastern Africa.

CHURCH MISSIONARY SOCIETY.

*Termination of the Shoa Mission.*

THE Rev. Messrs. Isenberg, Krapf, and Mühleisen have had to encounter serious obstacles in their attempts to re-enter Shoa, either from Tadjurra or Zeila. The obstacles proved insurmountable. The King of Shoa having prohibited their return, all their efforts to induce the Dankali and Somali Chiefs, in the

*State of the Funds.*

Receipts, 1796l. 4s.—Payments, 1717l. 14s. 10d.

TRINITARIAN BIBLE SOCIETY.  
THIRTEENTH ANNIVERSARY.

*Sermon.*

*Monday, May 20, at vii P.M.; at Long-Acre Chapel; by Rev. C. J. Goodhart; from 1 John V. 20, 21: Col. 5l. 13s.*

*Meeting.*

*Wednesday, May 22, at ii P.M.; at the Hanover-Square Rooms; Earl Mountcashel in the Chair: Col. 11l. 15s.*

*Movers and Seconders.*

Rev. T. T. Cuffe; and Adm. Hawker — Rev. James Kelly; and Capt. F. V. Harcourt—Rev. G. W. Philips; and Rev. Dr. Barr.

*Resolutions.*

—That it is incumbent upon all true Protestants at all times, and especially at a period when the principles of Romanism and Infidelity are so diligently and widely disseminated, to maintain the integrity of that Word which is the only Divine and infallible Standard of Truth; and so to watch over the translations of that Word, that no form of anti-christian error should even seem to gain countenance or support by any perversion of the Sacred Text.

—That while this Meeting feels deeply the importance of stedfastly maintaining the principles and position of the Trinitarian Bible Society, it earnestly desires to keep the unity of the spirit in the bond of peace, and prays that all who are concerned in conducting its operations may be enabled to do so in the spirit of Christian meekness and faithful love.

*State of the Funds.*

Receipts, 2251l. 6s. 10d.; of which 864l. 12s. 2d. was received for Bibles and Testaments.—Payments, 2369l. 8s. 7d.; of which 1700l. 5s. 5d. has been paid for Scriptures and Translations; and 669l. 3s. 2d. for expenses.

country lying between the sea and Abyssinia, to permit them to undertake the journey, were unavailing. Motives, partly political and partly ecclesiastical, appear to have induced the King of Shoa to adopt and persist in this course. Under these circumstances, Messrs. Isenberg and Mühleisen determined to proceed to Massowah, in order to ascertain whether it were practicable to re-enter Northern Abyssinia from that point. Should they find the country open,

it was their intention to penetrate to Gondar, in the hope that they might find the Abuna disposed to favour their labours. Mr. Krapf decided on returning to Aden, with a view of attempting to reach the heathen Galla Tribes in South-Eastern Africa by the Makdusa, now called Haines' River, or by the Juba which falls into the Indian Ocean near the Line.

*Proceedings of the Rev. Messrs. Isenberg and Mühleisen.*

On the 18th of March 1843 the Rev. Messrs. Isenberg and Mühleisen embarked at Tadjurra for Massowah; and after a coasting-voyage of eighteen days, reached that place on the 4th of April. Here they met with a friendly reception from M. de Goutin, the French Consul, who rendered them every assistance in his power. They also met, at Massowah, Messrs. Bell and Plowden, two English travellers. They learned that Tigre was in a disturbed state. Oubea had driven Balgadaraiia from Antalow, and established himself there. They also learned that the Alaca Kiddan Mariam of Adowah—of old unfriendly to the Mission—was with Oubea. The Missionaries thus found their position a difficult one. On the whole, they judged it advisable to quit Massowah as soon as possible, taking with them little personal baggage, but a large supply of copies of the Scriptures. They quitted Massowah on the 18th of April, taking their journey to Tigre, by Serawe. On the 3d of May they reached Adeyehahi, a short distance from Adowah. On their journey they had distributed nearly 650 copies of Portions of the Scriptures, including 100 copies of the entire Bible. The total number of copies of the Scriptures distributed by the Missionaries on this journey, in Northern Abyssinia, exceeded 2000. Mr. Isenberg remarks—

However the case may turn against us, all these books cannot be lost.

On their way to Adeyehahi, the

Missionaries addressed a Letter to Oubea, soliciting his permission to their proceeding to Gondar. In his reply, Oubea directed the Missionaries to go to Adowah, and there wait till he could fully examine into the matter. They accordingly proceeded to Adowah, which they reached on the 21st of May. The Alaca Kiddan Mariam they found as strongly opposed to them as ever. They had lengthened conferences with him, without changing his disposition or conduct: so far from it, that the Alaca excommunicated all persons who held intercourse with the Missionaries.

From Adowah the Missionaries addressed a Letter, on the 10th of June, to the Abuna at Gondar, explaining their views in coming to Abyssinia, and soliciting his countenance to their proceedings.

The Abuna's answer did not reach them till the 17th of July, when they were already on their return to Massowah. It, however, was not of a character to lead them to expect support from him, even had Oubea's objections to their remaining in the country been overcome.

But after having despatched their Letter to the Abuna, Mr. Isenberg determined to go to Oubea's camp, in the hope of being able to conciliate him in a personal interview. He accordingly left Adowah for that purpose on the 20th of June; and on the 22d reached Hauen, where Oubea was encamped. Oubea sent Mr. Isenberg a present of a sheep, bread, and hydromel; but refused to see him. In the event, he again ordered him to quit Abyssinia.

The Missionaries were thus compelled to retrace their steps to Massowah.

They reached Massowah on the 22d of July. From thence they departed, on their way to Egypt, on July 29th, and reached Cairo on the 11th of Oct., by Cosseir and the Nile.

Thus were the Missionaries again *cast out* of Northern Abyssinia.



## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CHUNAR.

*Death of the Rev. W. Bowley.*

The death of the Rev. W. Bowley was mentioned in the Recent Intelligence of our Number for December last (p. 548). This eminent Missionary and devoted Servant of Christ was suddenly called from his unwearyed labours on earth to his *rest with Him* on the 10th of October last. The Rev. James Innes was at Benares at the time, on a visit to the Society's Stations in that quarter. The following particulars of this afflicting event are extracted from a Letter of Mr. Innes, dated Benares, October the 16th:—

I arrived here on Tuesday evening last, the 10th inst., and was kindly received by the Rev. W. and Mrs. Smith. About four hours after my arrival, however, in the middle of the night, I was called up by Mr. Smith to receive the afflicting news of Mr. Bowley's sudden death on that evening about six o'clock. As Mr. Smith could not leave the house just at that time, I determined on going over to Chunar without delay; and in the course of an hour was on the road, accompanied by Mr. Broadway, who joined the Chunar Mission last year, and had lately been transferred to Benares to give help to Mr. Stolzenberg in the Orphan Boys' School. I went, in the first place, to the Chaplain's house at Chunar, and found that the funeral was to take place that evening. As early in the morning as we were able, Mr. Lamb and I went to the Mission House, calling, on our way, to take Captain Stewart, the Fort Adjutant, who had visited the house the evening before, and had given directions that all things should be left untouched till some one should arrive from Benares. Our first business, after seeing Mrs. Bowley, was to search for the will. This was soon found, and Captain Stewart perused it. It was dated in April of this year, and attested by two of the Native Catechists, appointing Mr. Smith and Mr. Broadway his Executors, and leaving the chief of his property to the Society. Mr. Broadway, being on the spot, took possession of Mr. Bowley's papers &c., in expectation of Mr. Smith's arrival on the following day.

In the afternoon we proceeded to the Church, and the Chaplain read the Psalms and Lesson to a crowded Congregation. Many, who are not in the habit of attending Divine Worship, appeared, on this occasion, to testify their respect for the character and labours of one who had resided at Chunar about twenty-seven years; and there were many Natives at the windows and doors who could not gain admittance into the building. The corpse was then carried to the grave-yard, which is at some distance, and there the scene was even more affecting than in the Church. Persons of all classes and all ages united to pay their last tribute to our departed Brother. The orphan children were there and Mr. Bowley's own family, of whom he spoke and wrote with so much affection, and who loved him as a father. The poor, too, and the widows, gathered around his grave to drop the tear of regret, as they remembered his kindness and thought of their bereavement. After the Service had been read in English, Mr. Broadway read it in Hindoostanee, for the benefit of the many East Indians and Natives who were present, and who did not understand our language.

Mr. Smith arrived at Chunar the next day, and is still there, settling Mr. Bowley's affairs.

The circumstances connected with our lamented Brother's death appear to have been these. He complained of pain in his heart on the day on which he died, and in the afternoon went to the apothecary's and got some medicine. He then returned home, and sat down to write; but was unable to proceed on account of acute pain. He then ordered hot water to be got ready, and walked up and down his room, and while doing so dropped down lifeless. He had, I understand, been out in his buggy in the morning, and had received a shock from the horse running against some object, or in some other way; and it was supposed that a vessel in the heart might have been ruptured by this accident. He left a half-written note upon his desk, apparently on the subject of a Missionary trip to Patna, and probably to be addressed to some Missionary Brother at that place.

We have sustained a serious loss in the removal of our dear friend. He was an indefatigable and most laborious Missionary—always in his work; and though disease was working, comparatively unnoticed, in a vital organ within him, yet in

other respects he was blessed with a strong constitution, and was able to enter with full spirit into all the various departments of his work. He was able, too, to bear more exposure than Europeans can; and, besides this, he spoke the languages in use in these parts like a Native, and was a great proficient in the Hindee Language especially. I believe that in the circle of translators he was generally esteemed as the best Hindee scholar in India—among Missionaries, I mean. In addition to these secondary qualifications for his work, higher and more excellent qualities existed in our lamented Brother. His view of the Gospel was clear and simple, and he drew the minds of those to whom he preached directly to the Cross of Christ—the ground of our acceptance with God—the motive to true obedience—and the badge

of our Christian profession. His heart overflowed with love to souls, which shewed itself in an earnest desire, an unceasing endeavour, to bring back wandering sheep into the fold of the Good Shepherd. But while we lament the loss of our Brother's services, we have considerations always at hand to prevent despondency and check every murmur. The Church cannot retain her Members nor her Ministers for any lengthened period; but the Church still grows and increases—nourished by Divine care, protected by Almighty power, and guided by perfect wisdom. Our gratitude should now ascend to the Father of Mercies for all His grace and goodness vouchsafed to His servant while on earth; and, as we look back on his career, we should rejoice that he has *fought a good fight and finished his course.*

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—Mr. W. Young left Sierra Leone on the 29th of March, in consequence of ill health; and arrived in London on the 13th of May—The Committee have the satisfaction to record a donation of 50*l.* from His Royal Highness Prince Albert to the Association for the West-end of the Metropolis.

*London Miss. Soc.*—The sum raised by Juvenile Collectors is more than 6000*l.*, which is sufficient to buy and equip for sea an entirely new vessel (p. 112).

*Baptist Miss. Soc.*—Mr. Cramp and family sailed for Montreal, where the Society now has a Missionary Station, on the 4th of April.

*Jews' Society*—On the 3d of March Mr. Charles Noesgen and Mr. Hzekiah Lawrence were admitted to Deacons' Orders, by the Bishop of London. The Rev. C. Noesgen has since returned to the sphere of his Missionary Labours at Königsberg, and the Rev. H. Lawrence has been appointed to Dantzic.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. J. C. Müller was united in marriage to Miss Schiele, on the 15th of February, at Freetown.

*Wesleyan Miss. Soc.*—The Rev. Samuel Symons died at Macarthy's Island, Gambia, on the 12th of January 1844; and on the 24th of the same month Mrs. Badger died at Sierra Leone.

#### INLAND SEAS.

*Church Miss. Soc.*—By a Letter from the Rev. Dr. Krapf, dated Zanzibar, Jan. 31, 1844, we learn, that, in prosecution of his intended Mission to the Gallas of South-East Africa, he, with Mrs. Krapf, had safely reached that place; and was about from thence to proceed on his contemplated Mission.

*Jews' Society*—The Rev. G. Solbe has returned from Malta, where he was admitted to

Priests' Orders, by the Bishop of Gibraltar, on the 25th of January.

#### INDIA WITHIN THE GANGES.

*Wesleyan Miss. Soc.*—Mrs. Cryer, wife of Rev. Thomas Cryer, died at Manargoody, on the 18th of December 1843.

#### CEYLON.

*Church Miss. Soc.*—The Rev. Joseph Bailey, we are informed by the Rev. J. F. Haalam, in a Letter dated Cotta, March 21, 1844, died on the 19th of the same month. Mr. Bailey had been suffering in his health for some time, and his weakness had, during the last week, much increased; but no danger was apprehended till the day before his decease, when alarming symptoms were discovered. He died in peace, having faithfully laboured in the Mission for a period of twenty-three years—The Rev. H. Powell and Mrs. Powell had been obliged to leave their Station at Baddagame, for the Newera Ellia, on account of Mrs. Powell's health: they arrived there on the 31st of January.

#### AUSTRALASIA.

*London Miss. Soc.*—It has been stated that out of 80,000 inhabitants in the Navigators' Islands, about 5000 are Communicants, 50,000 are learning to read, and 60,000 are more or less under Religious Instruction. The several parts of the New Testament have been translated and printed, and are now in very extensive circulation.

*Wesleyan Miss. Soc.*—Since the preceding pages of our Number have gone to Press, information has reached us of the lamented death of the Rev. Wm. Cross, on the 5th of October, at Somosomo, Feejee; and of the Rev. David Cargill, at Vavou, Friendly Islands, on the 25th of April 1843.

#### WEST INDIES.

*Baptist Miss. Soc.*—Mr. and Mrs. Evans landed at Kingston on the 15th of February.

# Missionary Register.

JUNE, 1844.

## Biography.

### OBITUARY NOTICE OF A BLIND NATIVE PREACHER,

OF THE MISSION IN THE SANDWICH ISLANDS CONNECTED WITH THE AMERICAN BOARD.

A RECENT Letter from Mr. Clark contains the following notice of Bartimeus, a Native Preacher, who died on the 17th of September. He first made a profession of the Gospel in 1825.

Bartimeus, whose former name was Puaiki, was among the earliest and richest fruits of this Mission. He was a poor blind man, when the light of the Gospel first beamed on him, though he afterward partially recovered his sight. By much perseverance he learned to read: but, owing to the great dimness of his sight, this acquisition was of but little use to him. It was almost entirely through the sense of hearing that he treasured up in his mind nearly the whole of the Scriptures. He seemed to be endowed with a remarkable memory, as a substitute, in some measure, for the sense of sight. He was more than thirty years old before he knew that such a book as the Bible existed; and yet he afterward became more familiar with its contents than any person I ever knew. He commenced storing his memory with the Word of God long before the Bible was translated into his native tongue. A text from which he heard a Missionary preach seldom escaped him: he could repeat it, many years after, with the chapter and verse, and often also a large part of the discourse.

When portions of the Bible began to be published in his own language, he would request his wife and others to read to him. In this way he secured the precious treasure, as fast as it was published, in a language which he understood; and so accurate was his memory, that he would sometimes quote, in his addresses to the people, different editions of the Testament, as changes were made in the translation from time to time. He would first tell how the passage stood in the old edition, then in the new; so that those who had the different editions might recognise the passage.

I was never so deeply impressed with  
June, 1844.

the extent and accuracy of his knowledge of the Scriptures, as I was a few months ago, while attending a protracted Meeting in this place. He was called upon, with only a few hours' notice, to preach at an Evening Service. His mind was strongly excited in view of the condition of the impenitent, and of the overwhelming destruction which must finally overtake the wicked. He selected for his text a part of Jeremiah iv. 13: *Behold, he shall come up as clouds, and his chariots shall be as a whirlwind.* While listening to this discourse, I was forcibly struck with the remark of the Apostle, *Knowing, therefore, the terror of the Lord, we persuade men.* The final overthrow and destruction of the wicked was the subject. Bartimeus exhibited the terror of the Lord with great energy and pathos, interspersing his remarks with frequent quotations from Scripture, always naming chapter and verse. He referred to a large number of passages in which the image of a whirlwind was introduced as an object of dread. We were all surprised to find that this terrific image is so often used in the Bible; and how this poor blind man, on the spur of the moment, never having used a Concordance or a Reference Bible in his life, could refer to so many pertinent passages, was quite a mystery to us. His remarks were original and deeply impressive. He secured the undivided attention of the audience for forty or fifty minutes, although, owing to his extreme modesty, he occupied the floor of the house instead of the pulpit. The following was one of his illustrations: "You have all heard," he said, "of the cars propelled by steam in America, with what speed they go, and how they overwhelm all before them. Thus will the wicked be overwhelmed by

the chariots of Jehovah." The whole discourse exhibited deep feeling, and the speaker often rose to a high degree of eloquence.

A remarkable memory was not the only thing for which Bartimeus was distinguished. He had a sound judgment and much native good sense. He was thoroughly acquainted with the Hawaiian mind, and knew how to act upon it with effect and success. But what was more than all, he was deeply interested in the cause of the Saviour. He seemed to carry about with him, wherever he went, the same warm heart and devoted spirit. Although he was trained up in Heathenism, and was surrounded, in after life, with much that was low and polluting, his character was without a stain from the time he united with the Church to his death: he was always the same humble, devout, consistent disciple. His acquisitions shew that indolence, the prevailing sin of the land, was not his sin: he was always acquiring or imparting knowledge. Every good work was sure of his prayers and co-operation. Although ignorant of science himself, his influence in favour of Schools was very great. He was always ready to lend his assistance, by exhorting the children, and by giving advice in the management of Schools.

But what distinguished him, perhaps more than any thing else, was his unfeigned meekness and humility—a trait of character not always found in Hawaiian Christians. He was never forward or obtrusive, but always retiring.

He never aspired to show, or elegance in dress, but always appeared in a plain garb. Although greatly respected and much noticed, both by Missionaries and by his own countrymen, he always had a low opinion of himself. He was far from trusting to his own works, although remarkably consistent in his deportment, and active in his Master's service. When near his last end, I asked him how he felt in view of death. He replied, with much feeling, "I fear I am not prepared: my sins are very great." I referred him to Jesus, the friend of sinners. He replied, "Yes; there is my only hope." He soon became insensible, and, after a few hours, ceased to breathe.

In addition to these particulars we subjoin an observation made by Mr. Stewart so long ago as November 1824 in reference to Bartimeus:—

We called on Puaaiki to address the Throne of Grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, and a fluency and propriety of diction, and, above all, a humility of soul, that said he was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, "O Jehovah!" his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us.

#### OBITUARY NOTICE OF A NATIVE-FEMALE CONVERT,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT RAROTONGA.

THE Rev. Charles Pitman, of Rarotonga, referring to the death of a Native Teacher's wife, thus writes:—

*Thursday, Nov. 16*—Visited Iro's wife. She had repeatedly inquired if I was come, and asked what could detain me, as she was waiting to see me. As soon as it was told her I had arrived, she looked steadfastly at me, and said, very emphatically, "I am going; I am going to Jesus!"—I said, "Is Jesus all your trust? Do you think Jesus will receive you?" "Yes, He will take me to himself."—Are you not afraid of death?" "I am not afraid of death. I long to be with Jesus." I endeavoured to ascertain the ground of her confidence, and have reason to hope it was well-founded.

In speaking of the joys of the blessed, she would repeat the words after me, apparently with much delight, "No sickness there; no sin there; no evil there; the glory of Jesus; oh, that is good! My heart is with Jesus; my soul communes with Jesus." Her husband told me that just before I arrived she thought her departure was at hand, and exhorted him and all her children. "Do not," said she, "grieve on my account: there is no cause for sorrow. Do not turn aside from the path of life! I am very desirous that you should all seek the Saviour while He is to be found."

I took that opportunity of speaking to the family, and hoped that they would all listen to their dying mother's counsel. I then said, "I am going to the feast: you cannot as usual meet with us, and partake of this earthly food." "No," said she, "but I long for the fruit of the tree of life. I thirst for the water of life."—I said, "You will soon, perhaps, be at the fountain-head, and drink large draughts there." Just before I left, I again went to her apartment, but she was so weak as scarcely to be able to reply. At length, making a great effort, and at the same time fixing her eyes upon me, she said, "Where is your heart?" I replied, I hoped I had given it to the Saviour.—"Ah," she exclaimed, "that is manea!" (excellent.) I said, "Where is yours?"—She answered, very emphatically, "It is with Jesus." I then spoke to her on the joys which, I trust, awaited her; to which, in broken accents, she replied, "Good! very good!"—I alluded to her pain. She replied, "The path-way was very smooth, no evil in the way." After a while I again mentioned the great pain she appeared to suffer. She again replied, "My journey is very pleasant." I took leave of her, saying, "We shall not again, perhaps, meet on earth." She could not reply.

Friday 17—As I came out of my room in the morning, I saw Taunga from the Out-station. I knew his errand. "Is Iro Vaine dead?" I inquired. "Yes," was the reply; "she died about midnight." Just before her departure, she unexpectedly sat up, looked all around, and smiled upon her assembled family. To her eldest son she said, "My son, forsake your evil ways: return no more to folly, but walk in the path of life." To her eldest daughter she said, "My daughter, give your heart to the Lord: be His." She addressed her son-in-law and younger branches of the family; and then, with a pleasing smile, said to her husband, "Grieve not. Do not think much of me; but be entirely the Lord's. Give yourself wholly to your work. I have done. I am going to my Lord." She then laid down and expired. She has, I trust, obtained all I could wish for her, a crown of glory. O the joy, dear Sister, to meet thee in our heavenly Father's mansion! "A singular death, this," said Taunga, the Native Christian, to me, this morning. "She smiled upon us all—spoke kindly to us—exhorted us—laid down and died." "Ah," I said, "such is the death of a Christian, a believer in Christ. The sting of death is taken away." May her death be the spiritual life of many!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *The Principles of Protestantism the Principles of the Bible.*

I WILL confess that there are circumstances in the times which lead me to be particularly anxious to raise my voice in favour of the principle of the British and Foreign Bible Society. That principle is the principle of Protestantism. Yes, I advocate the Bible Society now, in the new station in which Providence has placed me as a Protestant Bishop of the Church: and I do so in consistency with her principles and her Articles. I only repeat practically, what every orthodox Dissenter joins with us in believing, that "Holy Scripture containeth all things necessary to salvation;

so that whatever is not found therein is not to be required of any man, that it should be received as an article of faith." This is our common Protestantism; and therefore it well becomes us to think of it, when we are standing on the common ground of a Society that circulates the Bible, and the Bible alone. I have often been happy to advocate the principles of the Bible Society in Ireland, in opposition to the doctrines of that Church which is doing so much evil in Ireland; contending against the sentiment of the Council of Trent, that calls in tradition, as no less to be received with respect and regard than the written Word of God. And I have found it a happy, happy occasion for holding forth that standard of Divine Truth, God's written

Word—that only infallible standard of appeal, as it has been well called in the Report. I have found advocating the Bible Society an excellent opportunity for asserting that great principle. But, My Lord, I did not expect that it could ever become necessary, however it might be in Ireland, where we had Popery at our back, “that in England, it could ever become so peculiarly incumbent on us to hoist the same standard, and to proclaim to the whole country around, that the Bible, and the Bible alone, is the Religion of Protestants.” One reason, then, why I love the Bible Society, is, that I am not ashamed of my Protestantism in these times. I join not with those who would bring our Church and our country to be less Protestant than it is. I confess myself to be one of those that would wish to see our country—to see our Church—to see our laity—acting on the principles of our Reformation, and shewing forth the real spirit of that Bible which we are here called upon to circulate.

[*Bp. of Cashel—at B F Bible Soc. An.*]

*Would the Martyrs of the Reformation have supported the Bible Society?*

I am old enough to remember—in fact I was then a young student in the University—when the controversy was first broached between Dr. Marsh and Dean Milner; and I well remember the interest which the young men at the University took in that controversy. Perhaps it is not extraordinary, that, young as I then was, I hesitated about committing myself to the support of an Institution, with regard to which so much difference of opinion existed among those to whom I was bound to look up with the greatest possible respect. When, however, I was afterward elevated to the See of Sodor and Man, I found that on that island, consecrated by the faith and piety of Bishop Wilson, I should be considered little less than a Heathen, if I did not support the distribution of the Scriptures. Feeling, then, that I was no longer at liberty to halt between two opinions—for I was placed in a position where those opinions would have effect—I carefully examined the whole question; and the result was, that I committed myself at once to the support of the Bible Society in that island; and I can safely say, that I have since had no reason to regret the part I then took. Placed now in a situation of yet more importance, I am equally dis-

posed to exert myself to the utmost in support of those principles which inculcate the disseminating of the Scriptures far and wide, by all denominations of Christians; and which are principles peculiarly incumbent on us at the present time. I reflect, that I am a Bishop of the Church of England: and what is that Church, but the Reformed Church of England? I would ask, if the illustrious Martyrs who bled in the cause of that Reformation were now alive, can it be believed that they would not be supporters of the Bible Society? On the other hand, I would ask, if that spirit which prevails among those who oppose the Bible Society had prevailed at the time of the Reformation, should we ever have had any Reformation at all?

[*Bp. of Worcester—at B F Bible Soc. An.*]

*The Sphere of Usefulness, not the Income of a Society, the Rule for our Supplying Funds.*

With regard to the statement made in the Report of the Funds placed at the disposal of this Society, we must all rejoice to hear that they are so considerable; but I must request this Meeting to recollect, that the amount of Income must always be considered relatively to Expenditure. Undoubtedly an annual sum approaching nearly to a hundred thousand pounds is a very large income: but when we consider the great demands upon the Bible Society, for the dispersion of the Scriptures over the immense empire of which this kingdom now consists, besides foreign parts, we must believe, not only that the whole of that income is required, but that they could profitably dispose of a very considerable increase. Fifty millions of money is a very large sum; yet it is not found too large for the manifold demands of the public expenditure of this country: so, though a hundred thousand pounds is considerable, it is small in comparison with the wants of that immense population who now look to us for assistance.

[*The Same—at the Same.*]

*Increased Knowledge of the Jews increases the Desire for their Conversion.*

Amid the events, political, moral, and religious, which are passing around us, and which ought to awaken from spiritual lethargy the most indifferent and careless, there is nothing more remarkable than the increasing degree of interest which has

been excited throughout the country in favour of the Jews. To what cause is this to be ascribed? As a secondary cause we may ascribe it to a more intimate acquaintance with the Word of God; we may impute it, also, to a better knowledge of the character of the Jews themselves. Heretofore there was no epithet so severe that we did not make use of it in pointing to a Jew; but from a more intimate knowledge of their character, we have had every reason to alter our opinions concerning them. The Jews, as a nation (I speak not of individuals, because among Jews, as well as Gentiles, there are many unworthy characters), as a nation they are an intelligent, intellectual, and benevolent people, susceptible of all the best feelings of sympathy and kindness; and I hope, and I believe that a blessing will be ours—a national blessing—from our having espoused the cause of the Jews. I rejoice also to tell you, that we have, with but few exceptions, the whole hierarchy of the Church with us, with the Archbishop, our Primate, at the head; and I trust that this union will likewise draw down a blessing upon the Church in its present distracted state of internal divisions and doubtful disputations.

[*Str T. Baring—at Jews' Soc. An.*

*Religious Efforts have not been in Vain.*

We have heard it insinuated, and more than insinuated, that, notwithstanding all that has been done, our population is deteriorating both in morals and in Christian Principle, and that we must go back to the monastic ages. But is this so? I remember reading, some twelve months ago, in one of the periodicals of the day, this remark—that if all the works that had been printed during the last fifty years had never been issued, society would have been the better for it; and that if they were collected together, and made into a bonfire, we should not miss them. We know the origin of these insinuations, and for what object they are promulgated; but I am sorry to say some good men have been led away by such reports, and have almost thought it a proof of superior humility and spirituality to decry the efficacy of the means used by Christians in these days. This is to be lamented; because I conceive that, notwithstanding all the evil which prevails in society, (and it is great and powerful indeed, and we cannot but deplore it, and every man who examines his

own heart will perceive the cause,) we are not, as a people, retrograding, but are advancing in morals and religion. I believe it to be a calumny on the exertions of the Christians of this day. So far as Manchester is concerned, there never was a time, notwithstanding the vast increase of population, in which the Gospel was so fully preached, nor was there ever so much done in the way of Tract Distribution and Christian Visiting as at this moment. And are we to be told that the means used are not calculated to do good to the people? I cannot believe it. If the moral statistics of the last ten years could be fairly taken, it would, I am sure, be found that vice is decreasing in this kingdom. I have in my hand a document copied from the "Times" of yesterday, which will go far to prove this. It appears that the number of individuals taken into custody in the city of London in 1831 was 72,000; and in 1843, notwithstanding the extension of the police district, and the diligence and activity of that body, only 61,000 persons were taken into custody. Now, that is encouraging; for what can be more depressing than the belief that all our Christian exertion is in vain? But I believe God is abundantly blessing the labours of this and other Societies, and is making them the means of turning many from darkness to light, and from the power of Satan unto God.

[*Samuel Fletcher, Esq.—at Rel.-Tract Soc. An.*

*Strict Economy in Societies' Disbursements a Sacred Duty.*

I turn to the subject of the management of the funds of this Society. I am sure it is the part of a faithful friend, not to conceal the faults of a friend, but to mark, and gently to point them out; and this each friend of the Jews' Society would desire for himself and those he works with.

Now, certainly there is a great degree of dissatisfaction existing concerning some items of expenditure and matters of money in the Jews' Society; and I rejoice to hear that it is intended that there shall be a sifting investigation of the entire affairs of the Society. And it is better, wherever any real or supposed abuses have crept in, manfully and honestly, as Christian men, to dare to look the evil in the face, and to apply an immediate remedy. There should be in all the transactions of Christian Societies the most day-light

honesty, and strict punctuality and scrupulosity. It does not become the managers of a Society to give away one sixpence to be misappropriated, and to say it is but a sixpence out of 30,000*l.* or 80,000*l.*; for that sixpence may have been saved by abstinence from sufficient food by some poor widow, out of the fulness of her heart's love to the Saviour, to give to that holy purpose.

It is not long ago that I received half-a-crown from some poor working man for a sister Institution, and, written inside the paper which contained it, were these words—"Saved by fasting from dinners on Sundays." How little do we know of the amount of Christian self-denial which goes to add the drops that make up the reservoir of Christian Charity! Ought we not to economize with faithfulness and scrupulosity what is given, oftener from the scantiness and depths of poverty than from the abundance of wealthiness?

[*Rev. Hugh Stowell—at Jews' Soc. An.*]

#### *Committee-men's Responsibilities.*

May I, as a country subscriber, be permitted to say here, that those who give their names as Members of the Committee involve a great responsibility, not only to one Association, but to every Association throughout England—to the whole world; yea, to Christ himself. A man has no right to put his name on the Committee and never look into, or investigate, or take part in the controul of its affairs. He ought to be a *bonâ-fide* Member, or none at all. What pledge have we that our money will be duly administered, and that the affairs of the Society will be properly conducted, but the confidence we repose in Christian Men, whose characters are the endorsement on the security? Ought they to put their names to cheques which they afterward dishonour? Ought they not to fulfil their pledge to the supporters and friends of the Institution throughout the country, that they would attend to its affairs? I am sure that the managers of this Society will not take this as unfair to them. We have a stake in it just as much as they. We are their

constituency; and it is allowable for English Constituencies to call on their representatives for explanations. But far be it from us to suppose that there is any thing like serious mismanagement in the Jews' Society. I hate that microscopic, censorious spirit of the present day, which loves to find out little faults and overlooks great virtues. There are motes in the sun; but who would blot it out to get rid of the motes? If we had only a more microscopic eye for what is beautiful and excellent, and an eye less so for what is imperfect and infirm, we should be more charitable, and the effect would be more happy and comfortable for the Christian world. [The Same—at the Same.

#### *Britain's Opportunities.*

We have, in every quarter of the world, Christian agents and travellers, and various means of intercourse, and our extended commerce all over the world. Never, from the beginning of time, was there a country like Britain, which has now the light of Divine Truth, and the power to spread it through the world, far and wide. What a solemn responsibility rests on it! With all our advantages of wealth, dominion, and Christian Privileges, we have not yet arisen, as a nation, to the proper and full discharge of those great duties which our position so justly demands from us. Having distributed, in ninety-four languages, FOUR HUNDRED MILLIONS of publications, how important it is that we should obtain that which will alone make the seed fruitful! Let us remember that no Book, no Tract, no effort of man, can do good but as the Holy Spirit makes it mighty and effectual. Let us remember that we should earnestly desire the Gospel should go wherever we send it; *not in word only, but in power, and in the Holy Ghost, and in much assurance*; and we cannot obtain this without fervent, and earnest, and united prayer for a full blessing. There is hope in the Prayer Meetings of your Committee, and in the fact that the work is carried on in the spirit of prayer.

[*Rev. E. Bickersteth—at Rel. Tract Soc. An.*]

#### *CHURCH MISSIONARY SOCIETY.*

THE Forty-fourth Report is not yet ready for circulation: in the meantime, however, we present our Readers with a few particulars taken from it.

#### *Increase of Patronage.*

During the year the names of the fol-

lowing Noblemen have been added to the Vice-Presidents of the Society:—The Duke of Manchester; Lord Lurgan; the Viscount Sandon, M.P.

#### *Decease and Return of Missionaries.*

In the course of the year it has pleased God to remove from their labours, by death, four Missionaries and the wife of a Mis-



sionary, one Catechist and his Wife, and the Wife of another Catechist.

Four Missionaries have returned home on account of ill health.

*Missionary Labourers sent out.*

In the course of the past year nine Ordained Missionaries have been sent forth to the several Missions of the Society, including four who have returned to their Stations.

*Association Proceedings.*

In the course of the year 54 new General Associations have been formed, and 18 additional Juvenile ones.

The Committee gratefully renew the expression of their thanks to those Clerical and Lay friends who have kindly acted as Deputations to Associations in the past year. In proportion as it pleases God to enlarge the home operations of the Society, in the same proportion is this assistance needed, in order adequately to draw forth the contributions of the friends of Missions in our Church. The Committee would especially again press on the attention of their Clerical friends the very great importance of rendering this assistance to the Society systematically, by forming a District, where practicable, in their own locality—of larger or smaller extent as their engagements may permit—and of charging themselves with the interests of the Society with regard to Meetings and Sermons within the District thus formed.

*State of the Finances.*

In reviewing the state of the Finances, the Committee find abundant occasion to *thank God and take courage*. The Receipts of the year stand as follows:—

General Fund, out of which the Establishments of the Society at home and abroad are provided for.....	£	s.	d.
	97	9	3
Special Funds:			
China Fund.....	1566	16	1
Capital Fund.....	2648	1	6
Fourah-Bay Buildings* Fund.....	1181	17	0
Disabled Missionaries* Fund.....	1145	19	0
	6532	13	7
Making a total, from all sources, of	£104,323	16	10

The Expenditure of the year amounted to 93,472*l.* 7*s.* 3*d.*\*

The Committee are thus enabled to report an excess of income over expenditure in the past year of 4381*l.* 15*s.*, exclusive of the receipts on account of Special Funds.

\* See p. 244 of our Number for May.

In deliberating on the appropriation of the surplus thus placed at their disposal, there were two objects which appeared to the Committee to claim special attention.

1. The first was to make provision for the erection of the necessary Buildings in Sierra Leone for carrying out their plans for the education of Native Youths. The Committee, therefore, have advanced, on loan, 2000*l.* of the surplus, to secure the immediate completion of those Buildings.

2. The Committee are more and more deeply impressed with the obligation to raise a Fund of the nature of a Capital, to preserve the financial operations of the Society from derangement by temporary fluctuations of income; and especially to relieve the Committee from the necessity of borrowing money for current expenses in those parts of the year when the Receipts do not equal the Expenditure. The balance of the surplus—about 1800*l.*—has therefore, this year, been transferred to the Capital Fund.

The Committee seeing no reason to doubt that the income of the Society, on account of the General Fund, will, in the present year, equal that of the last, judged it right to consider the expediency of sanctioning some extension of Missionary operations. The restrictions which have been imposed on the Society in this respect, for the last two years—though necessary in its then financial situation—have been not less painfully felt by the Members at large than by the Missionaries abroad. Signally favoured as the Society has been in the large amount of its last year's income, the Committee came to the conclusion, that they should administer the trust confided to them in the manner most satisfactory to the Members by providing for some enlargement of operations in the Missions. They have therefore raised the maximum of Expenditure from 85,000*l.* to 87,000*l.* This sum is exclusive of the sums contributed in the several Missions; and which, last year, raised the Receipts on account of the General Fund, as stated above, to 97,791*l.* 2*s.* 3*d.*

Eminently favoured as the Society has been by the Divine goodness in the improvement of its financial situation, the Committee earnestly desire to give glory to God for the abundance vouchsafed to them. Not less earnestly do they desire to give glory to Him, by the increase of humility and watchfulness, faith and prayer, in all their future course, and by steadfast adherence to His Truth.

## CONCLUSION.

The Committee hold themselves pledged to the strictest economy in the disbursement of the large sum committed to their disposal; as well as to a due adjustment of the expenditure of the Society with its income, so that they may not be again involved in the same perils from which they have now been mercifully extricated.

They conceive themselves to be no less pledged to a firm and faithful adherence to those Protestant and Evangelical principles by which the Society has been distinguished from its formation. Upon these principles the Committee took their stand in a season of jeopardy; upon these principles they made their appeal for special assistance; and to these principles, under God, they owe their present prosperity. Therefore they regard themselves and their successors in office as bound by new and most cogent obligations to guard with the utmost vigilance against all surrender or compromise of principle, throughout the various ramifications of their widely-extended agency; that, as far as human means can provide, the Gospel preached through the agency of this Society may not be *another Gospel*, but the *very Gospel of the Grace of God*, published in and by the open volume of inspiration; such as the Reforming Fathers of our own beloved Church exhibited in their lives, illustrated in their writings, and testified with their blood.

Under the impression of these feelings, the Committee would, with the most solemn earnestness, urge upon the Church of Christ at home the importance of rising to the occasion of helping forward the sacred cause by contributions adequate to the greatness of the demand—of strengthening the hands and encouraging the hearts of the noble band of Labourers by continual prayer on their behalf—of exercising the mighty influence of Intercessory Prayer on behalf of the rising Churches in some of our Missions, and the feeble infancy of many a Christian community in others, which seem, like sparks upon the ocean, ready to be extinguished, unless kept alive by a miracle of Divine grace.

But, above all, they would solemnly urge upon those whose hearts are touched by the constraining love of Christ, and whose education has made them *fit for the Master's use* in the Missionary field, to come forward and offer themselves as Labourers for this work. The Society has many posts in which men of enlargement of mind,

of habits of intellectual observation and power, are needed, to give direction to, and to take full advantage of, the rising energies of the Church abroad. "Would that I could make my voice heard"—writes a Missionary from Calcutta\*—"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."

## BAPTIST MISSIONARY SOCIETY.

## FIFTY-SECOND REPORT.

*Introductory Remarks.*

In giving their best attention to the concerns of the Society, involving as they do much responsibility to God and to his Church, the Committee have been encouraged by the conviction, that they were supported not only by the contributions but by the prayers of a considerable portion of the Christian public; that the Missionaries connected with the Society are pursuing their object with undaunted courage and holy faithfulness; and more especially by the conviction, that the efforts of this and similar institutions form part of an instrumentality which is divinely appointed and graciously accepted as the means of accomplishing the redeeming purpose of our common Lord.

*Missionaries sent out during the Year.*

Seven Brethren have been sent out as Missionaries—Mr. Saker and Mr. Alexander Fuller to Africa; Rev. W. H. Denham to Calcutta; Rev. James Hume, Rev. G. P. Evans, and Mr. Teall, to Jamaica; and Rev. J. M. Cramp, M.A., as Theological Tutor, to Montreal. Five Teachers and three Female Teachers have also been sent by the Society from Jamaica to Africa.

Four Brethren and their wives have returned to the field of Missionary Labour after temporary absence—Dr. Prince, Rev. Joseph Merrick, and Rev. John Clarke, to Africa; and Rev. J. M. Philippi, who is now engaged in visiting various West-Indian Islands, to examine and report on the openings which may be presented in them for new Stations. To these may be added Rev. R. Williams, of Agra, the expenses of whose return to

\* See p. 470 of our last Volume.

this country have been kindly borne by his Church and friends.

*Missionaries who have joined the Society.*

Two Missionaries have been taken upon the funds of the Society who were already labouring in the Missionary Field—Rev. W. H. Landon, in North America, a Missionary to the Indians; and Rev. J. Jenkins, in Brittany, lately supported by Churches in Wales as a Missionary to the Bretons.

During the last year, therefore, 23 Missionaries and Teachers have been added to the list of the Agents of the Society, and 21 sent out. Including Female Missionaries, the total number of additional Agents is 39.

Since the commencement of the Society there have been sent out or accepted 192 Missionaries, about one half of whom are still permitted to aid the Mission cause in Foreign Lands.

*Decease of Missionaries.*

The Committee have had to mourn over the disappointment of their hopes in the death of two of their Brethren—Rev. O. J. Birt, on his passage to Colombo, and Rev. W. Nash, of Jamaica.

*Contributions to the Society.*

The Committee acknowledge, with many thanks, the following donations of 50*l.* and upwards:—

Mr. Thomas Poulton .....	£100
W. Callender, Esq., Manchester (annual),	100
W. Nield, Esq. Manchester .....	100
Kingston, Jamaica, a Christian Tcetotaler,	50
Mrs. Broadley Wilson .....	90
S. M. Peto, Esq. and Mrs. Peto (annual),	100
Joseph Gurney, Esq. ....	50
Robert Benson, Esq. ....	50
James Douglas, Esq., Cavers .....	120
David Sinclair, Esq., for the Sanscrit Translation .....	100

Legacies, to the amount of 200*l.* 17*s.* 1*d.*, have been received during the year.

*State of the Funds.*

	£	s.	d.
Receipts of the Year .....	16979	11	10
For General Purposes .....			
For Translations .....	976	19	10
Grant by Bible-Translation Soc. ....	2000	0	0
Special Objects .....	1704	11	1
Total .....	£21,661	2	9

*Payments of the Year.*

Missions: Brittany .....	55	0	0
Western Africa. ....	3044	13	6
Java .....	200	0	0
India .....	7589	9	10
Ceylon .....	2500	9	7
West Indies .....	3643	9	7
Canada .....	576	16	2

June, 1844.

Education and Expenses of Mis- sionaries .....	334	2	11
Widows and Orphans of ditto ..	598	16	8
Publications .....	647	0	1
Salaries & Collector's Poundage	1165	8	6
Postage, Travelling, Carriage, Rent, Taxes, &c. ....	1496	2	4
Invested for Widows and Or- phans' Fund .....	800	0	0
Total .....	£22,651	9	2

*Jubilee Fund.*

Up to the 31st of March, 1843, the actual Receipts of the Jubilee Fund were reported as 30,433*l.* 17*s.* 6*d.* Since that time the Committee have received 3750*l.* 19*s.* 8*d.*, making a total of 34,184*l.* 17*s.* 2*d.*, of which 1512*l.* 5*s.* 9*d.* is specially contributed for a vessel to be employed in the use of the Mission on the coast of Africa. Of this sum 13,469*l.* 0*s.* 9*d.* had been expended at the time of the last Annual Meeting. The balance of 20,415*l.* 16*s.* 5*d.* is therefore still to be accounted for. Of this amount 500*l.* has been granted toward enlarging and completing the premises at Calabar in Jamaica; and 500*l.* has been advanced on them as a loan. The expenses of the African Mission, including the purchase of the property at Clarence, and the chartering of the "Chilmark," have amounted to 3201*l.* 15*s.* 10*d.* Payments on account of the Mission House in Moorgate Street, including the purchase of the freehold and 4-5ths of the contract, to 6393*l.* 6*s.* In fulfilment of the vote of last year, 500*l.* has been paid to the American Baptist Board of Missions for their Mission to China; 400*l.* has been voted to various Stations in India, and 400*l.* as a loan to Stations in Jamaica; 1512*l.* is due for the vessel; and there is a balance in hand of 6679*l.* 2*s.* 3*d.*, the whole of which is pledged to the various objects announced in the first Resolutions of the Society in reference to this Fund, including New Stations in West-Indian Islands.

*Summary.*

The total number of members added to the Churches during the year is 2671; the total number of members in all the Churches being 37,976. There are 205 Stations and Sub-stations, 90 Missionaries, 68 Female Missionaries, with 197 Native Preachers and Schoolmasters. The number of Day Schools is 139; of children taught in Day Schools, 9678; and of children taught in Sabbath Schools about 15,752. The total Receipts for all purposes 25,411*l.* 19*s.* 11*d.*

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*Appeal.*

If the Committee may be allowed to append a closing appeal, it would be to ask the prayers of their brethren for the outpouring of the Holy Spirit on this cause. He only (let us remember) can raise up a suitable agency, or make it effectual when raised. Your Society needs Labourers—men of extensive practical knowledge, of deep piety, and who are ready for Christ's sake, and for the sake of dying souls, to forego the comforts of home labour and enter upon new fields. But who are thus qualified without His influence? And when that influence has qualified the men, and sent them forth, it is equally needed to give them the least real success. The most devout and holy, the most affectionate and prudent servant of Christ, cannot, of himself, secure the conversion of one soul. If any man come to Christ, it is the Father who draws him. How much, then, is this influence needed! While there are so many yet to be instructed, faithful and devoted Missionaries are few. Important works languish for want of funds. Millions within our reach are untaught; and where there are teachers, they are often repelled by indifference and unbelief.

Have we prayed as we ought? Is it not to our want of prayer that we must attribute our want of blessing? We have appealed to men for help; have we appealed to God with equal earnestness, not to say with infinitely more, considering that he has in his keeping the hearts of all men, as well as the influence which makes their offerings useful? Abraham was heard for Sodom—Moses was heard for Israel—Elijah was permitted to save an entire nation from famine, and why? to shew that *the effectual fervent prayer of a righteous man availeth much*: and if of one righteous man, how much more of thousands? Prayer we have had, and to that prayer we ascribe the measure of success which God has been pleased to bestow. A thousand churches at home remember our Missions once in the month at least in their supplications. Still we may ask, does the salvation of our countrymen, of our fellow-subjects in the colonies, of nominally Christian Nations in Europe, and of the heathen throughout the world, rest on our hearts? Do we desire to see the kingdom of Christ come, with half the earnestness with which we pursue the various objects of daily and common concern? We pray; but is it

such prayer as the prosperity of the Church and the salvation of souls should inspire? We pray; but is it in faith and hope, and with the holy determination to obtain, if possible, what we ask? We pray; but what, if He who hears us pray, and is the God of peace, sees us quarrelling (in our own Churches) about trifles! What if He who gave his Son sees us seeking our own things and not the things of Christ, and as though prayer were a substitute for action, instead of being, as it is, the complement of it—that which is required to make action complete. It becomes us to be humbled, because of the imperfections of our holiest things. With that humility let us combine a hallowed ambition in the cause of our Lord—remembering that we cannot ask too much, nor expect too much from him; remembering, too, that “our faith is permitted to decry, through the gross darkness that covers the pagan regions, a mystical signature on every spot, to indicate its assignment by that covenant which has given to the Messiah *the heathen for his inheritance, and the utmost parts of the earth for his possession.*”

**Continent.**

BRITISH AND FOREIGN BIBLE SOCIETY.

*Desire for the Scriptures.*

Mr. G. T. Keyser, writing from Stockholm, says—

A short time ago we received the following Letter from a Clergyman in Schonen, which evidently shews that a desire for the Scriptures, as well as a great destitution of them, still exists in many places. He writes—“After long waiting in vain, I at length obtained possession of the case of Bibles and Testaments toward the end of January, which you forwarded to me from Stockholm: they reached me in good condition. The anxiety to receive the books was so great here, that I was obliged to pay something more, in order to expedite the transmission, than I should otherwise have done. In fact, on their arrival here I was scarcely allowed time sufficient to get them unpacked; for the people crowded round me on all sides, and vied with each other in making good their claim to the Bibles, by way of preference. To be short, every one of the Bibles was sold on the spot; and had I received twice the number you sent, they would not have been sufficient to satisfy all demands for them. If I had thought

proper to ask three rix dollars banco for a copy, the majority would have cheerfully paid that price; for they argued thus: 'We are fully able to pay the cost of a Bible, having laid by a sufficiency instead of spending it in brandy; and why should we not pay what you consider a fair charge?'"

The Archbishop of Upsala states, that he shall soon make application for fresh supplies of Testaments; and promises, when so doing, to render an account of those which were forwarded to him last year. I fear that the 5000 Testaments which have just left the press will not be sufficient for all demands; and that we shall soon be obliged to apply for authority to undertake a new edition, and also for a fresh supply of printing ink.

### Eastern Africa.

#### CHURCH MISSIONARY SOCIETY.

WE stated, at p. 254, that Messrs. Isenberg and Mühleisen had been compelled to leave Northern Abyssinia. It is a satisfaction, however, to know that while in the country they distributed more than 2000 copies of the Scriptures.

#### *Proceedings of the Rev. Dr. Krapf.*

Dr. Krapf, still reluctant to relinquish the East-Africa Mission altogether, instead of accompanying Messrs. Isenberg and Mühleisen to Northern Abyssinia, resolved to go to Aden, in order to concert a plan for reaching the Galla Tribes in Eastern Africa from the Indian Ocean. Dr. Krapf wrote to the Committee from Aden, on the 22d of April 1843—

By all I could learn from good authorities, I feel confident to state, that more than one entrance exists from Cape Guardafui down to Zanzibar, without running a great risk either from the climate or the Natives in those quarters. There are, indeed, many circumstances which may lead us to believe firmly that the good tidings of our Redeemer's Kingdom may be proclaimed in those hitherto closed countries.

It had been ascertained, during Captain Owen's survey of the Coast of Africa in 1824, that some intercourse existed between the coast and

the interior. Dr. Krapf also learned that the subjects of the Imaum of Muscat, who resides at Zanzibar, carry on trade with the tribes of the interior from Mukdesha or Maggadoxi, about two degrees N lat., and Brava, one degree N lat. His information led him to believe that the river Juba was navigable for boats for a voyage of three months from the sea. He had also reason to believe that another river, called by Dr. Krapf the Osea, which falls into the Bay of Formosa in lat. 3° S., was navigable by boats for fifteen days from the coast. Dr. Krapf was also kindly promised by Capt. Haines, the Governor of Aden, Letters of recommendation to the Imaum of Muscat, and to the English Consul at Zanzibar. Dr. Krapf was assured that those parts of the African Coast and Continent to which his views were immediately directed were healthy, and the climate excellent. Dr. Krapf was anxious, however, to obtain the sanction of the Committee to this undertaking previously to his entering upon it.

Having ascertained that the most favourable season of the year for making the voyage from Aden to Zanzibar was October, and unwilling to remain unemployed for six months at Aden, he proceeded to Massowah, accompanied by Mrs. Krapf, for the purpose of co-operating in Tigrè, during the interval, with his former fellow-labourers, Messrs. Isenberg and Mühleisen. He might also expect to receive, before October, the Committee's decision on his proposal. He and Mrs. Krapf accordingly left Aden on the 29th of April, and reached Massowah on the 14th of May. Finding, at Massowah, that Messrs. Isenberg and Mühleisen had encountered difficulties at Adowah, he thought it advisable to remain on the frontier of Tigrè, and occupy himself in the distribution of copies of the Scriptures. On his journey, a severe trial befel him. Mrs. Krapf was prematurely

delivered of a child on the 26th of May. Dr. Krapf thus describes the circumstances connected with this very painful event:—

In the helpless situation in which we were, we lifted up our hearts to Him from whom alone we may expect true support under all afflictions and anxieties of life, and He graciously heard our sighs and prayers. We believed firmly, that whatever we, from ignorance and want of skill, should do wrong, our invisible and almighty Friend could make right, and lead the whole matter to a safe and happy issue. About four o'clock in the morning the patient was delivered of a little daughter; who however, as she was given too early, so she was taken from our hands too soon. The beloved child breathed only for an hour; and then the Heavenly Gardener transplanted her to a better world, till we shall see her again before the Throne of Grace. She lived just long enough to receive the Sacrament of Baptism; which I performed under the tears of my dear wife and myself; wherefore we called the child's name Enëba; which means, in Amharic, "Tear;" and which shall, in general, remind us of our whole tearful course of life since we left Egypt. With heartfelt pain we buried the child in the evening, under a tree in the vicinity of our tent. He, the all-wise and gracious God, gave, and He has taken again: to His name be glory for ever and ever! As there were several Amharic people with our camels I used the Amharic Prayer Book in performing the Funeral Service. Rest and tranquillity would now have benefitted my dear wife; but such a thing is sought in vain among the noisy and annoying Shoho People. After my wife's confinement, their perpetual outcry was, to move on to the next Station; and only by giving them a cow for food, and a dollar per day, could I persuade them to stay three days, until Mrs. Krapf should have got some strength to leave the Station. On the 29th we left Mashen, which place will always be an Ebenezer to us. Truly the Lord is a faithful God, who will never leave nor forsake us if we trust in Him.

During this journey Dr. Krapf distributed a large number of Portions of the Scriptures. He remarks—

It is really pleasing to see the desire which the people have for obtaining books. And he adds—

Were your eye to be opened, like that of Gehazi, and could you see the multitudes of people surrounding our house in quest of books, you would feel yourself moved in the innermost; and would say, with me, Where shall we find bread that these may eat?

Dr. Krapf joined Messrs. Isenberg and Mühleisen on their return to Massowah, whence he sailed for Aden; which place he reached on the 17th of August. Here he received a Letter from the Committee, authorising him to carry into execution the plan which he had formed for re-entering Eastern Africa. From Dr. Krapf the Committee have not received information of a later date than the 12th of October, after he had received the Committee's Letter, when he was preparing for his departure. From Mr. Mühleisen, however, in a Letter from Cairo, dated the 22d Dec., they have received the following tidings:—

From what I have heard from Dr. and Mrs. Krapf, they set out on their voyage for Zanzibar; and I am sorry to inform you that they had a heavy gale in the first few days, so that their boat leaked, and they were thus compelled to return to Aden. The danger while returning was such, that they prepared themselves for that awful step from time to eternity. But God was pleased to save their lives; and such was the providential escape, that, a few minutes after their being taken on board of another boat near Aden, their own was sinking before their eyes.

Undaunted by this calamitous occurrence, Dr. and Mrs. Krapf again embarked at Aden, for Zanzibar, eight days afterward.

The Committee are now waiting with solicitude further tidings from this faithful and enterprising Missionary; and earnestly commend him and Mrs. Krapf to the sympathy and prayers of their Christian friends.

## Mediterranean.

CHURCH MISSIONARY SOCIETY.

GREECE.

THE Schools in Syra have continued under the superintendence of the Rev. F. A. Hildner and Mr. C.

Sanderski, who have been permitted to carry on their labours without any interruption from ill-health. In the early part of last year Mrs. Hildner suffered greatly from severe indisposition; but she is now quite restored.

The political changes which have lately taken place in Greece have had no unfavourable influence upon the Society's efforts in that country; and additional evidence has been afforded, during the past year, that the efforts of the Labourers have not been *in vain in the Lord*.

*Rev. F. A. Hildner's Report for the year 1843.*

*General Remarks.*

During the year an important change has taken place in the political state of this country: the King has been urged to grant a free constitution to the people of Greece. In consequence of this revolution, changes among the officers of Government had necessarily to be made. The Governor of Syra was removed from his post, and another appointed. Previous to this, the Greek Bishop of Syra had been suddenly called to another world, and replaced by one who had been Bishop here before the establishment of the kingdom. We can, however, thank the Lord that these successive changes have not caused the least hindrance, nor difficulty, nor even change, in our Missionary proceedings. We have been, and still are, protected and favoured on all sides as in preceding years.

In the Schools, Mr. Sanderski and the Greek Teachers, together with myself, have been enabled, by Divine grace, to teach uninterruptedly the doctrines of the glorious Gospel of Christ, and to lead to the Saviour of sinners. In other ways, also, opportunities have ever offered to promote, in various ways, the knowledge of our Lord, and to point out to a number of individuals the way in which they can be saved. Besides that our exertions have a general salutary influence on the Schools, and the people of Greece at large, we have had the satisfaction to witness, in some particular instances, that our labours for the salvation of souls have not been in vain.

*Schools - Hopeful Death of the Infant Girls' School-mistress.*

During the past year, our School Estab-

lishment has been deprived of a Female Teacher, who, after having taught the Infant Girls' School for more than five years, was called hence to a better world. She had been a scholar at this Establishment from its very beginning. She was for about two years Assistant Teacher in the Girls' Middle School; but shewing much ability and diligence, and being of a very humble turn of mind, I subsequently appointed her Mistress of the Infant School. She taught the little ones in a truly Christian spirit, and exerted a very salutary and, it is hoped, lasting influence on their hearts. The Schools deeply feel her loss; but we have every hope that she died in the faith of her Redeemer, with whom she will enjoy ample relief from the trouble and misery of this world. She had been visited, from her early youth, with much bodily affliction. She and another Female Teacher, who taught the Infant School of the Community, and who died in faith about a year ago, we may rank among the better fruits of our Establishment. Want of means has precluded us from appointing another Mistress in her place. The School is carried on by a General Monitor, selected from the elder girls of the Higher School, under the superintendence of the Mistress of the Middle School: she is daily giving us more satisfaction.

The Mistress of the Higher School, who had only the Second Class, has been charged with the First Class also. In the Boys' department no change as to Teachers has occurred. In both the departments Mr. Sanderski and myself, as also the Teachers, each in his respective class or school, continue to give Christian instruction; and all the scholars, from the eldest to the youngest, commit portions of Scripture, and Prayers and Hymns, to memory. The two Public Examinations of the Schools were held as usual.

We had the highest number of Scholars in February, viz. 621; and the lowest in August, viz. 504: the average attendance has varied during the year from 418 to 507: on the Lord's Day it has been 230. There are 5 Male and 4 Female Teachers employed. The whole number taught from the beginning is 4049, including 2144 Girls. The Establishment was begun in the early part of 1830, and has therefore been about fourteen years in operation.

*Ministerial Services.*

I have been enabled regularly to continue the English and German Services at my house on the Lord's Day. I have of late found more encouragement in the performance of this duty, and have therefore devoted myself to it with increasing care and diligence. The average attendance on the Lord's Day has been 22; highest number of Communicants on one occasion, 9; children baptized during the year, 3; confirmed by the Lord Bishop of Gibraltar, on his last Visitation, 5 young females. The Services derive, I think, some importance from the fact, that, exclusively of the Protestant residents here, above 140 individuals, mostly English travellers, or masters of sailing vessels, with their crews, have attended Divine Service during the year. Respecting the erection of a small Chapel, but little progress has been made. Mr. Wilkinson, the British Consul, and myself, are collecting subscriptions for that purpose; but our success has hitherto not been very great. Yet if we patiently and perseveringly go on, we may, if not during the next year, yet not much later, attain our end, if it be the Lord's will.

*Distribution of Books.*

The books and Bibles distributed or sold are as follows:—

Entire New or Old Testaments, or whole Bibles .....	180
Parts of Scripture, as, the Pentateuch, Job, Psalter, Prophets, &c. ....	101
Spelling Books .....	496
New-Testament History .....	196
Old-Testament ditto .....	159
Bible History .....	192
Chrysostom on Reading the Scriptures, or on Galatians .....	118
Reader .....	84
History of Abraham, Moses, David, &c. .	61
Hymn Book .....	63
Commentary on the Gospels and the Acts of the Apostles .....	36
Help to Christian Instruction .....	329
Bickersteth's Scripture Help .....	12
Parables of our Lord .....	120
Various other Christian Books and Tracts about .....	1500
Total .....	<u>3647</u>

The Scriptures and Christian School-books have been given or sold at reduced prices, mostly to the Schools at Syra, and partly sent to the Greek Islands, or other parts of Greece and Turkey. A wide door for the disposal of School-books and Bibles still remains open among the Greeks in the kingdom of Greece and in Turkey, which I confidently presume will

not easily be shut: and I therefore much desire that we might be adequately supported in this work by different Christian Societies or benevolent individuals.

*Conclusion.*

Thus we have sown, in different ways, and in different directions, in the present year also, the precious seed of the Word of God. Not fewer than perhaps a thousand individuals have heard from us the glorious truths of the Gospel. Who can say where, and to what extent, the good seed may have fallen on good soil?

*Examination of the Schools.*

The following description of the Examination of the Schools in August last is translated from an article which appeared in one of the Syra Newspapers; probably inserted, Mr. Hildner remarks, by a Member of the School Commission—

Last week were held, in the presence of the Governor, the Demarch, the Gymnasiarch, the School Commission, and a great number of citizens and strangers, the Annual Examinations of the Hellenic Schools of the Philhellenic Pædagogion, directed by the Rev. F. A. Hildner. The facility with which the scholars answered the questions, furnished, this year also, excellent proofs of the abilities of the scholars, and of the indefatigable exertions of the Teachers and Superintendent of the Establishment. But the hearts of those present were particularly cheered when witnessing the girls explaining the meaning of their Greek and French lessons, analyzing methodically the proposition of the Teacher, applying at the same time the rules of the Greek and French Syntax, and accurately answering the various questions put to them by the Director of the Gymnasium respecting Etymology, Orthography, Geography, Arithmetic, the History of Greece, and the Scriptures. After these Examinations, the girls presented good specimens of calligraphy and different kinds of needle-work; and, at the conclusion, cheered the hearts of all present by the harmonious singing of a hymn. This being finished, the Governor expressed his great satisfaction concerning the proficiency of those examined, the zeal of the Teachers, and the increasing endeavours of those who superintended this highly beneficial Establishment for the instruction of the Greek



youth. Equal proficiency and progress appeared afterward at the Examination of the Boys' and Girls' Middle Schools of the same establishment, which were likewise held in the presence of the Local Authorities.

The following extracts are from Mr. Hildner's Journal—

*Demand for School-books and materials.*

Jan. 7, 1843—I received to-day fifteen cases of Christian Tracts and School-books from Malta. This is indeed a large stock for distribution; but it is encouraging to think that there exists, not only much opportunity for the distribution, but also great desire for School and Reading-books.

Feb. 28—School-books are sought for in several parts of Greece, and I supply the demand as much as lies in my power, always adding some copies of the Old and New Testament. Of late, also, several scholars from the Gymnasium have come to ask for books, as they intend to establish small libraries for themselves. Besides a copy of the Old and New Testament, I generally give them the Evidences of Christianity, Chrysostom on Reading the Scriptures, Scott's Scripture Help, and similar works.

June 14—Applications from the Islands and other parts of Greece for School-books are continually being made. To-day I again sent a supply of Scriptural School and Reading-books, and parts of the Scriptures, to the Island of Scopelo.

Sept. 15—I to-day sent a package of books to Athens, and a case of School materials and Reading-books for some Schools in the Negropont. Such opportunities are continually offering, but cannot all be complied with; as I am obliged now to be more economical with regard to School-books than formerly, when I could hope for new supplies.

*Hopeful New-Year's Visits.*

Jan. 13: *New-Year's Day of the Greeks*—I made, according to custom, several calls in different Greek families, and was comforted this time by my visits not being merely formal. In three houses at least, which had been visited during the year with sickness and distress, and had had to mourn over the loss of beloved ones, I was enabled to speak some words of consolation, and to direct their hearts to the imperishable riches. My endeavours seemed by no means to be lost.

*Greek Celebration of the Epiphany.*

Jan. 19—The Greeks to-day celebrated the Epiphany, or, as they called it, the "Theophany" of our Lord. After the Morning Service, the Bishop, with all the Clergy, attended by all the Authorities, and followed by an immense crowd of people, go in procession from the Church to the sea shore. On arriving there, the Bishop casts a Cross into the sea; upon which a number of those who can dive, casting themselves into the sea, struggle to get it out. There is generally a great quarrel about it. He who is so fortunate as to secure the Cross goes round the town with a plate, and the Holy Cross upon it, and collects money from the people, which generally amounts to a considerable sum, which he keeps as his reward. Sometimes there are more, who divide the money among themselves. The tumult and disorder during this ceremony is commonly very great, and not becoming a Christian Church. The Greeks want something else than outward show and pomp, and such religious festivals—viz. the preaching and teaching of the pure Word of God, the Gospel of Jesus—in order to become a Christian and enlightened people; otherwise they must sink more deeply in darkness and corruption. These things are loud calls to the more favoured and enlightened Christians to assist their Brethren here, and to pray for them.

*Visit from the Bishop of Gibraltar.*

In the beginning of April 1843 Mr. Hildner visited Athens, and returned to Syra, with the Bishop of Gibraltar, on the 19th of that month. In his Journal he gives the following account of his Lordship's proceedings at Syra—

On the morning of the 20th I arranged every thing for Service. At 11 o'clock the large room of our house was crowded to excess, our whole English and German Congregation being assembled, and also as many Greeks. After the Morning Service, which was performed by the Chaplain and myself, five young females, who had been previously prepared by myself, and among whom was our English servant girl, were confirmed by his Lordship; and immediately afterward his Lordship baptized our infant daughter, by immersion.

These were very solemn Services, and left a good impression on all, Protestants and Greeks. Afterward the consecra-

tion of our burial-ground took place. His Lordship then visited the Infant School—our contemplated Chapel—and was much pleased with our arrangements. He said, that, should Government not object to this place, we might finish it, it being very properly situated and arranged; but that if objections were made we had better look for a new site, and erect an entirely new building, kindly promising his assistance toward it. His Lordship would gladly have visited our School Establishment—he did so on his former visit,—but, it being Easter Week with the Greeks, the Schools were closed. The best impressions have been made by his Lordship's visit to Syra. He left the same day for Smyrna.

*Perils of Protestantism in the Levant.*

April 30, 1843—After the German Service, a member of the Congregation, a carpenter, told me that he intended to enter into matrimony with a young person of the Roman-Catholic Religion; but that circumstances had compelled him to promise, in case children should be given them, that they should be educated in the Roman-Catholic Faith. Thus a proselytizing influence on the part of the Roman Catholics, as well as the Orthodox Greeks, is exercised in the Levant, to diminish the small number of Protestants. Indeed, the Greeks require, that, in mixed marriages, the Protestant party be re-baptized. Instances of this in the kingdom of Greece could be enumerated.

*Supply of a Schoolmistress for Candia—Hostility of the Greeks to vital Christianity.*

May 19—The Rev. G. Benton, of the American Episcopal Missionary Society, stationed in the Island of Candia, had for some time past repeatedly solicited me to send him, from our establishment, a Female Teacher for his Girls' School. No one in our School could be prevailed upon to leave for Crete; yet I succeeded in engaging another young female for him, who, I think, will suit very well. In former years she was a scholar in our Seminary; subsequently taught our Infant School for about three years; and then accepted an invitation from one of the Greek Islands as Schoolmistress. The climate of the Island, however, did not suit her mother, whom she had with her; and she returned to Syra, hoping to find employment here again as a Teacher. As this could not be effected, she gladly accepted the offer for Candia, and has already left, with her mother, for her native country.

Dec. 2—Mr. Benton writes to me, that he is much pleased with the Female Teacher whom I procured for his School; but mentions the melancholy fact, that the Eparch lately sent from Constantinople had collected a number of the Holy Scriptures in the island, and burned them, besides doing other similar things. Mr. Benton complained of this to the Ambassador in Constantinople, who accordingly made a representation to the Greek Patriarch. Upon this, the Patriarch wrote to the Eparch, reproving him for the said acts, though the Eparch had done nothing more than followed his instructions from the Patriarch, and this not to their full extent. Such things are not likely to happen now in the kingdom of Greece; and we may well feel grateful that we can proceed in truly Missionary work without such vexations.

*Opportunities for Ministerial Usefulness.*

July 16—During the last few Lord's Days some grown-up people have attended my explanation of the Gospel. Besides these, there are generally two, and sometimes three, Female Teachers present. I rejoice, also, in my Scripture lessons with the five little Protestant Boys. Thus opportunities of testifying Bible truths to a number of individuals are not wanting. This, though I cannot speak of great and striking things, cheers my heart, and compensates for many trials with which we frequently meet in this Station.

*Visit from the Rev. C. W. Isenberg.*

Nov. 13 — Mr. Isenberg has been with us a few days, waiting for the Austrian steamer. He relieved me yesterday, by taking both the Services. We much enjoy his society, and profit by it. To-day I visited, with him, some of the Public Schools in Syra: he expressed himself highly pleased to see so good a number of Girls under Christian instruction, and thought, with us, that it promised well for a future generation.

ASIA MINOR.

The Rev. J. T. Wolters has continued to prosecute his labours in Turkey. He has, however, met with little to encourage him in his attempts to impart Christian instruction to the Turks.

*Missionary Visit to Salonica.*

Mr. Wolters resides chiefly at Boujah, near Smyrna; but in the

course of last year he visited Salonica, with a view to ascertain whether it would be practicable advantageously to itinerate in Macedonia. He left Boujah on the 19th of May; and the feelings with which he commenced his journey are thus recorded in his Journal—

It was a solemn thought, that I was about going to a land to which the great Apostle of the Gentiles was invited by a voice from the man of Macedonia—*Come over into Macedonia and help us!* Deeply feeling that I was the least of the Lord's servants, I could nevertheless confidently pray and hope, that He who accompanied His Apostle to Macedonia would go with me also, and bless my feeble endeavours for the promotion of His glorious cause.

*Notice of the Dardanelles.*

Having embarked on board the Austrian steamer from Smyrna to Constantinople, he landed, on the following day, at the Dardanelles, to be ready for the steamer which proceeds from Constantinople to Salonica. During his stay at the Dardanelles he obtained the following particulars respecting that place—

During a walk in the evening I learned some particulars about the place, commonly called the Dardanelles. It is a town containing about 750 Turkish families, and about as many Greeks, Armenians, and Jews, together. The moral character of the Greeks is, generally speaking, very low, which is more or less the case everywhere. There is one Greek village, however, in the neighbourhood, the inhabitants of which appear to be an exception to the corruption which so generally prevails. The Armenians do not mix much with the other population, and are in some particulars more respectable than the Greeks and Jews. Many of the Jews are employed as Dragomans, or Interpreters, by the European Consuls.

*Reflections on the Voyage.*

During the voyage to Salonica Mr. Wolters passed several objects, well known by name, on which he makes the following useful remarks—

About sunset on the 21st we passed the rugged promontory of Mount Athos, or, as it is called by the Greeks, the Holy Mountain, June, 1844.

tain, which divides the Gulf of Contessa from that of Monte Santo, forming the south-east front of the Macedonian Peninsula. Mount Athos may be called the Holy Land of the Greek Church: it contains twenty convents, and a great number of monks, whose life, indeed, appears to be hidden from the world. But is it that life, of which the Apostle says that it is *hid with Christ in God?* Do the inhabitants of these monasteries set their affection on things above, not on things on the earth? How are their hearts before the Lord? Do they desire and seek after holiness? Charity may hope that there are at least some among them, who serve God in simplicity and sincerity of heart. Such, and similar reflections passed through my mind while Monte Santo was gradually disappearing in the shades of approaching night.

May 22, 1843—On going on deck this morning I observed that we had advanced far into the Gulf of Thessalonica. The view of Mount Olympus is, from hence, very fine, its snow-crowned summit rising majestically to the clouds. I remembered the words of the 104th Psalm: *O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches.* While Mount Olympus reminds the Scholar of the false gods of Ancient Greece, it proclaims to the Christian the power of Him, of whom it is said, *Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.*

*Arrival at Salonica—Disturbed State of the Country.*

Soon Thessalonica, now generally called Salonica, presented itself to our view. The walls give the town a very remarkable appearance, and cause it to be seen at a considerable distance, rising in a theatrical form upon the side of a hill. We arrived at about 8 A.M. The British Consul offered me lodgings in his house; which kindness I thankfully accepted.

The remainder of the day I stayed at home, to take a little rest and to write. My future course much occupied my mind. I thought of visiting Adrianople by way of Philippopolis; but the Consul strongly advised me not to go in that direction, as the roads were very unsafe. A tribe of Albanians distinguish themselves in attacking the peaceful traveller: they are not content with robbing him of all he has; but *their feet are swift to shed blood.*

*Population of Salonica - its Immorality.*

May 23, 1843—Through the kindness of the Consul I obtained the following statement of the average population of Salonica: Turks, 20,000; Jews, 25,000; Greeks, 13,000; Franks, 1000; total, 59,000. The whole population, however, may amount to more than 60,000, as it is believed that the number of Jews is perhaps 30,000. It is exceedingly difficult in Turkey to ascertain the truth in such matters. There are 25 Mosques and 12 Greek Churches; but only one Roman Catholic. Salonica is the see of a Greek Archbishop. On inquiring into the moral character of the people at Salonica, I was told that it had sunk very low. Among the Turks, one meets here and there with some noble traits of character; but generally speaking, they, as well as the Jews and Christians, exhibit in their lives and conduct the evil fruits of a depraved nature in an uncommon degree. A Greek captain of one of the Ionian islands, who visited Salonica, made the following remarkable statement: "I have visited many places; but have not found one which is morally sunk so low as Salonica." A Jewish Rabbi also came from Corfu to visit his brethren according to the flesh at this place, and he too found the ignorance and immorality of the Jews to be such as to fill his mind with horror and shame.

*Visit to the Mosques, the Ancient Greek Churches.*

I went to-day to see some of the ancient Churches of Salonica, some of which are very remarkable buildings, testifying of the glory of the Greek Church in former days. This glory has departed; and the Christian who now beholds these ancient monuments of Christianity is strongly reminded of that power which is so fearfully described in the 9th chap. of the Revelation—the power of Mahomed and the Islam. It was indeed a mysterious Providence which permitted this power to arise as a smoke out of the bottomless pit, and to darken, yea, almost entirely to extinguish, the sun of Christian Truth in the East. But the same Divine Providence is now preparing the final downfall of this dreadful power.

The most remarkable of the ancient Churches, now turned into Mosques, are those of St. Sophia and St. Demetrius. That of St. Sophia corresponds, in its proportions, with the Mosque of the same name at Constantinople; but is of less magnitude. In this Church is a stone,

cut in the form of a pulpit; and tradition says, that when St. Paul preached at Thessalonica he made use of this pulpit. The Mosque of St. Demetrius was once the Metropolitan Church, and is built in the form of a cross. I was led into a dark adjoining room, dimly lighted by a lamp which is kept burning over the remains of St. Demetrius. The Turks are superstitious enough to believe that the extinguishing of the light over the grave of the Christian saint would bring an earthquake, or some other calamity, on the city. Once a year the Greeks are allowed, on paying a trifle to the Turks, to enter this ancient Church, and to perform their devotions at the grave of St. Demetrius.

In visiting the different Mosques, I was quite astonished at the liberty granted to me and my guide, of entering the Mosques without taking off our shoes, without doing which a Christian is scarcely ever permitted to put his foot in a Mosque at other places. One of the Mosques, however, I was not allowed to enter at all. It is called "Rotunda," and is believed to have been built under the reign of Trajan. And what is the reason of the strictness with which this Mosque is guarded against any intrusion of Christians? It contains a hair of the beard of the Prophet Mahomed! This hair was procured for the sum of 3000 piastres; and when it was brought from Constantinople, and landed at Salonica, all the Ulemas and Moollahs went in procession to meet the sacred relic, and to accompany it to the Mosque. It is a striking feature of the Mahomedan religion, that it favours, and even inculcates, superstition in a far higher degree than might be supposed by one who merely observes its outward form of worship.

*Schools—Want of facilities for the Distribution of the Scriptures.*

With the Mosques are generally connected the schools of the Mussulmans. One of them, which I visited, contained from thirty to forty pupils, among whom I observed one girl. They were reading the Korân. There are other schools which contain a far greater number of children. I am inclined to believe, that, in towns, perhaps the greater proportion of the male sex is able to read. This circumstance will prove a great advantage when there shall be liberty to distribute the Scriptures and other Christian books freely among them: such liberty does not at present exist in Turkey. Every attempt of the Missionary to distribute the Scriptures

or other books, in a public way, must shut the door of usefulness at once: while proceeding in a quiet and unassuming course, he may hope to find opportunities of supplying individuals with the *bread of life*.

*Visit to the Greek Archbishop.*

May 24, 1843— I called upon the Greek Archbishop. He received me kindly, and, after the usual salutations, inquired after the dogmas of our Church. There was no time for explaining them properly; and I therefore thought it best to offer to him a copy of the English Liturgy, in Modern Greek, in which the Thirty-nine Articles are contained. The Greeks, even the more intelligent among them, know little or nothing of the Church of England. No explanation can give them a clearer idea of what our Church is and believes, than the Liturgy itself. Many books and Tracts have been, from time to time, printed for the Greeks, by different Societies, and some of them are indeed valuable; but I know of no book, next to the Holy Scriptures, which is better calculated to diffuse sound Christian knowledge than our precious Liturgy.

The Archbishop inquired whether our Bishops were allowed to live in matrimony; and thought it was but just that they should be, as even some of the Apostles lived in that state. Our conversation touched, also, on the translation of the Scriptures: and on my remarking how necessary a translation was for the people, who did not understand the ancient language, the Archbishop said, that translations could not receive the sanction of the Greek Church.

*Visit to Berea.*

May 25—It being unadvisable to visit the northern parts of Macedonia, on account of the dangerous state of the roads, I resolved to proceed in another direction, and visit some parts of Thessaly. An English resident at Salonica kindly proposed that I should accompany him as far as Berea, whither he was going on business. The Consul strongly advised me to avail myself of this opportunity.

We started this morning at 11 A.M., and proceeded through the gate of Vardar, which was the triumphal arch of Augustus, raised after the battle of Philippi. At a short distance from the town a very extensive and fruitful plain opened before us. The road on which we travelled was perhaps the same by which Paul and Silas were sent by night unto Berea.

*Arrival at Berea.*

May 27—We arrived at Berea yesterday, soon after mid-day. It is beautifully situated on a hill, surrounded by fruitful gardens and fields; and, issuing from the dark foliage of the trees, you are delighted with the voice of singing birds and the noise of small cataracts.

*Visit to the Bishop.*

May 28: *Lord's Day*—The Bishop of Berea this morning sent one of his Clergy to invite me to dine with him; an invitation which I gladly accepted, hoping to find an opportunity for useful conversation. I accordingly went, accompanied by the Gentleman with whom I travelled from Salonica. The old Bishop received us in a very friendly way; and the simplicity of his manners at once made a good impression upon me. Observing some large books on a shelf, I asked the Bishop whether the works of Chrysostom were among them; to which he replied, "They may be." From such an answer I was led to conclude that reading was not very much practised among the Clergy. The dinner was served by two young Deacons, by whom also grace was said before and after. The Bishop of — was among the guests. In order to lead the conversation to religious subjects, I said how much I was interested in seeing Berea, the scene of Apostolical labours, &c. "Yes," replied the Bishop, almost joking, "Paul was persecuted"—he used the expression "driven away"—"at Thessalonica, and then he came here." With this the subject dropped, for which I was sorry. Their minds were apparently only occupied with the dinner, and repeated invitations to partake of every dish, and not to despise the juice of the grape.

*Excursion to Nausta—Education.*

May 29—While at Berea, I made an excursion to Nausta, a borough about two hours distant from Berea. This place is surrounded by the most charming natural scenery, reminding me strongly of Switzerland, and many parts of Western Asia which I have seen. As it is higher on the mountains, its climate is much more healthy than that of Berea; at which place the complexion of the people is rather pale, indicating the insalubrity of the air, produced by swamps and rice-fields in the vicinity; while the inhabitants of Nausta appear to be the very picture of health. In the time of the Greek Revolution the

Greeks of Nausta distinguished themselves by their bravery in fighting against the Turks: they could not withstand, however, for any long time: a Pasha came, and punished them severely. A great number were massacred on the spot, and the place where their corpses were thrown down the precipice was pointed out to me.

It was pleasing to me to find that the inhabitants of this retired spot in the mountains of Macedonia did not entirely neglect the education of their children, as is the case at so many other places. There is a Greek School, for the mutual instruction of about 120 children; who do not, however, regularly attend. The same Master gives instructions in Ancient Greek to a small number of his pupils. The complaint—heard almost in every Greek School that I have visited—here also came to my ears: "We are poor, and have not the means to support the School." This may partly be true; but much is to be ascribed also to the indifference and neglect of the parents, and not of them only, but also of the Clergy; who, themselves ignorant in the highest degree, do not so much as think of the necessity of establishing and supporting Schools. The School at Nausta owes its origin chiefly to the zeal of the brother of the American Consul at Athens. In the evening we returned to Berea.

*Conversation with an Albanian.*

May 10, 1843—I had an interesting conversation this morning with my host, an Albanian, on faith in a crucified Redeemer, as the only way of Salvation; on good works, as necessary evidences of our faith; on reading the Scriptures, &c. The mistress of the house shewed me a little book: it was the New Testament in Ancient Greek. I read and explained Acts xvii. 10, 11; and asked, at the end, "Where are now the Christians at Berea, who search the Scriptures daily, and receive the Word of God with all readiness of mind?" The man, feeling, as it seemed, in some degree, the importance of my question, answered, "Oh, how shall we give an account to God?"

Comparing the ancient Christians of Berea with those at the present day, what a picture presents itself to our view! Alas! not a vestige has remained of the more noble than those at Thessalonica: Acts xvii. 11. Berea may perhaps contain from 10,000 to 12,000 inhabitants—Turks,

Greeks, and Jews. The number of Jews is very small.

May 31—Having left Berea, we to-day reached Salonica.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
CALCUTTA.

THE Rev. J. Long, in a Letter dated Calcutta, August 26, 1843, enters so fully into the character of the Missionary work at this Station, and the modes of operation which appear to be best adapted to the circumstances of the case, that we give his communication nearly entire.

*Importance of Earnest Attention to the Youth of Calcutta.*

I have had, within the last six months, a considerable increase to my School. The numbers, of late, have amounted to 230. When I view the obtuseness of the adult Hindoo mind, which is daily presented before me—the enthralling nature of a superstition which has oppressed the Natives of this country for the last three thousand years—and the readiness with which the young receive instruction—I am more and more confirmed in my opinion that the rising generation forms the class upon which Missionary operations should be brought to bear with the greatest energy and singleness of purpose. I devote, on an average, eight hours daily to instructing youth; four hours of it to teaching, and the rest to preparation. I teach principally by written lectures, and am therefore obliged to devote much time in my own house in getting them up, and writing out analyses of works with which it would be of use to them to have some acquaintance. It is with me a sacred rule never to give, even to boys, "that which has cost me nothing." A Teacher ought to prepare himself for his class, as a preacher would for the pulpit.

*Conversational and Public Preaching—Continued Obstacity of the Mahomedans.*

During the last four months I have adopted, on Lord's-Day mornings, the practice of visiting Hindoos from house to house, so far as their prejudice does not debar me. In this manner I converse with small groups that gather around me on the nature and excellency of Christianity,

and distribute Tracts and Portions of the Scriptures. According to the census of Calcutta, taken in 1798, the number of houses, shops, and other habitations belonging to individuals, was as follows:—British subjects, 4300; Armenians, 640; Portuguese and other Christian inhabitants, 2650; Hindoos, 56,460; Mahomedans, 14,700; Chinese, 10; Total, 78,760. There is thus a wide sphere of labour in this department. Sometimes I take my stand near a Hindoo Temple; at other times near a Mosque; now amid an assemblage of work-people; and then by the residence of some proud Brahmin. The aggressive principle, so ably advocated by Dr. Chalmers, is of vast importance in this city. I feel I am in the path of duty by so doing; but I am not sanguine as respects success in any measures undertaken for the benefit of the adults in this country. The Mussulmans, though holding so many truths in common with Christians, have hitherto proved almost impervious to the light of Biblical knowledge. Education has not at all succeeded among them: few frequent any schools where useful knowledge is taught; and even these are distinguished for their doggedness and obstinacy. In the Madressa, founded by Warren Hastings, efforts have been made to render the study of English science and literature popular; but they have been abortive. Molwees in the Oriental department of the College have been known to bribe some of the pupils in order that they might not learn English.

*Abundant Openings for Out-Schools.*

I visit regularly once a month two Schools which are established about six miles beyond Dum Dum, a cantonment for the artillery near Calcutta. The pupils learn Scripture, Geography, Grammar, History, Arithmetic. Had we funds sufficient, hundreds of Schools could be commenced round Calcutta, so great a thirst for knowledge is springing up. How important, then, that Missionaries should place themselves at the head of a movement, which, according as it is directed, is pregnant with results involving a vast amount of good and ill for posterity. The Youths at present educated will wield a mighty influence over the future destinies of India.

*Account of the Out-Station of Taka Tuka.*

One Lord's Day in the month I spend at

Taka Tuka, a Mission Station twelve miles from Calcutta. The Christians, amounting to about 300, who live scattered about in different parts of the country, then attend at a small Chapel which has been erected at the Station. I read Prayers, catechize, and exhort them, and occasionally administer the Lord's Supper. They are steeped in poverty, while, through ignorance, their mental and moral powers are almost reduced to a state of torpor. Still the Lord can make the *dry bones live*. However, it is from them we have chiefly drawn our supplies of children for the Christian Institution here.

*Activity of the Jesuits.*

A new element of evil has sprung up here. The Jesuits are at the head of a large School for Natives. The tendency of their teaching is, to further the cause of idolatry; as the identical arguments adduced by the Brahmins in favour of image-worship—viz. that it is an aid to memory, and adapted, by its appeal to the senses, to lead to spiritual ideas among the vulgar—correspond with those advanced by Romanists for worshipping the Virgin and the Saints. In the School I have of late been frequently asked by Native Boys, "Did not the Protestant Religion begin with Elizabeth?" "Was not Christianity introduced into England from Rome?" This last point a Jesuit was lately overheard inculcating on a class of Bengalees in the School founded under Romanist influence. But in one point the Jesuit body have shewn themselves to be genuine sons of Ignatius Loyola: instead of SCATTERING their strength, and placing one Agent here and another there, in some obscure Country Station, to doze away life in a species of busy idleness, they have CONCENTRATED their forces in the Metropolis of the country, fully conscious, that if the citadel be once gained all the out-posts must speedily fall. Shall Rome, then, send out her choicest and most talented sons to the work of Missions, and shall Protestant England feel indifferent as to her Agents?

*Increased Thirst for English Literature.*

Reading Societies and Circulating Libraries are on the increase among the educated Natives of Calcutta. D'Aubigné's work on the Reformation has lately been read by many of them. It is therefore of the greatest importance that they should form a taste for the sound parts of

English Literature. I regret that other engagements prevent my mixing as much among them as I could desire. There lies here a vast and unoccupied field—a field that may, if well cultivated, hereafter teem with the lively fruits of righteousness.

*Baptism of the first Convert from the Government Sanscrit College—His Account of Himself.*

The following Narrative is given in a Letter dated Calcutta, October 27, 1843, from the Rev. J. F. Osborne to the Editor of the Calcutta Christian Intelligencer:—

I am happy in being able to send you an account of the conversion of Bipro Choron Chokrobortte, of the Sanscrit College, who is, so far as I am aware, the first student of that Institution who has embraced the Gospel. He is a young Brahmin, about twenty years of age; and became acquainted with the Truth principally, in the first instance, by attending the Chapel in Cornwallis Square, where the late Mr. De Redt frequently preached. He had much conversation also with my Catechist, Muttoor Mohun; and being taught of God, as there is good ground for believing, he soon determined publicly to confess Christ. He has lost all his property by becoming a Christian, and his uncle and other relatives have resolved never again to see his face. He has been living in our Compound for some weeks; and having given satisfactory evidence of his sincerity, he was baptized by me in Trinity Church last Lord's Day, October the 22d. He has written a short account, in Bengalee, of his reasons for embracing Christianity, of which the following is a faithful translation:—

My father and mother having died when I was a child, I went to live in my uncle's house at Kodalia, and was first instructed in a School at that place. Afterward, my grandfather taught me Sanscrit Grammar; and observing the rules of the Shasters, according to the custom of the Hindoos, I did not think it necessary to inquire whether Hindooism was true or false: I did not know that men were sinners, and that there was any atonement for sin. When I was about thirteen or fourteen years of age, I began to learn Sanscrit in the Government Sanscrit College at Calcutta, where also I have learned a little English. During this time—not being instructed in the true Religion, and not knowing

how to judge between right and wrong, and by hearing and reading the Puranas, &c.—having got false ideas, I went to the West, with a view of visiting distant holy places, and of hearing the Puranas. But my mind not being satisfied, but rather dissatisfied, with the wickedness which I saw at different places of pilgrimage, and as I did not think that any of the Puranas which I heard were true, I returned to my own country. In a few days I became an atheist. Afterward, I considered the birth and death of men and other creatures, and inferred the existence of a Creator; but at that time I did not know if any, or what Religion was given by God. Before I became acquainted with the Religion of Christ I thought thus in my mind:—"I am a great sinner: what is my remedy?" While I was thus meditating, I heard about the Christian Religion in several Chapels where there was preaching, and learned that God Himself, having become incarnate, had made an atonement for sin. After I had acquired this information I went with delight to Baboo Muttoor Mohun; and, in order to know the Religion of Christ thoroughly, I conversed with him, and read the Holy Scriptures and some little books. In this way I learned that I might be saved by believing in Jesus Christ, and being baptized. Jesus Christ has promised to save sinners; and I know that He is God, because He did many wonderful works, and rose from the dead. The Hindoo Religion is false, because it is said in the Bhagobot that Naraain was the instigator of falsehood, and yet he is called God. It is further said, there have been nine incarnations of Vishnoo, and that there will be another; but in all these incarnations there is no remedy for the sins of men, but rather the way of sin is exhibited. How can one who is himself a sinner save other sinners? In another book it is written that Mahadeo is God; but it is also said of him, that, in consequence of always eating noxious drugs, he is intoxicated. Hindooism is false, because it teaches various doctrines which are opposed to each other: no two Shasters agree together. The Christian Religion is true, because ancient prophecies respecting it have been fulfilled: and although the Scriptures were written by many authors, yet from beginning to end there is but one Way of Salvation set forth. God Himself having become man, gave eyes to the blind, ears to the deaf, life to the dead, and cured men of grievous diseases; and in order to make an atonement for the sins of men, He Himself died on the cross. He has said, They who for my sake leave father, mother, wife, brother, land, wealth, &c., shall surely go to heaven. Thus I know certainly that Christianity is true, and that by it I can obtain salvation.

BIPRO CHORON CHOKROBORTTE.



This simple statement is calculated, I think, to suggest many reflections to a serious mind; but it is not for me to dwell upon them. I will only observe, that if *there is joy in the presence of the angels of God over one sinner that repenteth*, we ought to rejoice in the conversion of Bipro Choron. This young disciple has determined to devote the remainder of his life to the work of evangelizing his countrymen; and may I not ask our Christian friends to pray that the Giver of all grace may bless him, and make him instrumental in turning many of the votaries of idolatry from darkness unto light, and from the power of Satan unto God?

## MADRAS.

The Rev. J. J. H. Elouis has the management of this Station, assisted by Mr. Rodgers, a Country-born Catechist lately appointed from the Madras Institution, three Native Catechists, and two Schoolmasters.

*Congregations—Schools—Baptisms.*

The principal Congregation is that which assembles in the Church Mission Chapel, Black Town. Mr. Elouis feelingly laments the low tone of piety which prevails among the Native Christians in Madras; but, in his last Report, trusts that this Congregation wears a more favourable aspect, the attendance at Divine Service being more regular, with a greater appearance of order than formerly. Respecting the Sunday School, Mr. Elouis reports—

The Sunday School in Black Town has been subject to many fluctuations: the average number of children is at present forty-five. Although it is difficult to secure the regular attendance of many of the children of this school, it is very gratifying to observe the regularity of a few who have been instructed in it during several years. One poor girl, who was brought to us, more than three years since, from one of the vilest settlements in Madras, is now a quiet, attentive scholar, reading the Holy Scriptures in the first class; and, after a long absence, I was much pleased still to see by her side another, who was rescued from Heathenism by

an East-Indian lady, and whom I baptized several years since, when adopted by her.

There is another Native Congregation assembled at a Chapel called John Pereira's, belonging to the Society in Madras. Of this Mr. Elouis writes—

The Native Congregation at John Pereira's has furnished encouraging tokens of a sincere profession of Christianity in some of its members, during the last few months. I am glad to see exhibited in it much desire to be acquainted with the state of the Jews, and for the welfare of God's ancient people.

There have been two members added to this Congregation, converts from Heathenism, both females, between fifty and sixty years of age. One of these was formerly a sort of prophetess connected with a heathen temple, and many efforts were used to deter her from receiving Christian Baptism. She appears to be a person of great energy of character, and has continued to manifest this, since her baptism, by a firm and disinterested conduct. The other case of Adult Baptism is also very satisfactory. Both individuals appear to be earnest in their desire for Christian instruction, and to love the House of God. Two other Adult Candidates for Baptism were for some months under instruction with these; but have withdrawn, as I did not see it right to baptize them with the others.

The Day School attached to this Congregation is going on well: the average number of Scholars is thirty. Seven were taken away by their Roman-Catholic parents, because of the threats of a Roman-Catholic Catechist, a Roman-Catholic School having been established in this district. The rain, it appears, demolished the hut in which it was held, and the children have returned to our School.

There is also a small Congregation assembling in a Church on the Mission premises in Perambore, adjoining Madras, where Mr. Elouis resides. In reporting on this, he observes—

The Perambore Congregation still continues small, and, I regret to say, exhibits no tokens of spiritual life. It has been principally composed of persons permitted

to live in cottages free of rent, because they made a profession of Christianity, and the injurious effects of such a system are still visible, although it is not continued. Although the Church in which this Congregation assembles is situated so close to the road that Natives pass by it in great numbers, and are frequently to be seen standing at the door during Divine Service, it is very rarely that any of the Heathen will remain beyond a few minutes. Perhaps the very publicity of the spot, which exposes them to the observation of passers-by, may operate against their appearing to take an interest in the Service; but every thing around us here tells of the most hardened indifference to the Truth, and of minds wholly given up to error and Satanic delusions. We are surrounded by idol-houses; at one of which, a few days since, men might be seen, from the top of my house, swinging in the air by hooks inserted under the muscles of the back and attached to a transverse beam on a lofty pole, while thousands of idolaters flocked to witness the disgusting spectacle. The ground chosen was close to our little Church, where our peaceful Services contrasted strangely with the din of noisy instruments of music and the murmur of a thousand voices, which broke on the ear at a little distance like the noise of the waves beating the shore.

The Lord's Day is always chosen here for this annually-recurring festival—if I may use the term,—I suppose on account of the Natives employed in Government Offices and Agency Houses being free on that day, as Friday is the day especially devoted here to the worship of the gods, with which this tormenting of the body is connected.

I have lately established a Day School in my Compound at Perambore; and I trust this may eventually be a means of reaching the heathen parents of the children, and of adding to our Congregation here.

*General Reflections—Need of more Missionaries.*

A melancholy spectacle it is to observe the almost incessantly smoking pyres of the poor idolaters, as I pass two of the principal burning grounds in going from Perambore to Madras. Such a scene recalls vividly to mind 1 John V. 12. *He that hath the Son hath life; and he that hath not the Son of God hath not life.*

If we examine the monuments which are scattered over these fields of the dead, where the bodies are either consumed by fire, or buried, we shall now and then observe the figure of a five-headed serpent placed at the end of a grave, and formed as if peering down upon its victim beneath.

The broad mark of the idol on the forehead of the living; the sad and evident token of the *walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*; and this emblem of Satan in these abodes of the dead; press upon the mind of the Christian the reality of that determined enmity against God, in which millions are living and dying. How truly the description in Rom. i. 21. &c. applies to this people!

I am afraid that drunkenness is more and more gaining ground among them. Toddy shops are being opened in every direction; and we continually meet Natives in a state of intoxication: the large earthen pots in which the toddy is contained in these dens of iniquity may be seen marked with the same sign of their god which is traced on the forehead of the Heathen.

Surely the present state of Madras, as regards its native population, ought to appeal forcibly to the sympathies of Christians. Not to speak of the thousands of Mahomedans living and dying in as gross delusion as that of the Heathen, and perishing WITHOUT ANY EFFORT BEING MADE TO INSTRUCT THEM, AS A BODY, in the Way of Life, here is a crowded city of idolaters sunk in the grossest superstitions, and in all vice, with such scanty means of Christian instruction afforded to them as leaves the great mass of the people untouched. And then the multitudes who resort hither, for the purposes of traffic &c., again to circulate throughout the country, seem to be lost sight of as a means of carrying the Word of Truth where the messengers of the Gospel cannot yet reach, did they come among a population less neglected by us. It seems strange, that a principal city of India, where the way is open before us for carrying out any plans for the propagation of the Gospel on which we might ask God's blessing, if the means were afforded of adding to the handful of Labourers stationed in it, should be almost entirely overlooked, and be apparently regarded, in the eyes of the Church, as a place of little consequence.

## TINNEVELLY.

The Half-yearly Reports of the Missionaries are, in many respects, cheering and satisfactory. The number of persons under Christian instruction amounts to about 20,000, residing in about 360 different villages. Of these, 7336 have received baptism, 1220 having been baptized during the last year. The number of Communicants has also been increased during the last year by more than one-third of the original number, and amounts to 1619. The Schools have also undergone some increase: they now amount to 158, affording instruction to 4217 scholars.

The Reports shew that assiduous attention has been paid to the improvement of the Catechists, by assembling them at stated periods, for the purpose of inspecting their Reports and Journals, exercising them in the Scriptures, and encouraging them in their work. The progress made by Bible Classes and Reading Classes in some of the districts, and the earnest desire which sometimes exists in the minds of the Candidates for Baptism to be admitted to that holy Ordinance, are also very satisfactory.

## PALAMCOTTAH DISTRICT.

This Station is under the care of the Rev. G. Pettitt, who has been ten years in India, eight of which have been spent in Tinnevely. The new Missionaries, the Rev. Septimus Hobbs and the Rev. J. T. Tucker, together with Mrs. Tucker, were also residing at this Station during the period under review, with a view of acquiring the Tamul language, rendering assistance to Mr. Pettitt in the English Services and in the Seminary, and visiting the villages of the district to make themselves acquainted with the character and habits of the people. There are labouring in this district 3 Head Catechists, 28 Catechists, and 33 Schoolmasters.

*Report for the Half-year ending June 30, 1843.*

This Report is by the Rev. G. Pettitt, and is dated Palamcottah, Aug. 21, 1843.

*General View.*

The half-year has been marked by the same loving-kindness and mercy of Almighty God, which it has so often been my duty and happiness to acknowledge in these Reports. The work has been progressing in the usual manner; the Catechists quietly and diligently discharging their duties among the Congregations, and using opportunities of making known the Truth to the Heathen about them; and the people as regularly and diligently attending the Means of Grace as can be expected during their busy palmyra season, which occupies the former half of the year.

*Baptisms—Baptism of a Family at Asirvadapooram.*

I have baptized 49 adults and 74 children during the half-year; one occasion having been of peculiar interest to me from the circumstance of my admitting into the Christian Church a family whom I have watched with peculiar interest for about three years; and I extract from my Journal the following account of it:—

*May 28, 1843: Lord's Day—Asirvadapooram.* I examined 12 Candidates for Baptism, and selected nine of them; among whom was a young man of Santhoshapooram, named Ponnaan, now baptized by the name of Job, whose conversion to Christianity took place three years ago. His father, who had been a noted devil-dancer, advised him, on his death-bed, to join the Christians, as he had found the devils unable to assist him in the time of trouble; and agreeably to this advice, the young man, and the whole of his family, except his mother, placed themselves under the Catechist, came to live in the Christian village, and gave up their instruments of devil-worship and ornamented garments. His mother afterward followed their good example. He, his wife and child, with his sister, a young woman 16 or 17 years of age, and a younger brother, were all admitted into the Christian Church, according to their earnest desire. They seemed deeply impressed with the administration of the Sacrament at the time; and when they came afterward to take leave of me, Job seemed so overjoyed as to be scarcely able to speak, and tears stood in the eyes of his wife.

*Church-Building and Catechists' Widows' Funds.*

During the last half-year a District Church-Building Fund has been established in the Panneivilei District; so that I have now one in each of the three districts under my charge. The amount and usefulness of the Panneivilei Fund are likely to be greater than in the Visoovassapooram

District—perhaps equal to the Fund of Aseervathapooram.

The usual anniversary of the Catechists' Widows' Fund has just been held, at which the Rev. J. Tucker, the Secretary of the Madras Corresponding Committee, presided. The Society continues to prosper, notwithstanding that the number of widows and orphans have considerably increased.

#### SATANKOOLLAM DISTRICT.

The Rev. J. Devasagayam is in charge of this district. He is assisted by 4 Head Catechists, 23 Catechists, 7 Readers, 1 Inspecting Schoolmaster, and 14 Schoolmasters.

In a Letter to the Rev. J. Tucker, Secretary of the Madras Corresponding Committee, dated Aug. 16, 1843, after having expressed, in very feeling terms, the gratification and thankfulness which he and his people felt, on account of the visits recently paid to Tinnevely by the Bishop of Calcutta and Mr. Tucker, Mr. Devasagayam writes—

#### *General View—Communicants, Candidates, &c.*

The present number of my people is 3943—a decrease, since the last Report, of 422 souls. The number of baptized is 1343, and of Communicants 337. The number baptized during the last six months is 35 adults and 38 children, and the number of new Communicants 40. The instruction of our people, and their consistency of conduct, have been diligently attended to. Besides the Catechists, who have given instruction from the Catechism, elderly women, chiefly widows, have been employed as Female Assistants, on the plan of the old Missionaries at Tranquebar, for the same purpose, and to visit the sick of their sex. My Communicants, whose number continues to increase, to my great encouragement, appear to enjoy a peculiar blessing through this blessed ordinance. The monthly administration of it at Satankoolam, the quarterly administration of it at Kadatchapooram, Anbinagaram Daramanagaram, and Sganagaram, and the Meeting with the Communicants one or two days before the administration of it, have frequently made me anxious, because my health and strength have been hardly sufficient for the burden; but the Lord has most graciously enabled me to

attend it regularly to this day. A small number of Candidates has applied for Baptism; but finding them defective in knowledge, I have delayed administering it that they may have more time to be instructed. The Bible Class, numbering at present 140—viz. 123 men, and 17 women—make very pleasing progress in Scriptural knowledge; and in many of them I witness that the Word of God is their delight. In Anugragapooram the Inspecting Catechist informed me, the other day, that there were more than ten members who have Family Prayer at home, before they retire to rest. They do not neglect Evening Prayer in the Church. I have found, also, several sick members keeping a portion of Scripture near their head, and deriving peculiar comfort by reading it in the time of affliction. The present of a copy of the Psalms to each of them, from the Madras Auxiliary Bible Society, was a valuable acquisition to them.

Finding that many of our people leave their houses at about three o'clock in the morning, and return about nine at night, I proposed Morning Prayers at about two o'clock; and am glad to say that the number of those who have attended it in several Congregations has been satisfactory. The poor people, who climb the palmyra-trees even at midnight, and are subject to many dangers and hardships, sometimes very feelingly acknowledge their duty of going to church, and pray for preserving mercy before they go to work.

#### *Catechists.*

Some of the Catechists have been active in this and other duties. A number of elderly men and women, who are Sunday adult Scholars, and learn their letters by writing on sand, are a credit to themselves and their Catechists. I have now and then suspended one or two Catechists for laziness, and for not being diligent and faithful in making me acquainted with the improprieties in their Congregations; but when I have found them sincerely repent, and willingly submit to several difficult plans which I have lately introduced for the instruction of the people, I have felt myself bound to receive them back, and have had the pleasure to observe that some of them have faithfully improved the correction. One of them having shewn a dishonest character, I dismissed him at the end of last month; and I intend to employ a Reader in this place, of whom I can say that he loves

Jesus and His Word. The Weekly Meetings of the Catechists are regularly attended; and some of them make very satisfactory progress in the study of Dr. Watts's Scripture History. They are also now fully informed of the purpose of the Missionaries to do their utmost to employ only spiritual men as Teachers or Catechists for the flock of Christ. Having suffered much by those Catechists who have no real love to Jesus, the present time of reformation among them is much to my comfort and encouragement.

#### *Schools.*

My son Jesudasen is now employed as an Inspecting Schoolmaster; and I employ also the services of four Inspecting Catechists and one systematical Schoolmaster, for the benefit of Boys' and Girls' Schools. The number of children at present is 697, of whom 485 are Christians. The whole number of persons who read the Scriptures in the three Reading Classes is 375, of whom about 200 in the first class received a copy of the Psalms which you were so kind as to procure for us from the Bible Society. There are also, in the second class, a good number of boys and girls who deserve a copy of the Psalms; and I have promised them a copy after they shall have been promoted to the first class. My Schoolmasters and Mistresses have read to me, at their Monthly Meetings, their religious conversations with their children; and I find, from them and from our visits, that many of the children have a favourable impression of the Word of God: they also show the effect of it in their lives and manners. They become conscious of right and wrong, speak the truth, accustom themselves to private prayer, discover a pleasing delight in the House and Word of God, and a desire to communicate Christian knowledge to their parents and others, by reading to them from the Scriptures and Tracts, and by contributing their mite to the Cause of God. In one place, several Christian children make a small collection, and encourage Sunday Scholars by giving them something to eat. In another place, they encourage a lame boy to attend the School, by giving him a little dinner. I have still in my hand the small contribution which they have made for the Bible Society. I hope to increase it by a collection from the adults, and to remit it to Madras.

#### *Girls' Schools.*

Three of these Schools were examined

by E. B. Thomas, Esq., some time ago, and almost all of them by Miss Giberne, from Colombo, and Miss Hobbs, who understands the Tamul Language. They expressed their great pleasure in seeing the progress of the children in useful and religious knowledge.

#### *Church-Building Fund, &c.*

Permit me, in conclusion, to say, that many of our people, although they have suffered considerable loss in the produce of their palmyras, by the uncommon and frequent rain in April and May last, have already paid their earnings of a day, although much reduced, to our Church-Building Society. This Society has commenced building a new Church at Darmanagaram, the estimate for which is above 700 rupees. A collection of 62 rupees, for the benefit of the Converted Jews at Jerusalem, was also made by our people just at the time when they had to pay to the Church-Building Society. We observe a more promising spirit in the children than in the adults; and hope, when they are grown, that they will more willingly and liberally contribute to promote the cause of their own spiritual and temporal welfare, and rejoice the friends of our Mission.

#### *Examination of the Girls Schools.*

In a Letter to Mr. Devasagayam, E. B. Thomas, Esq., thus refers to the Female Schools which he had examined, as above stated:—

I had much pleasure in visiting and examining, in Tamul, your Female Schools. The number of children, nearly 200, surprised me; and their general intelligence and answers could not but gratify any friend to female education. Indeed, I think the girls of all ages, from six to twelve, answered the questions more quickly and correctly than boys of the same age would have done. And independently of the Christian instruction blended with it, the practical and general instruction which they appear to have had in reading, writing, arithmetic, and other useful learning, cannot fail to tell, gradually and advantageously, on the great mass of the people among whom they move. I think these Female Schools speak much for Mrs. Blackman's early and careful training, and for your own care and attention since they devolved upon you. The Examination being sudden and unexpected, was to me the more satisfactory.

You have only to go on in the same course, and with God's blessing, and perseverance, much good may be silently and quietly effected.

SVIVISESHAPOORAM DISTRICT.

In consequence of the lamented death of the Rev. J. J. Müller, the care of this district has devolved upon the Rev. E. Sargent, who, although only recently sent out, was able to undertake its duties, from his knowledge of the Tamul Language, which he had acquired during his former residence in India. He has 3 Head Catechists, 38 Catechists and Readers, 1 Inspecting Schoolmaster, and 14 Schoolmasters.

*Report for the Half-year ending June 30, 1843, by the Rev. E. Sargent.*

*General View—Catechists.*

The Committee are aware, that, for about a year before my late predecessor finally left Tinnevely, the state of his health, and consequent occasional absence from his Station, rendered it impossible for him to devote that amount of time to his Congregation which he could have desired; and I had consequently expected to find the Catechists unruly, and the Congregations without order. The Committee will rejoice to hear, that, on the contrary, I found things in a very encouraging way. Our plan, at present, is as follows:—Once a week they all meet at Svivisehapooram, when they deliver, by rote, about four pages of Watts's Scripture History, in Tamul; which I endeavour to illustrate in an easy and familiar way; asking them questions, also, on a variety of subjects connected with the weekly lesson. Then we have a Geography Class, commencing with the Land of Canaan: the names and situation of about ten places are given each week, which they are required the next time to point out on the map, and mention all that is particularly observed of them in the Old and New Testaments. This makes them diligently examine their Bibles. Then, any five or six are called upon to read, from olasses, the divisions of the addresses delivered by them on the Lord's Day previous, which, at present, is always taken from the Gospel of the day. This leads to a great deal of conversation. Once a month I dictate the skeleton of a discourse, which they subsequently fill up. Their exercises are a good test by which

to ascertain the capacity and diligence of each Catechist.

I may perhaps mention, that, with one exception, I have not had any applications from the Catechists for increase of salary. I was rather prepared for the contrary, as new comers are generally assailed with such petitions. And what is more, upon one occasion, when apprehensions were entertained that the Committee would be obliged, in the ensuing Quarter, to curtail their usual allowance, through want of funds, the Catechists told me that they were prepared to take just what the Committee could supply, only they wished that their number might not be reduced: that in joining the Society they had done so for better or worse; and would therefore thankfully share among themselves what the Committee could really allow.

*Congregations.*

The state of the Congregations has also greatly encouraged me. Their ready attendance at Prayers whenever I visit their villages; the earnestness with which many come to me for Baptism; the applications made for admission to the Lord's Supper; the peace and quietness among themselves, and the small amount of disputes and litigation with the Heathen; and the large contributions they make to support the charity and other funds established among them;—these things speak for themselves, and call, I think, for thanksgiving to God.

There are, however, a few Congregations, of which I cannot speak so favourably. One, containing about 100 souls, I have been obliged to give up, as the people seemed altogether insensible of the privileges they had enjoyed for nearly eight years, having made up their minds not to receive Baptism, as that would prevent them from conscientiously receiving certain perquisites which they think they may enjoy in their present state. With such views, it was no wonder to find them deplorably ignorant of almost every thing beyond the Lord's Prayer: nor did they seem so very much concerned when I told them that they were deceiving themselves, and that I could not think of regarding them as persons desirous of becoming Christians. Something of the same spirit, I feared, was gaining ground among the people of another village, from the small number of persons whom I found on the list as baptized, and the report received from the Catechist that some of the

people were becoming very careless and indifferent. I went there one morning, and waited above a quarter of an hour for the people to come to Prayers, when only three men and five women, besides the school children, presented themselves. This seemed to me so very different from what I had witnessed in other Congregations, that I thought it better to withdraw to a neighbouring village. I accordingly arose, and told those present, that until I saw a better disposition on the part of the people to appreciate the privileges offered them, I could not think of staying with them, or having prayers in their Church. The women first lifted up their hands in a supplicating posture, and asked whether I could not have Prayers with them at least. I replied that I must, in this case, act with them as a body; and that those who really cared about these things should stir up those who were indifferent. Thinking it best to adhere to my original plan, I mounted my pony, and rode off to the neighbouring Congregation. I had not been there above half an hour, when two or three Headmen from the place I had left came in; and one, with tears in his eyes said, he knew not how great the sin must be which he and the people had committed, and for which God was now punishing them by my having left their village without Prayers. Nearly all the men of the village which I had left came where I was, and appeared to be thoroughly dejected.

I told them it was a painful thing to me to pass by a Christian village without having Prayers in it; but that as I was doing it, I hoped, for their good, I should not come until I should see that the disposition which they now manifested to see me was sincere and abiding; and that I trusted the occurrence of this day would be one they would never forget. They then assailed me with all the arguments they could think of to induce me to change my mind and go with them; but I thought it best not to evince any indecision, and to abide by my first resolution: when at last an old man from among them cried out, "Well, Sir, if you will not come to our village and have Prayers, at least pray with us now here, and send us away with your blessing." I hardly had time to consider how to meet this request, as the last word had scarcely escaped his lips when every head was uncovered, and all the people were on their knees. There was no resisting such an appeal; so after praying

with them, and giving them a few words of counsel, I let them depart. I am glad to add, that their subsequent conduct has been more orderly and satisfactory.

*Religious Societies.*

Increased efforts are being made by the people in support of useful and Religious Societies established among themselves. Of these we have — 1. A Poor Fund, which, although unsupported by any foreign contributions whatever, amounts to about 83 rupees a year. 2. There is also a fund to provide oil for the Churches, and sweepers to keep them clean, amounting to about 79½ rupees. 3. To our Tract and Book Societies my Catechists subscribe about 65 rupees, and the people 25 rupees annually. 4. To the Catechists'-Widows' Fund the Catechists subscribe 60 rupees. 5. We have lately commenced a Church-Building Society, in which the people take much interest, and toward which they have contributed 141½ rupees, although there has been rather a failure in the produce of the palmyra-trees this year: to this sum the Catechists have added 20 rupees. In addition to these subscriptions to the Church-Building Fund, I have received from particular Congregations, for building their respective Churches, 97 rupees.

The sum collected in this District amounts to about 571 rupees annually. We may perhaps, from this, infer—1. That the body of the people under instruction are not so wretchedly poor as some imagine. 2. That a spirit of interest and activity in their own improvement and support is gaining ground. 3. That they will learn in time to prize those things which cost them something.

*Bib's Class.*

I have commenced a Lord's-Day Bible Class at Suviseshapooram—a plan which I hope to extend through the whole district. Every Lord's Day, at half-past one, sixteen men spend an hour with me. I first catechize them upon the chapter read last time. They then read another, which I explain to them in a familiar way. When I am absent in the village, the Inspecting Catechist takes the class at 4 p.m. Eighteen women and girls are taught in the same way, and repeat a Tamul Hymn: five or six women, who cannot read, also attend as hearers. By these means, and others which have now been in use a long time, there can be no question that knowledge is increasing: it is, however, advancing only by slow degrees. These poor people,

whose habits have been almost entirely formed in Heathenism, and whose minds are consequently debased, require *line upon line, precept upon precept*, in order to understand the true nature of the doctrines which they profess. They require to have shewn them the gentleness and sympathy of the Good Shepherd who carries the lambs in his bosom, and gently leads those that are with young; and withal they need the decision and firmness of the Good Physician, who hesitates not to remove that which may be injurious to life, however painful the operation. But they do not require that ardent and sanguinary temperament, which is cast down by disappointment when it finds that it has to begin again what it may have thought to have long ago accomplished. And after all, the great question as to the amount of vital Religion existing among the people, though it be one of the very last importance, and one over which I find frequent occasions of rejoicing, is yet not one by which we should regulate our efforts.

NORTHERN DISTRICT.

During the absence of the Rev. P. P. Schaffler, who is in Europe on account of ill health, the Rev. Stephen Hobbs is in charge of this large district. The number of Inspecting Catechists is 4; Catechists, 24; Readers, 21; Inspecting Schoolmaster, 1; and Schoolmasters, 14. Mr. Hobbs gives the following Report, dated July 29, 1843:—

*Report for the Half-year ending  
July 30, 1843,*

*General View—Congregations.*

I have accomplished, during the half-year, one visit to the whole of the district; namely, in January, to the Northern Division, including Cumbum; in April, to those of Verakaralomboodoor and Nulloor; and, in May, to those of Kallatty-Kinaroo and Kovillangoollum. Generally speaking, the Congregations are progressively improving, but the improvement is of course more tardy in the distant villages than in those which are nearer. I am always pleased with those of the Verakaralomboodoor and Kallatty-Kinaroo Divisions, the two Inspecting Catechists of which, Peter and Michael, are active and faithful men. I have repaired a small bungalow at Paumgoondapooram, which has been long in possession of the Mis-

sion. It was originally a Devil Temple, and was given up by the people for the purpose of a lodging for the Missionaries. It is the centre of a circle of ten or twelve Congregations within five or six miles, and adds greatly to my comfort in visiting them, and also enables Mrs. Hobbs and my sister to accompany me without inconvenience. I hope to obtain similar resting-places in some of the more distant parts of my district, and thus facilitate the superintendence of the whole.

I am thankful to say that God has graciously preserved us, during the last half-year, from violent opposition on the part of the Heathens. Backslidings have been very few; and, on the other hand, there are considerable additions to the Congregation of Panniadipootty, a village fifty miles to the north of my house, chiefly in neighbouring villages, who earnestly beg a Catechist for themselves, instead of sharing the labours of the Catechist of that village. There is also an entirely new Congregation of Canarese people, about fifteen miles nearer my home than Panniadipootty. Their ancestors colonized here ten generations ago, and they still retain their old language, speaking Tamul very imperfectly, and the females scarcely at all. I think they are an intelligent race of men, and will prove a good Congregation, should they continue steadfast until the Gospel shall have had time to display its influence on their character. By occupation they are weavers. They gave me, as one reason for their becoming Christians, their dislike of carrying about the stone idols, which often made their shoulders sore, but never took the trouble to heal them. The people of Villicherry, of whom I had so grievous an account to give in my last Report, have, I am happy to say, shown sufficient signs of repentance, and I have re-admitted them. There are some new applicants in that village for admission into the Congregation.

*Schools.*

The education of the Christian Children is gradually advancing. The number now taught by the Catechists is 95, besides about 380 in Schools under regular Masters. The Female-School Department is still behindhand; and I can hardly venture to take any steps in promoting it, until I am sure of funds to defray its expenses.

*Conclusion.*

I conclude this brief Report by expressing my hearty thanksgivings to Almighty



God for the late visit of our respected and beloved Secretary; and for the great and lasting blessings which will, I am persuaded, result from it to this Mission. I allude, among other things, especially to the expected enlargement of its operations in the various departments of education, which will now very soon, we trust, be carried into effect. And I trust in God that nothing will be wanting to secure to His Church in Tinnevely the full advantage of this and all other arrangements contemplated in our late deliberations.

(Signed) STEPHEN HOBBS.

*Report of the Nulloor Female School, for the Half-year ending June 30, 1843.*

Of the Female School at Nulloor, in this District, Miss Hobbs gives the following account:—

During the last half-year six additional boarders have been admitted to our School, and one has left us: we have now twenty-two boarders and three day-scholars, eight of whom are the children of Catechists. The improvement and good conduct of the children during the half-year have been generally satisfactory. They are steadily advancing in the knowledge of the Scriptures; and in reading, writing, and needle-work they have made good progress. They also spin cotton, assist in cooking their food, and are, as far as possible, taught those domestic duties which will be useful to them in their own families.

We have sometimes been gratified by the interest which they have expressed in the welfare of different Religious Societies, particularly in that for the building of churches. A few weeks ago they brought in a quantity of rice equal in value to twelve annas, which they had voluntarily reserved from their daily supply of food, as their subscription to the funds of that Society.

*Visit of the Rev. J. Tucker to the Mission.*

There are some considerations which attach a degree of interest to this Mission beyond the other Indian Missions of the Society. It presents the aspect of an extensive district, where Heathenism has been for many years gradually retiring before the advance of Christianity. It comprises not a few villages, the inhabitants of which have all forsaken their idols and embraced the Religion of Jesus. It numbers, as already stated,

upward of 20,000 Converts, including Baptized and Inquirers, in connexion with the Church Missionary Society alone. The Mission has also been the scene of much trial, as well as of much success.

At the request of the Committee, the Rev. J. Tucker, Secretary of the Madras Corresponding Committee, visited Tinnevely for the purpose of communicating with the Missionaries on the state of the Mission, and on the measures best calculated to promote its consolidation and extension.

Mr. Tucker visited Tinnevely in July and August of last year. The time he spent in the Mission was forty-five days. The persons with whom he conversed were the Missionaries, collectively and separately; the Catechists; the Headmen and others in 49 Congregations which he visited; the civil and military officers residing in the District; and the Headmen and people of many villages, besides those actually visited, who came to pay him their respects, and gave him opportunities of conversation.

Mr. Tucker had visited Tinnevely on four occasions during the last nine years. These former visits, as well as his long residence in India, enabled him to judge with accuracy; and his minute and protracted examination on this occasion furnished him with abundant facts for the formation of his judgment.

All those who duly consider the hindrances with which Converts from Heathenism have to contend; who form their expectations of the character of such Converts from the Scriptural accounts of the early Christian Congregations in similar circumstances; and who do not expect maturity of Christian character to be the IMMEDIATE effect of sincerity in Christian faith, will find, in the valuable and well-considered statements of Mr. Tucker, abundant cause for thankfulness and encouragement.

The result of his inquiries is briefly stated in the following sentence of his Report:—

Forming my opinion on all that I saw and heard, I have no hesitation in expressing my deliberate conviction that a great and most blessed improvement has taken place in the Tinnevelly Mission during the last seven years; and that that improvement is now going on more steadily and rapidly than at any former period.

We now proceed to give some extracts from this able and very valuable Report.

*Catechists.*

Mr. Tucker's attention was particularly directed to the character and qualifications of the Native Catechists, who amount to the large number of 223. He states—

The opinions of the Missionaries, in regard to their own Catechists in each District, in reference to real piety, differ considerably. All agree in speaking of the great difficulty of judging respecting a Native: all say, that they would dismiss a man for any act of immorality, and if they felt persuaded that he was an unconverted man.

In regard to their SPIRITUALITY, and the number of Catechists who are really taught of God, it will not be expected that I should speak from personal knowledge. At the same time, I cannot but think that where there is that measure of spiritual knowledge which I have described, and instruction constantly imparted by a faithful and praying Minister of Christ, and the Means of Grace constantly used, and vigilance exercised, we are justified in believing that the Holy Ghost is given, and true piety prevails.

In three of the districts regular instruction is given to the Catechists by the Missionary every week; in another district every fortnight; in another, monthly; and in the remaining district, on account of its size, once in six weeks.

Mr. Tucker gives the following satisfactory account of a conversation which he held with the Catechists of one district; which, however, presented a more favourable view of their attainments than in the other districts.

I selected Isaiah xi. 1—5 on which to converse with, and, in fact, examine them. They had a full and clear knowledge of the person, office, and work of the Holy Ghost; His being given without measure to Christ, and, by and through Him, to the Church; and shewed that they compared Scripture with Scripture. I then asked them the way of acceptance with God; and afterward, for the sake of drawing them out unreservedly, I asked them, that, supposing me to be a person, who, although baptized, had been living without God, and was now awakened and anxious, and came to them for advice, what advice they would give? On receiving their answers, I endeavoured to bring forward the objections that usually and naturally arise in the mind of one in a state of spiritual distress; e.g. when they told me I must believe on the Lord Jesus Christ, I spoke of inability to believe; and when they mentioned the promises to the penitent, I represented myself as one complaining of hardness of heart. I then supposed the person I represented coming at a future time, and professing to have found pardon, declaring his happiness, and, at the same time, saying, that, being complete in Christ, and saved, he might now live as he pleased. They met all my difficulties and questions in a most satisfactory manner, so that I could have no hesitation in saying they are qualified to teach others.

*Congregations.*

Speaking next of the CONGREGATIONS, and the Mission generally, the grounds on which I have come to a decided conviction of a most decided improvement are the following:—

In every part, excepting in the Northern or Nulloor District, I was struck with this change. When in the village before, the whole Mission appeared to me, so to speak, as a loose unformed mass, in which Christianity was at work as leaven: now the different Congregations are all settling down, in different states of advancement, into consolidated Christian communities; and all their habits, individually and collectively, appeared to me to be Christian habits. Perhaps I shall be best understood by saying, that every thing is more PAROCHIAL; taking, perhaps, the most advanced Christian Villages—Kadatchapooram, Anbinagaram, Anugragapooram, and Pragasapooram. In the three former are Adult Sunday Schools; in the first, 60

men and women are learning to read ; in the second, 30 ; and in the third, 60. The children are growing up under the influence of Christian ordinances, education, and other advantages ; the Lord's Supper is regularly administered every month ; and the Services, as far as they can be by a layman, held twice on the Lord's Day. The people all join in the responses as in an English Village Congregation ; and they have respectable buildings for churches, to which the people have contributed liberally themselves. Generally, throughout the whole Mission, the people are making every effort to erect good and substantial churches. Female education, also, is much more thought of and desired than it was ; and as the Catechists have generally married the girls educated in the Female-Boarding Schools in each Mission, the influence of these educated women, located in each village, appears to be the most salutary. I am also disposed to think that the effect of Christianity on the people is visible in their more cleanly appearance, more industrious habits, and, the natural and legitimate consequence, more wealth, and more independence of character. The experience of one of the Missionaries has led him to think that he notices this : and though, on a matter which one had not time to investigate, I would speak very doubtfully of the result of any observations of my own ; yet, as far as they went, they confirmed this opinion.

In respect to religious knowledge. Through the kindness of the Missionaries I expounded the Scriptures to the people in almost every village ; and, according to the excellent practice in Tinnevely, I examined and questioned the people throughout, leading them from the particular passage to the chief truths of the Gospel ; and I am of opinion that in the most cultivated Districts—Satankoolam and Meignanapooram—the Congregations are generally better able to state and explain the great truths and facts of Scripture than in most Village Congregations in England.

But the inquiry will be made respecting VITAL CHRISTIANITY. I would answer that, as in England, wherever the Gospel is faithfully preached, and the Sacraments duly administered, and labour diligently and constantly bestowed, and the fruits of it are outwardly visible in moral and mental improvement, and a due regard to ordinances in the whole Congregation, we are justified in believing that there the

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Holy Spirit is secretly drawing souls to Christ, and carrying on His work of sanctification. But many instances can be brought forward of the fruits of the Spirit bearing witness to His presence and power ; and opportunities were presented to me of conversing with several, who could speak wisely and experimentally of the things of the Kingdom of God. It would occupy too much space to detail the conversations here.

Another evidence of the increasing influence of the Gospel, and the state of the people, is the largeness of their contributions to different objects—the Poor Fund, the Church-Building Societies, the Tamul-Book Society, and the Catechists'-Widows' Fund.

In the Dohnavor District, the Rev. E. Dent has little chatties (earthen pots) as Missionary Collecting Boxes, in which some one in a village collects. The contributions are sometimes made in rice, or cotton, thread, &c. ; and nearly 6½ rupees are collected in this way monthly. Similar instances of readiness to give alms might be mentioned which came under my notice.

There are other facts which are interesting in themselves, and important as indirect evidences of the progress of the Mission.

1. The complaints presented to the Magistrate, either by Christians against Heathen, or Heathen against Christians, are much fewer than they were.\* The testimony given me by a Heathen Maraver of property and influence, and no friend to Christians, was, that since Christianity had come into the country there had been nothing like the quarrellings and false complaints there used to be. The Missionaries, Catechists, and Headmen of Congregations, as well as the Collector, all assured me that there was a great improvement in this respect. I do not remember that more than one instance occurred, in my presence, of the people coming to the Missionary, as they used to do, with their worldly complaints.

2. The cases of persons under Christian instruction going to Heathen feasts, or being guilty of similar acts, are now become very rare.

3. A much smaller number return to Heathenism than formerly.

\* I say nothing of complaints of Christians against Christians ; because the great number of these, seven years ago, was owing to our dissensions, which have now ceased.

4. On the other hand, whole villages do not come so often as they used to do to place themselves under Christian instruction; there being nothing to induce them, except the advantages generally which a profession of Christianity brings with it; or an undefined notion that Christianity is the truth; or the purer and higher motive—a personal concern for their own salvation.

5. Another circumstance is, that, with one exception, the Missionaries are becoming more alive to the evil, and more doubtful of the propriety, as well as advantage, of employing Heathen Schoolmasters. Their number is greatly reduced.

6. Lastly, in every quarter I found all concurring in assuring me that Heathenism is wasting away throughout the country, and losing its hold over the people. The effect of Christianity has been to make the people ashamed of it: they are becoming indifferent to it; the *Pesâchis* are less feared; devil-dancing is less sought for. I am not here speaking of the Brahmins and the inhabitants of the large towns, but of the village population, among whom the moral power of nearly 30,000\* professing Christianity, of whom nearly the whole were twenty-five years ago heathen, must be very considerable. It cannot be supposed that the assembling of 2500 Christians under a *Pandâl* to join with Bishop Wilson in prayer and praise, and to hear the Gospel from his lips; or the presence of nearly as large a number at the laying the foundation of Meignanapooram Church, afterward sitting down together by torchlight to supper, could take place without its effect.

*General Review.*

Reviewing, then, all these particulars which I have recorded, and carrying my mind back to the state of things seven, eight, and nine years ago; and, in doing so, endeavouring to make due allowance for the disorganization caused by the unhappy strife which was then raging, I can only come to one conclusion—that there has been, not only an improvement since that time, but a most important change in the whole of the Southern, and in a considerable part of the Northern Tinnevely Mission. If we speak of the internal work—the work of God's Holy Spirit on the heart—then I would say, that as

I doubt not that there were many who were born of God in the Rev. C. T. E. Rhenius's time, so there have been added to them numbers; and that such as are alive of both have been and are growing in grace, and thus improving: but if we speak of the whole as a *BODY*, I would represent the change to be from an unstable mass to regularly-formed and settled communities.

The cause of this improvement in the Tinnevely Mission, and the bright prospects of still greater advancement, is indeed but one, as primary—God's blessing upon it. But the chief cause visible to us, by which He has caused His servant's work to prosper, appears to me to have been THE DIVISION OF THE MISSION INTO DISTRICTS, AND THE RESIDENCE OF A MISSIONARY IN EACH: and then, as necessarily following from that, a more careful supervision of the Catechists; increased instruction bestowed upon them; greater care in the selection of them; more frequent visits to the Congregations; more regularity in Divine Worship; the administration of the Lord's Supper in the chief and most central villages; greater experience in the work, and a more sure discovery of abuses; stricter discipline; the introduction of necessary regulations, &c.

Mr. Tucker urges the importance of increasing the number of Missionaries, and of their location in separate Districts; and he thus sums up the result of his observations, and the experience of the Missionaries:—

The principal human causes of this improvement I conceive to be as follows:—

1. The necessary influence of Christianity on a body of people, acting, up to a certain point, in an increased ratio according to the length of time.
2. The introduction of more order and uniformity in Divine Worship, by the constant use of the Liturgy, or parts of it, by which the people are more imbued with Christian principles, and are forming religious habits.
3. The cessation of all our unhappy divisions and disturbances.
4. The giving up the employment of *Vakeels*, and relief to a great extent from secular business.
5. More strict discipline.
6. Increased attention to Female Education.
7. But, chiefly, the location of Missionaries:—

\* This estimate includes 10,000 connected with the Society for the Propagation of the Gospel in Foreign Parts.

naries in the different Districts. This appears to me—and I believe all the Missionary Brethren concur in this opinion—the principal cause of the improvement: and the carrying out this plan, and subdividing the Districts, and locating a faithful Missionary in each subdivision, is the one great human means to be used for the advancement of true religion among those now under instruction, and—the Lord alone blessing His servants in their work—the entire and speedy conversion of the whole body of the village population of the southern part of Tinnevely, and the gradual conversion of that of the northern part, and of the Brahmins and other inhabitants of the larger towns.

## Ceylon.

### KANDY.

THE Rev. W. Oakley and the Rev. Charles Greenwood give the following account of the

#### *Congregations.*

The Singhalese Service on the Mission Premises, at 11 o'clock on Lord's-Day Mornings, continues to be pretty well attended, and is, on the whole, the most interesting of our Congregations. The Lord's-Day Afternoon Service has again been discontinued, the people not being willing to attend. The Catechetical Lecture on Wednesday Mornings, as reported in former years, is continued. It is attended by the Boys of the English and Singhalese Schools on the Mission Premises, and the Boys of the Bazaar Singhalese School. The number usually present is about sixty. At the gaol, the Early Morning Service, in Singhalese, and the Afternoon Service, in Tamul, are continued. The number of attendants at the Singhalese Service is generally about forty, and at the Tamul about twenty. Tracts in Singhalese and Tamul are distributed among the prisoners, a fair proportion of whom are able to read. At the Gatambe Schoolroom, the Early Morning Service in Singhalese is continued, and, in general, very well attended. At the Bazaar Schoolroom, Divine Service in Tamul is performed at eight o'clock on Lord's-Day Morning, when the number usually present is about thirty-five. There is also a Catechetical Lecture, in the same room, on Wednesday Morning at nine o'clock, attended by the boys of the Tamul School. The Lord's-Day Afternoon Service in the Kategalle Schoolroom has been partially

closed for some months during the year, the people being so extremely unwilling to leave home for the purpose of attending an Afternoon or an Evening Service.

We much regret that we are unable to give a very encouraging report of the improvement of the people who attend our ministrations. We have, however, reason to believe that very few of the nominal Christians in the town are now accustomed to attend heathen temples, though this was far from being uncommon a few years since. Many of the nominal Christians in the town are still living in open sin; yet this is by no means so common as formerly. For these appearances of good we would be thankful; and trust that, by the blessing of God on the means which we are now using, still greater good will result.

#### *Communicants.*

Of the twenty-four Communicants at this Station last year, one has left the Station, and another has left the town; while one, the Assistant English Schoolmaster, has been added; making the present number twenty-three.

#### *Catechists.*

We have now only one Tamul Catechist at this Station. He is an active man, and very attentive to his duties. In the Singhalese department, also, we have only one Catechist, Joseph Fernando, who is so frequently laid aside by sickness that he is able to take comparatively little active duty. He is a most valuable helper, so far as his moral character is concerned, and renders us very important aid, by his long acquaintance with the people at this Station, and his thorough knowledge of their character, habits, &c. The probationary Catechist here, Daniel Corrie, we have been obliged to place in charge of the English School on the Mission Premises, being unable to procure a person duly qualified to take charge of that School.

Fernando is thus the only person whom we have to assist us in preparing Singhalese sermons and translations, visiting the sick and others, instructing Candidates, examining the Schools, &c.

#### *Schools.*

We have already remarked, that, in our School department, we have met with much disappointment and discouragement, our older boys having left us to find employment in the surrounding plantations. During the year, no fewer than 158 children have left our Schools. Their places have, in part, been supplied by younger children,

whose instruction is attended with more labour, and their progress in learning, of course, slower, and, in some respects, less interesting and satisfactory. With our Masters we have reason to be, on the whole, pretty well satisfied. They are not what we could wish them to be; but they are the best we can at present obtain.

✦ The English School contains a larger number of boys than any of our other Schools. Several of the lads are Kandians, who have thus an opportunity of learning something of the Christian Religion, and who would not attend a School in which English was not taught. We have now only eight Boys' Schools and one Girls' Boarding School at this Station. In the Day School the number on the books is 220, and the average attendance 136. We have one School Visitor, Johannis Dinnis, an active intelligent man, a part of whose time is engaged in visiting and reading the Holy Scriptures to a few families in the town and neighbourhood.

In the Kandy Female Boarding School the number is 14, the same as reported last year. Three of these girls were confirmed by the Lord Bishop of Madras on his late visit to the Island. The conduct of all the children at present in the School is satisfactory.

#### *Contributions to the Society.*

During the past year, the sum of 144l. 1s. 9½d. has been received in subscriptions and benefactions in behalf of the different objects of the Mission. The amount of Native subscriptions is 4l. 16s.

#### BADDAGAME.

The Missionaries at this Station, also, the Rev. Messrs. G. C. Trimmell and H. Powell, have been graciously preserved, and blessed with health and strength to labour in the work of the Lord. We first quote from their Annual Report, dated July 27, 1843:—

#### *General View.*

The success which has attended our labours during the past year, though by no means equal to our desires, is, we think, sufficient to keep us from desponding, and to encourage us to persevere in faith and hope.

#### *Congregations.*

Our Congregation at Church on the Lord's-Day Morning has certainly not increased in the course of the year; but has, during part of it at least, been smaller than usual. This, however, has been owing

to a circumstance which will be more fully explained when we report on our Schools; for the decrease of our Congregations has been entirely confined to the number of children in attendance. With regard to adults, the average has been maintained, if not increased.

The Afternoon Service, and also the Monthly Early Morning Service in English, have been continued, with much the same attendance as last year. The Wednesday-Morning Service has also been well attended, the average number being about 200. The Bible Class on the Lord's-Day Evening has been held as usual, for the benefit of the Youths of the Seminary and Mission Family; and on Friday Evening a Lecture has been given in the Vestry, on the Liturgy of the Church. Neither of these Services have failed, we hope, to further the spiritual interests of those for whose benefit they have been conducted. At all the Congregations above mentioned there is great apparent attention; and we cannot but hope that there are some among them who hear the Divine Word to the enlightening and saving of their souls.

We have continued to preach at such of the Schools as have been kept open, and at the houses of such of the respectable Natives as have been willing, at our request, to call their neighbours together to hear the Word of God; but the number in such Congregations does not encourage us to hope that there is any general awakening among the people, or any manifest inquiry after the way of truth and life. There is still too much appearance of that fatal apathy in which this people seem to have been so long and so deeply sunk.

#### *Domiciliary Visits—Adult Class.*

From house to house, also, we have conveyed the message of Salvation, exhorting our poor deluded fellow-creatures to turn from idolatry and sin to serve the Living and True God: and though our message may not have been joyfully received, we would hope it has not been entirely rejected by all to whom it has been delivered. Some have decidedly opposed it; others have seemingly accepted it; and by a few, we hope, it has indeed been welcomed, and will prove the *savour of life unto life*; but the Last Day alone can fully reveal the result. Whatever may be our regret or sorrow, it is not that we have so laboured, but that we have not so laboured more abundantly.

Our Adult Class, consisting of the lame and the blind, the halt and the maimed, or entirely of persons who are poor in this world, has been catechized and familiarly instructed in the Vestry on Wednesdays; and though much ignorance and error may still exist among them, we trust that some of those who, in seeking the relief of their temporal necessities, have been brought very frequently under the sound of the Gospel, have also been led to seek those spiritual blessings which the Friend of sinners and the Succour of the needy is always ready to impart. Most, if not all, of these, profess faith in Christ, and declare their renunciation of idolatry; and, some few excepted, we do not know that their practice belies their profession.

#### *Seminary.*

We have reason to thank God that the Seminary continues to give us much satisfaction, although we have not been entirely free from trials respecting it. About August last, a large number of Buddhist Priests came to reside in our neighbourhood, to carry on, during the course of three or four months, the largest and grandest heathenish festival that has been performed since the Society's Missionaries have been here. The grand processions, attended with music, flags, &c., which the Youths in the Seminary were constantly witnessing, led to conversations and discussions among them which tended to unsettle the minds of some; but we are thankful to say, that when the state of things was discovered, and suitable means used, the evil was stopped; and a spirit of seriousness, and, we hope, of piety, seems now to prevail.

During the year, two boys of the first class have been sent to Cotta, and admitted as Probationers in the Christian Institution. This has reduced the number of Youths in our Seminary, entirely supported by the Society, to 10. Three of the Youths, who paid in part for their board, whose parents reside at Galle, have been removed, owing to the establishment of an English School at Galle by the School Commission; their parents finding it easier to board them at home than to pay for their board here. The places of these Youths have been filled up by the two sons of the Modeliar of this district, who is a Christian, and attends Church regularly when in the village, and by three other Youths—two from the Baddage Day School, and one from Boraloocada. These children are all quite young,

and we have every reason to suppose that they have never had any thing to do with idolatry. We have therefore good hope respecting them, that they will grow in the knowledge and fear of the Lord. The Youths generally are very diligent and obedient, and make good progress in their various studies. The Master, formerly a Youth in the Seminary, continues to give us much satisfaction.

#### *Schools.*

The English Day School, held in the Seminary, and under the care of the same Master, goes on satisfactorily. The number of names on the list is fourteen. Their studies are the same as those of the Seminarists. We are not so intimately acquainted with their characters as with those of the boarders; but what is seen of them in School is satisfactory.

The Girls' School continues to afford us satisfaction. The regular attendance of the children, and their progress in learning and needlework, is very pleasing. Their general behaviour is very good, both in School and at Church; and many of them seem to be attentive to religious instruction. Though we cannot see that undoubted piety, or those decided marks of conversion of the heart to God, which we earnestly long to see, we cannot doubt that they are increasing in scriptural and religious knowledge, and we would hope, as it respects some of them, in seriousness. We do not doubt that much good will result from this branch of our labours. Here are more than a hundred girls, who will be the mothers of the next generation, who, on six days in the week, attend prayers, hear the Scriptures read and explained, are exhorted and catechized, have the folly and wickedness of idolatry pointed out to them, and the excellence and necessity of Christianity preached to them. These we cannot think will be, as they grow up, an ignorant, deluded, heathenish race, like the generations that preceded them; nor do we think, that the Word and grace of God will fail to produce converting and saving effects upon some of them. The number on the list is 115.

#### *Out-Schools.*

In consequence of the great increase of labour around us, the children had become so limited in number, and so irregular in their attendance, and the parents had shewn themselves so careless about the advantages of education, that we suspended our Out-Schools, with the excep-

tion of Baddagame Boys' School and two village Girls' Schools, hoping to reopen them afterward on a better footing, and to induce the parents to pay something toward their children's education, which most of them are able to do. We have been disappointed, however, in our expectations. None of the parents have sought for education; and none, with very few exceptions, have been willing to subscribe toward it, although the terms were only one pice per week for each child, which would amount to one six-dollar, or 1s. 6d. in the course of the year. This is a sufficient proof that our poor fellow-creatures around us are still blind to their best interests. And indeed we cannot but fear, that, in point of morality and religion, they are suffering, rather than gaining, by their present temporal prosperity; and that with them, as with many others, *the love of money will prove to be the root of all evil.* The Schools remained thus suspended, until the Bishop's Visitation in January last. We then brought the subject to his Lordship's notice, who approved of the course which we had taken; recommended us to wait in patience for some time longer; but advised us, if, after a reasonable time, we should not be able to succeed according to our wishes, to reopen some of them upon the old footing. We waited until May last; when, finding that the apathy of the parents was apparently invincible, we re-opened the Schools of four of the most populous villages around us. These are now conducted on the old plan; which, although far from being satisfactory to us, is, we believe, the only one which, under present circumstances, is practicable. These Schools are going on satisfactorily at present, the children being much more regular, and the Masters much more attentive, than they used to be. The number of Boys at present in our Out-Schools is 194; and the number of Girls 40. These numbers, added to those of the Seminary, the English School, and the Baddagame Girls' School, will make the total number of children under Christian instruction at this Station 378.

As the children of our Out-Schools are required to attend Divine Service in the Church on Lord's-Day Mornings, our Church Congregation was much reduced during the suspension of the Schools; and the re-opening of some of them has accordingly again increased it. The average number of adult attendance on Divine

Worship, however, as was before stated, has throughout the year been maintained, if not increased.

#### *Visitation of the Bishop.*

We would not conclude our Report without mentioning with thankfulness the interesting and, we trust, profitable Visitation of our Station by the Bishop of the Diocese, who passed several days with us; encouraging and directing us by his counsel, confirming the weak and young in our Congregation, and also rebuking the disorderly. Thirteen members of our Congregation were confirmed by the Bishop; one person, who had caused a devil-ceremony to be performed for his child, who had been admitted to Christian Baptism, excommunicated for three months; and two or three other members of the Congregation, who had been guilty of heathenish practices, or were known to have been present at an heathenish festival, were publicly rebuked. We are happy to say that the excommunicated person, having expressed his sorrow for his sin, and promising not to offend in the like way again, was permitted to join the Congregation after the appointed term of excommunication had expired.

#### *Conclusion.*

From a general review of the Station, and of the circumstances that have occurred during the year, though we are well aware that we have no ground for exultation, we believe we have none for despondency. Our prospects, if not bright, are yet hopeful. The work of the Lord is going on, though it may not be prospering according to our desire. It may be that we require to be still further humbled, and to be more perfectly and experimentally taught that it is *not by power, nor by might, but by the Spirit of the Lord* that souls are converted and saved. It may please the Lord to show more clearly to the world the impotency of man; that He may the more conspicuously display His own Almighty power. We would be thankful for what it has pleased Him to effect by our poor and unworthy instrumentality. That He has wrought a good work by us we have no doubt, and we would still hope in His mercy, looking for the guidance of His Spirit in all our undertakings, and for His blessing on all our labours.

The Baptisms and Funerals during the year have been as follows:—Baptisms, 1 Adult, 5 Children; Burials 2.



*General Aspect of the Missionary Work.*

Mr. Trimmell writes, May 4, 1843:—

After so many years of labour have been expended, we cannot help thinking and saying, How is it that there is still so little done? The question I cannot answer; but would rather hope that there is not so very little done, although there is but little manifest. A forest felled and rooted, ploughed and sown, may not exhibit a blade of corn sprung up; and yet who could say, either that little had been done, or that little could be expected. In much such a state, I think, is the Mission here, or to such advancing;

for all the preparatory work may not yet be accomplished.

Of his own Station he observes:—

In every department of our labour we long to see more decided effects of the word of God: not merely the head informed, but the heart affected, the life renewed, a hungering and thirsting after life, a deep concern for the soul. I have no doubt that the Lord will, in His own good time, establish His Church in this land; but the times and the seasons are in His own hands. Our duty is to persevere in sowing the seed in faith, and watering it by our prayers. The Lord help us to be faithful in so doing!

### Recent Miscellaneous Intelligence.

UNITED KINGDOM.

*Church Missionary Society.*—The Rev. George Theophilus Barenbruck, the Rev. Bernard Geidt, the Rev. Dieterich Hechler, the Rev. Thomas Peyton, and the Rev. Francis Redford, (p. 310 of our last Volume,) were admitted to Priests' Orders, and Mr. Henry Townsend to Deacons' Orders, by the Bishop of London, on Trinity Sunday.—The Instructions of the Committee were delivered by the Honorary Clerical Secretary, on the 29th of May, in the Lower Room, Exeter Hall, to the following Missionaries, on occasion of their departure to their respective Stations: to the Rev. Messrs. T. Peyton and I. Smith, returning to the West-Africa Mission; the Rev. Michael Wilkinson, proceeding to the Himalaya Mission; the Rev. John J. Weitbrecht, returning to Burdwan; the Rev. Charles B. Leupolt, returning to Benares; the Rev. Messrs. B. Geidt, D. Hechler, and E. Reynolds, proceeding to Calcutta; the Rev. Paul P. Schaffler, returning to Tinnevely, and the Rev. G. T. Barenbruck, proceeding thither; the Rev. Messrs. George Smith and Thomas M'Clatchie, proceeding to China; the Rev. F. Redford, proceeding to Jamaica; and the Rev. James Hunter, proceeding to the North-West-America Mission. The Instructions of the Committee having been acknowledged by the Rev. Messrs. Peyton, Weitbrecht, Barenbruck, Redford, Hunter, and Smith, they were addressed by the Right Hon. the President and the Rev. John Hambleton; and were then commended in prayer to the

favour and protection of Almighty God by the Rev. W. Niven.—The Rev. J. Hunter and Mrs. Hunter embarked at Gravesend, on the 1st of June, for York Factory.—The Rev. Messrs. Smith and M'Clatchie embarked at Portsmouth, on the 4th of June, for Hong Kong.—The Rev. Edward Jones and Mr. F. W. H. Davies left Sierra Leone, on the 19th of April, in consequence of ill health; and arrived in London on the 7th of June. Mr. Jones brought with him two African Youths, with the view of their receiving further preparation for employment in the Mission.

*London Miss. Soc.*—The New Missionary Ship the "John Williams," left London for Gravesend on the 5th of June.

*United Brethren.*—Br. Aug. Fred. Renke-witz sailed for Antigua on the 22d of March.

SOUTH AFRICA.

*United Brethren.*—Sr. Maria Ernestina Heinrich departed this life, at Genendal, on the 8th of January.

INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—We have just received information of the painful bereavement of the Rev. C. C. Mengé in the death of Mrs. Mengé. She sailed from Bombay on the 22d of February last, for England, on account of ill health, and died a few days afterward.

WEST INDIES.

*Church Miss. Soc.*—The Rev. R. Panton, in a Letter recently received, informs us that the Rev. Thomas Gibson was removed from his labours, at Moore Town, by death in April last.

### Miscellanies.

ON the following page is a Map of the Society's Mission in Tinnevely, South-India. The name is derived from Trinavali, one of the titles of Vishnu. The extreme length of the Province is about 120 miles, and its greatest width between 60 and 70. To the north it is bounded by the Province of Madura; by the sea on the east and south; and on the west it is separated from Travancore by a high ridge of wooded mountains, called the Ghauts. The northern part of the province is varied by hill and dale, and the plains are rich in fields of cotton and grain; while the south-eastern part is generally a sandy plain, on which grows the palmyra, a tree that supplies the Hindoo with almost every thing he needs.



MAP OF THE PROVINCE OF TINNEVELLY.

# Missionary Register.

JULY, 1844.

## Biography.

MEMOIR OF GANGA NARAYAN SIL,

A NATIVE TEACHER CONNECTED WITH THE BAPTIST MISSION AT CALCUTTA.

THE death of Ganga Narayan Sil took place on the 19th of August 1843, after an illness of only five days, which did not assume an alarming aspect till the morning of the day on which he died. He was baptized in the Circular-Road Chapel on the 27th of August 1837, and on that occasion gave the following account of his previous life:—

About nine years ago I was admitted into the Chitpore Mission School, then under the care of the Rev. George Pearce. When I first went to School, I had not a ray of knowledge concerning God and Salvation. It was by the grace of God, and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator, and my sinfulness before Him. Born, as I was, in a Hindoo family, my views of Religion were in no way different from those of the Hindoos in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpore School, when it pleased God to excite me to think on the system set forth in the Hindoo Shasters, (for I began to feel the importance of Religion, through the instructions I daily received in the School,) and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings: at the same time I was favourably impressed toward Christianity. But knowing that there was another foreign Shaster, namely, the Korán, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Mahomedanism as I had previously of Hindooism. I returned with greater interest to the study of the Bible; and by the blessing of God I soon found the truth which in vain I had searched for in the Hindoo and Mussulman Shasters; and feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the Bible. At the same time I felt

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desirous of seeking the spiritual good of my countrymen; for I thought that a man would truly be charged with cruelty, in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hindooism, and inserted it in one of the Native Papers. This publication excited a persecution against me, and, both in company and in the streets, I was often assailed by my friends and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord; for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

The first thing that I began to question on Christianity was the divinity of Christ; and afterward, by degrees, the various truths of the Bible, until, at last, I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan; and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to it

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admonitions, through the influence of evil companions with whom I associated, and excesses in evil conduct into which I had fallen. This was true in me—the word of Jesus Christ—that ye *hearing, hear not, and seeing, see not*; and *light is come into the world, but men love darkness rather than light, because their deeds are evil*. About six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change; for at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, *He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without remedy*. I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's *Rise and Progress of Religion in the Soul*, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me, at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered, also, the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their lifetime they fought against the Bible, yet, in their last moments, were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for Salvation; and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned, also, that Jesus Christ is the only appointed Saviour, and that He is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart

embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be His disciple in the presence of His people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

One of the Missionaries adds:—

After our late friend had been received into the Church by baptism, he maintained a consistent Christian character to the last. He was careful not to expose himself or others to temptation. He was a diligent student of the Word of God, a meek and patient guide of inquirers, and a valuable preacher of the Gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindoos, Mussulmans, Roman Catholics, and Native Christians. When in Calcutta he usually went out several times in the week to proclaim the Gospel to his benighted countrymen, sometimes in the Jaun Bazaar Chapel, sometimes in the streets and lanes of the city.

His ministrations among the Native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of Native Churches. Bengalees, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shews itself not unfrequently among Native Christians, at least among those who are Christians in name only. Our late friend was emphatically a *peace-maker*, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. In his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease; he viewed them as one of the greatest hindrances to the progress of the Gospel in Calcutta.

His intercourse with pious Native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

He preached, for the last time, in the afternoon of Lord's Day, the 13th of August, in the Colingah Chapel. His subject was the passage of the children of Israel through the Red Sea. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and, alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness. On Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which, in the forenoon of Saturday, began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants: but even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to express much inward peace. He only gave utterance to the wishes of his heart respecting

the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side; and when, overcome by grief, she once endeavoured to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said, "Do not speak of that." He was too weak to say more; but upon being asked, "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded, in token of cordial assent. When, in the agony of her sorrow, the mother exhorted him to call upon her gods, he shewed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, shewed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him to witness his last moments.

The next day being Lord's Day, and the Colingah Native Chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial-ground, it was determined to give to the usual Afternoon Service the character of a Funeral Service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The Native Congregation usually meeting in the Colingah having been joined by that of the Entally Chapel, and by several European and East-Indian friends, the small place of worship was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death, and on that living faith by which the sting of death is broken.

## Proceedings and Intelligence.

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### United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

#### UNITED KINGDOM.

*Call for more Pastors.*

I COULD take you into some of those districts which I periodically visit, to see Clergymen bowed down often with years, often with poverty, and often with the oppressive sense of labours inadequately discharged, and see how the heart of the good old man is, in many instances, gladdened by the young and active brother, whom you have been the means of sending to aid him in his work: I am sure I should then touch the feelings of every Christian present, to come forward and contribute toward diffusing so great a blessing in similar districts. I am sure I know nearly twelve of such districts in my own Archdeaconry at this moment. In a remote hamlet, where I am desirous to form a district, I assure you that so entirely has the Church been unknown, that when a Curate paid by you went there at my suggestion, there was only one house—the house of a shoemaker—into which he could get admission to hold a Cottage Lecture; and before he had been carrying it on for many months, he was told by that individual that he dare not any longer open his house to him, because if he did he should lose all his custom. Now what is to be done? Build a Church there? Why, they would treat the Church with utter neglect; hardly an individual, I believe, would enter it, if it were built. You must put a man there; and you have been the means of putting a man there; and though he has met with discouragement in the first instance, I believe he is preparing the way for the appointment of a permanent Minister in that place, under Sir Robert Peel's Act. So, then, you see that one principle on which you set to work—that of providing a man in the first instance—has received the sanction of Her Majesty's Government and of the Legislature; and I am thankful to find my own view confirmed by the Report, that, when once you have sent the man into such a district, provided it be a right man, the whole ecclesiastical apparatus will ultimately follow.

You may have observed, that the building of seventy Churches can be distinctly traced to the Curates sent by your means into destitute districts. I know such cases in my own Archdeaconry. There is a Church just waiting for consecration, which owes its origin simply and solely to your having sent a Curate into a vast and neglected district. In a great many cases Churches are built, when they have ascertained that you will provide a Clergyman until they can be endowed; it is an encouragement to parties to build, when they know that the Church need not remain shut up waiting for endowment.

*[Archd. Shirley—at Church Past.-Aid Soc. Am.]*

No good, I believe, can be done by the institution of Schools, unless the population be supplied with the other means of Grace, especially by multiplying the Ministers of Religion among them; and, as this Society does, Lay Teachers, also, to assist those Ministers in going from house to house, and endeavouring to awaken the adults of that population to a sense of their danger, and warning them of the dreadful responsibility which they incur by keeping their children from tasting of the Waters of Life, which alone can bless them here and hereafter. There is one great difficulty which the Society has now to contend with—a difficulty which, I am sorry to believe, is annually increasing—increasing by the openings which God, in His good providence, is continually making for the letting in of that stream of Christian light and charity, which has begun to flow of late years from the Church, because those openings (to our shame) are not taken advantage of to the extent to which they might be—I mean, that, while we see opportunities afforded on all hands for the preaching of God's Word—for sending forth teachers throughout the thickly-populated districts of this country—we find a great difficulty in getting men to go. When we recollect those measures, which have immensely increased the demand for Curates and Clergymen throughout the country, and that the demand will continue to increase at an increasing ratio from the present time, we ought

seriously to lay it to heart, and consider how far, as members of the Church—as having this important trust given to us of God—we ought not to be humbled and distressed at our backwardness and apathy in not meeting the difficulty, and supplying those means, which, if we had but zeal and energy as a Church and as a country, would be at once supplied. I think it a reason for continual and earnest prayer to the great Lord of the harvest, that he would be pleased, in this our special time of need as a country and as a Church, to send forth more labourers into His harvest. And it is because I, for one, deeply feel the responsibility which rests, at the present moment, upon the Church of England in this particular, that I am the more glad to raise my humble voice in support of this Society, and to wish that, under God's blessing, it may increase more and more, and be more beloved and supported throughout the country.

[Earl of Chichester—at the Same

*Importance of Lay Agency to the Church.*

But there is another point—the employment of Lay Agents—very much criticised, watched over with much anxiety, with great jealousy, and with no small degree of alarm. You put forward your hand, nevertheless, to that work; and I always honour men and Societies, who, when they have hold of a great principle, are not afraid to step out and work it. We want individuals, and we want bodies of men, who will dare to be singular, and dare to advance; who will not wait till there are other people looking on to the right and to the left, but who, when they have their Lord's command, will say, "That is enough for me; I will go forward, and fear not." Now, God has honoured your Christian courage. You dared to send men to work in co-operation with the Ministers of the Church, just as, in apostolic days, laymen were thrust out into the vineyard, in the time of the persecution that arose about Stephen, to do the Lord's work. You have apostolic authority, therefore; and these men, though laymen, may claim some title, at least, to apostolical succession. And what is the result? Why, after all this criticising, this doubting, this hesitating, this looking on, this alarm, the absolute, pressing, crying necessities of the Church have compelled, with the same compulsion, though not exactly from the same cause as in the time of Stephen,

laymen to be thrust into the recesses of this town; and under sanction, I rejoice to say, of the Right Reverend the Bishop of this Diocese. This is one of the most important steps in advance which the Church has taken for years past. God grant that she may have the boldness to take many other similar steps; and that it may be put into the hearts of Christian friends throughout the land, to shew their sympathy with this movement in advance, by contributing such aids as they may be able.

[Archdeacon Shirley—at the Same.

There is a district in my parish—one of the most degraded in London—in which we made three several efforts in vain to establish cottage readings, and gather together a few who would *worship God in spirit and in truth*. A Christian layman, an Irishman, worked with me till the moment when he was called to receive, from the hand of that Master whom he dearly loved, a bright and glorious crown, and, by Divine Providence, put forth simple but energetic efforts, and produced the effect for which we had been trying in vain. I found this man, and many others who worked with me in this capacity, to be pioneers of the Gospel; persons who break up the fallow ground, make the valleys smooth, and pull down hills, as it were, and make the moral way for us to go on more easily; saving us, in point of time and efforts, what might have been unavailing. I feel that this Society, by embodying in its rules directions for the conduct of laymen, has shewn that it is possible for a Christian layman in the Church of England to be a good sound Churchman, and, at the same time, devote himself energetically to be a helper of his Minister: and if the Society had done no more than that, it would have rendered a great and important service to our Church and country. When I see that the conviction is gaining ground, in high quarters, of the all-importance of using the left hand of the Church as well as the right, and of putting into operation all the powers she possesses—when I look at the state of the Church, and see how the people are gathered together, to be taught by the means which this Society put in action, lifting the Church up to a height which, with our single arm, we could not accomplish, but which many arms are enabled to do—I feel that this Society has rendered a most important service to the Church, and to the country of which we are members, and placed it

in a condition in which it was never before. [Rev. W. W. Champneys—at the Same.

*Missionary Information a means of  
Charity.*

I agree that our zeal should be according to knowledge; but when it is according to the amount of knowledge concerning the cause, which we may obtain if we only industriously apply ourselves to it, the exhibition of our past zeal will be but as child's play compared with what is forthcoming in the Church of Christ. We have only touched this hallowed cause, at present, with the tips of our little fingers; and it will be necessary to set both hands to the work before the cause will have justice done to it. The literature of the present day, bearing on the Missionary Question, is most important, and attention to it ought to be urged on our young friends especially. Of all the Annuals which I see, from house to house, spread upon the tables of my friends, I confess the "Missionary Reports" appear to me to be the most excellent. There may not be quite so much skill manifested in the getting up, but there is quite sufficient for the object for which they are put forth. We can afford the absence of such skill of the engraver, and such beauty of binding, as are exhibited in the more ornamental works, when, on taking up these Annuals, we find that God's glory is advancing in this redeemed but wicked world. Sir William Jones was wont to refer his very ardent love for study to the reply which his intelligent mother made him, when, as an inquisitive child, he was frequently asking for explanations of different matters: "Read, my dear," said she, "and you will know." Now, I do not think that we can impress upon the minds of our friends, on occasions like this, a sentiment more important in its application to the Missionary Question. I am quite certain that our addresses to promiscuous assemblies like the present would be more influential, if a larger amount of knowledge were previously deposited in their minds to which we could appeal. I have deeply regretted the absence of this; and I would urge on our young friends the importance of connecting themselves with some Association for the specific purpose

of reading the valuable works that come from the press upon the Missionary Question. I believe the limited reading of many of us, on Missionary Subjects, is one great cause of the want of charity. We profess, on occasions like the present, to be connected with others for the accomplishment of the subjecting the world to its rightful owner—the Lord Jesus Christ; and yet how little do some of us know of the movements of other sections of the Church of Christ! To do justice to the question, we ought to read "up to the times" on each subject. Gentlemen in the army are able to say which regiments are on foreign service, how long they have been there, and when they are to return. Give them a few moments for recollection, and they will tell you the most heroic achievements of such and such regiments, and when such and such records were placed on their flags. They identify themselves with the movements of other regiments. What would have been thought of any officer in Her Majesty's Service throwing down the despatches from China, in disgust, and saying, "These victories were obtained by the 54th, or the 98th regiments; but as none of my regiment were there, the brave 72d, I will have nothing to do with it?" Why, such a man would deserve to have his coat turned, and be drummed out of the service. He has every thing to do with it, if the British arms have triumphed. If the regiment with which I am connected may not have proved victorious, what has that to do with the matter? The British power has triumphed, and, as a soldier, I ought to rejoice in it. Now, the application is this. If we have only a slight acquaintance with the movements of other Christian Churches, we shall be exposed to two dangers. One will be an undue complacency with regard to our own movements, and a wrong view as to some ultimate triumph, because we have been moving on uninterruptedly for a series of years; or, on the other hand, we shall feel some surprise, or hang our harps upon the willows, and become faint in our spirits, as though nothing more was to be accomplished.

[Rev. G. Macdonald—at Wesleyan 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 2d of July.

*Scriptures in Dutch*—In their Report for 1843, the Committee announced the publication of the Dutch Bible. They have recently availed themselves of the circumstance of the Rev. Dr. Bosworth's visiting Holland, where he formerly resided as British Chaplain for eleven years, to present a handsomely-bound copy of this Bible to His Majesty the King of the Netherlands. Dr. Bosworth reports that he was most graciously received by His Majesty, who observed that it was very gratifying to him to be so favoured by this Society. He expressed his admiration of the book, and said, with great feeling, "Dr. Bosworth, I thank the Society. I shall always highly prize this Bible, and shew it to my friends as an offering of good will from the Church of England."

*Scriptures in French*—The final revision of the new French Version of all the canonical books of the Old Testament has been completed; the octavo edition, in London, is printed to the end of the Second Book of Kings; and the Pentateuch is printing at Paris in quarto.

*Scriptures in Maltese*—The Bishop of Gibraltar has proposed to the Committee to prepare an Edition of the Testament (the greater part of which has already been translated) for publication. The Committee readily adopted this recommendation.

*Scriptures in Coptic and Arabic*—The printing of the Coptic and Arabic Gospels proceeds satisfactorily, though, of necessity, rather slowly, as all the sheets are sent for correction to Cairo. Measures, however, are now adopting to expedite the progress of this undertaking. The Committee, in the mean time, have the encouraging information from Egypt, that the Coptic Patriarch of Alexandria "cannot enough express his delight and praise, in regard to the specimens thus submitted to him of the Coptic and Arabic Scriptures." The Coptic is supposed to be the most ancient of all the Oriental Translations of the Testament: it is a faithful version from the Greek; and the Arabic, printed, in this edition, in a parallel column, after the pattern of the

manuscripts used in the Coptic Church, is a literal translation of the Coptic.

The Committee have bestowed much pains and attention on the subject of the new translation of the Scriptures into Arabic; but they have found the subject to be involved in much difficulty from the conflicting opinions entertained in respect to the style to be adopted in the translation of the Sacred Writings, as classical correctness of idiom must be regarded, with a view to satisfy the taste of learned Orientals; while, to meet the feelings of Christians, the language must be that which has been consecrated by ecclesiastical use, rather than that which is associated with Mahomedan ideas and impressions. The Committee have taken much pains to obtain the judgments of those best qualified to pronounce an opinion on the subject.

*Scriptures in Greek*—An edition of 1000 copies of the first volume of the Old-Testament Scriptures, according to the Septuagint Version, containing the Pentateuch and the Books of Joshua, Judges, and Ruth, is now ready for distribution at Athens, and about half of a second volume is printed. The Bishop of Attica has expressed, on his own behalf, and on that of the Synod of Greece, great satisfaction at this work, as well as anxiety for its continuance and completion.

*Liturgy in French*—The Society's Version has undergone a complete revision, and the present impression being now all but exhausted, a new edition, of a smaller size, will shortly be in the press. The Rev. M. de la Fontaine, the Missionary of the Society for the Propagation of the Gospel in the Seychelles Islands, speaks with much gratitude of the good service which this version of the Liturgy has enabled him to perform among the poor people of those Islands.

*Liturgy in German*—The Translation of the Liturgy into German is nearly completed, and it is hoped that it will be published in the course of the autumn. At the present moment, when hardly a month passes without producing from the German Press one or more treatises upon the discipline and formularies of the Church of England, the importance of the present translation cannot easily be overrated. With the view of rendering it as perfect as possible, the Committee propose to strike off but a small impression at first, for the purpose of distributing it in quarters where it is likely to be carefully

examined and judiciously criticised; that they may be enabled finally to put forth a correct and really valuable translation.

*Liturgy in Turkish*—Of the translation of the Prayer Book into Turkish, of which a considerable number of copies was sent last summer to Constantinople, the Committee have had the gratification of receiving from the Rev. Horatio Southgate the following notices. On first obtaining this version, he writes, "It is indeed a beautiful book; and from the cursory examination which I have been able to give it, I feel still more proud of the matter. The translation appears to be excellent. It is pure Constantinople Turkish (the best in the world), and is not, as I feared it might prove to be, too Arabic in its style." Again he writes: "The Turkish Prayer Book is certainly one of your best translations. I have the opinions of several very competent judges, which fully confirm my own formerly given." The Bishop of Gibraltar writes: "Within my own jurisdiction we shall find a most ample field, in the western part of the Turkish Empire: and we ought to be ready to make a good use of our Turkish and other Oriental Versions, both of the Bible and of the Prayer Book, as soon as ever the terrors of the sword are removed."

*Liturgy in Arabic*—The revised edition of the Liturgy in Arabic is now put to press at Malta, after more delay than had been anticipated, occasioned by the great care and caution necessary to secure accuracy of translation.

*Liturgy in Armenian*—After some further delays of rather a vexatious nature, the translation was completed in October last. But wishing to take every means of securing the greatest possible accuracy in this work, they determined on sending it for revision to Constantinople. With this object in view, they were glad of the valuable services of Mr. Southgate, who, with the assistance of a Native Armenian Scholar, well acquainted with the English Language, has been revising the whole book with great care. The importance of providing and distributing in the East good translations of our Liturgy is felt and acknowledged by thoughtful and attentive observers of the signs of the times in those quarters. A highly respected Correspondent of the Society states it as his opinion, that "one of the leading objects" in the East, "for a long time, must be to bring our Church into a right position. The Church of England is not

known distinctively, as a Church, by one out of a thousand in these countries; and until we are so known we have no influence." Very recently the Romanists at Constantinople have issued a book in Armenian, intended as an assault upon Protestantism, in which, under the title of "The English Faith," we are represented as infidels, and as destitute of the primitive order and institutions of Christianity. The absurdity, however, of these mis-statements will be, in some measure, demonstrated to the Armenians by the translation of portions of Nelson's "Festivals and Fasts," for which the Board made a grant last December. Of this translation the "Preliminary Instructions on Festivals" were published at Constantinople, in the form of a Tract, a little more than a month ago, and immediately excited considerable attention. All the portions of Nelson's work on the Festivals relating to our blessed Lord have been translated, and are ready to be put to press.

*Liturgy in Maltese*—The Bishop of Gibraltar has engaged a Native Priest, who had recently conformed to the English Church, to translate the Prayer Book into the Maltese Language. This Liturgy he recommended the Committee to print at Malta.

*Liturgy in Portuguese*—The Committee, chiefly through the liberality of John Cassels, Esq., of Oporto, a Member of the Society deeply interested in the promotion of its designs, have lately been enabled to put into the printer's hands a new translation of the Liturgy into Portuguese. The greater part of this translation was made at the expense of Mr. Cassels, and presented by him to the Committee. It had been previously examined and approved by the Bishop of Gibraltar, who strongly recommends its publication; and the Committee esteem themselves happy in having secured the assistance of a Clergyman of the Church of England, thoroughly conversant with the Portuguese Language, in carrying the work through the press. The proof sheets are to be sent also to Oporto for correction, previously to their being finally struck off.

*Liturgy in Chaldee*—Events of a deeply-interesting and melancholy character have, within the last year, forcibly drawn the attention of the Committee to the critical state of the Independent Christians in the mountains of Koordistan. The Committee have determined to under-

take a translation of our Liturgy into Chaldaic, as well as to print an edition of the whole or parts of the Scriptures in that language, for the use, principally, of the Christians of Koordistan. The translation of the Liturgy has been already nearly completed at Mosul, under the direction of an English Clergyman, by a Syrian Priest, who is now on his way to superintend the printing of it at Malta, where he is also to assist in carrying through the press the proposed edition of the Scriptures, from valuable manuscripts collected, at the cost of the Society, in Mesopotamia.

*Scriptures and Liturgy in Languages of India*—Encouraged by the grant of 1000*l.*, voted at the General Meeting in December last, the Committee determined immediately to extend the sphere of their operations, and more particularly toward the East. They had already received communications respecting the unsatisfactory character of existing versions of the Scriptures, and of the Liturgy, in some of the languages of India, and the total want of any translations at all in others of these Languages, in which they were much required.

The Committee have renewed their communications with the Bishops of the three Dioceses, requesting, in the first place, accurate information respecting existing Translations of the Scriptures and of the English Liturgy, in the vernacular languages of their respective Dioceses, and then offering the co-operation and assistance of the Committee, either in the revision and re-publication of those versions, or in the procuring and printing of such translations into other languages, as might seem to their Lordships most likely to be useful.

The Committee have the satisfaction of reporting that the Bishops of Calcutta and of Bombay have responded most cordially to their proposals, and supplied them with valuable information for their direction. At the suggestion of the Bishop of Bombay, the Committee have offered their assistance in the completion of a translation of the Liturgy into Goojerattee. The Committee have also promised their aid in a revision of the Maharratta Prayer Book, with the view, chiefly, of rendering it conformable to the improved version of the Scriptures in that language, now printing at Bombay.

At the suggestion of the Bishop of Calcutta, who represents that there has

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been for some past an urgent demand for a new and improved version of the Litany in the Hindoostanee or Oordoo Language, the Committee have determined to undertake this work, entrusting the execution of it to the Rev. Mr. Smith, a Missionary at Benares, whom the Bishop recommends as "a person of undoubted talent and experience, and having a matured knowledge of the language of the people." It is proposed to print this Liturgy at the Press of the Orphan Establishment at Agra. This work, when published, will be of incalculable benefit to the Church-of-England Missions at Benares, Chunar, Gorruckpore, Serampore, Meerut, Agra, Simla, and Cawnpore, where "the want of copies of the Prayer Book in Hindoostanee," the Bishop says, "is extreme, and has been for years."

As the Committee were somewhat later in forwarding their proposals to Madras, no answer has yet been received from that Presidency.

The Committee regret that they are not yet in a position to make any specific report with regard to translations into Chinese. Mr. Stanton's attention, on his arrival at Hong Kong, seems very naturally to have been turned, first, to the establishment of Schools and Lending Libraries for the benefit of the English population.

#### CHURCH MISSIONARY SOCIETY.

##### FORTY-FOURTH REPORT.

##### *Introduction.*

THE ascription of praise and thanksgiving to the Giver of all good, with which the Committee opened their Report last year, cannot but be renewed by them on this occasion.

At the Anniversary, two years ago, the Committee met their friends under financial embarrassments of a very formidable kind. At the last Anniversary, the Society had been lifted out of its difficulties; but this year it has been advanced to a position eminently satisfactory in respect of its finances.

When the Committee further state, that this position has been obtained without any serious contraction of the Missions—except in the case of Jamaica—or any diminution in the number of its Missionaries, they are persuaded that their friends will join with them in adoring the goodness of the Lord.

But there are yet higher grounds on

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which the Committee would urge this tribute of praise: they are enabled to speak of the last year as one of much blessing upon their Missionary Operations. There has not, indeed, been any large and striking instance of success; but there have been no adverse occurrences or peculiar trials; while there has been manifested a sure, though gradual growth in the Infant Churches which are cradled in South India, New Zealand, and West Africa—a growth of such a sound and scriptural character, as to afford abundant evidence that they are receiving vital influences from *Him which is the Head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in Love.*

#### *Summary of the Society.*

*Missions*, 11—*Stations*, 93: being in Western Africa, 14; Mediterranean, 3; North India 19; Himalaya, 1; South India, 13; Western India, 2; Ceylon, 4; New Zealand, 22; West Indies, 8; N. W. America, 7; Labourers (including wives), 1328; and consisting of 99 English, 5 Lutheran, and 9 Native or Country-born Clergymen, of whom 86 are married; 43 European Lay-Assistants, of whom 20 are married; 7 European Female Teachers; and 954 Native or Country-born Male, of whom 41 are married; and 64 Female Assistants.

#### *Attendants at Public Worship,*

Communicants, 825 — Schools, 715 — Scholars, 35,283; consisting of 12,503 Boys, 5608 Girls, 7750 Youths and Adults, and 9422 of whom the sex is not specified in the Reports from the Stations.

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.

#### *Decease of Missionaries.*

In the course of the past year it has pleased God to remove from their labours, by death, the following individuals:—Mrs. Thomson, wife of Mr. William Cooper Thomson, in October last, at Sierra Leone, after a protracted illness—Mr. William Cooper Thomson, on the 26th of November, at Darah, near Teembo,

after four days' illness—the Rev. William Bowley, suddenly, on the 10th of October, at Chunar—the Rev. John J. Müller, on the 18th of March, 1843, at Madras, a few days after his arrival at that place from Palamcottah, with the view of embarking for England, having for some time been suffering in his health—Mrs. Elouia, wife of the Rev. J. J. H. Elouia, on the 9th of October, at Madras, of cholera—the Rev. John Mason, on the 5th of January 1843, who was drowned in crossing the river Turakina, New Zealand—Mrs. Fairburn, wife of Mr. W. T. Fairburn, of Maratui, New Zealand, on the 2d of September, after a long and painful affliction—the Rev. James Baumann, on the 26th of August, in London, of consumption.

#### *Return of Missionaries.*

Mr. James Beal and Mrs. Beal left Sierra Leone on the 30th of April, 1843, upon a visit home; and landed at Plymouth on the 1st of July. Mr. Henry Townsend and Mrs. Townsend left the same place on the 22d of October, on a visit home; and landed at Deal on the 6th of December—The Rev. Samuel Gobat and Mrs. Gobat left Malta in May last; and, in consequence of ill health, proceeded to Bâle—The Rev. Timothy Sandys and Mrs. Sandys left Calcutta on the 15th of January, on account of ill health; and arrived in London on the 8th of May last—The Rev. James Baumann, with Mrs. Baumann, left Launceston, Van Diemen's Land, on the 15th of January, 1843; and arrived in London on the 10th of May last. Mr. Baumann had left Calcutta, in consequence of failure of health, and was on his way to the New-Zealand Mission; but on his arrival at Launceston his health had become so precarious that it was deemed advisable that he should return home—The Rev. James Pollitt, with Mrs. Pollitt, left Demerara on the 12th of October, in consequence of the failure of his health; and landed at Liverpool on the 22d of November.

*North-West-America Mission.*—Mr. John Roberts left Red River on the 11th of August last, upon his return home, and arrived in London on the 7th November.

#### *Missionaries sent out.*

The Rev. J. F. Schön, and Mrs. Schön, and the Misses Morris, Phillips, and Dietrich, arrived at Sierra Leone on the 31st

of May last. The Rev. Frederick Bültmann, with Mrs. Bültmann, embarked at Gravesend for Sierra Leone, on his return thither, on the 18th of September; and arrived there on the 3d of November. The Rev. Christian Ehemann, and the Rev. Samuel Crowther, on his return to Sierra Leone, sailed from Gravesend for that place on the 23d of October: but were obliged to put back to the Isle of Wight on the 28th, in consequence of bad weather; sailed from that place on the 1st of November; and arrived at Sierra Leone on the 2d of December. The Rev. Nathaniel Denton, with Mrs. Denton, sailed from Gravesend for Sierra Leone, on his return thither, on the 15th of December, and arrived there on the 28th of January.—The Rev. W. Krusé, with Mrs. Krusé, left Bâle for Marseilles, on his return to Cairo, on the 17th of October, and arrived there on the 14th of November.—The Rev. Messrs. Isenberg, Krapf, and Mühleisen, finding that there was no probability of their re-entering Shoa from Tadjurra or Zeila, Messrs. Isenberg and Mühleisen resolved on proceeding to Massowah, to attempt an entrance into Abyssinia from thence; and Dr. Krapf, on returning to Aden, with the view of attempting to reach the Galla Tribes of South-East Africa from the Indian Ocean. Messrs. Isenberg and Mühleisen reached Massowah on the 4th of April, and started for Tigrè on the 18th of that month. They, however, were foiled in their attempts to re-enter Shoa, and were obliged to quit the country, and return to Massowah, where they arrived on the 22d of July. They left that place on the 29th of July, for Egypt, and reached Cairo on the 11th of October.—Dr. Krapf, with Mrs. Krapf, arrived at Aden on the 17th of August. They afterward embarked for Zanzibar; but, having suffered shipwreck, were obliged to return to Aden. They however re-embarked for the voyage a few days afterward.—The Rev. Edmund Johnson, and Mrs. Johnson, sailed from Portsmouth on the 16th of July, for Calcutta, and arrived there on the 4th of November. The Rev. Paul Louis Sandberg, and Mrs. Sandberg, sailed from Portsmouth on the 9th of January, also for Calcutta. The Rev. Henry Baker, jun., Mrs. Baker, and Miss Blake, embarked at Gravesend, on the 27th of July, for Cottayam; landed at Cochin on the 17th of November, and reached Cottayam on the 20th of that month. The Rev. Henry Mellon, and

Mrs. Mellon, embarked at Gravesend on the 27th of July, for Bombay, and arrived there on the 28th of November.

#### *Ordination of Students.*

Twenty-four of the Society's Candidates have been admitted to Holy Orders during the year; five to Priests' Orders, four both to Deacons' and Priests' Orders, and seven to Deacons' Orders, by the Bishop of London; one to Priests' Orders, by the Bishop of Ripon, on Letters Dimissory from the Bishop of London; three to Priests' Orders, by the Bishop of Madras; one to Priests' Orders, and two to Deacons' Orders, by the Bishop of New Zealand; and one both to Deacons' and Priests' Orders, by the Bishop of Gibraltar.

#### *Institution.*

The Committee are thankful to be permitted to record the following testimony to the favourable state of the Society's Institution, extracted from the Principal's Annual Report:—

On a careful review of the last twelve months, the Principal feels fully warranted in reporting favourably of the general state of the Institution. As regards the important heads of discipline, temper, and outward consistency, there is no room for hesitation in the testimony which he has to bear. In the great majority of instances, the diligence of the Students has been most exemplary, verging, in some, to excess; and their progress proportionably satisfactory. *The truth of the Gospel*, it is confidently believed, has been maintained in *uncorruptness and sincerity*; and, so far as visible fruits are a test, the spirit of the Gospel has pervaded the body at large. At the same time, every member of the body would be ready to acknowledge the need there is for a deeper-toned piety, for more earnest, single-minded, self-denying zeal: in a word, for more of the *mind which was in Christ Jesus*.

The Committee have to regret a decrease in the number of Students in the Institution, and that at a time when the call of the Missions for able Missionaries to carry forward the work begun, and which is prosperously advancing under the Divine Blessing, is loud and urgent. On this subject the Principal remarks—

If the Agents and numerous friends of the Society would make it their special concern to seek out recruits, to give to such as were eligible the information requisite to put them in immediate communication with the Society, and to concert means for securing, in promising cases, a measure of preliminary training for some who

were less advanced, the want adverted to might soon be remedied, and this, the most important of all supplies, provided.

The Principal concludes his Report by reiterating his earnest request that the Members of the Society will remember the Institution in their daily intercessions. He writes—

Indeed, he would gladly persuade himself, that when the friends of this great cause call to remembrance the peculiar dangers of the present day, and the increasing necessity there is that men who are to occupy posts of considerable delicacy and difficulty, of much temptation and danger, should be *wise as serpents, harmless as doves*, they will be *instant in prayer*, that all who are trained as Evangelists in this Seminary may approve themselves *men of God, thoroughly furnished unto all good works*.

The Committee have to deplore the loss, during the year, of the Rev. Augustus T. Lehmann. He was received into connection with the Society from Berlin, had passed through the Islington Institution, and been admitted to Deacons' Orders by the Bishop of London. He was subsequently attacked by consumption, and died at Basle, whither he had gone for the benefit of his health, on the 17th of February 1844. The Society were thus deprived of the services of one who had indicated eminent qualifications for Missionary usefulness.

In addition to the extracts which we gave in a preceding Number, we insert the following observations taken from the

#### *Concluding Remarks.*

The Committee have also presented their Report under a lively but humble sense of the great responsibility of the position in which they are placed. They are the chief almoners of the Church of this country, in her efforts to evangelize the Heathen World, and the medium of communication, also, between these two parties. They are placed in a post of special observation for catching the first accents of the mystical voice, *Come over and help us*; for watching the incipient movements of the Spirit of God upon the face of the deep. They are the Depository of the hopes and fears, the joys and sorrows, the retrospective experience and the prospective suggestions of those devoted men who are sustaining the hard conflict between light and darkness. They have not fulfilled their responsibility on

this occasion if they have failed to convey to the minds of their supporters the fact that the Lord is carrying on a wonderful work in the midst of the Heathen World—chiefly, indeed, a work of preparation, but one which bespeaks some coming change. The power of Heathenism is failing—the native mind of Africa and the East is awakening—the Agents of infidelity and of apostate Christianity are gathering around to seize upon the minds detached from their ancient superstition—and the preachers of the Gospel are animated by fresh hopes. In all the Missions which have acquired any degree of establishment there is a sure though gradual progress. Even respecting North India, where the results have been on a less scale than in South India, New Zealand, or West Africa, Bishop Wilson has declared, in his late Charge—

During the last four years there has been, I rejoice to say, a rapid augmentation in the number of Converts and Inquirers after the Gospel, both in the Missions of the Venerable Propagation Society at Barrypore and Janjera, and of the Church Missionary Society at and about Krishnaghur. In the other Stations there has been a steady increase of good, but chiefly among Schools, and in the way of preparation: but *showers of blessings*, to use the language of the Prophet, have descended on those I have mentioned.

But long experience, and not unfrequent disappointments of rising hopes, compel the Committee to press their appeal upon others, as well as upon such individuals themselves [Graduates of the Universities]; namely, upon their friends—their parents;—here is often the real obstacle. Sometimes, also, that very humility, which is one of the choicest qualifications, withholds those who seem providentially directed toward the work from offering themselves. It was the wise and pious Professor Franke, who was making inquiries for new Missionaries to India, who first proposed to Schwartz to engage in this sacred and important work, upon observing his diligence in acquiring the Tamul Language, merely with a view to acting as a corrector of the press at home. It was the father of Schwartz who seconded the proposal of Franke, and, after three days' deliberation and prayer, "came down from his chamber, and, in the presence of a reluctant family, gave him his blessing, and bade him depart in God's Name; charging him to forget his native country and his father's house, and go and win many souls to Christ." It was the

venerable John Newton who made the first direct proposal to Claudius Buchanan to go to the East. It was Charles Simeon who first suggested to Henry Martyn that glorious career in which he jeopardied his life even unto the death.

Where, it is often asked, is the spirit of Schwartz, of Buchanan, of Martyn? Where, it may be replied, is the spirit of the father or of the Christian friend, to kindle, in the prepared but diffident soul, the latent zeal of the future Missionary, and to fix and to consecrate his wavering purpose, by *effectual fervent prayer*, and by the animating example of the sacrifice of a parent's fondest affection, or friendship's closest bonds, to the constraining LOVE OF CHRIST.

## Mediterranean.

CHURCH MISSIONARY SOCIETY.

GREECE.

*Distribution of the Scriptures.*

WITH regard to the distribution of the Scriptures among the Turks, Mr. Wolters writes, July 17, 1843—

As to the circulation of the Scriptures and other books, I did not, nor do I, find it advisable to give any great publicity to this branch of my labours at present. I took a small supply of Turkish and Greek books with me on my journey, the greater part of which I left in the hands of a friend at Salonica, who will distribute them as circumstances may permit. I am glad, however, to state, that I have succeeded in discovering some channels by which I can send Turkish and Greek books to parts of Macedonia and Asia Minor. This quiet way of circulating books appears to me the only way practicable, at present, in Turkey; but it is a way in which a considerable number may be put into circulation.

*Intolerance of Mahomedanism.*

The following fact transpired to Mr. Wolters during his stay at Salonica: it strikingly illustrates the intolerance of Mahomedanism, and the formidable obstacles which oppose the conversion to Christ of the followers of the false prophet—

June 6, 1843—A very interesting event was told me to-day, which, in a high degree, is illustrative of the religious fanaticism of the Turks. At Prisedin, in Albania, a Mufti (Doctor of Law) called on

the Moollah, apparently melancholy and downcast. On being asked what was the matter, the Mufti said he would tell the reason another time. He came some time afterward, and began to ask the Moollah extraordinary questions about Christ and Mahomed, comparing, as it were, the characters of the two. The Moollah was astonished at the Mufti's declarations, who continued saying, "It is evident that we are all in darkness: Christ is the only true Prophet, whom we must follow." The matter was brought before the Pasha, who declined interfering with it, saying that the Mufti might perhaps be a madman. Consequently, the event was reported to Constantinople, where sentence was passed, to the effect that the unfortunate Mufti should be publicly executed. The execution really took place, as I was told, early in the spring of the present year. It would be exceedingly interesting to learn all the particular circumstances of this extraordinary case: I could gather only the above-mentioned facts. They clearly shew, however, what are the feelings of the Turks with regard to Christianity at the present time. So long as they stand as a nation, we cannot expect to do much among them for the spread of the Gospel. There is no encouragement for a Turk even to inquire into the truth of our Religion, lest he should be detected as one who doubts the truth of his own. The fear of man on the one hand, and the fear of death on the other, keep the Mussulman tied and bound in the iron chains of Islam.

This is a deeply-afflicting state of things; but there is good reason to hope that an effectual restraint has at length been placed on the persecuting spirit of Mahomedans within the Turkish Empire. In August last, an Armenian Youth, of 18 or 20, who had turned Mahomedan, and afterward returned to the Christian Religion, was beheaded at Constantinople with circumstances of great barbarity. Sir Stratford Canning, the British Ambassador, exerted himself to save the youth; but in vain. The general question was earnestly and energetically taken up by him, and also by the French and Prussian Ambassadors. In the event the following "Official Declaration" was obtained, dated March 21, 1844—

It is the special and constant intention

of His Highness the Sultán, that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.\*

At an audience which Sir Stratford Canning had of the Sultán on the 23d of March, His Highness declared—

Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.

Glory be to God, for this incalculably important concession! To the firm and decided course taken by Sir Stratford Canning in this business, in which he was cordially and effectually supported by the British Ministry, is, under God, to be ascribed the favourable issue to which it was at length brought:

*Mr. Wolters' Admission to English Orders.*

Mr. Wolters being of opinion that his admission to the Orders of the English Church would, in his connexion with the Church Missionary Society, be promotive of his usefulness, his wishes on this point were communicated by the Committee to the Bishop of Gibraltar; and Mr. Wolters was ordained Deacon by his Lordship, at Smyrna, on the 25th of April, and Priest, in Malta, on the 25th of January last. On his admission to Deacons' Orders, Mr. Wolters thus writes in his Journal—

A solemn and blessed day to me—the day of my being ordained Deacon in the Church of England! I am unable to express the feelings of my heart; and can only say that I have made a new surrender of my body, soul, and spirit, to the Lord and His blessed service. May He in mercy accept of so unworthy a gift as this!

EGYPT.

The Rev. W. Krusé rejoined the Mission on the 3d of November last, and was received by the Coptic Patriarch in a very friendly manner.

\* "Correspondence relative to Executions in Turkey, &c." Laid before Parliament, 1844.

The Mission, therefore, is under the charge of Mr. Krusé and the Rev. J. R. T. Lieder, as formerly.

*Coptic Institution—Schools.*

In a Letter dated January 20, 1844, Mr. Lieder states that the Coptic Institution was making "slow but steady progress;" and that there was a considerable increase of children in both the Day Schools.

*Missionary Tour to Upper Egypt.*

On the 30th of Jan. Mr. Krusé, accompanied by Mrs. Krusé, commenced a Missionary Tour to Upper Egypt, by embarking in a boat on the Nile. Owing to a strong contrary wind their progress for the first few days was slow. On the 3d of February Mr. Krusé observes—

Our slow progress has given us daily opportunities to walk on shore. The people whom we have met have been everywhere civil; and we have invariably observed, in the expression of their countenances, a mixture of surprise and pleasure on being addressed by an European in their own language. In general, they would immediately begin to disclose their troubles and difficulties, which has given me many opportunities to direct them to the very Source of relief, where they would find grace to help in time of need.

*English Service on the Nile.*

Feb. 4, 1844: *Lord's Day*—A beautiful, quiet morning. In another boat were four English Clergymen, who, having learned through their Dragoman who we were, sent a note, requesting us to join them in Divine Service. Just as we stepped into their boat a favourable wind arose, but we remained; and in a strange land, on the bosom of the mighty Nile, surrounded by our poor beauteous fellow-creatures, we fully enjoyed our beautiful Liturgy. After Service we returned to our vessel, thankful to God for the privilege of being enabled to unite with our countrymen in prayer and praise to Him who thus cared for us in a foreign land.

*General Appearance of the Country, &c.—Arrival of Er Reineh.*

For about three weeks nothing of a remarkable character occurred. The scenery through which they passed is thus described:—

Feb. 15—On the 13th we passed Siout,



and soon afterward the wind abated. We have since been obliged to proceed by towing. The people whom we now meet in our walks begin to be of a darker colour: they have a wild appearance; but when addressed they manifest much civility. The country appears to be well cultivated; we see many villages on both sides of the river; and here and there flocks of sheep and goats together, tended sometimes by children, but more frequently by the shepherd with his staff. Then again large droves of buffaloes and camels, hundreds of wild geese, some pelicans, innumerable pigeons, the crows and eagles about the mountains, which are steep and lofty, render the scenery truly interesting. Toward evening we arrived opposite Er Reineh, in the neighbourhood of which our Captain did not feel quite secure, and thought of pushing off to an uninhabited island. A great many people came from a fair in another village, and among them was the Sheikh of Er Reineh, who asked permission to come into our boat and cross over to the other side: he would then, he said, protect us near his village, and send us two watchmen for the night. This promise he faithfully kept.

*Arrival at Assouan—Desire of the Copts for a Church.*

Assouan, the first town of the district, which is chiefly inhabited by the Coptic Christians, was the place where Mr. Krusé's labours were to commence. Here they arrived on the 21st; and Mr. Krusé writes—

As soon as our boat was properly secured, two Copts came to pay us a visit. They told me that the number of Christians had increased—there being now forty Christian families living here; but they have neither Church nor Priest. They are visited once or twice a year by a Priest from Eneh or some other place thereabout; and on Easter Day as many as can afford to leave go to Edfou to attend the Church Service there. When our visitors heard who I was, and the object of our visit, they greatly rejoiced; and begged me to use my influence at Cairo to obtain for them permission to build a Church. One of our visitors—Muallem Chaleel—was the principal man of the Copts here: he thought permission for building a Church might now easily be obtained, as the Pasha had allowed the building of a Church at Khartoom, where, two years ago, many clerks in the service

of the Government were sent; and this year the Coptic Patriarch had provided them with a Bishop and two Priests. Muallem Chaleel further informed me, that, in December last, two Missionaries of the Propaganda passed Assouan on their way to Khartoom in order to settle there. He remarked, "What can they do there? the Copts do not understand Latin."

*Visit to the first Cataract of the Nile.*

Feb. 22, 1844—The Copts being engaged in their offices, we could not see them till after their daily work was over. We therefore took the opportunity to visit the cataract. Our way led over the ancient Syene, a true picture of the mutability of all human things, and an exact fulfilment of the prophecy in Ezek. xxix. 10. We next passed over the cemetery of the ancient town, filled with grave-stones, covered with Arabic inscriptions. We next crossed a wide sandy plain, embosomed, as it were, in immense masses of granite rocks. As far as the eye could reach, these rocks met the view; and as we approached the river, many little hamlets lay scattered between. The sight was at once sublime and solemn. We could only gaze with awe upon these mighty works of nature, and from them our hearts turned upward to the Author and Finisher of all. At the cataract it seems that disappointment is the universal feeling: the whole scene which presents itself is rock upon rock, between which the river in several places rolls down. In vain did we look around, hoping to see some mighty fall. However, the scene delighted us, and we stood gazing with admiration upon the wild landscape, surrounded by nearly the whole populace of the adjacent village. We tried to speak to them; but the Arabic language seemed wholly unintelligible: they knew only one word—"Backaheesh" (a present): this they all understood. Poor people! We thought, When will the light of the Gospel shine again into this dark region?

*Religious Conversation with the Copts.*

In the course of the afternoon, having learnt that Muallem Chaleel had come home, I called upon him. My visit was soon made known, and in a few minutes many of the Christians were gathered together. We had a profitable conversation on several religious topics. The Bible, which I had brought with me for the Muallem, was constantly referred to in support of my arguments; after which I read to them, and explained some parts

of Scripture. I proposed to them to meet together on the Lord's Day, and also on Friday, when they are disengaged, in order to read the Bible. They cheerfully assented to the proposal, and promised to follow my advice.

*Visit to the School.*

Feb. 23, 1844—I rose early this morning, intending to take a walk on shore; but before our usual morning devotions were over, several Christians were anxious to see me. After some profitable conversation, and supplying them with the Word of God, I accompanied them to their School, where I found Muallem Chaleel, and several respectable Copts, already assembled and waiting to receive me. The Teacher appeared to be tolerably intelligent—not blind, as is generally the case. There were fifteen boys in the School. They had no books; but were engaged in reading and committing to memory passages from the Psalms, which had been written by the Master on tin plates. I questioned the boys upon what they were learning; but found them very ignorant. After having shewn the Teacher how he might improve the minds of his pupils by questioning them, and impressing on them the meaning of what they read, I addressed the boys, who attentively listened; and the Christians who were assembled manifested not less attention. They repeatedly expressed their approbation; and when I was leaving, they remarked, "This has been a blessed season." Upon my return to the vessel I sent a supply of books for the use of the School.

*Distribution of Books and Tracts—Desire for the Scriptures.*

The rest of the day was taken up in unpacking and distributing Books and Tracts, and seldom have we witnessed such a scene. The eager desire for books was very great: not only Christians, but even Mahomedans, were anxious to possess them. The general cry was, "Give me but one;" and when it was obtained, it was devoutly kissed, secured in the folds of their robes, and joyfully carried away. One man, who, from his wearing a green turban, was known as a descendant of their prophet, made his appearance from among the crowd, and begged earnestly for a book; and when he was told that they were Christian books, he determinately said, "I can read: give me but one." The Copts being disengaged, to-day being Friday, many came to our boat, and thus

I had many opportunities to speak to them on the *one thing needful*.

In the evening we went on shore for a walk; and as we passed, we saw a group of Christians sitting on the ground, and eagerly conversing. I joined them, and endeavoured to impress on their minds the necessity of reading and studying the Word of God; and for this purpose urged them to assemble, as often as they could, at the house of Muallem Chaleel, to whom I had sent a good supply of the Holy Scriptures, for the use of their Meeting. Before they would let me go, one of them very earnestly begged for a copy of the New Testament for his son. On my remarking to him that I had already distributed many, and that I must keep some for other places, they all, with one voice, pleaded for him, saying, "We are here, as it were, in a desert, and not within reach of these means, as others are toward Cairo." It is indeed gratifying to witness these signs of thirst for the Word of God.

*Inconsistency of the Copts in observing Lent.*

The season of Lent having commenced, the Copts have begun their fast, which they keep most strictly: they would shew their abhorrence, if they saw any one taking milk; but they do not think it a sin to indulge in drinking brandy. Upon quitting the house of the Muallem yesterday, he expressed himself so much pleased with my visit, that he desired to make me a present, and asked me whether I would accept of a supply of brandy. This gave me an opportunity of speaking against the vice of drinking, into which so many of the Copts have fallen. The man appeared quite surprised to hear that I never drank brandy, and could not even taste it. The Muallem evidently received the admonition in a friendly manner; for to-day he has sent a sheep to our boat, as a token of his gratitude.

*Decrease of the Importation of Slaves into Egypt.*

Feb. 24—We rose early this morning, and after breakfast and Morning Prayer took a short walk. On our return, I called on Muallem Chaleel; but he was not at home. I was directed to the Divan of the Custom House, where he was engaged in counting the slaves, for which the dealers here pay duty, this place being the frontier of Egypt. The importation of slaves into Egypt I was told, upon inquiry, was annually decreasing: not on account of a change in the minds of the buyers and sellers in general; but from most of the inhabi-

tants, who were formerly in good circumstances, having been reduced to poverty, and being, consequently, unable to buy slaves. Beside this, the heavy duty levied on the importation of slaves makes them dearer in the market; so that common people, who formerly used to keep a female slave, as being cheaper than a servant, find it now too expensive.

*Great Desire for Books.*

On our return to the boat I met some Christians, with whom I had some profitable conversation on Religion. During the rest of the morning our boat was beset by crowds, who were desirous of obtaining books. We found it impossible to supply them all; but distributed a large number of Tracts.

In the afternoon we crossed over to the Island of Elephantina, called, by the Natives, the Island of Assouan; but even here the people followed. It was at once a painful yet gratifying sight to see the poor creatures come over in boats to supplicate for more books. A Mahomedan Schoolmaster came with several of his scholars, desiring books; and when I told him that they were for the Christians, he said, "Oh give me but a few for my boys, and I will teach them all their contents." Upon receiving a small supply he retired, and, seated on the sandy shore, instantly set about reading to his eager pupils. The throng of applicants for books still increasing, many, who could not get near enough to me, held up their hands to Mrs. Krusé, as if praying, calling to her, "Oh, lady, give me a book." Having distributed many more Scriptures and Tracts than we had at first calculated for this place, we tried to elude the demands, by going on shore to take a walk; but were obliged soon to return to our boat, while fresh applications were made.

On inquiry, I was informed that the inhabitants of Assouan are computed at 1500 families, who are all Mahomedans, with the exception of the forty Coptic families.

*Service on the Nile.*

*Feb. 25, 1844: Lord's Day*—This was a calm and quiet day, and was particularly felt to be so after the bustle and toils of the last three days. We greatly enjoyed Divine Service by ourselves in our little cabin, and experienced the blessing of the Lord. In a country where we daily see our fellow-creatures without the true consolations of the Go-

July, 1844.

spel, we cannot be sufficiently thankful for the Means of Grace given unto us. We begin to find the heat oppressive: the thermometer has been 90° to day.

*Visit to Edfou—Visit to the School, and Distribution of Books.*

*Feb. 26*—During the night we arrived at Edfou. Before we breakfasted, a Copt, who had been watching the river, as he said, for the last two days, came to our boat. He had been apprised of our intended visit by the English Clergymen with whom we had been in company. Having learned from him that the Christians here—about fifteen families—have now a Church and School, I accompanied him to visit the Priest, who freely answered my inquiries respecting his Church. During our conversation, several Christians assembled; and when I expressed my wish to see the School, the whole party accompanied me thither. I found 14 Scholars: the only book in the School was a half-torn Manuscript Arabic Psalter, tied together with a bit of twine; and from this the master instructed the boys. I put several questions to them; but they were unable to answer. I then spoke to them on the love of Christ, and exhorted them to love Him who first loved us. I left with them a good supply of School-books and Tracts, much to the satisfaction of both the Priest and the boys.

On returning to the boat, the Priest and almost all the Copts in the place accompanied me. I gave to each a book and some Tracts; and it was a pleasing sight to see them seated on the deck eagerly perusing the contents of their valued gift.

*Religious Conversations—Visit to Muallem Bashoor.*

In the afternoon the Priest called again, and some of his people with him. We all went on shore, where, seated on the sandy soil, we entered into a friendly conversation on true repentance and faith in Christ. They assented to what I said, and appeared to be much pleased with the explanation of several passages of Scripture. When I gave to the Priest a book—On Preaching—a man asked what that meant; and another answered, "The Priest preaches when he reads the Gospel in Church."

After this I went with them to call upon Muallem Bashoor, the principal man in the place: his son, Muallem Henna, recognised me, and expressed his

delight in meeting me again under his own roof. He was in Cairo some years ago; when he saw our Schools, and received the Holy Scriptures and Tracts from me. These, he said, were eagerly taken from him by his relations; and the father remarked that he had preserved the whole Bible in his family: he, however, could no longer see to read it, the print being too small. I offered him a Testament of a larger print, with which he was highly delighted. Inquiries were made about our work in Cairo; and all the Christians who were present listened attentively to what I told them, and seemed to be glad to hear of the progress which the Bible and the Missionary Cause is now making in the world. I further explained to them the nature of true Religion, supported by passages of Scripture, which I read to them; and it proved a profitable meeting. They begged me to remain for the night, and promised to send donkeys for us in the morning, that we might attend their Church. When I bade them good night, they used their general expression of pleasure, "This has been a blessed day."

*Visit to the Church — Description of the Coptic Service.*

Feb. 27, 1844—This morning we went, according to appointment, to the Church. Our ride, about two miles, was at once exhilarating and delightful. Upon reaching the Church, we were kindly greeted by the Priest and people waiting outside for us. We entered, and Service commenced. Alas! how painful it is to witness their superstition! These poor people, who, in many respects, appear to be amiable, well-intentioned men, grasp at the shadow, while the substance is held out to them *without money, and without price*. Their Service was in Coptic, which neither of us understood, nor did the people: the Gospel was read in Arabic, to which the people listened with great attention. I made this observation to the Priest, after the Service was over, and showed him how much more profitable it would be for the people, if the Service were conducted in a language which they understood. The Priest admitted the truth of my remark; but manifestly avoided entering into further discussion upon the subject: he evaded it, as is usually the case, by saying, "We translate into Arabic what we read in Coptic." I am, however, persuaded, that few of the Priests understand that

language themselves. The body of the Church is divided into three compartments. The inner part contains four recesses, called "Haykal," and in one or other of these the Priest officiates: each of these places contains an altar, the principal of which is dedicated to the Virgin Mary: in front of these is the part appropriated for the deacons and respectable people. We were surprised to find that Mrs. Krusé was allowed to enter this part of the Church: as females are never admitted there, it evinced the great respect entertained for us by the Priest and people. The next compartment is for men in general; and the last, separated by a closely-latticed screen, is appropriated to females only. Behind this, there is a small place containing the baptismal font, where the children are immersed: they always use cold water from the well.

*Notice of Ancient Caves and Tombs.*

After Service the Priest and the people accompanied us over the ruins of the ancient Convent: on the top of the mountain they shewed us some caves, where, in the times of persecution, between the third and fifth centuries, the followers of our dear Redeemer took refuge. These caves brought to our minds the passage in Hebrews xi. 37, 38. There were also pointed out to us the sepulchres of those Primitive Christians, hewn out of the solid rock, and a large stone rolled against the entrance, exemplifying Mark xv. 46, and Matt. xxviii. 60.

*Farewell Conversation with the Priest and People.*

In the afternoon the Priest and some of his flock came to pay us the farewell visit. I had again an interesting conversation with them on prayer, and the only Mediator, Jesus Christ — 1 Tim. ii. 5. 1 John ii. 1. I again pressed upon the Priest the necessity of his studying the Holy Scriptures, and teaching his people accordingly. They seemed quite willing to listen: on parting, the Priest made a pleasing remark: "We are of different nations, and differ in external observances; but we have the same God, and are united in the same bonds of love and faith in our Redeemer, the Saviour of mankind."

*Esneh — Visits to two Ecclesiastics.*

Feb. 28 — Esneh. We reached this place early this morning. I sent to inquire for the Bishop; but was told that there was no Bishop resident here. I was, however, introduced to the Kumus,

or Archdeacon: he wished to come to our boat; but my servant told him that it was my intention to wait upon him. He received me in a very friendly manner at the door of his house, and immediately conducted me into the Church. He was very willing to give me all the information I required. He told me that he was born here; that he had been Kumus during the last twenty-two years; that his father had been Kumus; his grandfather a Bishop; and that this Church had been in his family for 200 years. He further informed me that he had three Priests under him, and that there was another Church in the place, which had also a Kumus and three Priests. Besides these, there is an old Convent and Church in the environs, where these Clergy alternately officiate. The town contains 500 Christian families: most of them are weavers and tradesmen, about 30 are clerks in the service of the Government, and a few are merchants. I then endeavoured to give the conversation a religious turn by inquiring into the spiritual state of the Congregation. A Priest present observed that the Christians were much oppressed, and had no one to plead their cause. Upon this I remarked, "You remember the case of the people of God in Egypt in former ages, and where they sought and found relief: the same door is open to you." The Kumus replied: "Oh, yes! this is our consolation." He then got a manuscript from the reading-desk, and pointed out the Lesson for the day, which he had been reading that very morning: it was the 3d Chapter of Exodus—the mission of Moses to deliver Israel. The Kumus candidly acknowledged that he had been formerly supplied with books by our Society; but said that they were again in want, and that if I could leave some for the School he would indeed be thankful. He said that some years ago an English Gentleman gave him a book, which I expressed a wish to see: it proved to be the Psalter, cut off from the Common-Prayer Book, which I recognised as having been brought hither by Dr. Mill from Calcutta. I then explained the nature and use of the book, which pleased him much, as it had been unintelligible to him before. When I desired to see the School, I was informed that both the Schools had been shut for the last ten days; the parents being afraid to send their children, as an order had been issued by the Governor that the Coptic boys should be seized

and compelled to work in the cotton-factory.

After dinner several Christians came to the boat, eagerly desiring a supply of books. Among them was a Priest of the other Church, to which he conducted us. It was a very old building; but in tolerably good preservation. When the Christians knew we were there, a great many gathered around us. We were seated on a high wooden bench, Mrs. Krusé on my right. Another Priest brought in their aged blind Kumus, who was placed on my left: the rest, some standing and others seated on the floor in front of us, anxiously waited to hear some words of instruction. The venerable Kumus seemed as humble and desirous of being taught as any present: he asked many questions in great simplicity. We find the Christians in general, though dull and hard of understanding, yet willing to learn and to obtain Christian knowledge. They look up to an European as able to instruct them in all things. The principal topics enlarged upon were, prayer, repentance, faith, good works, and the reading of the Scriptures; to which they most attentively listened: and that they understood what was said, was manifest by their saying "Amen" whenever a passage of Scripture was adduced in support of my arguments. When, in conclusion, I arose and pronounced the blessing of the Lord on them all, they, with one voice, answered, "Amen," and thus we parted.

I had afterward some conversation with the Clergy: they much wished me to establish a School here under our protection. I replied that our Schools in Cairo were kept up at a great expense, and that, for the present, I feared we could not enlarge our operations.

*Distribution of Books, &c.—Departure from Eneh.*

Feb. 29, 1844.—Before sunrise some persons came to the boat for books: we had scarcely time allowed for our morning devotions and breakfast. I spent all the morning in the distribution of Scriptures and Tracts. About noon I paid another visit to the Kumus of the first Church, and had a pleasant meeting with some Christians who were with him. Our conversation turned on true Christianity, the spread of the Gospel in the heathen world, and the coming of Christ, which, from many circumstances, they believed to be nigh at hand. Some Christians accompanied me to the boat, begging for more Books and Tracts: they were sup-

pled. At 2 o'clock p.m. we left Kanah, in hope and prayer to the *Lord of the harvest*, that, in His mercy, He would give increase to the seed sown.

*Rizacat—Religious Conversations, and Distribution of Books.*

March 1, 1844.—Rizacat. We arrived here during the night, and I went early to visit the Christians. Most of the people had gone to their work in the fields; but we found the Priest at home, and in a short time a few men came in to see what the stranger wanted. I had some simple conversation with them on Religion, and found even here the same eager inquiry as in other places—"When will there be but one Church?" The expectation of a great change is raised among them; but it is not founded on Scripture truth. In their great simplicity they imagine that Constantine, or a person like him, will come and unite all Christians into one body. I remarked, that the Word of God was our safest guide: that we must look to *Jesus, the Author and Finisher of our faith*; that He had promised to come again and gather His chosen people into one flock under Him the one great *Shepherd and Bishop of our souls*. The Priest said, "We are ignorant, and want instruction." I replied, "The Word of God is profitable for instruction, and *able to make us wise unto salvation*. 2 Tim. iii. 15—17. And, in order that we may be enabled to understand the Scriptures, we should pray for the gift of the Holy Spirit to enlighten our minds and to *guide us into all truth*." John xvi. 13. The Priest, though sadly uninformed, shewed me much kindness and hospitality, and was willing to converse as far as he was able. He told me that there were three Priests besides himself, and that their people were peasants, and scattered in several villages. They have a Church in an ancient Convent in the mountains, to which the Christians of Hermant, and some other small villages, resort. They have had no regular School here since their blind Schoolmaster died, whom they still lament. The Priest himself instructs a few boys; but he honestly confessed his inability to manage them, and added, "They want a much severer Master than I can be." The Priest shewed some uneasiness at my being with him two hours without accepting any food. I said I had no wants: that I had merely come to visit him, and to have some profitable conversation. Upon asking whether they had formerly received any

of our books, they said, No; they had never been visited before. I then said, "Will you accept of some which I have?" They appeared to be greatly delighted. All arose and accompanied me to the boat, when I gave them a supply, which was received as a treasure indeed.

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## India within the Ganges.

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CALCUTTA.

*Bishop of Calcutta's Visitation.*

FROM the accounts of the Bishop's Visitation which have reached us we give the following particulars:—

*Bauleah, Oct. 28, 1843.*—The Bishop left Calcutta on the 17th instant, and after twelve days' passage through the Sunderbunds has reached this Station. Ever since leaving the Sunderbunds we have seen the broad sheet of the Ganges strewn with the remains of the Dewallee festival; floats, with lights burnt down to the socket, have in multitudes passed down the stream, and reminded us of the idolatrous country in which we are journeying. What the festival is I do not exactly remember\*, except that it is in honour of the horrible goddess Kâli.

We have had Service here. The Bishop preached from Acts xiv. 22: *Confirming the souls of the disciples, &c.*; the congregation was about twenty, including several of our fellow-passengers. There is a Government School at this Station, attended by about eighty boys, under an active Native Master, who speaks, I am told, excellent English; of these, only two or three are Mahomedans. I believe it is very generally the case that the Mussulmans form but a very small fraction of the whole number in these Schools. We had no time to examine the boys, or indeed to visit their school-house; but returned to the steamer after Service.

*Bhagulpoor.*—We reached this place on Friday, November 3. The undulating surface of the country, and the happy manner in which the elevations are chosen for the sites of houses, make it a very pretty Station. Bhagulpoor has long had the credit of being a healthy place; the air begins already to feel so much cooler and drier than in Calcutta that one is tempted to believe, that if India were always like this the climate would be

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\* It is in commemoration of the *manes* of departed relatives.

pleasant enough; a day or two ago the thermometer was as low as 62° at sunrise.

On the 4th of November, after breakfast, the Bishop visited and examined the Government School in the Station, and also the Hill Government School. In the first there are about eighty boys, six only of these are Mahomedans: they are taught in a spacious room, forty-eight feet by twenty-five, half of a building; the other half of which is divided into apartments for the head master, and one for the meetings of the Committee. The second master is a young Native, brought up in the Hooghly College. As far as I have been able to learn, there is not, among the Natives in the Mofussil, a tenth part of the thirst for knowledge that exists in Calcutta. The only inducement to their giving themselves the trouble of submitting to the discipline of learning, is to qualify themselves for offices in which they can earn a livelihood. Perhaps this is also the case with the mass of Native Youths in Calcutta; but there is there more competition, and therefore a higher standard of knowledge, and also greater opportunities; this makes a striking difference in the degrees of attainment in and out of the metropolis. A sensible Native of Lucknow, in alluding to the prevailing motive which seems to incite the youths in Bengal to seek for education, once said to a gentleman, "The plan they pursue is very different to the one I recommend: my advice to every youth is first to get education, then a place, and lastly a wife; whereas in Bengal they take just the opposite course: first they marry; they starve without subsistence; and therefore hunt for a place; and having got one in prospect, they strain every nerve to acquire just that small modicum of education which will enable them to discharge their duties.

There are noble exceptions to this general practice; but this is the character of the greater number. We must look for the working of higher principles to inspire the parents with a desire to see their children improve, and the children with an anxiety to learn.

Various reasons have been assigned for the ill success of these Schools in the Mofussil. Some attribute it to the circumstance that the higher classes decline sending their children because of the indiscriminate mixture of rich and poor,

high and low: a man of family, they say, would be making too great a sacrifice in sending his son to be taught side by side with a boy of low origin. It is a great pity that this prejudice should prevail; for there is no reason why the argument should hold here more than in England, where boys of all ranks mix indiscriminately in our public schools. Government cannot be expected to attend to these distinctions in giving a gratuitous education; nor would it be right to do so, where the object aimed at is to raise the whole body of the people to a better state of general knowledge, and to draw out the latent powers of the native mind, among whatever class they may exist. When the native gentry are themselves a little more in earnest about the improvement of their children, we may expect to see institutions supported by their own voluntary efforts, in which they may secure a style of education of any description which they please, and make the classes as select as they like. In the mean while, till this is the case, their withholding their children from acquiring what knowledge they might in the existing schools tends considerably to detract from the success, which might have been looked for in the efforts made by Government to educate the people.

But even as regards the boys who attend, perhaps one, though not the only cause of failure may be traced to the character of the instruction. Setting aside that grievous deficiency, in the course of study, the absence of the Book of Revelation—the gift of God to man, to all men, not to the English only, but to all the world—setting aside this, which, beyond all question, must cripple the success of the whole undertaking, it may be questioned whether the boys should not be made to learn less of what they do learn, and in a more complete and practical manner. Books on history, voyages and travels, manners and customs, geography on an extensive scale, natural philosophy, accounts, Euclid, and written translations from English into the vernacular, and *vice versa*, should occupy more time than they do at present; and Pope's Homer and Paradise Lost less. Useful learning and solid accurate knowledge should be preferred to that which may perhaps appear to make a better show at public examinations, but fit them less for future usefulness.

But I have run away into a long digres-

sion. The Hill School is by far the more interesting of the two at Bhagulpoor. It has been established many years, long before the present General System of Government Education was set on foot. The institution of this School owes its origin to the benevolent exertions of Mr. Cleveland, who, more than sixty years ago, was sent by Government to effect the subjugation of the wild Hill-people. Some account of his wise plans are in Heber's Journal.

By his tact and conciliating manner he had so wounding himself around the affections of the wild inhabitants of the hills behind Bhagulpoor, that they grievously felt and lamented his death, and at their own expense erected to his memory a tomb, in the form of a Hindoo Mut, which is still standing. You may easily imagine that he was able to induce the parents to send their children to the School which Government opened at his suggestion. Poor children are still brought down from time to time, often utterly destitute, but fearlessly casting themselves upon the protection of the British.

There are at present in this School, 80 Hill Boys, 20 Hindoos, and 8 Mussulmans—making, in all, 108. We saw some wild fellows, just caught, decorated in their hill ornaments, and with black hair in long scanty curls. They had willingly given themselves up, and are glad of an asylum; at any rate, though they looked rather fierce, they appeared to be well satisfied, and not in the least alarmed. When they are thus found in a destitute state, they are dieted by Government at one and a half rupee a month each.

The first class, consisting of five boys, was called up: they read remarkably well, and answered questions in grammar, geography, and history, with considerable correctness and shrewdness. There is something marked in the features of the Hill Boys, by which you easily distinguish them from Hindoos: and there is a straightforwardness and promptness of manner which is very pleasing. I hear that this characteristic feature was shewn in a peculiar way at the late examination for scholarships in the School under the Council of Education. The boys of the Hill School (which is under the Political Department, and therefore did not properly come within the range of these examinations) were invited to attend, and see what they could do, by way merely of a trial of strength. They by no means

shrank from the contest; but entered the lists with a ready mind: and while the Hindoo boys wrote down all kinds of excuses and apologies opposite the questions they could not answer, implying, that, had it not been for some misfortune, they should have been able to reply, the Hill Boys were content with the less ceremonious written declaration, "Can't!" "Can't!" without any apologetic flourish.

Four of the Hill Boys voluntarily go every Saturday to the Rev. Mr. M'Callum, the Minister of Bhagulpoor, and receive instruction in the Scriptures: the same boys are instructed on Sunday by a gentleman in the Station, who takes a very kind interest in their welfare. These people would form a promising field for Missionary Labour: they have no fixed religion of their own, I believe; though they are, like most Hill-people, very superstitious, and believe in something like witchcraft. A man is now under trial for having deliberately and confessedly shot his wife through with his mountain arrows, not from any hatred of her, nor in consequence of any quarrel, but because, from certain symptoms, he believed her to be possessed by the devil. It is deeply painful to see these inviting openings for doing good, while we have not the means of following them up. A Missionary was stationed here some years ago—the Rev. Mr. Christian, of the Propagation Society; but he was soon cut off by sickness and death, and the Society has never been able to supply his place. This is one, among other instances, which should teach Missionary Societies the wisdom of concentrating their efforts on particular spots, and maintaining a permanent establishment in the centres which they chose. When this is done the loss of one Labourer is quickly repaired by the arrival of a successor; and the work is never at a stand, because others are on the spot to carry on the duties till the gap is filled up.

Bhagulpoor is a Station which has attracted much attention, and is very justly held in high repute for having been the first, and, indeed, the only place from which application has been made to the Diocesan Additional Clergy Society for a Minister. Having succeeded in this, by raising a sufficient sum to meet the rules of the Society, they have again been putting forth their energies in collecting subscriptions for the erection of a Church. An amount of six or seven thousand rupees was soon received from the residents and



friends of the Station and the Diocesan Church-Building Fund. The foundations were dug out, and every thing prepared for the Bishop, on his Visitation, to commence the work by laying the first stone. This interesting ceremony was accordingly performed on the 4th November, at sunset, in the presence of a large assemblage of the residents. The foundations will be wide and deep, so as to ensure solidity. The ceremony was preceded by prayer for the blessing of God on the undertaking, and on all directly or indirectly interested; a copy of the inscription to be deposited in the foundation was then read, and the stone was laid; the 100th Psalm was afterward sung; and the whole was concluded by an address from the Bishop. His Lordship said that it was with peculiar pleasure that he had accepted the invitation to lay the first stone of this new Church. There were three considerations that gave an uncommon interest to the occasion:—This was the first instance of a Station obtaining the services of a Clergyman in consequence of their own voluntary exertions; the gentry had added to this the erection of a Church; and, lastly, the main instigator to these good works was a son of the revered David Brown, the friend of Martyn, Buchanan, Thomason, and Cornè, all of sacred memory. He trusted that the fame of the noble example of Bhagulpoor would spread far and wide through India, and stir up others to emulate these praiseworthy exertions, till not a Station should be left without its Church and Minister.

The site is well chosen, and the building will form a beautiful object from all sides of the Station. At the ceremony of laying the stone, two blocks were first let into the ground at the N E corner, one to be in the east and the other in the north wall of the building; and the stone which the Bishop laid was deposited upon them, and so formed, according to the strict meaning of the term, a corner-stone, binding the two walls together and making them one.

This Station has also shewn its spirit of enterprise in opening an extensive Horticultural Garden; if I mistake not it embraces the three objects, Agriculture, Horticulture, and Floriculture. Major Napleton has been mainly, if not solely instrumental in this useful work.

On Sunday, Nov. 5, Divine Service was performed, morning and evening, the

Bishop preaching in the morning: and at day-light, on the 6th, we left for Patna.

*Monghir, Nov. 7* — Coals were taken in here, and we remained nearly three hours; in which time we visited the Station, and Divine Service was performed; the congregation was about twenty. The ruins of the old fort-walls, here and there overgrown by creepers and overshadowed by trees, are very picturesque; and the rock and great house on the summit give it the appearance, in the distance, of being a strong place. This small Station will most probably receive regular visits from the Clergyman of Bhagulpoor. It is not nearly so large a place as it once was. I believe there used to be a brigade regularly quartered here some years ago; and at that time a Chaplain was resident; but since our frontier line has moved so far to the N W, Monghyr, as is the case with several other places, has lost its former military importance, and is reduced to an invalid station for troops. There are two Baptist Missionaries stationed here. I understand there are about thirty converts, young and old; but our stay was so short that I had no time to make any particular inquiries upon the various points of interest which present themselves in most Stations.

*Patna*—We reached this city in the afternoon of the 10th of November: the remains of summer-houses on the water-side, and extensive garden walls surmounted by the ruins of ornamental buildings, now crumbling to pieces, tell a sad tale of fallen greatness. The old city stretches for two or three miles along the right bank of the river. The view from the water is considered one of the sights of India, and is certainly worth seeing, though there is nothing striking in the individual buildings: I could discover no specimens of architecture of any particular interest. It is said to contain 300,000 inhabitants. There is something deeply painful in contemplating these vast masses of people living and dying, generation after generation, without Christ, with no hope, *without God in the world*, living in *abominable idolatry* or in Mahomedan Infidelity; without a messenger of peace to point them to the Gospel of the Grace of God. Our habitual contact with the unconverted Natives is sadly apt to deaden our feelings, and to make us forget in what light God looks on all their evil ways. Alas! how much are they to be pitied; and how much cause have we for self-abasement, that

our efforts are so few and our prayers so feeble for their conversion and salvation through the Redeemer of the World! Although the city is so large, the Station is but small; this arises from there being no military. Dinapoor, six miles off, is the Military Station. The residents are building a Church; Service has been hitherto performed by the Chaplain in a catcherry, fitted up very neatly and appropriately for the occasion. It has been too frequently the case, till of late years, that a place set apart for public worship has been the only desideratum in a Station; now almost every Station has a Church. We had Divine Service on Saturday the 11th November, the Bishop preached: in the afternoon we drove over to Dinapoor. The Government School was too far off to allow of the Bishop's visiting it in the short time he could afford to Patna.

CHURCH MISSIONARY SOCIETY.

BURDWAN.

*Baptism of a Brahmin, formerly a Devotee—His Life, written by Himself.*

THE following Narrative is given in a Letter dated Manbhoo, Dec. 8, 1843, from the Rev. J. G. Linké to the Rev. J. Innes, Secretary of the Calcutta Corresponding Committee. Mr. Linké writes:—

The sacred and solemn ceremony took place on Lord's-Day Morning, the 6th of August, at the Mission Chapel in Burdwan. The individual, Timotheus Shesh Achurjya, who thus publicly joined the Church of Christ, was a Brahmin Pundit, and was born at Poonah, formerly the capital of the Western Mahratta Empire. At present his parents reside at Benares, whither they have removed chiefly with a view to their dying on that sacred spot. The life of Timotheus is remarkable, on account of the extraordinary pains which he has taken, even from his youth, to arrive at the source of true happiness, which he supposed would be found in beholding Vishnoo, his own especial deity, who, as he hoped, would appear to him in consequence of his repeating certain Muntras, and performing other religious rites and ceremonies. It appears that he entered upon all the requisite exercises—journeys, watchings, fastings, &c.—with great simplicity and sincerity, and persevered in fulfilling, even to the end, the injunctions of his Gooroo.

The preceding remarks are fully borne out by the Narrative which we now present to our Readers. It was originally written by Timotheus in Tamul, and the following is the substance of it:—

My father, Rung Achári, was a native of Travancore; but at the time of my birth, and for several years after, he was employed as a Pundit in a Public Institution at Nagpore, our family residing at the time in Poonah, where I was born in the year A. D. 1815. At the age of seven I was invested with the Brahmínical thread, and had to learn the first Muntra, commonly called Brahma Gáyatri. Soon after that my father removed me to Nagpore, and placed me there under a Gooroo, who directed me in the study of the Vedas, especially the Yojur Veda, and taught me to read and write the Deva Nagree characters. I remained six years under his tuition.

At the completion of my fourteenth year I received the Vishnoo Gáyatri,—"Ong-nama-naráy-ana-gá"—which is declared to be a preservative from all evil, sickness, and misfortune, and a means for accomplishing every wish and desire. My Gooroo gave me particular directions how and when to repeat this Muntra; and assured me that after I should have repeated it 800,000 times Vishnoo would appear to me, and reward me for all my trouble; but he added, that in case Vishnoo should not shew himself after the completion of my task I should come again, when he—the Gooroo—would give me another Muntra. Having repeated my Muntra 800,000 times in the manner and at the time prescribed, which occupied me just three months, and no appearance of Vishnoo being vouchsafed me, I returned to the Gooroo complaining. The Gooroo did not give me another Muntra as he had promised; but directed me to repeat the same, with additional fastings and other austerities. I had daily to eat, seated under a Toolsee-tree, for three months, the Puncto Omrito—the five immortality-conferring things, viz. sugar, honey, curds, milk, and the urine of a cow, mixed up together. My ordinary food during all that time consisted merely of a very small quantity of plain boiled rice once a day, without even salt. I had to bathe twice daily, and was only allowed three hours sleep each night, and that on the bare

ground. By reason of this discipline I became ill, had fever, &c., and an operation, of which I still bear the marks, was necessary to be performed upon me; but notwithstanding my extreme weakness and suffering, I persevered in performing every thing as prescribed, in the hope of seeing Vishnoo. But I was again disappointed, and returned to my Gooroo, vexed and angry, bitterly complaining that he had put me to so much suffering and expense, for which I had received nothing but sickness and pain. The Gooroo seemed to be sorry; but said that my failure must be attributed to some mistake or omission which I must have made in the performance I had undertaken. He begged me not to despair, or give up repeating the Muntra; but, on the contrary, to begin afresh, and with renewed courage, as by that means I should most assuredly attain the object of my wishes, if not in this birth, then most certainly in the next. Severe illness, however, prevented me from resuming my task at that time. I was laid up for two months; and as soon as I became better, my father, with his whole family, left Nagpore to settle at Benares.

On leaving Nagpore, my Gooroo gave me a letter of introduction, recommending me to the especial notice of his Gooroo at Benares. On my arrival there I delivered the letter to the Gooroo, who, after some time, received me among his own disciples, and promised to give me the highest Muntra which a mortal could receive, provided I would pay him a proper sum; adding, that he frequently received 2000 rupees for it, and that some Rajahs gave as much as their whole kingdoms, and became themselves subject to their respective Gooroo. He then asked how much I could give; to which I replied, "I give myself unto you, and all I have besides." Upon my paying him fifteen gold mohurs\* the ceremony began. Several Brahmin Pundits were invited, sacrifices and offerings were made, and feasting held for three days and nights. On the evening of the third day, after having been purified with consecrated water, I was placed, sitting, in the centre of a dark room, with my body wrapped in a piece of silken cloth; and at midnight the Gooroo, softly approaching me, communicated in a solemn whisper the Muntra called the Moha Obishek. "If this Muntra,"

the Gooroo added, "be not the means to fulfil all your heart's desire, know that there is none besides, for this is the greatest of all." I was strictly forbidden to divulge it to any man living. Persons endowed with this Muntra have no occasion to bow before any of the idols, or before the Brahmins; nay, they are in fact forbidden to do so. The manner of using this Muntra was this:—During the first three days I had to remain within a room in the Gooroo's house. I was strictly charged not to taste any thing except a little milk and some fruit, and to repeat the Muntra not fewer than eight times, and not more than one hundred and eight, according as my bodily strength would allow. The next twelve days I had to live on a little plain rice, which I got only once a day, and some fruit, with the addition of a pint of cow's urine; repeating my Muntra, sitting in water up to the chest, one hundred and sixty-five times a day, which occupied me daily from 3 A.M. to 10 A.M. I was then about seventeen years old.

While I was thus quietly, and as it were in secret, repeating my Muntra, my father, who had heard of what I was doing, was very angry, came and fetched me home, and punished me severely, chiefly for my having wasted so much money: he afterward watched me narrowly, charging me strictly not to go to the Gooroo's house again. One evening, however, I stole away, and went directly to the Gooroo, who exhorted me to continue repeating the Muntra, and, to render it more effectual, to go to Muthura and Brindabone, which I did. As soon as my father had become aware of my movements he sent people in search of me, who found me at Muthura, after I had been there one month, saying my Muntra, and performing all the accompanying rites, as prescribed.

My father kept me closely at home for two months, reasoning with me, and admonishing me to abstain from these austerities, as they would ruin my health; adding, however, that I might give myself up to devotional exercises at some future time. He prevailed upon me to marry; after which I entered into service with a Rajah who resided at Benares, performing Poojah for him. My wife died in her first confinement: I married a second; but she, too, died after a short time, being accidentally drowned in the Ganges as she was bathing early one morning.

\* About 30s.

These afflictions worked much upon my mind, and I resolved to become a Devotee. I was then about twenty-one years old. I accordingly began my wanderings, and within the last six or seven years I have been traversing the country from the Himalaya Mountains to Cape Comorin, and even as far as Ceylon, visiting almost every place of note among the Hindoos, especially those dedicated to Vishnoo.

I first went to Oude, the birth-place and capital of Ram, where I remained one month, paying adorations to Ram Chundro, an incarnation of Vishnoo. From thence I went to Muthura, the birth-place of Krishna, another incarnation of Vishnoo, where I abode for two months, performing various Poojahs. From Muthura, I travelled up to Gunguttree, the source of the Ganges, visiting, as I went, all the celebrated shrines along the river, which took me three months time. I fetched some water from the spring of the Ganges, and took it down to Boidanath, a famous place of Hindoo pilgrimage, in the Beerbhoom District, to present it to the idol Boidanath. I remained twenty days at that place, then travelled down to Juggernaut, went back up to Gunga Shagor and Kalee-Ghaut, near Calcutta, and after having paid my devotions in all these places, proceeded to Krameckga, and thence marched up to Moorsheadabad. From thence I went to Goya, where I remained six months, and then went back to Benares.

After a short stay at my parents' house, I entered upon my second pilgrimage. I went first to Allahabad, where I performed various oblations, &c., thence proceeded to Nepal, visiting several places of note; and at last, crossing the hills, I went to Mucktinath to obtain a Salgram. The river Sundakee, or Naraion, or Salgram, where the stone is to be found, is within the territory of a petty Rajah, whom I had to petition for ten days before he would allow me to approach the river, and then only under the condition of my diving three times, and not more, for the Salgram. The place is guarded night and day by a kind of Sepoys in the Rajah's service. I was, however, so fortunate as to obtain four stones at three times' diving, and one of them was a very superior one indeed. But I am sorry to say that when, according to established custom, I brought the stones to the Rajah for inspection, he kept the best for himself, and sent me

back the three others; but being most anxious to possess the superior one which I had been so fortunate as to find, I lay at the Rajah's door for four days and nights fasting, weeping, and imploring him to return me my Salgram. On the fourth day the Rajah sent me another stone, but much inferior, accompanied with ten rupees in cash, and bid me go away.\*

From Mucktonath I travelled into the Punjaub to Julamuckee, where I sacrificed at the hot springs, and at the several spots where a continual fire issues out of the ground; but my chief object was to get a Lingo† from the Nurmuda, a small mountain-stream, where they are to be found in a cave. I was not so fortunate in finding one as I had been in the case of the Salgram; for I had to search for it for five days, and at one time I was nearly suffocated in the cave. From thence I went to Lahore, and remained in Rajah Runjeet Singh's service for nearly two years, performing Poojah for him, which consisted in my forming of clay one thousand Lingo every day, and worshipping them.‡

From Lahore I went up to Cashmere; and having paid my devotions at several celebrated shrines for about two months, I went through Wuzerabad, Lahore, and Multan, to Mithunkote, at the conflux of the Sutlej with the Indus or Sind. From thence I travelled over Khyrpore, across the woods, &c., to Hyderabad in Scinde, thence to Surat, and eventually reached Bombay, after a most difficult and dangerous journey of above three months. From Bombay I went to my birth-place, Poonah, travelled over to Hyderabad, in the Nizam, up to Nagpore, again crossed the country over to Surat, and then went down the coast as far as Travancore, visiting, as I went along, numerous places of fame among my countrymen, and paying at each the customary adorations to the different

\* These stones, it would appear, form a considerable article of merchandise with the Rajah, who usually sends them to Benares. Their value is from five rupees to two thousand, according to their size and quality.

† A stone emblematical of the worship of Siva.

‡ The sums of money, my informant says, which Runjeet Singh used to spend in gifts to Brahmins, and in Idol-worship, are almost incalculable. At the time of his last illness and death, lacs upon lacs of rupees were given away. One Brahmin alone, who undertook to eat a particular splinter of one of the Rajah's bones after his death, thereby to secure to him a permanent place in heaven, thus relieving his soul from the necessity of undergoing any further birth, received four lacs of rupees (about 40,000*l.* sterling) for performing this task.

Idola there to be seen.\* I likewise visited, for the purpose of performing Poojah, several places generally known, such as, Goa, Mangalore, Seringapatam, Cannanore, Calicut, Cochín, and others. I travelled through the district of Tinnevely, where I performed especial Poojah at Madura, at the shrine of the highly-celebrated goddess Minatchee. From Madura I went to Trichinopoly, and thence to Negapatam, from whence I sailed over to Ceylon. I remained four months on that Island; during which time I visited several places of Hindoo fame, especially Kandy, to see a highly-venerated image of Vishnoo, as well as his foot-mark imprinted on a stone. I embarked again at Trincomalee, landed on some of the smaller islands, such as Jaffnapatam or Gapúnee, and, at last, again reached the Indian Continent at Negapatam. I went once more to Madura and Palamcottah, and visited several other places—Kumpokon, Shēalee, and Chuttumber. Near one of these, on the banks of the Godavery, there are not fewer than 100 lāks, or 10,000,000, of the Siva Lingo.

I now visited several places sacred to the Hindoos along the Coromandel coast—stopping, for a short time, at Tanjore, Tranquebar, Cuddalore, and Pondicherry—and finally reached Madras. I did not, however, remain long in the town of Madras; but went into the neighbourhood of Arcot and Vellore, a place studded with temples of great fame, which are constantly visited by large numbers of pilgrims from every part of Hindostan, and lived for eighteen months at Kantchee, where I took a Gooroo, who taught me the Siva Muntra, consisting of five letters, Ná-Má-Sá-Vá-Já, which I repeated agreeably to the direction of the Gooroo, in hope of obtaining at last the object of my desire: but having fasted and laboured for nearly eighteen months, without seeing the least sign of my wishes being accomplished, I felt not only disappointed, but vexed to a degree; and in that state of mind I left the place abruptly. I then proceeded to Bangalore; visited Koormo, the place where Vishnoo took his second incarnation—that of a tortoise; and from thence went directly to Bijoypatam to see the foot-mark of Ram Chundro, which is shewn there

\* The image of Vishnoo, which is to be seen at Travancore, is of an enormous size—about twenty-four feet in length, and six in circumference. It is placed in a reclining position, covered all over with gold, and is richly decorated with precious stones.

on a rock. From Bijoypatam I travelled up to Juggernaut the second time, and from thence to Cuttack, to bathe in the Moba-Nodé. I returned again to Juggernaut, and then went down the coast as far as Raj-Mohendro or Rajmandry, on the banks of the Godavery, where, according to a passage in the Hindoo Shasters, old Benares stood.† From Raj Mohendro I went down to Sangapatam, and from thence to Memang, for the purpose of bathing in a sacred tank, by which act the sins of twelve years past are washed away, according to a declaration of the Hindoo Shasters.

From Memang I went to Tripotee, where I performed the ceremonies—or rather subjected myself to them—usually practised at that place. Every applicant has first to pay one rupee to the officiating Priest; then he has to shave his head; after which the Priest touches him three times on the head with one of Vishnoo's shoes, and gives him some sacred water to drink out of the shoe, by virtue of which the sins of two years are taken away. From Tripotee I went to Tribootur to worship a celebrated image of Bhogobottee, which I did for twelve days, as enjoined by the Brahmins. The worship of Bhogobottee in that place is said to be attended with a sure fulfilment of all desires that the worshippers may express before her. After that I went once more to Raj Mohendro, and then proceeded up to Kalee-Ghaut the second time, performing Poojah at several particular places as I travelled along. From Kalee-Ghaut, or Calcutta, I went again to Benares to see my parents.

Having spent some time in the circle of my family, I betook myself a third time to pilgrimage. I directed my way toward Juggernaut, and remained there for two months. On my way from Juggernaut to Calcutta, I met, near Cuttack, with a Native Christian from that place, who, going to Balasore on business, travelled in company with me for five days, and we had a deal of conversation together on religious subjects. This man, with simplicity and great earnestness, assured me again and again that all my pilgrimages, poojahs, offerings, repeating Muntras, &c., would be of no use whatever to me; and at the same time he declared, that the only way of obtaining the forgiveness of sins and eternal happiness was through

† According to a passage in the Vedas, there is to be a third Benares, which will rise on the banks of the Tambrony, not far from Palamcottah.

the Lord Jesus Christ, whom God had sent into this world to be the Saviour of mankind, and who, as such, had offered up Himself as the atonement for man's offences. He also told me a great deal of Christ's history, of His character, His works, and His doctrine. Among other things, he related how Christ had raised Lazarus, who had been dead for several days, which struck me very forcibly; and I thought, if Christ were able to give life to the dead, that He must be a Divine personage. On my arrival in Calcutta I had some conversation on this subject with a countryman of mine, now deceased, who then resided at Bishop's College. After that I proceeded to Burdwan; and having heard of a Christian Church being there, I inquired one day where it was, and was directed to Kanaynathal—the name of the place where the Mission Premises are situated—whither I went one morning to inquire into certain particulars of the Christian Religion, and to obtain some books on the subject. I received a New Testament in Hinduwee, which I took with me to my lodgings, and read it whenever I could. My fellow-travellers got very angry with me for doing so, and wished to hurry me away from Burdwan, saying, that by my remaining there any longer my religion would be corrupted. One day, during my absence, they partly destroyed my New Testament by tearing out the first three Gospels, and annoyed me in various other ways. At length the time of starting for Moorsheadabad being fixed, and every thing ready for our departure, I contrived to quit the party unnoticed, and in the evening went to the Mission Compound, in which I am now residing.

Mr. Linké says—

To the foregoing sketch I have little to add. The narrator is still with me, and displays much zeal in publishing the *glad tidings* to his fellow-countrymen. In this part of India, however, his ignorance of the Bengalee Language greatly hinders his usefulness; and I much wish he could be employed at some place where his labour might be more profitable, such as Benares, the Madras Coast, or the Presidency of Bombay, as he knows the Hinduwee, Tamul, Malabar, Telinga, and Canarese Languages.

#### BENARES.

*Missionary Tour in the Oude Country, by the Rev. W. Smith.*

The following account is given

in a Letter from Mr. Smith to the Rev. J. Innes, dated Benares, April 24, 1843:—

#### *Description of Lucknow.*

We started from Jaunpore in the beginning of January, and entered the Oude Territory on our second day's march. We found the country populous, and apparently in a flourishing condition. The city of Lucknow is a splendid place; in size much larger than Benares, and in reference to gaiety, and display of wealth and luxury, far surpasses it, or Delhi, or Agra, or any city I have seen in India, excepting perhaps Calcutta. Native Gentlemen, gold and silver howdahs and palanquins, as also splendid horses and elephants, crowd the streets, and the whole presents a scene of activity, prosperity, and happiness, which I have never seen equalled in this country. The buildings, &c., are superior to any I have seen in this country, with the exception of the Taj at Agra. Entering the city, as we did on our first arrival, from Sultanpore, by the gate at Beebupore, and along the King's highway, reminded me very much, in some respects, of the west-end of London. We had the honour, through the kindness of the Resident, of breakfasting with His Majesty. The occasion was not interesting, as Europeans are not expected to converse with Natives before the King, and he himself speaks to no one but the Resident, or the Gentleman next to him. I suppose some sixty or eighty Natives, and about the same number of Europeans, sat down to breakfast. We observed in various parts, inscribed in large letters, the words, "Long live the King and the Resident of Lucknow."

#### *Missionary Work on the way from Jaunpore to Lucknow—General Course of proceeding.*

I come now to speak of our direct Missionary work in Oude and Lucknow, Cawnpore, Futtehpoore, &c. In the villages between Jaunpore and Sultanpore we found willing and attentive hearers, and distributed a great many books. Sultanpore is a military Station, with a few Company's officers resident. The village of Sultanpore is on the opposite side of the Goomty; but, though large, we found little in it to interest, and were not able to distribute more than two or three small books.

In proceeding from Sultanpore, we met, generally speaking, with large, populous villages, and well-disposed people. On entering a village our custom was to ask

some respectable man what people lived there, Mussulmans or Hindoos, and of what castes; whether there were any trading men, and in what part they resided. The individual thus addressed would generally either go himself, or send some one to conduct us to the men whom we sought. With them we would enter into conversation; asking, perhaps, the name of the village; whether it had a market-day; how far distant from other places; what other villages there were in the vicinity, &c. In the mean time, the news of our visit would spread through the place: numbers would soon collect around us, probably wondering what could have brought us thither. We could then open our commission by reading a Tract or a portion of the Sacred Scriptures, and insist upon the three great points—the worship of the one Supreme Jehovah, spiritual worship, and worship through the Son—the incarnate God—Jesus Christ.

*Opportunities of Usefulness at Lucknow—Intolerance of the Mahomedans.*

On our arrival in Lucknow we rented a native house in the chowk; and no sooner was our object discovered than people came in crowds. It was our intention, in order to avoid, as much as possible, giving offence to the Authorities, to put a price on the books which we had for distribution; but this we found would not succeed. The fact of our having given them in the Company's provinces was so well known, that when we asked a price the people only smiled at us, and would sometimes ask us if we had turned booksellers. On one occasion, indeed, they actually began to take away the books by force. I was at the time in another part of the room, in conversation with a number of people. Immediately on being apprized of what was going on, I jumped up, and quietly turned them all out of the house, telling them that I should stop all further proceedings; that I was astonished and grieved to see that any of them could be guilty of such conduct. They took it exceedingly well, did not offer the slightest resistance, and beseeched me to think nothing of it. I was surprised at their mildness: I could scarcely have managed a crowd at Benares with so much ease.

One man, a Brahmin, came nearly every day, and seemed greatly to admire Christianity. The Hindoos in Lucknow are comparatively few; and they adopt,

in a great measure, the dress and language of the Mahomedans: so that sometimes it was not an easy matter to distinguish them. Though not subject to direct persecution, they have much to suffer from their intolerant neighbours and rulers. Only one Temple has been spared to them in the whole city, and they tremble for the existence of that every Mohurun.\* The Mussulmans, as in every place where they have not tried their strength and found their weakness, are fond of disputing. They were very desirous of books, in order to obtain a full view of our Religion.

*Proceedings at Cawnpore.*

After a fortnight's stay at Lucknow we started for Cawnpore, which we reached in four days by a road all but impassable: indeed, the roads throughout Oude are in a very bad state. At Cawnpore I was much gratified in our visits to the bazaar. The people heard with great attention; and on one occasion, especially, manifested that seriousness and deep interest which one often pictures to himself will be manifested when the long-expected Spirit from on high shall be poured out on us and them.

*Opening for a Missionary at Futtehpore.*

We found villages, and plenty of work, between Cawnpore and Futtehpore, the next Station on our road. At this place a Missionary ought, if possible, to be stationed, though it has the name of being unhealthy. I should suppose, from the appearance of the place, that there cannot be fewer than 8000 or 10,000 inhabitants; and being situated on the great trunk road, every facility presents itself for publishing the Word. We distributed a great many books in this place—more than we expected, considering that Missionaries had often been here before.

*Interesting Inquirer at Sirsa.*

At Allahabad, since there are Missionaries stationed there, we made no stay; but hastened on to Sirsa, where we spent the following Lord's Day. This is a place which I have often visited, as it is only forty or fifty miles from Benares, and I have sometimes been much interested. I was very happy to find my old friend the Lala still adhering to the Bible, of which he is a diligent reader and expounder to every one who visits him. In fact, he is looked upon by many as a Christian. The

\* The Mahomedan Annual Festival in honour of Hussein, or Hosein.

books which I had given him were quite worn by constant use; and I could scarcely mention a passage in the New Testament with which he was not familiar. The people of the town bore witness to the boldness with which he advocated Christianity; and it appeared that he sometimes had to endure much persecution. He is, upon the whole, a most pleasing character, though there is some let or hindrance to his becoming a Christian which I could not well discover. I urged him to come to Benares and stay a month with me. He would not promise; but said that he possibly might, some time. It is for such characters, especially, that I feel the urgent necessity of the earnest prayers of the Church.

*Concluding Remarks.*

In respect to Oude, as it is the first time Missionaries have penetrated into the country—Mr. Bowley having visited only the city of Lucknow itself—I would make a few remarks:—

1. The country of Oude appears to me to be open to Missionary endeavours. A Missionary might travel from one end to the other without any fear. He would, I doubt not, be received with civility, and generally heard with attention, and the people would receive his books. If he had a friend in Lucknow, through whom he could have one of the King's Sootur Sawar sent him, perhaps it would be all the better. Dr. Login kindly obtained one for us.

2. As to the city of Lucknow itself, he would find it more difficult; and I question whether, at present, open preaching is allowed. The present King is very bigotted, and certainly no baptism of a Musulman would be allowed to take place publicly. But there are numbers of Native Christians dwelling in the city, for whom the Missionary might build a Chapel in the central part; and, by his services, others might doubtless be attracted. In this way, and by making acquaintance with the Natives, through the medium of the Christian servants of the King, of whom there are many, and some very pious, I have no doubt much good, under God, might be effected. We distributed about 250 Portions of the Scriptures, and from 50 to 60 copies of the Hindostan Prize Essay, besides an untold number of Tracts.

**BOMBAY.**

The Rev. J. S. S. Robertson has been obliged to return home, for a

time, on account of ill health. The Rev. Henry Mellon has joined the Mission.

In a Letter dated October 14, 1843, the Rev. G. M. Valentine enters at large into the state of the Missionary work at this Presidency, and from it we make the following extracts—

*The Money School.*

Since my return from Poonah, at the beginning of July, I have been daily occupied with our English Institution. We have two departments; the Upper, consisting of 25 or 30 pupils, being under the Missionary; and the Lower, containing 65 or 70 boys, under Monitors and an English Master, while we had one. The studies of the upper department are—1. Ancient History, Sacred and Profane, and the History of England. 2. Conversations on Natural Philosophy. 3. Geometry and Algebra. 4. Geography and the Use of the Globes. 5. English Composition.

The Fariah Scholarships are producing a beneficial effect, by increasing the respectability of the Institution, the diligence of the pupils, and their disposition to remain a longer period under our care. Three youths—a Mahomedan and two Hindoos—have been enjoying the proceeds of these Scholarships for the last six months.

*Mahratta Schools.*

The late financial embarrassments of our Society led to some curtailment of our operations in the department of Mahratta Schools. Those which are retained continue to be well attended. These Schools have not as yet produced much fruit, either in our own or other Missions; but they are certainly useful, both in leading the lower classes of Natives to regard the Missionary in the light of a friend, and also in preparing them to be intelligent hearers of the Gospel. The facts of Scripture history, and more especially the peculiarities of Christian doctrine, are usually quite incomprehensible to the adult Hindoo, and are strangely perverted in his mind when first brought to his notice; but one who has been made familiar with them in early life, by means of Mission Schools, when he afterward reads our Tracts, or hears us preach the Word, is



at no loss, like others, to comprehend what is meant.

*Efforts in behalf of the Beni Israel.*

Since our rupture with the head of the Beni Israel, more than four years ago, our School among this interesting people has never enjoyed the confidence of the whole tribe. They quarrelled among themselves at the same time, and our admitting one party virtually excluded the other. Their chief has lately been reconciled to us, and at his particular request Mr. M. Sargon has been assiduously labouring to heal their divisions; but hitherto without success, principally through the stubbornness of the people who had continued to send us their children: as we intimated that we could not refuse the children whom the chief's party were now willing to send, most of the old scholars have been withdrawn, and we have nearly a new set.

Mr. Sargon always has a Meeting in the School-room on Saturday, the Jewish Sabbath, which is attended by many adults, and often leads to much interesting discussion. Having been himself a Jew, he is regarded by them with much less jealousy than Europeans.

*Their desire for the Old Testament.*

Copies of the Scriptures are circulated among the Jews far more extensively than among any other portion of the Native Population. All the Missionaries in Bombay bear testimony to the frequency of their calls, and the importunity with which the old and young crave the different parts of the Old Testament, as fast as they are translated and printed. We have also the satisfaction of knowing that the books thus distributed among them are valued and carefully preserved, while, by other Natives, they are often most wantonly destroyed.

While speaking of Mr. Sargon in connexion with the Beni Israel, I may add that he continues to attend the families of Christian residents on the island, for the purpose of instructing their servants. At the Venerable Archdeacon's a number of poor persons stately assemble every week to receive alms, and Mr. Sargon regularly meets them there, for the purpose of reading to them and addressing them.

*Steadfastness of Dajee Pandoorung and Ram Krishna.*

Dajee Pandoorung, one of the Brahmin converts of our Mission, is still residing with Captain Birdwood at Mahou, and

appears to be diligently labouring for the good of the surrounding Heathen. In a letter to a relative in Bombay, which was shewn me a few weeks since, Captain Birdwood thus writes of him: "We find Dajee a great comfort in every way, and trust that he is being blessed to his countrymen." When he left Bombay I stipulated that he should keep a journal of his proceedings, and send it to me every quarter. The first was received about two months ago, and gave a very interesting and encouraging account of his journey to Mahou, and his duties there as a Superintendent of Schools, and an instructor of the poor Hindoos in some neighbouring villages.

The other Brahmin convert, Ram Krishna, continues to live with me, and affords very pleasing evidence of a real and saving change. He and Mr. Sargon's youngest son, William, attend me daily for private instruction in Latin, in addition to their regular studies in the Money School.

*Translational Labours.*

I have devoted as much time as my other duties would allow to improving myself with the Pundit in the Mahratta language, and in revising translations of the New Testament, as a Member of the Bible Society's Translation Committee. This is a very important and interesting employment, and I wish that I had more time to bestow upon it.

*Preaching to the Heathen.*

I have been able to do scarcely any thing in this important but very arduous part of a Missionary's duty. My lack of service has been supplied, in some measure, by Ram Krishna, who has frequently gone out among the Native population, and addressed to them the Word of the Lord. On these occasions he has usually been listened to with attention, and sometimes money has been offered him by his hearers, according to the Hindoo fashion of bestowing alms on the Brahmins, who give them an account of their religion, or relate the exploits of their deities. He has also visited two Native Gentlemen who stand at the head of the Indo-Mahratta population in Bombay. In both instances he appears to have been treated with a degree of respect.

*Services for Heathens and Native Christians.*

On Lord's-Day afternoon I conduct a Mahratta Service in the Money School.

It has never been well attended; but within the last few weeks there has been a little improvement, and our Congregation has amounted to twenty-five or thirty grown-up persons, mostly unbaptized Heathens. On Saturday afternoon I meet the Native Christians for worship. Hitherto our number has been barely more than sufficient to enable us to plead the Saviour's promise of His presence; and being so small a company, the removal of two or three from Bombay, who used to attend, seemed almost to annihilate our existence as a Church. At present we have three Communicants, who receive the Lord's Supper with the Congregation in Trinity Chapel.

*Visit from a Parsee Gentleman—Hopes respecting this People.*

I have had an interesting visit from a Parsee Gentleman, accompanied by an European friend. He professed to be convinced of the truths of Christianity, and told me that, in private, he daily read the Morning and Evening Service according to the Liturgy, together with the Psalms and Lessons. I directed his attention to our Lord's discourse with Nicodemus; and told him that except he were born again he could not enter into the Kingdom of Heaven. He borrowed of me Dr. Wilson's Exposure of the Parsee Religion, and promised to call again; but I have not since seen him. I am ready to think that this is not a solitary instance in the Parsee community of an individual who, while outwardly conforming to the established usages of the caste, inwardly gives the preference to Christianity, and, in secret, attempts to worship the God of Christians. Though at present they exhibit a very hostile front, there is much ground for expecting that they will be the first among the native races, as a body, to offer themselves for admission into the Church. Within the last month a respectable Parsee, with whom I was conversing, admitted, that if two or three of the most influential persons in his tribe were converted great numbers of others would follow their example.

*Decline of Hindoo Prejudices—Need of Earnest Prayer.*

The public baptism of a Brahmin Youth, in connection with the General Assembly's Mission, which took place in September, might have been expected to affect our Schools; but it did so only in a very slight degree. A few Brahmin Boys were with-

drawn; but the rest continued to attend as usual. This strikingly proves that Brahminical influence is greatly on the wane, and that Hindoo prejudices are fast giving way. There is, however, still the same innate indisposition to welcome *the truth* as it is in *Jesus*, which is found in all ages and countries, and can only be removed by the all-powerful operation of the Holy Spirit of God. May His children everywhere be stirred up to cry mightily for this promised blessing!

COTTAYAM.

At Cottayam five Missionaries of the Society are stationed.

The Rev. Benjamin Bailey is employed in the superintendence of Translations and of the Mission Press, together with the direct Mission work of preaching in the village of Cottayam.

The Rev. Henry Baker, both father and son, are labouring together in the District surrounding Cottayam. Mr. Baker, jun., is located at Pallam, a village about seven miles from Cottayam, at which his father had lately erected a commodious and handsome Church, by means of private subscriptions.

*General View.*

The number of baptized persons who form the Congregations, under the pastoral charge of these Missionaries, is not exactly reported; but the Communicants amount to 212. There are 12 Schools; and 483 Scholars, and 7 Readers, and 18 Schoolmasters, are employed in the Mission.

The Rev. J. Chapman is Principal of the Cottayam College, assisted by the Rev. J. Johnson.

The prospects of this Mission are of a more encouraging kind than at any former period. The recent opening of two new and handsome Churches, at Cottayam and Pallam—the Metropolitan Visitation of the Bishop of Calcutta, who preached to crowded Congregations in each of the Mission Churches—and the Confirmations lately held by the Bishop

of Madras—have tended to revive and encourage the hearts of the Missionaries and their flock, and to make a very important impression upon the minds of the Syrians and Romanists.

*Testimony of the Bishop of Calcutta to the Progress of the Missions in Travancore.*

The following is the very important and encouraging testimony which the Bishop of Calcutta bore to the efficiency of the Travancore Missions in his Charge, which has been since published :—

The progress of your Mission, Reverend Brethren, during the seven or eight years since this renunciation of you by the Metran took place, fills my whole heart with gratitude to Almighty God. A large number of persons was confirmed by your Bishop at his Primary Visitation in 1841 :—at Cottayam, 118 ; at Allepie, 125 ; at Mavelicare, 72 ; at Pallam, also, a considerable number, as well as at Cochín and Quilon. The new College, erected with the portion of property awarded by arbitration to the Church Mission, now contains about seventy pupils, some of whom are under instruction with an ultimate view to sacred offices. The Schools are multiplying on all hands : 4 at Cottayam, 5 at Trichoor, 8 at Pallam, others at Mavelicare ; containing between 500 and 1000 children altogether, and many of them females. The circulation of the Translated Scriptures, and the avidity with which they are read on all hands, are most encouraging. The Congregations assembled each Sunday in your several new Churches are numerous—about 600, including children, were yesterday at Cottayam Church alone. The six beautiful buildings, erected and being erected for Divine Worship at Cottayam, Mavelicare, Pallam, Allepie, Trichoor, and Collatta—especially the noble Gothic Church at this Station of Cottayam, with its roof 50 feet in height, its area 90 by 60, and its tower 75 feet from the plane of site—are full of promise. Lastly, the general movement in men's minds, as your peaceable and pious proceedings become better known, and the Bible and Christian Schools have diffused more of the truth of the Gospel amongst the people, and the contrast between all this purity and light and the corruptions and errors of their own worship, becoming more

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apparent to themselves daily, may lead us to expect great things in God's good time.

#### MAVELICARE.

The success with which it has pleased God to bless the zealous and uncompromising preaching of the truth in this Station, is most wonderful and encouraging.

The city is famous as the head quarters of Brahminism in Travancore, the residence of a Metran, and of numerous Romanized Syrian Ecclesiastics, a place of trade, of wealth, of public resort, and of notorious immorality. The Rev. J. Peet, the Missionary, stands his ground "surrounded," as he writes, "by untiring, crafty, potent foes—without a single powerful friend in this part of India to whom I might look for advice and protection."

It is four years since Mr. Peet first resided here. At the end of the first year, 30 Members had joined his Congregation. He has now four Congregations, comprising 385 who have joined the English Church, and 120 Communicants : his constant hearers amount to between 2000 or 3000. He is assisted by a Native Clergyman and 2 Native Deacons. He has 7 Schools, containing above 200 Scholars ; and a new and substantial Gothic Church, which will hold above 800, is in the course of erection, chiefly by means of a Legacy of the late Hannah More.

The Bishop of Calcutta preached in Mr. Peet's Church, and the Rev. J. H. Pratt writes : "I have hardly ever seen such earnest and attentive hearers."

*Report for the Half-year ending June 30, 1843.*

This Report is contained in a Letter from the Rev. J. Peet to the Rev. J. Tucker, and from it we make the following extracts :—

It is with heartfelt thankfulness I am enabled to write, that, since last reporting on the state of this Infant Mission, it has been constantly watched over, protected, and blessed, by the gracious Providence of

the Most High, so that it has now increased to a strength and influence, which, by a continuance of Divine aid, will enable it to overcome the future assaults of its powerful enemies, and live to convey the knowledge of heavenly pardon and salvation to those by whom it is at present reviled and persecuted.

With the exception of one or two Village Schools, the Teachers of which have died, the whole machinery of the Mission has been kept steadily at work, without a single interruption. Since my last Report, another Out-station, about nine miles direct east from Mavelicare, has been formed among an interesting and respectable people, who urged me to teach them the Way of Salvation. There are now, therefore, four Stations in this Mission, where the Gospel is, I trust, faithfully preached, and the Services dispensed according to the rites of our excellent Church.

Many who have heard the Gospel have, through grace, received it into sincere hearts; some have died, firmly relying on and rejoicing in Christ; and others are now walking in simplicity, and the fear of the Lord. Of these people our revered Bishop confirmed more than 70 some two years since, and 66 in April of the present year. By all the reformed Syrians the Scriptures are much prized; and more than a few can readily give an answer for the hope that is in them. In conversation at the house of one of my own flock, one of the rescued from Syrian thralldom, who was supposed to be in a dying state, our dear brother, with tears of joy streaming down his face, said, "I can truly say, with David, that affliction hath been sent for my good; for since my illness, I have become better acquainted with the Word of God, and find it so growingly plain and precious, that I need no other book: yet still I have to complain, and request your advice. I mourn the want of a steady faith. I frequently strive to fix my soul upon God; but too often, at such times, like a flame which is prevented from ascending steadily by being driven to and fro by the wind, so my soul, being distracted by doubts and fears, is hindered from ascending straight to God, and holding that sweet and peaceable communion with Him which I so much wish."

Last week, hearing that one of our Syrian opposers lay at the point of death, my Reader gained admittance into his apartments, read and expounded the Scrip-

tures in his hearing, and besought him, even at that late hour of life, to renounce his refuges of lies, and flee to and depend upon Christ alone. After a pause, the dying man, calling two of his relations who were waiting upon him, said, "Is it not truth that this man says?" One replied, "I cannot gainsay it;" the other, walking confusedly to the door, surlily replied, "Some are true, and some false."—"Ah!" rejoined the expiring man, "say not so: I feel it to be true: Christ is the only Saviour; in Him will I trust;" and immediately after breathed his soul into the hands of his Maker.

Among the Heathen, unusual opposition has of late arisen in these districts from causes over which I have had no controul, and of which this is not the place to speak. But, notwithstanding all, the powerful voice of truth carries conviction, and silences gainsayers among this class also. Numbers of them still hear gladly; and the chief obstacle to their openly embracing Christianity arises from the custom of no individual possessing property, all being alike common to the whole family, generally numerous; and therefore, when, by embracing a new religion, an individual renounces his caste, he at once becomes a beggar. We know, however, that the Gospel has overcome greater obstacles than these.

#### ALLEPIE.

##### *General View.*

The Rev. J. Hawksworth—assisted by Mr. J. Ross, a Country-born Catechist, 5 Readers, and 13 Schoolmasters—conducts this Mission, which comprises a large Church, and Congregation of 500 persons, with 61 Communicants, 8 Schools, and about 300 Children.

In a Letter, dated Oct. 27, 1843, Mr. Hawksworth reports—

In addition to the peace with which we have been blessed as a Congregation, I have been privileged to witness, in one or two instances, what has appeared to be the effectual working of the Holy Spirit, producing a holy abhorrence of sin, and humble gratitude for mercies received.

##### *Encouragements and Trials.*

In another Letter, dated Nov. 22, 1843, Mr. Hawksworth writes—

God is gracious, and there are not wanting tokens for good. Among those

who have joined, and among those who are still professedly Syrians, but regularly attend our Services, there are, I believe, some *men whose hearts God hath touched*. A Heathen is now having Morning and Evening Family Prayer in his house. On his second application—and he eagerly asked—Mr. Ross gave him a copy of the Family Prayers: when he applied to me, I had none by me. He has long regularly read the Gospels, having learned to read from his little child, who is still in the School.

In the School among the Nairs in Allepie the effects of being carefully instructed in the Catechisms and Scriptures have begun to shew themselves. The children, becoming interested, have latterly talked about their school-lessons to their parents at home, and begun to ask startling questions about the use and propriety of idol-worship; so that the parents have taken alarm, and withdrawn many from instruction: but the children have kept their books, and often talk with their old teachers. One little boy objects to go to the Temple, or rub ashes on his forehead. I know this poor little fellow, and feel deeply interested about him.

TRICHOOR.

*General View.*

The progress in the work, during the two years since the removal of this Mission from Cochin, has been most encouraging, and calls for much gratitude and praise to *the Lord of the harvest*.

During the first year, 100 joined the Congregation. At the close of the second year it amounted to 155, with 45 Communicants; 11 of the Heathen having been baptized, and the rest having come out from the Roman-Catholic and Syrian Churches, and made a public profession of the Protestant Faith. The Rev. H. Harley has received applications from distant places for Christian instruction; but he wisely confines his chief labour to Trichoor itself, endeavouring to improve those who have already come under Christian instruction, that they may be more thoroughly grounded in the Word of God, and help to diffuse the light among those who *sit in darkness*.

*Report for the Half-year ending June 30, 1843, by the Rev. H. Harley.*

During the half-year just closed, I have received many applications for copies of the Scriptures, both from Roman Catholics and Syrians; and, considering the prohibitory measures adopt'd among the Roman Catholics for excluding spiritual light, this is a hopeful indication. The seed may not spring up all at once; but if it be lodged in the heart it will hereafter yield fruit. The Word of God is read by the Roman Catholics residing here; and some of them, who were totally ignorant of such matters, begin to inquire, with apparent sincerity, regarding the true Way of Salvation. I may mention one person in particular who has at times applied to me for the solution of Scripture difficulties. He is rather an aged man, named Kuneyayepoo, and possessed of property. He has read the greater portion of the Scriptures, which has tended to create a good deal of dissatisfaction toward him, on the part of the Romish Priests. He still, indeed, holds errors; but I have good hope, that, when God shall give him grace fully to see the Truth, he will renounce his present faith. Some others among the Roman Catholics have given up auricular Confession and attending Mass, and come, at times, to the Means of Grace here; while there are others who know somewhat of *the Truth*, but hold it in *unrighteousness*.

We still, however, encounter opposition from the Priests, who endeavour, by all means, to frustrate whatever plans may be adopted for the spiritual welfare of those at present in connexion with their Church. There has, therefore, been a difficulty in establishing a School among the Roman Catholics, as whatever tends to enlighten the mind is contrary to that system of deception which they practise upon the people. They have issued an injunction to the people not to attend the School, and have threatened the parents with exclusion from participating in any of the rites of their Church. I am happy to state, however, that although some have been reluctant to send, we have succeeded in establishing a School, where, on an average, sixteen children attend. The instruction is at present carried on in a private house; but a piece of ground has been purchased upon which to build a School-room, and which we shall complete as soon as the monsoon shall have somewhat abated.

On the 26th of February last, I admitted seventeen Roman Catholics into the Protestant Communion, after they had made a public declaration of their faith before the Congregation. One among this number has been especially persecuted by his relations, who have taken away his wife from him, and have threatened to marry her to another. They have also in various ways molested him, in order to draw him back; but he continues in connexion with us, and receives instruction in the Word of God.

There has been a large distribution of the Scriptures among the Syrians: as no stated opposition exists either on the part of the Catanars or people to the reception of God's Word, we have been able to procure a freer circulation among them than among Roman Catholics. They will, indeed, purchase the Word of God; and from such as are able to afford it, a small sum is demanded, that they may, on this account, be induced to read with greater diligence. A great deal of error, however, exists in their Church, as regards doctrine and practice, which we trust the Word of God may in due time dispel. I have translated many of the prayers in daily use among them, from which it will appear, that, in regard to the invocation of saints and angels, and prayers to the Virgin, they perfectly assimilate to the Romish Church. In some of their prayers, however, there is a great deal of Scripture; and with regard to the Creed—with two exceptions—there is a perfect assimilation of doctrine to our own Church. Within the last half-year I have received fifteen Syrians into the Protestant Faith, after a public declaration.

I am happy to state that the Congregation here continues to increase in the knowledge of Divine Truth. The things referring to their everlasting salvation are daily brought before them. The Lord Bishop of Madras visited this Station on the 27th of April, accompanied by his Chaplain, the Rev. J. Morant. His Lordship held a Confirmation the same day, when I presented twenty-seven Candidates, who had been preparing for this holy rite. His Lordship afterward gave an address.

Schools have been established at Trichoor for the benefit of the higher and lower classes of Heathens. The number of children in each at present is not very large, as the Heathens are afraid to send their children, not knowing what the con-

sequences may be; and some of the more ignorant are deterred from it, by having heard that our object, in establishing Schools, was to ship the children off to the Mauritius—not understanding the nature of a Charity School.

The number of boys in the Seminary is 17, who are diligent in the prosecution of their several studies. I have selected two boys, and have formed them into a Preparandi Class for special instruction. They are at present learning Watts's Scripture History, by heart, in Malayalim, as also the Articles of the Church, with Scriptural proofs. They come daily to me for explanation of Scripture. On the Lord's-Day mornings both they and the Seminary Boys learn a portion of the Psalms; and at the close of the last half-year the first-class Boys repeated to me, altogether, 68 Psalms, and the second-class 58 Psalms.

The Girls in the Female School continue to learn daily their Scriptural Catechisms and read the Bible in regular rotation. Seven among them read well and intelligibly: the rest, being very young, are making a commencement.

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## West Indies.

### CHURCH MISSIONARY SOCIETY. SALT SAVANNAH.

DIFFICULTIES have obstructed the labours of Mr. H. Taylor at this Station. Many of the people belonging to the property having removed to a place in the neighbourhood called Portland, the transfer of Mr. Taylor's services to that place has been sanctioned. We give a variety of extracts from his communications.

*Report for the Quarter ending March 31, 1844.*

The business of the Station has gone on smoothly and regularly.

The attendance at Divine Worship, in the morning of the Lord's Day, has been very good; but did all who consider themselves attached to the Station make it a matter of duty to attend regularly, there would not be accommodation for them. The attendance of some, however, is very satisfactory; especially of several of the young people attached to the Sunday School. The Evening Service is only attended by the few residents at Salt Savannah.

The Sunday School, I hope, is improving; but the general attendance is by no means what it ought to be. I am still preparing a number of the young people for Confirmation, for which purpose the Bishop is shortly expected in the parish.

The Day School does not present a very encouraging appearance in its attendance. Instead of an attendance of 80 or 90, there are not more than 50. Still there is, I think, no cause for desponding; because the smallness of the number does not arise from a want of appreciating the benefits to be derived, but solely from a cause which admits of no remedy. From the great drought in the island, crops are small, work scarce, and wages low. This has induced many parents, where they could, to send their children to work; and even where this has not been the case, they have not had money to pay the schooling.

The Meetings at Portland and Salt Savannah have been regularly continued, and, I trust, appreciated by many.

The following passages are from Mr. Taylor's Journal:—

*Pleasing Accounts of an aged Barbadian Woman.*

Jan. 5, 1843—Before I commenced the Meeting at Portland this evening I visited an aged black woman, who is now becoming very infirm. I was not aware, until this evening, that she was a native of Barbadoes; and had, therefore, been at a loss to account for the correctness of her pronunciation, which was very obvious, and quite different from that of the Negroes of Jamaica generally. Although not exactly ignorant of the truths of Christianity, she had not hitherto seemed to have any practical acquaintance with them. Like others, she expressed her acquiescence in God's will concerning her; but knowing that such acquiescence amounted, generally, to nothing, I had been for some time shewing her the insufficiency of any hope which she might cherish, unless she had a practical knowledge of the doctrine of the atonement. This evening she seemed to be like one who had found something wonderful and unexpected—the pearl of great price. Her first expressions were, “Have you forgotten me?”—alluding to the length of time since she had seen me; or, rather, giving vent to her impatience, that she might communicate her feelings to me—“Have you forgotten me? Well, but God has not. Oh, He is very good! If

we had twenty children we should not like to give up one; but God gave His only Son.” Although old and wrinkled, she has a pleasant smiling face; and on this occasion, a blessed animation was there. As the furrows in her countenance are not deep, I could have believed she was twenty years younger, so placid, and yet so bright, was the smile which played on her features, although she had been suffering acutely.

Aug. 10—The old Barbadoes woman expressed great joy at seeing me, as a fortnight had elapsed since our last meeting. She said she was both “hungry and dry” for the Word of God. Since I last noticed her she has suffered many attacks of sickness, some of which have been very serious. I have not always been with her on these occasions; but when I have, she has manifested that while her *outward man* was decaying, her *inward man* was being strengthened. Her expression has been, “I am in the hands of Jesus.” It has often been evident to me that she entered fully into the spirit of the Apostle Paul's words, *To depart . . . is far better*. She would say, “I am of no use here now: still, I must suffer the Lord's will. I am waiting for His call.”

Sept. 28—The old Barbadoes woman is certainly very interesting. Formerly our Meetings at Portland were held in the yard of her son-in-law; but in consequence of the temporary building being finished, we now hold them at a considerable distance from her residence. Although she is subject to very serious attacks of illness, yet no fear of these prevents her attendance at much too late an hour in her infirm state of health: indeed, most people of her age would be deterred by the darkness alone. As she is unable to attend Divine Service on the Lord's Day, the distance being at least two miles, she says she can't afford to miss a Meeting, and therefore puts her “trust in the Lord,” who is pleased to protect her. Such is her anxiety for spiritual instruction, that when she has been unwell through the day she has ventured out in the evening.

Dec. 14—As I rode to the Meeting this evening, the first person whom I overtook was my poor old Barbadian, tottering along with the assistance of her stick, accompanied by one of her daughters and a grandchild. The evening was very stormy with an appearance of rain, which afterward fell, accompanied by heavy thun-

der; but the old woman's soul was thirsty. During the Meeting the wind increased, and the lights were blown out twice. I had considerable fears for the old woman, as the wind blew rather strongly upon her; but she only answered my fears by drawing her cloak more closely about her. She could not afford to move, lest, as her hearing is not now as acute as formerly, she should not be able to hear so well. After the Meeting was over, I told her that she shamed many of the young people, who permitted any little excuse to keep them away, especially a little untoward weather. "Ah!" she said, "they are young now; but perhaps when they are as old as I am, if they should live so long, they will know the value of God's Word. I was too much like them when I was young." There is a delicacy and respectability about this ancient dame truly admirable. During her sickness she has been sometimes obliged to send to me for little articles of medicine or nourishment; but there is nothing like importunity: on the contrary, a modesty, fear of intrusion, and fineness of feeling, which I am sure often obliges her to bear with her necessities, lest she should appear to presume: nay, although most anxious to see me during her sickness, she has denied herself rather than give me, as she says, so much trouble. And this woman was born, and grew old, a slave!

*Increased Attention from Providential Occurrences.*

March 19, 1843: *Lord's Day*—The attendance at Divine Service to-day was unusually large: all could not be accommodated. There is no doubt that people's minds are much excited; first, by the recent earthquakes, and the consequent desolation in Antigua and Guadalupe; then, by the present splendid comet; and, in the third place, by several shocks of earthquakes, which have happened during this month in Jamaica, and of which the comet is supposed to have been the forerunner.

### North-West America.

CHURCH MISSIONARY SOCIETY.

*Prevalence of Scarlet Fever.*

THE Rev. W. Cockran writes, April 3, 1844—

Since I last wrote to you, we have been severely scourged by scarlet fever. Three-fourths of the Rapids Congregation have

been afflicted with it. I have frequently seen four or five lying in the same room, prostrate under its influence, and sometimes as many as six. In some cases the disease has been very infectious. All the members of my own family have had it. Two of them were attacked by a very malignant kind, which brought them to the very verge of the grave; but, through the blessing of God upon our endeavours, they have been restored to perfect health. The mortality has been considerable during the past five months, and the fever is still raging. In its train, follow mumps, bilious fever, and influenza; so that, altogether, I never before witnessed so much sickness.

Fuller particulars are given in a Letter from the Rev. J. Smithurst, dated Dec. 22, 1843—

With regard to the state of things at the Indian Settlement, there is but little alteration since I last wrote. A regular attendance at Church and School, and a steady improvement in religious knowledge, is the substance of what I can say respecting the Indians. We have, however, at this Station, in common with all the others at Red River, had to pass through the furnace of affliction during the past four months. O that the blessed fruits of faith and holiness, which ought ever to follow so heavy a visitation, may be brought forth abundantly in our own case! In August last, the Settlement was visited by the scarlet fever, which has been raging ever since. There have been about 300 cases at the Indian Settlement. I believe scarcely a child out of the whole 92 in the School escaped; but, blessed be God, the author of all our mercies, the mortality has been by no means great. The number of deaths at this Station since the 1st of August has been eight: four of these were certainly not from scarlet fever, but might have been expected had we not been visited by the epidemic; and of the remaining four, it is doubtful, in two cases, whether death was occasioned by scarlet fever. In the Rapids and Upper-Church Districts, the mortality has been much greater, in proportion to the population, than it has been among the Indians. The Rev. A. Cowley was among the first who had the disease; but God, in mercy, soon raised him up again. Mr. Cockran's three children were in a dangerous state for some days; but, happily, all recovered. Mr. Gunn,



the Rapids Schoolmaster, lost two children in the same week. The mortality in the Roman-Catholic Settlements has been greater than in the Rapids and Upper-Church Districts. Mr. Cockran has kept his health tolerably well, though in the midst of the disease. I had a very gentle attack of scarlet fever a fortnight ago: indeed, at the time I scarcely believed it to be the fever; but ultimately it proved itself to be so. I was confined to my room for only three days, and have now, thank God, got tolerably well again. I, however, feel the effects of the climate much more this winter than in any previous year.

*Visit of the Rev. J. Smithurst to the Fort-Ellice Station.*

In the same Letter Mr. Smithurst writes—

I visited the New Station at Fort Ellice, Beaver Creek, in September last. In consequence of the fever at Red River I could not long be absent from my Station, and was therefore compelled to make a very rapid journey, and a very short stay at Fort Ellice. I left Red River on Monday Sept. the 4th, and returned on Saturday the 16th, being absent only twelve days; during which time I rode on horseback about 530 miles. I have only room, in this Letter, to mention a few particulars of my journey, reserving a fuller report for August next. Having been detained one day in the Plains, by heavy rain, I did not reach Fort Ellice until Lord's Day the 10th at noon. I preached in the afternoon to all the Hudson-Bay Company's Establishment at that place, and also to several Indians. I afterward had a conversation with the Indians, the result of which was satisfactory. On the Monday morning I was busily engaged with the Gentleman in charge of the Hudson-Bay Company's Fort, and with Settee, the Schoolmaster, in settling all matters of a secular character, respecting the building of a School, dwelling-house, &c. The parties whom I sent out two months previous had prepared all the materials. Having done all I could, and taken a full view of the place, I lost no time in setting out again upon my journey homeward. I rode back on the Monday afternoon to the place which I left on the Lord's-Day morning. On the following Saturday at noon, I reached Red River, and was happy to find Mr. Cowley,

and Mr. Cockran's children, quite recovered from the fever. So far as I can judge at present, Fort Ellice appears to be well adapted for a Missionary Station. I have recently received Letters, from which I learn that the house and School were erected before the winter set in, and that, at the opening of the School, there were present twelve half-breed children belonging to the Fort, and one Indian boy. It is not till near spring that we expect many Indian children: we shall then see how far they have been sincere in asking for a Teacher, and whether the hope of obtaining presents had any thing to do with their invitation to us.

*Arrival of a Romish Priest at the Cumberland Station.*

The following passage is also from the same Letter—

Since I last wrote to you I have received unfavourable intelligence from the Cumberland Station. In the month of August last a Romish Priest, with the avowed design of drawing away the Indians, took up his abode within 100 yards of our School. Budd immediately despatched special messengers to Red River to know what he was to do in this emergency. I advised him quietly, by prayer, to leave the matter in the hands of God; and to go on diligently teaching the truths of the Gospel, fighting his opponent only with the sword of the Spirit, which is the Word of God, and carefully abstaining from every thing likely to stir up the worst passions of our fallen nature. Excitement for a time may be produced by the Priest's proceedings, and it may lead to a sifting, a separation, of the wheat from the chaff; but the Lord knoweth them that are His, and they shall never perish, neither shall any man pluck them out of His hand.

*Intelligence of the Manitoba Station.*

The Rev. A. Cowley reached Red River from Manitoba on the 17th of August last, in the midst of the fever. He writes, Dec. 28, 1843—

To facilitate the performance of the duties in the Settlement, I have taken a small house near the Middle Church, where we have resided since the 1st of September.

On my departure from Manitoba, I left a man and a lad in charge of the

Station, until a more efficient person should be found. We have since engaged John Garrioch, a Native, as Catechist, and Andrew Dennet, also a Native, as Labourer. They left Red River on the 10th of October, and safely arrived at the Station on the 17th instant. The crops at Manitoba have been most excellent.

From about 18 bushels of potatoes, which we planted, the return has been about 200 bushels. The barley was excellent; and the wheat, which came to perfection, very good. Had we remained there I should certainly thus far have eaten the labour of my hands. God be praised, who has so liberally provided food for the children!

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*University of Oxford*—Summary of Members in January 1844, 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.....934 .. 617	Magdalen .....180 .. 140
Brasenose .....411 .. 221	Lincoln .....177 .. 78
Exeter .....361 .. 173	New .....166 .. 83
Oriel .....321 .. 165	Merton .....160 .. 82
Queen's .....306 .. 183	Pembroke .....147 .. 92
Balliol .....295 .. 141	Corpus .....132 .. 95
Trinity .....292 .. 145	Jesus.....122 .. 56
Wadham .....281 .. 118	All Souls .....114 .. 89
St. John's.....276 .. 143	St. Edmund Hall, 91 .. 53
Worcester .....275 .. 127	St. Mary Hall... 78 .. 2
University .....254 .. 119	New Inn Hall... 76 .. 8
Magdalen Hall...200 .. 68	St. Alban Hall... 20 .. 4

Total Members on the Books.....5681  
Total Members of Convocation.....2923

*University of Cambridge*—Summary of Members in January 1844, the first column denoting the total number on the Boards of each College, and the second, those who are Members of the Senate:—

Trinity .....1902 .. 1084	Jesus..... 202 .. 104
St. John's .....1263 .. 647	Magdalene... 191 .. 106
Queen's ..... 331 .. 180	Clare Hall... 177 .. 101
Calus ..... 301 .. 181	Trinity Hall. 139 .. 63
Corpus ..... 289 .. 111	Pembroke ..... 131 .. 52
Christ's ..... 270 .. 122	King's ..... 113 .. 91
St. Peter's .. 228 .. 109	Sidney ..... 113 .. 56
Emmanuel ... 228 .. 118	Downing ..... 52 .. 35
Catherine Hall 218 .. 87	Com. in Villa. 0 .. 13

Total Members on the Boards.....6148  
Total Members of the Senate .....3201

*Church Miss. Soc.*—The Rev. John T. Linké, with Mrs. Linké, left Calcutta on the 27th of February last, on account of ill health; and arrived at Portsmouth on the 28th of June.—The Rev. M. Wilkinson, Mrs. Wilkinson, and Mr. W. Wilkinson; the Rev. C. P. Leupolt and Mrs. Leupolt; the Rev. E. Reynolds; and the Rev. D. Hechler and Mrs. Hechler; embarked for Calcutta on the 25th of July (p. 295).

*London Miss. Soc.*—On the 4th of May, Mrs. Johns, widow of the Rev. David Johns, arrived from the Mauritius.—On the 16th of May, Rev. George Mundy arrived from Calcutta; and Mrs. E. Porter and family from Vizagapatam.—On the 24th of May, the Rev. J. C. Thompson arrived from Quilon.—On the 1st of June, Mrs. Markland embarked for

Demerara—On the 8th of June, the Rev. Mr. Vine, and the Rev. Mr. Alloway, arrived from Jamaica; and Mrs. Gordon embarked for Vizagapatam.—The Rev. E. Williams, of Hankey, South Africa, died in London on the 15th of June.—The Directors have issued an Address intimating their plans for commemorating, in September next, the Fiftieth Year of the Society's operations.

### CONTINENT.

*United Brethren*—Br. John Fred. Baus, of the Greenland Mission, died suddenly on the 7th of November, on the Continent.

### SOUTH AFRICA.

*United Brethren*—The Brn. Müller and Kuhn, with their companions, have reached the Cape of Good Hope.

### INLAND SEAS.

*Jews' Soc.*—It has been stated in the "Times" that permission has been granted to proceed with the building of the Church at Jerusalem; see also p. 309 of our present Number.

### INDIA WITHIN THE GANGES.

*Gospel Prop. Soc.*—The Bishop of Madras has communicated the painful tidings of the death of the Missionary Patriarch Kohlhoff.

*London Miss. Soc.*—The Rev. A. F. Lacroix and his companions reached Calcutta on the 9th of January.—Mrs. Clarkson, of Surat, died on the 8th of February.

### SOUTH SEAS.

*Church Miss. Soc.*—Communications have been received from the Missionaries in the South-Western District of New Zealand up to the 12th of January, at which time the Missionaries were well, and the district quiet.

*London Miss. Soc.*—By a Letter received from Rev. W. Inglis, under date Jan. 9, we learn that Mr. and Mrs. Moffat, Mr. and Mrs. Ashton, and Mr. and Mrs. Inglis, have reached the Kuruman Station.

### WEST INDIES.

*Church Miss. Soc.*—The Rev. A. E. Eckel, in a Letter dated Savanna Grande, June the 1st, communicates the afflictive intelligence of the death of the Rev. John G. Mühlhauser. Mr. Mühlhauser died on the 26th of May, after a few days' illness, from an attack of liver complaint.

# Missionary Register.

AUGUST, 1844.

## Biography.

### OBITUARY OF THE NATIVE TEACHER, RADANATH,

CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S STATION AT CALCUTTA.

THE Rev. Thomas Boaz has given the following account of a Native Teacher, who laboured several years at Calcutta, and was known by the name of Ramsey Paterson, his Heathen name being Radanath. He was more immediately associated in Missionary Labour with the Rev. A. F. Lacroix, who, while deeply mourning the loss of his zealous coadjutor, has united, with Mr. Boaz and Mr. Campbell, in bearing the most honourable testimony to his Christian character and labours through a long course of years.

Once more I have the mournful duty to inform you that death has been in the midst of us. Alas! alas! how often does he invade our circle. But so it is; and we can only say (and may we do it in the spirit of Christ's followers!), Not our will, *but thine be done*. This time the fell messenger has passed by the European, and smitten the Native Labourer; thus teaching all in every circle how frail they are, and how little we ought to depend in God's work on the most efficient agency. Our esteemed Native Fellow-labourer, Radanath (Ramsey Paterson), fell asleep in Jesus on the morning of the 2d of April.

His death was almost entirely unexpected by us, and was therefore the more keenly felt. He had been indisposed some days previously, as we supposed, from fever. It, however, ultimately proved to be suppressed small-pox, the most dangerous form which that disease can assume. The evening previous to his removal his medical attendant pronounced him in a dangerous condition: still we did not anticipate immediate danger. Mr. Campbell often saw him, and, under medical advice, did all that Christian kindness could effect. Early on the morning of the 2d, our friend Campbell was sent for, and just arrived to witness the last struggle of the dying saint. His end was peace—his reward glorious.

From the time that the sickness fell on him he had a presentiment that he should die; and, under the influence of that presentiment, manifested a calm, intelligent, and scriptural faith in Christ. The even-  
*August, 1844.*

ing previous to his death, he said he had no concern about himself; all was right for eternity: he could commit all into the hands of a faithful Redeemer. His only anxiety was about his offspring. He has left three dear children; and his poor widow expects every day to be the mother of a fourth. "Who," he said, "will bring them up in the fear of God?" I need scarcely add, we shall do all we can to secure to them such an education as he would himself have sought to impart. His eldest child, Peter, is a fine lad, and a pupil in the Christian Institution. May he follow in his father's steps!

In the death of Radanath, our Mission has sustained a severe loss, and one which will not be soon or easily repaired. He had been connected with the Calcutta Mission upward of eighteen years; and over all that period, in every way, and under all circumstances, reflected honour on his profession. For twelve years he was engaged as a Catechist in direct Missionary Work; and all the Brethren with whom he has been associated cheerfully attest that he was a *brother beloved* and *one approved in Christ*. He possessed, naturally, an amiable and obliging disposition, combined with great perseverance. To these natural endowments were added the gifts and graces of the Spirit of Christ, rendering him additionally *lovely and of good report*. In labours he was *abundant*; he was humble and prayerful; meekly faithful to his brethren, and full of Christian love to the Heathen. He was peculiarly inclined to look with charity on the

failings of men, but unhesitatingly stern in the reproof of their sins. He had a ready perception and a sound judgment. In the conduct of the affairs of our Mission we always felt, in confiding the execution of plans to him, that he would exercise as wise a discretion as any of our European Brethren.

In a word, it has never fallen to my lot to see any Native like him, and but few European Ministers, enjoying the scanty advantages of his early life, better adapted to the Christian Ministry. He was respected equally by Heathens, Mahomedans, and Christians: all testified of him that *he was a good man*. His loss will be peculiarly felt at the present time. We had just arranged all our plans connected with our Native Churches, and had appointed to each Native Pastors.

He was to have had the superintendence of one Church, and a general surveillance, under Mr. Lacroix, of the whole of the people in the south of Calcutta. Mr. Lacroix had, the two Sabbaths previous to Radanath's death, visited Rammakalchoke and Gungree for the purpose of arranging for the settlement of these Native Pastors in their several localities. At this hopeful crisis, he, on whom much depended for success, was, as in a moment removed, and the plan, in a great measure, discontinued. Thus are God's ways, ways of mystery and darkness; yet we must and do believe that all things will work together for good.

The good man was interred in the Scotch Burying-ground on the evening of the day he died.

#### A BRIEF MEMOIR OF THE NATIVE CHIEF, LEOTA,

FROM THE SAMOAS, WHO WAS IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY, AND DIED AT HACKNEY, LONDON.

LEOTA was one of the two Natives from the Samoan Group who arrived in England with their Missionary, the Rev. Thomas Heath, on the return of the "Camden." All the information which the Society is in possession of respecting the history of this good man, now departed to his rest, will be found in the following brief address of Mr. Heath:—

Our deceased Brother lived at Tutuila, 100 miles distant from my usual residence, and I did not become acquainted with him until December last. The island of Tutuila is governed by seven Chiefs of equal authority, and Leota was one of them. Aperaamo tells me that prior to his conversion he acted mildly and kindly among his people, and not with that tyranny which is characteristic of some of the Chiefs in their Heathen state. This is just what I should have inferred from the development of his character since I have known him—that he was naturally a kind-hearted man. He lived in the district formerly under the superintendence of my lamented Brother Barnden, who was drowned while bathing about the end of the year 1838. After that melancholy event, and until the location, in 1840, of Mr. Slatyer in the same district, our Brother Murray had the care of Leota's district; and it was during that time that Leota first began to feel serious concern relative to his salvation. It was some time before his convictions and desires came to a

crisis; and in the interval he several times appeared to abandon, but again resumed, his old pleasures and follies. In 1840, however, after the settlement at Leone of Brother Slatyer, he became decided, and applied for baptism, and subsequently for admission into the Church; to both which privileges, on due probation, he was admitted.

During our voyage to England, the behaviour and conduct of Leota and our other native friend was very exemplary. They kept up private prayer daily, as well as prayer together, and were in the habit of reading the Gospels and other books in their own tongue. We had also a short Service in Samoan for their benefit every Sabbath, in which our departed Brother took a part. He also kept a brief journal of the events of the voyage, and his visits in this country: and though I have not been able at the moment to find them, I have met with several memoranda-books filled with texts and skeletons of sermons, both of those which he heard in Samoa, and of the short addresses delivered by me on board ship, which shew that he was an

attentive hearer of the Word, and that he wished to retain what he heard. At several of the Meetings which we have attended in different parts of the country (at which his presence and addresses excited much interest), and, among the rest, at Norwich, which was the last he attended, he would say, in bidding farewell, "Perhaps we shall not meet again in this world, therefore let us prepare for the great meeting in heaven." On our way home from Norwich he complained of internal pain, but I did not think, from his description, that its seat was the chest. The next day, however, finding his breathing a good deal affected, I obtained medical advice. He was ordered to go to bed immediately (which he never afterward left), and the next day his disease was declared to be inflammation of the lungs.

From that time until the following Monday, when myself and Aperaamo left

him, on going into the country, I did not think that the disease had assumed an alarming form; nor, indeed, did it, until the day before his death. On our parting with him we had prayer together, and I and Aperaamo said a few encouraging words to him; and having observed to him that some died of his complaint, we inquired what was the state of his mind? He replied, with great composure, "Just as God pleases. I do not fear. I believe in Jesus." His attendant could not converse with him; but she states that he was evidently much engaged in prayer to the very last. Although, therefore, I sorrow, I do not sorrow as those who have no hope. On the contrary, I believe our friend was fully prepared to die; for, applying the best criteria we can, and are accustomed to do, with regard to Christians in our own country, I believe that Leota was a truly godly man.

#### MEMOIRS OF TWO PIOUS AFRICAN FEMALES.

COMMUNICANTS IN THE WEST-AFRICA MISSION OF THE CHURCH MISSIONARY SOCIETY.

The following accounts are taken from the Journal of the Missionaries of Sierra Leone.

Of one of these Communicants, an inhabitant of Regent, the Rev. J. W. Weeks, who is in charge of that Station, remarks—

Oct. 21, 1843—This day a poor widow died. She had suffered much from a consumptive disease during the last eighteen months, which she bore with Christian fortitude and resignation. She was baptized, and admitted to the privileges of the Church, by the late Rev. W. B. Johnson.

It may be truly said of her that she was a Christian indeed. Her knowledge of Scripture was surprising; her attendance on the Means of Grace regular and devout; her whole conduct exemplary; her faith in Christ simple and firm; her hope of glory bright and steadfast; and her end peace. I knew her upward of eighteen years, and can bear my humble testimony to her Christian character during that period. I have often thought, since her death, with what holy joy and heavenly delight she would, in the other world, meet her beloved Pastor, who was the instrument of God in bringing her to the knowledge of *the truth as it is in Jesus*.

During the last few months she was confined to her house. I asked her one

day how she felt in the near prospect of death. She replied, "I know I am a poor sinner, nothing worth; but Christ is my Saviour, and the comfort He has given to refresh my soul since I fall under this sickness is very great. I thank Him truly that He has continued this trial of sickness so long. I do not look to the world and expect comfort for my soul: I look to Christ, to Him only. His promises are many and very great, and upon these I can rest. God has fulfilled one part of that precious promise, so I believe He will also fulfil the other—*Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me*. Yes, God has mercifully taken care of me, a poor widow, ever since my husband's death; and so I trust He will take care of my two dear children. I leave them with God."

The last time I saw her she had broken a blood-vessel during the previous night, in a fit of coughing. At intervals, when able to converse a little, she said, "I wish to be with my Saviour; but hope He will help me to bear my pain patiently, and wait His time. Oh, what did my blessed Saviour suffer to save my poor soul! All my hope is in Christ. I loved Him, and endeavoured to serve Him, when I was well and strong; but since I am

sick and weak, He is far more good to me than I ever remember before. I can die happy: I am not afraid of death, because my blessed Saviour, the Lord Jesus Christ, has enabled me, of His goodness, to trust altogether in His mercy. He took His blood, His own heart's blood, to pay for my sins: the work is all His own. Praise His holy Name!" In three days from this time she was removed from this world of sin and sorrow to that of joy and eternal happiness.

The next account, of a Communicant belonging to Gloucester, is given in the Journal of the Rev. J. Warburton, who has charge of the Stations of Gloucester and Leicester.

March 11, 1844.—To-day I committed to the grave, in the presence of a number of sorrowing members of the Church and others, the remains of a Female Communicant belonging to Gloucester, who, in her life and death, had adorned *the doctrine of God our Saviour*.

Nancy Decker, the Communicant in question, was a native of the Yoruba Country, and was brought to Sierra Leone, and liberated from the slave ship, about twenty years ago. Divine Providence fixed her abode at Gloucester, where she was educated in the Society's School, and became one of many instances in which the instruction then given by the Society's servants to Liberated African Children has been attended with manifest advantages. She learned to read the Sacred Scriptures; and her decent appearance evidenced that she had learned other branches of a female education. In 1836 she was admitted into the Church by Baptism, and became a steady and consistent Communicant. On no occasion was she ever brought before the Missionary for misconduct: on the contrary, her constant attendance on all the Means of Grace, her devout demeanour in the House of God, and her quiet and peaceable behaviour in the village, often cheered his heart when grieved by the misconduct of others; and assured him, that, though the number was small, there were some of the flock of Christ under his pastoral care whom it was both his duty and privilege to feed. At Divine Service on the Lord's Day and week-days; at the early Morning Prayer Meetings, and other Meetings; at the Missionary

Prayer Meetings, and Sunday School; as well as at the Sacrament of the Lord's Supper; she was a constant attendant. Seeing that she was intelligent, and well able to read the Sacred Scriptures, I requested her to become a Teacher in the Sunday School; to which she cheerfully consented, and continued faithfully to fill that useful office till her last illness. The cause of her death was a cold which she took shortly after her confinement. She attended the Thursday-Evening Service; but was obliged to leave the Church, and complained of cold. Next day she was violently sick, but was somewhat relieved by medicine; and on Lord's Day, on the appearance of cramp in her hands and feet, I sent her to our Medical Adviser. All our endeavours were ineffectual: she died on the following day.

During her illness she was calm, and resigned to the will of God, in whom was all her trust. She believed that her sins were pardoned; and she hoped to be saved through the blood of Christ. When asked, on one occasion, what portion of the Word of God she would have read to her, she chose the 51st Psalm, and seemed much to enjoy it. During Divine Service on the Lord's Day she sent for the Christian Visitor; and on seeing that two women accompanied him, she desired them not to leave the Church on her account, but to go and hear the Word of God for themselves; and requested they would remember her in their prayers. She then fainted; and on recovering she said that she was about to appear before the bar of her Maker, to give account to Him; that the debt which she owed she was unable to pay, but her Saviour had paid it for her; and she added, "There is no name under heaven by which I can be saved, except the name of Jesus Christ: this I firmly believe, and am quite sure of." A short time previous to her death, when asked how she was, she said that she wished her heart to be fixed only on God; and added, "Oh, for a heart to praise my God!" Shortly afterward, she fell asleep.

I deeply regret the loss of this pious woman, for she was an example to the village. But our loss is her gain; as I doubt not her happy spirit has joined the company of those who have been redeemed to God by the blood of Jesus, who stand before the throne of God, and sing the song of Moses and the Lamb.

# Proceedings and Intelligence.

## United Kingdom.

### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

#### UNITED KINGDOM.

##### *Influence of the Clergy in favour of the Jews.*

WHEN I consider, that, in the public mind in general, a strong feeling has of late been awakened toward that ancient nation which is the care of your Society; that especially, as I believe, among the Parochial Clergy of this land, with many of whom it is my happy lot to be officially connected, there is a deep feeling of interest excited in the cause of the Jewish Nation;—I cannot but think it a ground of legitimate rejoicing, that God has been pleased to put it into the hearts of so many Parochial Clergymen to bring the subject home to the solemn consideration of their own hearts, and to the understandings and consciences of their people. My belief is, that the faithful Parochial Clergyman, acting under the power and with the blessing of God, can mould the hearts of his people as He will. Let me not be misunderstood;—I mean to say, that God's grace ordinarily works with him, and by him, and that a faithful ministry, sooner or later, is rarely without its effects. Sooner or later—it may be after many an anxious year of disappointment and perplexity, and perhaps of occasional dependency—or it may be but, as it were, the two or three fruits in the outermost branch of the tree, or the two or three sheaves in the outermost part of the field;—yet, scanty as is the harvest, it is the token which shews him that God is working with him and by him, and it sends him back to his people again, refreshed and restored in the power of his Lord, and determined on preaching to them Christ Jesus and Him crucified: desiring to be made, under His blessing, one of the humble instruments which shall burnish jewels for his crown. And in this view, I look to happy results from the fact, that of late the attention of our Clergy has been directed more than heretofore toward the important objects contemplated by this Society.

[*Bp. of Winchester—at Jews' Soc. An.*]

##### *Obstacles should not discourage.*

There are systems of idolatry and superstition in the world which present

obstructions; but these shall be brought down by the mighty power of God, put forth in answer to the prayer of God's people; they shall be brought down, probably, as suddenly as the walls of Jericho fell, when all Israel shouted: yes, when the spiritual Israel, in all its tribes, shall join in prayer, the mighty power of God will come forth to undermine and destroy these systems. Mahomedanism constitutes an obstruction; but we see the Crescent waning to utter extinction, while the glory of the Cross becomes brighter and brighter; and the political power which has upheld that system of delusion is already weakened even to utter feebleness. Popery constitutes an obstruction; but we rejoice that there is hope even here. The recent revival which has taken place in that system, we believe, is only a part of the operation by which Popery shall place itself in an antagonist position to the powers that be; and when its direct hostility to the legitimate liberties of mankind shall be made fully apparent, the kings of the earth shall, with the mass of their people, hate the harlot, and join together to burn her flesh, and utterly consume the system. There are obstructions at home. Avarice is one of these. But, with the blessing of God on the preaching of the Word, avarice also will be destroyed. God owns the silver and the gold; and by the diffusion of His truth through the habitable globe, he will destroy the love of money. But while we are most earnest that all should join in prayer for the outpouring of the Spirit—while we feel that the Spirit of God is, if possible, more necessary to the accomplishment of our design than the sun is to the illumination of the solar system, than the animating spirit is to the life of the human body, or than the foundation is to the support of the building—yet we feel constrained to confess that God is far in advance of his militant host. He has opened doors for the introduction of His truth, into which we cannot or will not enter. He has raised up more Labourers than we can send forth into His harvest; and He has made nations willing to receive His Gospel, to

whom we cannot send it. Even at this very hour there are tribes waiting in suspense to know whether, through parsimony on our part, they are to be doomed to remain in darkness, to be the victims of a demoralizing demon-superstition; or whether, by a god-like benevolence on our part, they may be emancipated from darkness, escape perdition, and walk in the liberty of God's dear children. From the page of prophecy, from the dispensations of Providence, from the Spirit of God, and from our own consciences, we have calls of the most impressive kind.

[Rev. Peter M'Owan—at Wesley. Miss. Soc. An.

*Exertions in behalf of the Jews an Exercise of Christian Forgiveness.*

It can scarcely be otherwise than that those who engage truly and fervently in this department of the Missionary Work should find also that a blessing shall rest on themselves, in that it is an exercise in the spirit of true Christian charity and forgiveness. I would explain myself thus:—We know that our blessed Redeemer prayed for His murderers; He prayed for those on behalf of whom we would implore a blessing from the Lord. And if we are true and faithful members of Christ—if we are, in truth, parts of that body of which He is the head, parts of that body which has an inseparable sympathy in all its branches, and in all its members—we surely, when we exert ourselves on behalf of the conversion of the chosen people of God, are in truth carrying out that spirit of Christian love and forgiveness, of which our blessed Lord exhibited so marked and admirable a proof when He thus prayed for them. If such then, my Christian Brethren, are to be already the effects of engaging in this department of Christian duty, let us be encouraged to more earnest and more diligent labours in the same course. If we have felt a blessing in our own hearts in this labour of love, let us endeavour to engage others in like manner to enter upon the same field with ourselves; let us invite them to participate in it; and may we all go forward in the strength of the Lord, in the faith and fear of God, and in the love of our Saviour; feeling assured, that though at present there may be but a chosen few who shall be called forth from that state of darkness in which they are involved, nevertheless the time shall come when *the fulness of the Gentiles shall come in, and when all Israel shall be saved.*

[Bp. of Ripon—at Jews' Soc. An.

*The Bible Britain's Strength and Security.*

A Foreigner has told us, that he saw in the knowledge of the Scriptures possessed by our population, the secret of our strength and prosperity. I believe he was not far from the truth; and sure I am, that any student of our history may see a hundred points in which the knowledge of God's Word has tended to form and complete the admirable constitution in which, as Englishmen, we exult, and given stability to those Institutions which are the glory and envy of the world. But at the present moment, what is the advantage of that circulation of the Scriptures which the Annual Reports of this Society detail? It is much, when we think of that consolation which the possession of this book conveys to individuals: it is much, to dwell in imagination on some poor artisan, or some poor labourer in this island, and to think how the day's toil is solaced by that acquaintance with the truths of Scripture, which he renews and confirms each morning and each evening of his life: it is a pleasure to think how many thousands of the labouring classes in this country, not only have possession of the Word of God, but have received it into their hearts; it sheds a charm over every family where its sacred principles preside; it gives new tenderness to all the domestic affections, new wisdom and fidelity to the parental relation; it makes the homes of England happy homes; and we must therefore rejoice in the fact, that this Word is circulated by tens of thousands, and received into the hearts of so many people. But to see its full benefit, we must not limit our view to individuals. Ask every faithful Minister of Religion what he would do in his ministry if that book were to be withdrawn from his flock. He knows, that if he can now and then give them his pastoral instructions, yet it is the assiduous use of this book in secret that must fix the impression and confirm his statements. Does not every faithful Minister say to his flock, "Believe not me—believe God's Word"? Is it not an advantage, when he exhorts them to think as men, to reason as men (and the Apostle himself says, *I speak as unto wise men; judge ye what I say*), that he puts before them that best of books, by which all that he inculcates of truth may be confirmed, and all that is erroneous may be removed and set aside? And if it be



useful to the faithful Minister, is it less so, think you, in those instances where, unhappily, they that have assumed the Ministerial Character are but little acquainted with the Gospel? Here, especially, is the invaluable safeguard of our nation seen. A people instructed in the Bible will not suffer any Clergy to say to them, "You must receive the law at our mouth." From my heart I believe that a people well instructed in the Scripture have, in that very acquaintance with God's own blessed book, such a safeguard against fatal or even important error, as no other machinery, and no human contrivance, could secure to them.

[Hon. and Rev. B. W. Noel—at B F Bible. Soc. An.

*The Gospel the Remedy for Ireland.*

If some are fearing that the aggressions and progress of Popery are about to bring us back to the dark moral midnight of the middle ages, I say to them, "Dismiss your fears." If others are afraid of Popery, I sympathise not with them. The movements of the age are contrary to the cherishing of such a feeling. Mind is affecting mind in Ireland. Ireland was the last of the nations of Europe to bow to the dominion of Rome. Ireland maintained her independent Christianity for centuries after other nations of Europe, including England, had lain prostrate before the Papal See; and I believe, if Christian Brethren are faithful to God, and to Scriptural Protestantism, Ireland may be made the very first country to throw off allegiance to the See of Rome, assert her right to Christian liberty, and stand forth in that glorious moral emancipation with which Christ makes His people free. Let England arise in the name of God and of truth to wipe off her national debt to Ireland. Let England arise, in the name of God, and, influenced by the principles of Christian charity, send back to Ireland that pure Christianity, which many parts of England, in the fourth and fifth centuries, received from her. Let them, in the name of God, seek to make that land, bound—and I trust, in the destinies of Providence, yet to continue bound—by political, moral, and especially religious ties, to England; instead of a curse she shall then be a blessing and a joy in the midst of the earth.

[Rev. Mr. King—at Rel. Tract Soc.

I can shew a population in that country (Ireland), containing tens of thousands, who, under all the alleged misgo-

vernment, have been a pious population, an industrious population, in the midst of carelessness and folly a prosperous population, for they have grown even in worldly possessions—though they are not wealthy, they are comfortable in consequence of having embraced the Religion of our Lord Jesus Christ—and they are a useful and a peaceable population, passing through the performance of their various duties, a blessing to those with whom they are connected, and doing good on the right hand and on the left. If we have thousands in our Irish Connection, who are thus characterized, what is the reason that the whole land is not so? We are exposed to the common temptations; but here you find a community fearing God, honouring the Queen, and having nothing to do with those who are given to change. What has done this? The Gospel, the Gospel of God: and when politicians have tried their little best, it must come to this: if that country is to be redeemed, it must be redeemed by the power of that Truth which has been maligned, and scorned, and persecuted, and condemned. That Gospel is performing its work, for it has gathered all those—from whence? They have been gathered out of the world, out of a wicked world, out of a corrupt world.

[Rev. Thomas Wauagh—at Wesleyan Miss. Soc. An.

CONTINENT.

*Pastoral-Aid Society in Berlin.*

I rejoice to state, that the benefits of this Society have not even been confined to the metropolis or to our own country; they have extended to the Continent of Europe. The labours of the Pastoral-Aid Society have produced most beneficial effects in the dominions of that highly-enlightened and Christian Sovereign, the King of Prussia. In the course of last autumn some Prussian Clergymen, distinguished for their intelligence and their piety, visited this country; and having ascertained, from personal investigation, the good effects resulting from the Church Pastoral-Aid Society and the Church-Building Society, and having carefully perused the Reports of those two Institutions, determined, on their return to Prussia, to establish a Church Pastoral-Aid Society in the city of Berlin. The Society has met with great encouragement in that city, and it has already afforded assistance to several active and

devoted Missionaries, both in the city of Berlin itself, and in other parts of the kingdom of Prussia, the extent of whose

parishes prevented the Clergy personally attending to the wants of their flocks.

[John Labouchere, Esq.—at Church Past.-Aid. Soc. An.

**BRITISH AND FOREIGN BIBLE SOCIETY.  
FORTIETH REPORT.**

*Introductory Remarks.*

It is written, *Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.* Your Committee are reminded of these words, on presenting, as they now do, the Fortieth Annual Report of the Society. They gratefully call to mind the goodness of God to them, and to their predecessors in office; they earnestly invite the friends of the Society at large to remember all the way by which it has been led. How small in its outset! how rapid and vigorous in its growth! how limited in its early operations! how wide the field over which those operations are now diffused! It set out with the simple design of "encouraging a wider circulation of the Holy Scriptures;" it has already directly distributed nearly sixteen millions of copies; and it has aided in the distribution of above ten millions more, in various languages and dialects, and in almost every part of the world. The Society has had its trials—it has, doubtless, needed them; it may be, it has become wiser by them—it has witnessed many changes among its constituents, and in the state of things around: but, abiding still by its original principles, it has steadily pursued its course; and the position which it now occupies, after forty years, is such as must awaken the liveliest joy, and should lead, on the part of all its supporters, to the most devout and humble thanksgiving to God.

*Funds.*

The entire Receipts of the year amount to 98,359*l.* 2*s.* 4*d.*; being 5882*l.* 19*s.* 8*d.* more than in the preceding year. This increase has principally taken place in the Donations, the Legacies, and the Free Contributions from the Auxiliary Societies. The Sales of the year amounted to 51,795*l.* 9*s.* 5*d.* The total sum applicable to the General Purposes of the Society is 46,563*l.* 12*s.* 11*d.*

The Expenditure of the year amounts to 84,669*l.* 8*s.* 3*d.*, and the Engagements of the Society exceed 40,000*l.*

*Issues of the Scriptures.*

The Issues of the Society have been

At Home .....	676,624
From Dépôts abroad.....	267,407
Total.....	<u>944,031</u>

The total of the issues from the commencement amount to 15,965,025.

*Auxiliaries and Associations.*

There have been formed 117 New Societies, making the number of Auxiliaries, Branches, and Associations in England, now in connection with the Society, 2952: and 1534 Public Meetings have been held during the year.

*Grants of Money and Books.*

	£	s.	d.
Domestic.....	3116	7	8
Europe.....	21486	6	4
Asia.....	5597	10	8
Africa.....	387	8	4
America.....	729	10	9
West Indies.....	1330	2	5
Total.....	<u>£32,647</u>	<u>6</u>	<u>2</u>

*Gratuitous Distribution of the Scriptures.*

Feeling the deepest interest in the measures adopted in so many different quarters for the furtherance of the cause of Education, and anxious to facilitate, to the utmost, the means of Scriptural Instruction in the Schools which may be formed, your Committee have resolved to set apart, out of the enlarged funds which the year has placed at their disposal, the sum of FIVE THOUSAND POUNDS for the gratuitous supply of Bibles and Testaments, in aid of the efforts now making for the extension of education among the destitute poor.

*Retrospective View of the Society.*

Your Committee might recapitulate the numerous sources of encouragement which the year has supplied: it would be easy and pleasant to do so. They would then have to point, as on former occasions, to France, to Belgium, (and now to Holland,) to Germany, and to Greece; to the countries of the North; to the British empire in the East; to the islands of the Southern and Western Ocean; to our own most favoured isle, where Christian liberality has again abounded, and where the *good Word of the Lord* is still in such large request: they would have pleasure, also, in referring to the numerous individual cases of usefulness which the journals of our Colporteurs have reported, or which are found in the Letters of our Agents, of Missionaries, and others.

But your Committee wish to take a wider range. It is a day of solemn "remembrance;" and they would dwell, for a few moments, on the retrospect and the results of the last forty years. It is an unquestionable, and, surely, an important fact, that, during that period, more copies of the written Word of God have been published and circulated than in any equal period since the world began; more, perhaps, than in all former periods put together. It is not in one country alone, or in any one portion of the globe: it is not in one language only, or but in few: in addition to the Versions previously existing, the Bible has been translated into many languages which, forty years ago, had not been heard of; and its circulation has penetrated into countries, the very names of which were, at that time, scarcely known.

Now, losing sight for a while of the share which our Society has had the honour of taking, in this extensive dissemination of the Scriptures, and fixing our attention on the fact itself, is there not something remarkable in this unusual publication of the will of God to man? May it not be presumed that He, who *ordereth all things after the counsel of His own will*, has had some special, some extraordinary design, in the movement which He has thus permitted to take place?

Your Committee do not attempt to lift the veil of futurity, or to unroll the volume of unfulfilled designs: yet they would reverently watch the *pillar of the cloud of fire*; and when *the hand of the Lord is lifted up*, they would desire to see it.

When the Society, forty years ago, entered on its labours, the religious aspect of Europe, and of the World, was not what it now is. Controversies, which had at one time riven the whole fabric of Christendom, were at rest: and Christianity itself had to struggle only with its common foe, at that time assailing it under the form of a disguised or rampant infidelity.

But the scene is changed: a conflict has arisen within the precincts of the Christian Church itself; and questions that had slept for ages—questions of momentous interest—are re-agitated; claims, long held in abeyance, are once more pressed with startling importunity and boldness. The tide of ancient controversy sets afresh; the wave rises and spreads, so as to threaten the most distant shores; symptoms, in short, are seen

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around us, far and wide, of a gathering storm.

Is it not worthy of notice, that, long before the present signs appeared, and while the Churches of Christ were enjoying a comparative repose, Societies should have been instituted—which, perhaps, could not have been formed now,—through whose agency those writings, on the authority of which the final issue of the present conflict must turn, have been gaining a silent but unexampled dispersion among the nations? That book, which must form the only infallible standard of appeal, is now found in the hands of innumerable people. May it not have been for this very purpose—in merciful preparation for this very hour—that Bible Societies were established, and that their task has been, by God's help, so effectually fulfilled?

Surely we must regard it as a token of special favour to Britain, that nowhere are the *Lively Oracles* better known—nowhere has there been a wider delivery of the Volume of Inspiration, than within her borders. Among the poor, as well as among the rich—in the rural districts as well as in our towns and cities—in the School-room and in the cottage, the Bible is a book POSSESSED—by many, very many, it is a book BELOVED; and, on all questions of religious interest, it will be, as it ought to be, THE BOOK APPEALED TO. Let, then, the hour of trial and of conflict come, if so it shall please the all-wise God to order it; let the war of principles rise to whatever height it may, the friends of the Bible must not yield to fear. Trusting in the name of the Lord, they may, with more than calm submission, with unwavering confidence, and even with joyful hope, await the result.

In the mean time, the path of immediate duty is plain. Let us hold on our way, keeping steadily in view the one simple object for which we are associated: let us continue to multiply copies of the Sacred Word: let us send them wherever the providence of God may permit: let us bring forward this *witness for God*, to speak, so far as may be, in every tongue, to every conscience: and let us not cease, till each member of the human family has had an opportunity to read or to hear what *the mouth of the Lord hath spoken*. For, be it remembered, even if we should with too presumptuous an eye have sought to scan the providential de-

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sign and issue of our work, our general obligation to pursue it still remains untouched—the motives thereto urgent and overwhelming. The Bible is the book of God, suited to all nations and addressed to all. It is the beacon of salvation to the tempest-tossed Church, and in the season of repose its counsellor. To myriads of solitary travellers it is the lamp of life: it cheers the disconsolate, it guides the perplexed, it directs the guilty to the Cross of Christ, it tells of heaven to the dying: in a word, wherever it is accompanied by the blessing of the Holy Spirit, it is the power of God unto salvation, to every one that believeth. This should be enough for us; more than enough to animate our zeal, to quicken our prayers, to keep alive within us a quenchless, glowing charity. For what are the results? Souls are saved from death; Jesus the Mediator is magnified; the love of the Spirit is revealed; and *Glory to God in the highest* becomes the theme of an everlasting song!

And now, having called to remembrance the years that are past—years, it may well be said, of the right hand of the Most High, and emboldened and encouraged by the promise of the future—a promise embracing ages to come, and rising upward into immortality—let us return to our labours, let us resume our march. In the name of our God we have set up our banner. The God of Israel is He that giveth strength and power to His people: blessed be God!

RELIGIOUS-TRACT SOCIETY.  
FORTY-FIFTH REPORT.

Issue of Publications.

THE issues from the Depository, during the year, amount to 15,637,076, making the total circulation, in about 94 different languages, including the issues of Foreign Societies assisted by the Parent Institution, to amount to nearly FOUR HUNDRED AND SEVENTY-SIX MILLIONS of copies of its publications.

Grants for Great Britain and Ireland.

The following grants have been made for gratuitous circulation:—

District-Visiting, City and Town Missions, Christian-Instruction, and other kindred Societies . . . . .	520231
Home Missionary Society's Agents . . . . .	55667
Sabbath-Day Circulation . . . . .	112020
Soldiers, Sailors, Rivermen, &c . . . . .	105191
British Emigrants . . . . .	48303
Prisoners . . . . .	10753

Hospitals . . . . .	3120
Workhouses . . . . .	5398
Railway Workmen . . . . .	12095
Fairs . . . . .	35230
Races . . . . .	35825
Foreigners in England . . . . .	4881
Special Occasions, where Large Assemblies have met in Public . . . . .	7248
Miscellaneous—being 304 Grants, including Tracts for Colliers, Houseless Poor, Convict Ships, &c . . . . .	654302
Scotland and the Orkneys . . . . .	29377
Wales . . . . .	24319
Ireland . . . . .	240644
Total . . . . .	1,904,604

These Grants amount, in value, to 2437l. 2s. 6d.

Notices relative to Domestic Grants.

*Sales by Licensed Hawkers*—The Society's works are circulated to a considerable extent, through licensed hawkers employed by benevolent friends. This plan has been pursued, in several places, with considerable success; and the Committee hope that, ere long, efforts will be made to reach every family in the country, through pious colporteurs; men who will imitate the self-denying spirit of those who are now actively and successfully engaged in France and the United States of America.

*Union Workhouses*—Grants have been made, on reduced terms, to various places where the full price could not be raised. They are 114 in number, and their total value 628l.

*Libraries for Day and Sunday Schools*—The Libraries granted for these objects, at half-price, amount to 197; their total value is 806l.

*Young Ministers*—Eighteen Ministers and Missionaries, of different Denominations, have applied for the grant offered to those who are of limited resources; namely, not exceeding 10l. in the Society's works, on payment of 5l. These grants amount to 61l.

*Libraries for Union Poor-houses*—Six Libraries have been granted, value 28l. 10s.

*Factory Circulating Libraries*—In the last Report, the Committee offered 100 Libraries for Factories, value 2l. each, at half-price. Forty-four applications have been made for these collections, which have been furnished. A manufacturer, writing from Yorkshire, shews the necessity for these Libraries by the evident increase of infidelity. He mentions, that, in nine districts visited by the town Mis-

sionaries, they found 293 shoemakers, 102 of whom were avowed infidels, many of them actively employed in diffusing their poisonous sentiments by conversation with their neighbours, by the distribution of Tracts, and appeals at Public Meetings.

*Libraries*—The Libraries voted in the year amount in value to 1640*l.* on reduced terms, without including those sent to foreign lands.

Total number of Libraries granted, since 1832, exclusive of those sent to foreign lands:—

For Sunday and Day Schools.....	1701
For Destitute Districts, &c.....	1092
For Union Poor-houses.....	71
Factory Libraries.....	44

making a total of 2908 Libraries for Great Britain and Ireland, the reduced price of which has amounted to 9088*l.* 3*s.* 2*d.*

*Wales*—The Committee have long regretted the feebleness of their efforts for the benefit of the Principality. The Committee are happy to state that they have made arrangements for a special Agency for the Principality. The Rev. John Hughes, of Liverpool, is superintending the translation and publication of several Tracts, Children's Books, and larger works, for Sunday Schools, which will soon be ready for circulation. In this new labour the Committee have commenced with a donation of 100*l.*, being anxious to counteract the efforts of Romanism through the press. The grants made to different friends amount to 24,319 publications.

*Scotland*—The grants made for circulation in Scotland, in the Orkney and other Islands, have amounted to 29,377 Tracts and Children's Books, beside Religious Circulating Libraries, for Sunday and other Schools.

*Ireland*—The grants to Ireland during the year, amount to 240,644 Tracts and Juvenile Publications, in addition to several religious Circulating Libraries. Among these supplies have been fifty copies of the Society's "Short Comments," at a reduced rate, for the Schools connected with the Church-Education Society. The grants have amounted in value to 192*l.*

#### *New Publications.*

The new publications printed during the year amount to 188.

#### *Notices relative to different Works.*

The Tracts under the new series,

"Errors of the Times," have had an extensive circulation. About 136,790 have been issued from the Society's Depository within the year. The Committee are happy to find that these works have met with general approval.

The "Missionary Tracts for the Young" are a series of interesting facts respecting Missionary Labour and Successes. They consist of thirty-two sorts, with a different engraving to each, made up into a packet containing 100 Tracts, printed on white and on coloured paper, and sold for sixpence. A series of Cards in verse, on Missionary Subjects, printed in two colours, are in the press, and will soon be ready for circulation. Each packet will contain thirty-two cards, of sixteen different sorts, price 1*s.* The Missionary Tracts are published together in a volume, entitled "Missionary Gleanings."

At the request of a friend, the Sermons on "The Excellency of Christ," by President Edwards, and "On Glorifying in the Cross of Christ," by Maclaurin, have been placed in the 32mo gilt series.

"Lucilla; or, The Reading of the Bible," has been printed in a cheap form, in 32mo. Its wide circulation is important at this time, as at once an antidote to the cavils of infidelity and the restrictions of Popery.

Among the new works, there are several for the young, of considerable interest; particularly "The Footprints of Popery;" "More Kind Words, by Uncle William;" "The Miracles of Christ;" "The Country; or, Old Michael and Young Maurice;" "The Indians of North America;" and those which have appeared in the square series. The work on "Electricity," is a valuable addition to the family library.

"Learning to Think," and "Mamma and her Child," will be found useful to mothers, in their efforts for the benefit of the little ones of their families.

There are several additions in the Biographical department. "Peace Attained," is an interesting, though brief memorial of an intelligent and pious female, called early in life from her family and friends. The "Memoir of the Rev. Henry Möwes" will remind the reader of the ardent devotion of Martyn, Brainerd, and Felix Neff. In his exquisite tenderness of feeling, and vividness of imagination, he was equalled by few, if any, among his contemporaries or predecessors.

"The Great Change" is intended as a

precursor to "The Anxious Inquirer for Salvation Directed and Encouraged;" and contains a heart-stirring introduction by the esteemed author of the latter work.

The "Thoughts on Sacramental Occasions," by Dr. Doddridge, will be found a profitable companion in the Christian's closet; particularly after he has commemorated the dying love of the Redeemer.

The series of Royal 18mo has been increased by "Scripture Natural History," which is illustrated by numerous well-executed engravings.

"Scripture Illustrated by Engravings, designed from existing Authorities," may now be purchased in a handsome volume. It has been stated, that "the engravings are true to the character given of them, as illustrative of Scripture, and serve better than volumes of letter-press to convey to the mind correct notions of Scripture facts and usages."

The works adapted to counteract the errors of Popery, are—"Lucilla;" "Sketch of Popery;" "Popery Unveiled;" and "M'Gavin on the End of Controversy," in the 32mo series; also, "The Morning Star;" and "Footprints of Popery," in 18mo. A new and greatly improved edition of "The Lollards" has been published, which may, with propriety, be entitled a "book for the times."

"The People of China" is a seasonable work, now the public mind is directed to that interesting country.

The demand for the Society's periodicals has slightly decreased during the year. As constant attention is given to keep up their interest, it is hoped that the friends of the Society will endeavour to promote their wider circulation.

The Almanacks, in their various forms, have had a large sale.

#### *Plan for the Issue of Cheap Books.*

The Committee having had their attention especially called to the great efforts now made to circulate, at a cheap rate, books of an immoral kind, or containing Roman-Catholic and Infidel sentiments, issued, a few months past, a first list of approved publications at very reduced prices. Another list has been since added, consisting chiefly of larger and copyright publications. While the press is actively employed in circulating publications that diffuse infidelity, immorality, Popish Errors, and false views regarding the plan of man's justification before God, it is im-

perative on every lover of the truth to provide suitable antidotes.

#### *New Buildings.*

The first stone of the Society's new Offices and Warehouses in Paternoster Row was laid on the 11th July 1843, by its Treasurer, Samuel Hoare, Esq., in the presence of several of its earliest friends. The buildings have since been completed, to the satisfaction of the Committee, at the expense of about 9300*l.*; they have been erected in the most substantial manner, and care has been taken, without an improper outlay of money, to secure the strength required for the Society's stock. These buildings will save a considerable annual outlay in future years; and the property is vested in responsible friends, in trust for the objects of the Institution.

Arrangements will be made to meet the expenses of the new buildings, without appropriating to the object any portion of the Society's benevolent income. The Committee thankfully acknowledge the receipt of 899*l.* 1*s.* 11*d.* in aid of the Building Fund; and they hope to receive farther contributions for this special object.

#### *Concluding Remarks.*

The field of labour is the world, and its cultivation must not exclusively rest with the persons appointed to manage our Public Institutions. In this, as in all other departments of moral and religious effort, every follower of Christ should determine "to dig his own small allotment in the great field of usefulness, to contribute his little item to the cause of truth and righteousness, and to look for the sum total as the product of innumerable contributions, many of them far more important and splendid than his own." In the worship of the Heathen, *the children gathered wood, and the fathers kindled the fire, and the women kneaded their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods:* all were engaged. So the cause of Christ calls for similar and increased devotedness: and when the sanctified energies of the members of Christian Families are fully secured, *the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*

Like the Bishop of Ossory, the Committee willingly acknowledge, "that for the martyrs and confessors, to whom, under Him who raised them up, we owe the Reformation of the sixteenth century, they entertain a far deeper feeling of

reverence than for any guides the Church has had since the times of the Apostles;" and following their examples, and resting on the Word and Spirit of God alone, they trust the Society will continue to make known *the whole counsel of God* in all its publications, until the universal inquiry shall be heard, *How hear we every man, in our own tongue, wherein we were born the wonderful works of God?*

### Continent.

#### UNITED BRETHREN.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

#### *Survey of the Missions for the Year 1843.*

The year 1843 has been distinguished by several remarkable occurrences both of a mournful and cheering character, in all of which, however, we recognise the hand of our gracious Lord, who, even where he smites and chastens, has the good of His children, and the advancement of His Kingdom in view.

We would first notice the dreadful earthquake on the 8th of February. Its chief ravages were felt in the French Island of Guadeloupe, but the shock extended in one direction to Jamaica, in the other to the interior of Surinam. It was a wonderful providence, that, while so many buildings were thrown down, the only loss of life among the 15,000 Negroes belonging to our 10 Missionary Stations, was that of four school-children at Lebanon, while few sustained any bodily injury. This fearful visitation, so impressively teaching man's nothingness and God's omnipotence, had a salutary effect on the minds of the population generally. Not only were the Fast-days appointed by Government, in reference to this event, observed with universal seriousness and apparent humiliation before God, but the churches also were subsequently more diligently and more generally attended.

Another visitation was the frequent and fatal illnesses among our Missionaries in the West Indies and Surinam. In six months, four Brethren and five Sisters, all in their prime, and some at the very commencement of their service, were unexpectedly called home to the Lord. Br. Jacob Zorn entered upon his labours in the year 1828, in Jamaica, and for the last nine years superintended the spiritual and temporal concerns of that Mission

with singular faithfulness, wisdom, and activity, which were evidently blessed by God. He had nearly completed his fortieth year. Another was Br. W. Reichel, who for a year and a half had served with much acceptance as warden of the Antigua Mission, and was in his thirty-third year. We must not expatiate on the pain occasioned us by these bereavements, and the perplexity attending the supply of so many vacancies in our widening Mission Field, while the want of faithful and qualified Labourers is so severely felt at home; nor dare we say to the Lord, *What doest thou?* We would rather learn not to place our confidence in men, however gifted or devoted, but in Him alone. And while we cannot but bewail the loss of these faithful Labourers, we can raise our eyes to Heaven and congratulate them on the felicity which they enjoy, among the mighty host of those who have overcome by the blood of the Lamb, and by the word of their testimony, and who loved not their lives unto the death.

Among the proofs of the wonderful help of the Lord, we mention, first, the willingness which He has put into the hearts of the friends and promoters of our Missionary Work, to aid us in meeting the financial difficulties of 1840. We were then burdened with a debt of nearly 7500*l.* In our last year's statement, we expressed our gratitude, for a diminution of about 1000*l.* in its amount; and now, our statement for the year 1842 has announced its reduction to less than 900*l.*, which may be considered as already covered by recent contributions. We beg to repeat our cordial thanks to all the friends in and out of our own communion, who have so kindly assisted us on this occasion, as likewise with reference to the damage inflicted by the earthquake. May the Lord recompence them by the bestowment of spiritual and heavenly blessings!

*South Africa*—At the close of the preceding year, half a century had elapsed since our Mission among the Hottentots of South Africa was renewed, by the arrival of the three Brethren, Marsveld, Schwinn, and Kühnel, at Bavianskloof, the present Genadendal. They found there nothing but the walls of the hut inhabited by the first Missionary to the Hottentots, George Schmidt, some fruit-trees of his planting, and the old and almost blind Hottentot woman, Lena, who had been baptized by him, and who, though she

had forgotten the greater part of his instructions, had carefully preserved her Dutch Testament. From this slender root have sprung up four Congregations among the Hottentots, one among the Tambookies, and one among the Fingoes, numbering, together, more than 5000 souls; beside which, the Leper Hospital at Hemel-en-Aarde has been entrusted by Government to the care of our Brethren. These Congregations have enjoyed a peaceful course throughout the year, unmarked by any particular occurrences. The Tambookie Congregation at Shiloh, and that of the Fingoes at Clarkson, were on the increase, especially at Clarkson, which, being situated within the Colony, is less exposed to the influence of their wild and roving countrymen. On the Sunday after Easter, 52 members of that Congregation brought their united thanksgivings to the Lord, for having, within the year, obtained the privilege of Baptism or the Lord's Supper. The Fingoes who lived most remote from the Settlement had, of their own accord, built a small Chapel on the spot, formerly the scene of their heathenish festivities. The Congregation had likewise shewn great willingness to contribute from their poverty to the expenses of our Missionary Work at large, when an idea was given them of its extension. From Shiloh the Missionaries report: "We have had many a day of blessing, when the Lord was sensibly in the midst of us, and tears were seen to flow down many a swarthy cheek, where such emotion had never been traced before. We live in a land where robbery and murder are the order of the day; yet our Congregation holds on its quiet course under God's protection. Meetings and Schools are well attended, and the walk of our people testifies that they have not received the grace of God in vain. Our conversations with them individually serve often both to cheer and to edify us."

*British West Indies*—In the British West Indies some new Chapel Schools have been erected; viz. one in St. Kitt's, on Estridge's plantation, and another in Antigua, in the Popeshhead district, from which the negroes of many plantations, hitherto connected with the overgrown Congregation of St. John's is now supplied. Our attention has been especially directed to the supply of the vacancies already referred to. Br. Wulschlägel has been called to Antigua as Warden, in

place of Br. W. Reichel, and other Brethren to Jamaica. Owing to various hindrances, however, these calls have not yet been carried into effect, so that our Missionaries in these Islands, especially in Jamaica, are tasked almost beyond their strength, and need the support of our earnest prayers. Owing to the combined exertions of various Missionary Societies for many years, the West-Indian Islands can no longer be regarded as Heathen lands; and we have now principally to aim at the training of Assistant Preachers and Schoolmasters from among the Negroes themselves, as well as to teach them to contribute to the support of the Mission. In both these objects, a promising beginning has been already made.

After an affecting farewell, 24 emigrants set sail with Mr. Riis and his company from Kingston in Jamaica, for the land of their Heathen ancestors.

*Danish West Indies*—Into the system prevailing in these colonies, important ameliorations have been introduced, which sufficiently testify the benevolent disposition of the King of Denmark and the Governor-General. At the instance of our Missionaries, and of other individuals of Christian character, the Sunday market has been abolished, and the whole of the Saturday given to the Negroes for cultivating their provision-grounds, which they were previously necessitated to do on the Lord's Day. Arrangements are also in progress for the extension of Negro Education, by means of our Brethren, to the island of St. Jan, to be followed by similar measures, having reference to the more populous island of St. Thomas. All children above eight years old—the age to which the daily-school education is restricted—are henceforward to attend School on Saturday and Sunday till the age of fourteen. The labours of our Missionaries are, it is true, considerably increased by the charge of these Schools: the prosperity, however, of the Mission is so essentially connected with the Christian Instruction of the Youth, and the blessing of the Lord has so visibly attended the efforts already made, that we consider it our duty to meet the confidence reposed in us by the Danish Government, to the utmost of our power, and to grapple with the difficulties, relying on the help of God. Br. and Sr. Hartvig have removed from the Settlement at Niesky to the town of St. Thomas, in order to attend more regularly to its Negro inhabitants.



*Surinam*—In the autumn of last year our Surinam Mission was reinforced by a company of seven persons; but it has since been severely tried by sickness. March 5th, the Srs. Gerachwitz and Thäslar, who had been but a short time in the country, were both called home to the Lord, in the same hour; and there were few of our Brethren and Sisters who had not been confined with illnesses more or less severe in the course of the year. At the time, however, when the last accounts were despatched all the invalids were recovering. The sphere of their labours has been greatly enlarged; the number of plantations on which they are now permitted to make known the Gospel amounting to 113. The scattered situation of these plantations, and the many hours of labour required of the slaves, interpose many difficulties in the way of the visiting Missionary. A large proportion of the estates continue closed against us. Hitherto, beside Paramaribo itself, Salem, on the Nickery, is the only settled Station, and there the Mission proceeds in blessing. Beyond the borders of the Colony, among the Free Negroes of Bambey, the number of genuine converts is still very small; but their faith has been tried and approved by the opposition of their Heathen countrymen; and Br. and Sr. Rasmus Schmidt, amid frequent illnesses, and the fury of the Heathen, unweariedly pursue their calling at this solitary post.

*North-American Indians*—In Northern America fifty years had elapsed, before the end of the year 1842, since our Indian Congregation, after many hardships and wanderings during the revolutionary war, found a resting-place on the banks of the Thames in Upper Canada. Even here they had many trials, before the present Settlement of New Fairfield was founded in 1815. It is a situation in which our Indians are exposed to temptations of various kinds, and the course of the Congregation has always been very variable. The past year, however, has been one of encouragement to the Missionaries. The erection of a School House stimulated the pupils to renewed diligence. When both the Missionaries were laid up with illness, in spring, they were glad to find a substitute in the Indian Brother Ezra, whom they could employ in holding the Meetings. With regret we learnt that Br. Abraham Luckenbach, our senior Missionary, who has been ac-

tive among the Delawares for forty-three years, felt himself obliged, by the infirmities of age, to resign his duties, and retire to Bethlehem. At the Settlement formed at Westfield, in Missouri, by emigration from New Fairfield, our Brethren could rejoice over the progress of the work. There were several instances of hardened sinners having been converted. A special visitation of grace from the Lord was discernible in the Passion Week, when, in addition to the usual Meetings, the Indians met together in the Chapel, of their own accord, to sing hymns treating of our Saviour's sufferings. The scattered Cherokee Congregation in Arkansas appear, at length, to be drawing together, most of the Indians at Barren Fork having joined those at Spring Creek, a more salubrious Station; and our Brethren have obtained permission from the Indian Council to establish a School and carry on the Mission there. The new Station has been called New Spring Place, after the original Settlement in Georgia.

*Labrador*—Our Northern Missions had enjoyed a winter of extraordinary mildness, so that our people nowhere suffered want. The "Harmony," which keeps up our connection with the coast of Labrador, arrived there on the 4th of July, earlier than on any former voyage, and before any drift-ice from the north impeded the passage, to the joyful surprise of our Missionaries, who had not yet begun to look out for the vessel. Here, too, several of them had been interrupted in their labours by sickness, which is the most embarrassing, as a long interval must necessarily elapse, before we can send them the needful help.

*Greenland*—The Esquimaux had been preserved from contagious disorders; but in the south of Greenland a dreadful epidemic had raged amongst the Natives, attended with great suffering and unprecedented mortality. At Lichtenau, which numbers less than 500 adults, 62 persons died within seven weeks. There were often from three to four, and once even six funerals in one day; and hands could scarcely be found to dig the graves. It was a time of great labour and anxiety for the Missionaries, of whom, however, Br. Müller, of Lichtenau, was the only one affected by the complaint. During the whole of November, the Meetings and Schools had to be suspended. Most thankful were they, in this time of sickness, for the medicines and cordials which

had been sent them by several friends in Europe. Our Brethren at Lichtenau are at present engaged in preparing for the addition of a second story to their house, by which they will obtain a convenient School-room. At Lichtenfels, the new School House commenced a year ago was completed. The Psalms, Scripture Narratives, and Catechism in Greenlandish, and a number of small Tracts in the Esquimaux Language, have formed very acceptable presents for these Congregations, and we are much indebted to the British and Foreign Bible and Tract Societies for the kind assistance rendered us in printing these works, as also to the Zeist Missionary Society for printing the "Harmony of the Four Gospels" in the Surinam Negro language.

There are, at present, 260 Brethren and Sisters employed in our Missionary Work, occupying 61 Stations. We commend them, and the cause in which they are engaged, to the continued sympathizing love and prayers of all who have at heart the extension of Christ's Kingdom. Many difficulties obstruct us in our labours, and we are often humbled by the sense of our insufficiency. Yet, notwithstanding all imperfections, our Missionaries and ourselves are powerfully encouraged and strengthened by the lively interest and co-operation in the cause of Missions which is exhibited in every part of the Evangelical Church, and of which we have received so many and valuable proofs; and we esteem it an undeserved favour to be allowed to join our labours to those of so many other faithful witnesses and soldiers of Christ, in the great work of Heathen conversion. May He, whose work it is, who must work in us whatever is good, and to whom alone pertains the glory, qualify us more and more fully for His service, and make His strength perfect in our weakness!

### Inland Seas.

CHURCH MISSIONARY SOCIETY.  
EGYPT.

WE resume, from p. 316 of our last Number, our account of the Rev. W. Krusé's Tour to Upper Egypt.

*Proceedings at Luxor—Visit to the Schools—Desire for Books.*

March 4, 1844—We arose at daybreak; but had not finished breakfast when some Copts came off to our boat. Immediately after prayers I went with

them to see the Schools, which I found in a dreadful state of filth and disorder. One School contained twenty-seven boys, the other only eight. I endeavoured to speak to them; but there was no attention, and it was quite impossible to get an answer to the simplest question: they appeared to be a wild and unmanageable set of boys. I left with them some good School-books, together with the Gospels; and exhorted them to live in the fear of God, who is everywhere present, and a discernor of all their thoughts and actions.

The Christians here are calculated at 100 families: they have a Church about four miles off, toward the mountains, in an ancient Convent.

Upon leaving the Schools, I called on the Priest; but he was attending to his farm, near his Church. There are two other Priests in the place, and these, I heard, were engaged in a similar manner. It is generally known that the Priests never study: after their formal Services in the Church, they either go begging among their parishioners, or attend to their farms and secular concerns.

On my return to the boat, many Christians called. I sold some Scriptures, and distributed many Tracts.

After dinner I went on shore, hoping to meet one of the Priests; but neither of them had returned. I then went to the Diván, and was very cordially received by the clerks: one of them, who had purchased a Bible in the morning, introduced me to his aged father, who was engaged in copying the Prophets in Coptic, for the use of their Church. This led me to speak to them on the spread of the Gospel, and of the Holy Scriptures being translated into so many languages. I remarked, that as they only contained the word of Truth, and were *able to make us wise unto salvation*, we felt it to be our duty to spread them as far as we could, and to admonish every one within our reach to search the Scriptures diligently: John V. 39. When I was leaving, the aged Muallem twice said, in a sincere tone, "Pray for us! pray for us!" Upon my return to the boat, I found it perfectly beset by old and young applying for books: the confusion was great. I could not satisfy all; but distributed a large number of Tracts. Finding, at length, that our stock would not allow of giving more, we pushed off to the opposite shore.

*Wretched state of Gournou—Conversation with a Greek.*

March 5, 1844.—Gournou. The inhabitants of this place live in a most wretched condition: many of them occupy the ancient sepulchres of the dead. At the entrance of their abodes are their cattle, indiscriminately mixed with their children, and fierce dogs, which serve as guards to their dwellings. There are no Christians here; except a Coptic woman, who bakes excellent bread, which she sells to travellers, and a Greek, who gathers antiquities, and offers them for sale to Europeans. This man has been here for twenty-two years: he shewed us his mummies, and other relics, perhaps hoping that we should purchase; but we signified to him that we had quite different pursuits—that we did not seek the dead, but the eternal welfare of the living. He received the hint in a friendly manner, and, seated on a sofa made of mummy-cases—all his furniture was of the same material—we entered into conversation. The Greek character soon appeared: of the Copts he spoke with contempt. He shewed me a Bible, printed in London, translated from the Hebrew, and said that the language was not sufficiently elegant. It is remarkable, that, even here, a Greek, living apart from society, should still bear within him a mark of the ancient Greeks, of whom the Apostle says that they *seek after wisdom*: 1 Cor. i. 22. He afterward accompanied us to our boat, and purchased an Arabic Bible for a friend.

*Nagade—Visit to the Church.*

March 7—Yesterday evening we reached Nagade. Our arrival was soon made known; and very early this morning our boat was beset by applicants for books. Two Priests came on board, and told me their Bishop was absent visiting his diocese, which extends from Haou to Edfou, and contains eighteen Churches, on the western bank of the Nile. There are between 300 and 400 Christian families at Nagade: they have two Churches in town, and five in the mountains. There are eighteen Priests, and three Schools, containing about 100 boys in all. We saw no minarets here; and, upon inquiry, were told that there were only twenty Mahomedan families in the whole place. I accompanied the Priests to their Church, and attended the Service, which was just begun; but was shocked at the disorder and confusion that reigned throughout.

*August, 1844.]*

The Priests used their sticks most freely in their efforts to maintain silence. The Church was filthy: some females were there; but so placed that they could neither see nor hear. During Service, I observed that they read more Arabic than is usual: besides the Gospel and Epistle, they read a Homily of Chrysostom, probably in consequence of a remark which I had made to the Priests as to the ill effects which must ensue from their reading the Services in a language unknown to the people. I remarked, that, during the time of reading in Arabic, more quiet attention was paid by the Congregation generally.

*Eager demand for Books and Tracts.*

Upon leaving the Church, the throng was so great that the Priest sent a guard to accompany me to the boat. Neither rule nor order could be observed: crowds pressed forward into the water, and up to the side of the boat. We sold several Testaments and Parts of Scripture, and distributed many Tracts; but still there was a fresh demand. I endeavoured to speak to the people; but could not be heard. At length, finding it absolutely necessary to put off our boat from the shore for a short time, we crossed to a small island in the middle of the river; but even hither some followed us. One poor man swam across, and purchased a New Testament; which, when he had obtained, he joyfully tied up in his only robe, and, holding it above his head, returned with his prize. Others then followed his example. Some, who had no money, brought fowls, pigeons, &c., in exchange for a book. We told them that it was our intention to return to them, if they would be less riotous; and at length they promised that such should be the case. After we had remained at the island for an hour, to take our dinner, we returned to the people on shore, hoping to find some opportunity to speak to them on the *one thing needful*; but the clamour was greater than ever. We were all employed, for some hours, in the distribution and sale of Books and Tracts; but finding our supply rapidly decreasing, and that we should have very few books remaining for other places, we gave orders to row to the other side. Before quitting, however, a poor dumb man made application, in a most touching manner, for a book for his child: he placed his hand on his boy's head, and looked up into my face most beseechingly. It was impossible to resist. Holding the book over his

head, and literally skipping with joy, he retired, uttering the piteous sound which dumb people usually make.

*Kous—Desire for Books.*

March 8, 1844.—Kous. This town is situated opposite Nagade, about two miles inland: it contains nearly 1000 families, of which one-fourth are said to be Christians. The Bishop, who resides here, has held his office five years: he was formerly the Rais (Superior) of Sette Gemiana, a Convent in Lower Egypt. His diocese extends from Kasr-es-Said to Assouan on the eastern side of the river, and contains only five Churches. There is one church in Kous, and the Bishop has under him one Kumus and four Priests: their School contains thirty boys. I left here only a small supply of books, as the Bishop informed me he had lately returned from Cairo, from whence he had brought some copies of the Scriptures. For the Kumus, who was absent, I left a copy of the Bible, as he had applied to me at Esneh, and I had refused him, not knowing that he was Kumus of Kous. I was well provided with copies of the book "On Preaching," usually giving one to each of the Priests, by whom they were generally well received. Some young men, whom I supposed to be Deacons, crossed over from Nagade, and purchased half a dozen of these books: they were no doubt soon to take Priests' Orders—this they keep quite a secret beforehand—and would not lose this opportunity of purchasing books which might hereafter prove useful to them.

*Conversations at Kénéh—Oppression from the Mahomedans.*

March 9.—Kénéh. Soon after our regular duties, I went into town, and first called on the British Agent, a Mahomedan. He manifested great pleasure at my visit, and gave me a friendly welcome. His son is Governor of this place, and another son is Consular Agent at Cosselr. After a short interview, I went in search of the Christians. Passing through several streets, I met a Copt, and inquired for the principal Muallem; but as some Mahomedans were near us, he was evidently afraid. Merely answering that he could not tell, he quickly disappeared. I passed on to the shop of a Copt; who, upon hearing of the object of my visit, immediately went for the Priest, who took me to the house of the principal Muallem. A few Copts soon assembled; and the meeting

would have been very agreeable, but for one man, a great drunkard. I spoke seriously to him, and told him that he was in the broad road to perdition; but all was of no avail. The man, making the sign of the Cross, said, "God is merciful: He may, at the last, give me one hour of grace."

When at length we had succeeded in getting him away, we commenced a conversation. The Copts spoke very cautiously, being kept in constant fear of their Mahomedan neighbours, who appear to be very fanatic. The Christians have no church. They commenced the building of one six or seven years ago, with the permission of the Pasha, and had expended 180*l.* sterling; but before it was completed, the Mahomedans raised it entirely to the ground. They were ordered by the Government to repay the money. The nearest church, to which the Christians occasionally resort, is at Kous, about twelve miles distant. They very much wished to have a church, as also a School, under British protection. Their School had been closed for the same reason as at Esneh. The poor Copts here literally groan under the oppressive hand of the Mahomedans. When I remarked that their help was only in the Lord, to whom they must return by true repentance, as He who had torn was also able to heal, the Muallem very emphatically said, "Indeed we suffer for our sins."

In the afternoon the Priest paid me a visit, and I gave him some books and Tracts for distribution. A few young men purchased some Psalters. The number of Christian families here is said to be nearly 200. They live in a very retired way, and fear to appear in public: we had consequently but few visitors. I proposed to the Priest to gather some of his people, at least once a week, and read the Scriptures to them; but he said this would be impracticable, as they were constantly watched by the Mahomedans.

*Application for a Bible.*

March 10: *Lord's Day*—While we were at breakfast the Kumus from Kous came to the boat for a Bible; but was told by our servant that we did no business on the Lord's Day, passing it quietly in our cabin. As he was leaving, I went and spoke to him; and we had a long conversation on the spiritual state of the people, on the Prophecies, &c. He is an intelligent man, and better educated than the generality of the Clergy. He was

very glad to hear that I had left a Bible for him at Kous.

*Evil Influence of Mahomedan Pilgrims.*

March 11, 1844—This morning we returned to Kénéh. This place is considered holy by the Mahomedans, on account of so many pilgrims passing through. These people pride themselves on their religious observances: they are great fanatics, and their influence is very considerable, which has an evil tendency: the whole place is corrupt, and the door for doing good is quite shut. Finding this to be the case, I sent a few books to the Agent, at his request, with some Tracts against the Slave Trade; and we then quitted Kénéh, and reached Haou in the evening. The heat has been oppressive to-day: at noon the thermometer stood at 94° in our cabin.

*Interesting Conversations at Haou.*

March 12—A strong contrary wind having sprung up, we were obliged to remain at Haou overnight and the greater part of to-day. Some Christians came to the boat, among whom was a Priest. He informed me, that, in this place, the Christians, all of whom were peasants, were not numerous: they were then employed in their fields: and he added, "I myself was at work far from the village when I heard of your arrival, and hastened to see you." He told me that they had a church toward the mountains, at which, on the Lord's Day, the Christians, who are much scattered, gather together. Besides himself, there were three other Priests and one Kumus. I found him a teachable person, and very willing to converse: he was most thankful to obtain a few books and Tracts for himself and the school children. He made many inquiries about our Church; and as it was now Lent, which they call the Great Fast, he mentioned the subject. I explained our views on this head, with which he appeared quite satisfied. Other topics enlarged upon were, the Lord's Supper, Baptism, and Regeneration. At length he wished to know how the Clergy of our Church were supported; and when I had answered him, and explained to him their duties and studies, he said, "I wish it was so with us; but we have no time, nor means, for study: we must attend to our farms for our subsistence, in addition to what we get from our people." Before he left, he asked whether I could give him a picture for his church. I said we did not use pictures in our churches:

in former times ignorant persons were misled, and worshipped them. He appeared to be surprised; but did not make any further remark. A young man present, who had joined in the conversation, could not leave till he had satisfied his curiosity, by asking whether my distribution of the Scriptures was not in consequence of a vow. I embraced this opportunity to explain to them the exertions of the Bible Society; and added, that it was the duty of every Christian, as far as his means would allow, to promote the cause of Christ's Kingdom, by sending the Word of God to all the nations of the earth. The people listened with great simplicity, and stayed for several hours. Soon after they had left, the Priest sent a present of bread, as a token of his friendship.

*Notices of Girgeh—Conversations with a Priest.*

March 14—During the night we arrived at Girgeh. We arose early, and made arrangements to visit the Christians. I met a Priest, who conducted me to the church. A few people followed us, and we soon entered into conversation. The church was one of the best I had seen, and appeared to be almost new: the Bishop's house was in the same good condition. The door was shut, and I was told that the Bishop only occasionally came here, mostly residing at Ekhmim. Upon asking the Priest about the state of the Congregation, he informed me, in a sad tone, that very few attended Divine Service: the reason he stated to be, that the Christians in the Factory and other Government employment must work on the Lord's Day. I replied, "This is certainly very sad; but it cannot be the only fault: there must be many Christians who are otherwise engaged; and I should think they would come, if the Service were held in a language which they understood, and were thus made profitable to them. I adverted to our own Church before the Reformation, and spoke of the good results which had ensued from adopting the language of the country; but he did not appear fully to appreciate such a change: he merely said, "It is the language of our Church." On other points he seemed to be intelligent, and ready to answer my questions. He informed me that the Bishop of Ekhmim had in his Diocese twenty-eight Churches and eighty eight Priests. The Diocese extends from Shendowil to Bagura, on both sides of the river. The Christian population of

Girgeh he supposed to be about 1000 families: they have only one Church. The Mahomedan population must be larger, as they have seven Mosques.

Both their Schools were shut, from the general fear entertained by the parents. When open, they contain, on an average, 50 or 60 boys each. The Priest asked for a supply of books for them; but my stock had so much diminished that I could leave only a limited number.

*Visit to Ekhmim—Friendly Reception from the Bishop—Restraint of Public Opinion among the Copts.*

March 15, 1844—Ekhmim. The distance from Girgeh to Ekhmim is only twenty miles, yet we were fourteen hours in reaching it. When the Bishop was informed of my arrival, he sent his servant with a donkey to bring me to his house. The Bishop was formerly Superior of the Convent at Boosh, and at that time frequently called upon me in Cairo. He was evidently much pleased to see me, and adverted to our former interviews at Cairo with great satisfaction. He assured me that the Scriptures and Tracts which he had received from us had been diligently studied, and had proved a blessing to the young men at Boosh. He had held his present office five years. There were some Priests and many laymen present. Our conversation was very limited: the Bishop was evidently on his guard while we were speaking on Church subjects. There is a system pervading the whole Coptic Church—one watching the other's opinion: the Clergy keep the people in ignorance, and the people watch the Clergy with suspicion; so that if one have some enlightened views from the Scriptures he dare not avow them in public, for fear of being accused as a heretic; but in private he would not hesitate to acknowledge the truth.

*Conversations—the Abuna of Abyssinia.*

We conversed upon the coming of Christ: it is a subject they much like to discuss. They expect, in general, a great change; but have no clear ideas how it will come to pass, as they have imbibed more of the predictions of their Monks than the true prophecies of Scripture. In speaking of the spread of the Gospel, we were naturally led to own, that, in the interior of Africa, there were many heathen nations to whom the Gospel had not yet been sent. And on my remark that the Abyssinian Christians ought to be instrumental in enlightening those dark

regions, the Bishop replied, "Oh! the Abyssinians are good for nothing: they are themselves not established in their faith; but are continually quarrelling about things non-essential." The Bishop also said that he knew the Abuna of Abyssinia, and thought him a clever young man. I replied, "Yes, he is; but I had expected to hear of his doing some good in Abyssinia, by promoting Christian knowledge and Scriptural views among the people." The Bishop rejoined, "The Abuna dare not: the people of Abyssinia have their opinions, which he must adopt if he would remain in peace; and with regard to the Roman Catholics he has no power. Since Oubeas sent so large a sum of money to Cairo that the Abuna might come, of course the Abuna can never oppose him."

*Desire for Books.*

In the mean time my servant brought the books which I had designed for this place: they were eagerly received, and their contents searched into immediately. The Bishop, as well as all present, admired the new type, and rejoiced to hear that the New Testament, in Coptic and Arabic, was in the press. On taking leave, the Bishop seemed very anxious that I should remain till they had prepared a dinner for me. I thanked him for his kindness, but declined. He then ordered his donkey and servant for me, accompanied me himself to the door of his house, took leave in a very friendly manner, and expressed his thanks for my visit. He afterward sent a present of a sheep and a basket of bread. In the course of the afternoon we left Ekhmim.

*Visit to the Bishop of Aboutij—His unwillingness to communicate with Mr. Krusd, except to receive books.*

March 18.—Aboutij. As soon as we had finished our morning duties I waited on the Bishop, who received me formally in the inner court. After the usual introductory ceremonies, I tried to get him into a profitable conversation; but was unsuccessful. He was evidently fearful of committing himself, and answered my questions merely with "Yes" or "No." He is a young man, apparently thirty years of age, and has been Bishop only two months. While I was there, several respectable inhabitants entered: among them were three Priests and the principal Muallem. The Muallem informed me that there were 200 Christian families in the place: the Mahomedans were far more numerous. He added, "In fact, we cannot live with-

out the Mahomedans: they keep us in order." A sad, but true remark! I was further informed that Aboutij had been without a Bishop for nearly the last twenty years; that the Christians, during that time, had become much degenerated, left off fasting, and other observances; but that since the arrival of their Bishop they had been gradually improving. When I presented the books to the Bishop his countenance brightened, and he seemed more inclined to be courteous. He remarked that they were destitute of books; and hinted that a larger supply would be very acceptable. I was obliged to tell him that I had distributed so many in the Upper Country that I could not spare more for this place. At his request, I promised, that, upon his sending to Cairo, he should be supplied. This diocese extends from Aboutij to Buragaât, on both sides of the river. I could not learn the number of churches.

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### India within the Ganges.

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#### CALCUTTA.

##### *The Bishop of Calcutta's Visitation.*

WE continue, from p. 320 of our Number for July, our account of the Bishop of Calcutta's Visitation.

The Bishop reached the large Military Station of Dinapoor, November 11, in the evening. On Sunday morning, the 12th, his Lordship preached to a congregation of 550, chiefly soldiers, from Is. liii. 6. *All we like sheep have gone astray, &c.* A collection was made in behalf of the Society for the Propagation of the Gospel. The evening congregation, by the numerous attendance, gave a pleasing proof that the services of the Station Chaplain are highly valued. In Military Stations the soldiers are marched to church in the morning, and all that are not in hospital are obliged to attend, whereas only they who please go in the evening: the number of attendants is therefore a pretty good measure of the state of religion among the men. On this occasion there were 360 at church in the evening. I could not help thinking how things have improved since the days of Henry Martyn. It was this very month, seven-and-thirty years ago, that he entered upon his duties as Chaplain of Dinapoor. His righteous soul was sorely vexed by the ungodly state of the people committed to his charge.

He had no convenient place for the performance of Divine Service, but was obliged to read prayers to the soldiers from the drum head; and as there were sometimes no seats provided, he was occasionally desired to omit his sermon! And even eighteen years later, Bishop Heber found matters much the same; for a church he found merely a small, inconvenient room in the barracks, which seemed as if it had been designed for a hospital-ward; the reading-desk, surplice, and books were all meaner and shabbier than are to be seen in the poorest village chapel in England or Wales; there were no punkahs, no wall shades, no other means of lighting up the church, no glass in the windows, no font; and till a paltry deal stand was brought for his Lordship's use, out of an adjoining warehouse, there was no communion-table. The account of his visit to Dinapoor is one of the gloomiest parts of his Journal. But now things are greatly changed for the better. Government built, in 1837, a commodious church, capable of seating 600 persons. It forms a conspicuous object on one side of the great quadrangle of barracks, and requires nothing to make it a striking object but a commanding tower, which has been long thought of, and is now, I hope, shortly to be erected by voluntary contributions.

On the 13th of November the Bishop held a Confirmation: the number of young persons admitted to full communion in the Church was forty-five.

On the 14th the Bishop visited the School and Hospital of Her Majesty's 62d Regiment. This corps suffered severely from a storm in coming up the Ganges about a year ago. More than sixty lives were lost. The survivors received great assistance from the gentry at Bhagulpoor when tidings of their calamitous condition reached that Station; and, in gratitude for the kindness bestowed upon them, they lately raised a considerable sum, and sent it as a donation toward the expenses of the church now being erected there. In this Regiment there is an Adult as well as a Children's School. In the Adult School there were twenty-five sergeants, twenty-five corporals, seven drummers, and one hundred and twenty-five privates, making, in all, one hundred and eighty-two. It was a pleasing sight to see so many men willing to learn to read and write. There is a large Regimental Library, with many useful books; the novels might be spared.

The army, I am told, is very different to what it was with regard to the state of education of the men: it is now the exception, instead of the rule, when men cannot read and write.

There were ninety-three men in hospital, which is not much more than half the number when the Bishop was here in March 1841. The Bishop made an address, pointing out the causes of disease and sickness, the end to be answered by their being permitted to come upon us, and the manner of using them so as to receive the benefit intended. The men were very attentive, and, I hope, profited. The hospital is a very fine building, but built the wrong way for catching the prevailing wind: this is a sad oversight.

After visiting the hospital, we went to the Station School, under the care of the clerk. This is not in a very efficient state. There are 50 children, 28 of whom are Christians, the others Hindoos or Mussulmans. It is supported by the contributions of the residents. Were there an efficient Master the School would promise better things. The Bible is read by all the children.

There is here, as in some other Stations, a Relief Fund, supported by local subscriptions, amounting to about Co. Rs. 75 a month. This is spent in giving permanent relief to nineteen poor Native Pensioners, who, if I remember right, are Christians, in distributing dāl and rice to the distressed and starving, and in helping on needy travellers from one Station to another when they bring creditable passports.

On the 17th we touched at Buxar, where we remained about two hours, to gather together the Congregation and perform Divine Service. The Bishop preached from John ix. 5. *As long as I am in the world I am the light of the world.* The little church in which we were assembled was erected about eighteen years ago by Archdeacon Corrie: it is prettily surrounded by trees, and shews how much can be done by planting, and other artificial means, to break the dreariness of the interminable flat which ever meets the eye in travelling up the Ganges.

This is an Invalid Station; there is no Congregation strictly native, though many of the invalids understand Hindoostanee better than English. The few Native Christians who were here are dead, or are removed to other places, and Buxar

has some time ceased to be a regular Station of the Church Missionary Society. The Rev. R. Richards came down from Meerut about two years ago, solely on account of his health, which has suffered much of late in the NW Provinces, after his services in the Missionary Field through a period of twenty-six years. He is about to go to Chunar, where he will carry on the labours of our deceased Brother, the late Rev. W. Bowley. The Native Catechist Kureem Musseeh, whom Heber mentions, is still here; he was a Mahomedan, and has now been thirty-five years a Christian, and bears an excellent character. He occupies his time in visiting the villages about Buxar, and preaching to the Natives; and when there is no Minister he reads prayers to a small Congregation. Should a Chaplain be placed here he would find him of great use among the invalids.

The number of invalids residing at Buxar is at present thirty-five: these, with their families and the people connected with the stud, make about 120 Christians: they are visited periodically by the Chaplain of Ghazeepeer. On inquiry being made whether any of the flock remembered Bishop Corrie, one came forward and, with evident delight, said she had been brought up in a School which he established, and she remembered him well: and an old woman, Anna Carroll, who seemed to be tottering on the very edge of the grave, from infirmity, said she had known and revered him many years. How truly is the saying verified in this departed saint, *The memory of the just is blessed!* Not a person do we meet with, who bears him at all in remembrance, high or low, rich or poor, that does not cherish his memory with feelings of the highest admiration of his Christian character, or of the warmest gratitude for his genuine kindness, his disinterested benevolence, and his simple devotedness in advancing the spiritual good of others.

As we left this Station we saw the old fort on the right bank of the river, and the stud stables on the opposite side. There are more than one thousand young horses here: when above a certain age—I believe three years—they are drafted off to the stud of Ghazeepeer. Including bullocks and horses, the whole establishment at Buxar consists of about 3000 head of cattle: and the servants connected therewith are sufficiently numerous to give



employment to a medical man of the Company's establishment. His duties must, of course, be increased by the numerous accidents that are met with by the syces in taming and breaking in so many young colts.

This place is famous for the battle of Buxar in 1764, which had so important an influence upon the establishment of the British Power in Behar and the provinces adjacent.

On Saturday the 18th we reached Ghazee-poor, where we left the steamer, and began marching. Part of H M 29th Regiment are stationed here, 300 men of the corps being gone to Allahabad. This is the regiment which suffered so fearfully from cholera about a year ago, at Chinsurah. The Bishop began his duties by visiting the European hospital on the afternoon of his arrival. His Lordship addressed the patients from Heb. xii. 11, shewing them why chastening is grievous, and how, when rightly used, it works the peaceable fruits of righteousness. There were forty-nine sick, but no very serious cases. On the 19th we had two full Services, the Bishop preaching, as usual, in the morning. On the 20th, the Regimental School, consisting of twelve boys and fifteen girls, was examined. In the Adult School there are 107 men learning to read and write. The Bishop then went to the Temperance Society's room, and addressed thirty-eight men on the advantages of such institutions, on the sin of drunkenness, and the blessings of sobriety. From the Temperance Meeting we went to church: the Chaplain, the Rev. J. Scott, preached from the words, *It is good that the heart be established by grace.*

This Station, as well as Dinapore, affords a proof that things have improved in India within the last twenty years. When Bishop Heber was here, there was some difficulty in determining upon a place for the performance of Divine Service during his visit; the place (an old riding-house) which had been used for this purpose being in so ruinous a state, that it had been reported unsafe for any persons to assemble in. At last a long room was selected in a tradesman's house, used generally for auctions. But now there is a substantial and commodious church, ninety-one feet by sixty-seven in the ground plan, and with a tower or turret eighty-five feet high, which, though too slender for the size of the building, is

nevertheless more than sufficient to mark it as a place set apart for the worship of Almighty God. The church is adapted to seat 750 persons: it was built by Government, at the expense of about a quarter of a lakh, with the exception of the tower, which was built by subscription.

The native town of Ghazee-poor seems to consist mainly of one very long winding street: the houses are small, but the shops are neat, and in mid-day present a busy scene. There are no ruins worth noticing, with the exception, perhaps, of the modern one of the *CHULAS SUTOON* Palace, the Howakhana, which is an octagonal building supported by twenty-four columns: this is surrounded by eight smaller stone barradaries, one on each side, supported by eighty more columns; making, in all, one hundred and four. It is built of stone, but without the least decoration, and with no particular display of skill in the contrivance. It is only remarkable for the number of columns. The situation is good; but the buildings around are in such a crumbling condition, and are so overgrown with rank grass and jungle, as to sicken, rather than gratify, the mind. There is nothing to tempt the imagination back to the days of prosperity in which it was built.

Two German Missionaries sent out by a Society in Berlin are about to open a Mission at or near Ghazee-poor. How sad it is that these large towns should be left so long without a herald of salvation to proclaim the glad tidings of pardon and peace to the multitudes who have never heard the Message of Salvation!

#### CHURCH MISSIONARY SOCIETY.

AGRA.

*Missionary Voyage down the Jumna, by the Rev. Messrs. C. T. Hærnle and F. A. Kreiss.*

THE Narrative which we here present is taken from the Journal of Mr. Hærnle. The Missionaries proceeded from Agra to Etayah, and then returned to Agra.

*Departure from Agra—Notices of Badshah-e-Mahal—Attentive Hearers at Purana.*

Nov. 1, 1843—Having received the consent of the Committee to a trip down the river, I left Secundra, with my family, to go as far as Etayah, to enjoy the benefit of a change of air, and to do something for the spread of the Gospel in the cities and villages near the river. I took with

me the Catechist and three of the elder Orphan Boys, as also a supply of books. Mr. Kreiss, who wished to proceed to the Mela at Batesore, accompanied us.

Nov. 2, 1843—We reached Badshah-e-Mahal, which was formerly a famous summer-house of the Mogul kings residing at Agra, who amused themselves here with hunting. There are at present only a few ruins standing.

Nov. 3—We went, with the Catechist and the Orphan Boys, to the village of Purana, to preach the Gospel. We sat down and began to open the treasures of the Word of God. By-and-bye the people crowded around us, attentively listening to our preaching.

*Arrival at Batesore during the great Annual Mela.*

Nov. 5—We reached Batesore at noon. This is a small town on the right bank of the Jumna, where, at this time, the great annual Mela takes place. We arrived just when the people were collecting; and as our boat stopped on the opposite bank of the river we were out of the crowd and dust, and yet sufficiently near to see all, and go among the people.

*Idols Worshipped at Batesore.*

Nov. 6—We went out early in the morning to preach. As the crowd was not yet very great, I took Mrs. Hærnle with me, to shew her the Temples, with their images. The chief idols worshipped here are Mahadeo (Great God), with his wife Barbetti, and his son Ganesh, who is represented with an elephant's head, and the bloodthirsty Kalee. There are also some Chutrmooks (images with four faces), which are, however, no longer adored, on account of their noses having been struck off by some Mahratta soldiers.

*Encouraging Effects of a "Word in season."*

After Mrs. Hærnle had returned to the tent I went with my people to the Temples, where we preached at several places, and distributed books to those who could read. Among the hearers was an old man, who seemed to be especially attentive; and as he was anxious to hear more of these glad tidings, we invited him to our tent, whither we retired during the heat of the day. In the afternoon the man came, accompanied by his son and nephew. He was of the Gwalior Territory, and belonged to the sect of the Jains,

who are said to be very numerous in that country.

All the Jains with whom I have had an opportunity to get acquainted have been very fond of talking on the principles of their sect: it was the case with this man. He seemed, however, to be an interesting character, and a man of some education: he had a favourable impression of the Christian Religion, which he received about ten years ago from an English traveller, who, having been taken ill on the road, spent a night in his house, and, it seems, spoke much of Christ to his host. The good impression which the Jain received from this conversation had never been effaced from his heart; and he was now very glad to have found an opportunity to hear more of Jesus Christ, and to receive a copy of the Holy Scriptures. "My inward state," he said, "is like that of a man wading in deep mire: when he gets one of his feet out the other sinks the deeper, and he sees no means of helping himself." This he most probably said with regard to the doctrine of the Jains; according to which the human heart is like a ship having sprung leaks, through which the water is pouring in: the leaks must be stopped, the water pumped out, and thus the thing is done. This man, however, seems to perceive that the ship is not only leaky, but thoroughly spoiled; and, like the jailer in the New Testament, he asked, *What must I do to be saved?* We answered, in the words of the Apostles, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* As he could read very well we gave him a copy of the New Testament, the Life of Christ, and a number of suitable Tracts. Having read and explained to him Acts x. we dismissed him with hearty wishes that he might diligently read these books, and pray to the True God, through His Son Jesus Christ, for the light of the Holy Ghost, to enable him to find, like Cornelius, the Way of Life. He promised so to do, and left us, greatly rejoiced.

*Preparatory Catechetical Work.*

In the evening we again crossed the river, and went among the people. As I wished our Orphan Boys to become acquainted with their future work, I gave each of them a number of Tracts for distribution, and told them to read also, if they had courage enough. At the beginning, they were, of course, rather timid; but by-and-bye they took courage and

pleasure in their work. A soothsayer, who was near where we were standing, was very anxious to get rid of us. He made such a noise that our words could scarcely be heard; but being unable to move us, he at last listened to our conversation, which we continued till evening.

*Floating Illuminations.*

From hence we went to the river-side, where the people were engaged in despatching down the river thousands of little lights placed on small bundles of straw. These floating lights, when viewed from a little distance, had an imposing aspect. If these things were not so closely connected with Idolatry they might be compared with the play of a number of merry boys; but the thought that the honour due to the Lord only is thus given to Idols, teaches us to regard such things, however harmless they may be in themselves, in a more serious point of view. Having returned to our tent, we gave all the Christians who were with us a dinner, and afterward joined in prayer for the conversion of the Heathen.

*Preaching on the Chief Day of the Mela.*

Nov. 7, 1843—This being the chief day of the Mela, thousands had poured in from all sides during the night, and the crowd was very great: notwithstanding, some told us that the number of people was smaller than in former years, and mentioned our preaching as one of the reasons. To bathe to-day, early in the morning, and then bring an offering to Mahadeo, consisting of flowers, fruits, and peisas—the peisas for the Brahmins—is considered to be very meritorious. Whoever could, went first to the river and then to the Temples, where the crowd was so great that several chuprassies were required to keep order. Poor Mahadeo had so much water poured upon him that it ran like a rivulet out of the Temple, where some poor people were engaged in picking up the peisas which were swept away by the water. It would here have been in vain to strive against the current: we therefore withdrew to a more quiet place, where we could preach the Gospel unmolested. In order to give a more complete view of the Truth, I began with the Creation of the World; proceeded to the Fall of Man, and its consequences; and having pointed out the contents of the Law, and the inability of fallen mankind to fulfil it in all its bearings, shewed that all men were worthy of condemnation, and needed a Saviour, who had appeared in the person of Jesus Christ.

August, 1844.

In conclusion, I earnestly exhorted them all to forsake Idolatry, and believe in the True and Living God. Among the assemblage was a thief, who, availing himself of the attention of the people, pulled a gold ring out of the ear of a boy, and ran away. Such things frequently occur at large Melas. Now and then the thieves break the stolen gold to pieces, and swallow it, that they may not be detected. The people now left us, pursuing the thief, and as it was already very hot, we stood up under a Tamarind-tree. While the Catechist was here reading, I sent the boys with Tracts to another place, where I could observe them, and was rejoiced to see them boldly speaking with the people, till at last a wicked student of the Agra College confused them. When I came up, and took the word, he called me a liar and deceiver of the people. I was just about to send him his way, when Matt. x. 15. came into my mind. It is a sad truth, that Hindoos educated in Government Schools are generally the most troublesome and querulous opponents of the Truth. Instruction in worldly sciences, apart from Christian principles, leaves them puffed up with pride. During noon, which we spent in the tent, a number of Mahomedans and Hindoos visited us, with a view to receive our holy books, which we gladly gave.

*Honest Confession of a Brahmin.*

In the evening we once more went among the people. As the crowd had now much decreased, we stood up at the entrance of the Temple above mentioned. A Brahmin was immediately ready to shew us the Idols, in the hope of getting some money. I asked him, "For what purpose is all this?" "For the belly," he replied.—"This is indeed a very honest confession; but are these stones able to feed you, when you are hungry?" "No."—"Why, then, do you not labour with your hands to earn your bread in the way appointed by God?" "I have learned nothing: to serve the Idols is my business." This is another striking evidence that Idolatry is with many merely a means to serve the belly. With this man nothing could be done, as he always referred to his "for the belly." Meanwhile many people had collected, to whom Abel read the First and Second Commandments; upon which a long conversation ensued on the true and false worship of God. The little opposition with which we met, while so many listened with great attention, convinced me again

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that Idolatry is drawing to its termination. It cannot stand much longer. I was surprised at a Hindoo, who readily held a lamp to light the place where we stood, it having become dark.

*Departure from Batesore—Devastations of the Locust.*

Nov. 8, 1843—We left Batesore on our way to Etayah, which we hope to reach in a few days.

Nov. 9—The Bajra crops by which we passed were entirely destroyed by locusts, whereas the Juhar was left untouched, and promises everywhere a rich harvest.

*Arrival at Etayah.*

Nov. 10—We reached Etayah, a city on the left bank of the river, and pitched our tents under a grove of shady trees, near a Heathen Temple in which Mahadeo is worshipped. The Pucharies officiating here had some days ago a great quarrel among themselves, in which one was slain. They notwithstanding perform their idolatrous rites with scrupulous devotion. I was here much reminded of 2 Kings xvii. 11, 12. One very seldom meets with a group of trees in this country without an image being set up under them.

*Preaching, and Distribution of the Scriptures.*

Nov. 11—We went this morning into the city, which consists of two parts, the old and new; and being chiefly built on the banks and in the ravines of the river, which are here very deep, has a rather rugged appearance. Both parts together contain about 2000 houses; and a great number of the inhabitants are Mahomedans. In the bazaar we found many people assembled, to whom we pointed out the Way of Life, and gave books to such as could read. But it is distressing, that, even in cities, there are proportionally few who can read. Some of the inhabitants expressed their regret at not yet having a Public School established among them for the tuition of their children. The news that Padres had arrived soon spread in the city, and many came to converse with us and ask for books. Among them was the Kotwal (Native Police Officer). At their desire, we gave them a copy of the Old Testament in Oordoo, as far as translated, and one of the New Testament, together with a kind of introduction to those books; and exhorted them fervently to pray, when reading the Scriptures, for the light of the Holy Ghost, without which no one is ever able to understand

them. One of the Mahomedans argued very reasonably, and seemed to be favourably inclined to the Christian Religion; but who can trust a Mussulman?

*Interview with a Parsee—Notice of a Leopard.*

Nov. 12—I met with a Parsee from Bumbay. He went as a Buia to Afghanistan, with the first division of the English troops, in 1838; and during the revolution at Cabul lost all his property, and his liberty too, being sold for forty rupees to a Mussulman, whose slave he remained until the return of Dost Mahomed, who set him at liberty, and sent him to India, provided with two rupees for his travelling expenses. He is now in great poverty; but the privations which he has undergone, and his opportunities of hearing the Gospel, appear to have softened his heart. He knows much of Christianity, and with devotion attended our Hindoostanee Service.\*

When we were at Evening Prayers a great noise was made before our tent, close to which a leopard had killed a cow. It seems to have its lurking-place in the ravines near the city, lying in wait for the cattle pasturing there, yet nothing is done to destroy the ravenous beast.

*Opposition from Musulmans.*

Nov. 13—We went once more into the city. The Mahomedans whom we addressed were very troublesome, and so noisy that we could scarcely speak. "God is God, and Mahomed His Prophet." "The Gospel has been abrogated by the Korân; and, in order to conceal this, some wicked Christians have corrupted it." These were some of their assertions, which they could, however, not prove. "It is written in the Korân or Hadus." This they thought must be a sufficient proof of the truth for every one. Soon, however, they turned their weapons against each other, one asserting that there were four Prophets; another, "No, there are twenty-four;" a third, "A thousand;" a fourth, "A hundred thousand;" a fifth, "No, they are numberless; nobody can count them." I called the attention of the Hindoos standing by to these discrepancies in their assertions, whereupon the Mahomedans were ashamed; and when I called them up to prove that the Gospel had been abrogated and corrupted, the most noisy among them

\* He has, however, not fulfilled his promise, quite voluntarily given, to accompany us to Agra, with a view to receive farther instruction preparatory to Baptism.

went away, and we could address the Hindoos without farther molestation, and invite them to the Kingdom of Heaven. "Yes," cried a Mussulman, "that you preach to the Hindoos is very well; but tell them to become Mussulmans." "Our commission is to preach to all, and whosoever has an ear to hear let him hear. The sun shines in all countries, producing light and warmth; but you Mussulmans have always loved darkness rather than light." After having distributed some more of our books we commenced our return to Agra.

*Proceedings at Perlanbuahar, on the return to Agra—Conversation at a Village.*

Nov. 14, 1843—Being unable to leave the boat to-day, on account of the indisposition of Mrs. Hœrnlé, I sent the Catechist, with the Orphan Boys, to Perlanbuahar, the residence of a Rajah, where they found many willing to hear, and some able to read, to whom they gave books. The Rajah himself was absent. In a village a little further on, where we stopped for breakfast, I had a conversation with some Hindoos and a Mahomedan. As long as I spoke against Idolatry the Mussulman cordially assented; but when I remarked that the Mahomedans were also in error, he began very fiercely to dispute. He, however, soon gave way, when I proved, from the Korân itself, and our holy books, that salvation could not be obtained through Mahomed, but Christ only. He appeared much concerned in his mind.

*Arrival at Kachaura—Conversation with a Pucharee and Mussulmans.*

Nov. 15 — We passed the night at Kachaura, a large village. Desirous to get an opportunity to shew the Way of Life to the people, I remained with the Catechist and Boys, allowing the boat to proceed. Many villagers gathered around us. Among them was a Pucharee, who took great pains in defending his Idols, and diverting the attention of the people from our word. At last he took a bundle down from his shoulders, and shewing the Attah, which was tied up in it, said, "I must have something to eat."—"Well, but who has taken care of you from your birth? and who feeds the bird on that tree?" "God."—"Your Mahadeo?" "No; Permehshwur."—"Well, then, believe in Him, obey His word, and you may rest assured that He who feeds the birds will surely not forsake you." Matt. vi. 26.

Meanwhile a number of Mahomedans had come up, with hearts full of hatred against Christ. One of them took a Tract from the Orphan Boys, and looked at it with contempt. "Can you read?" Sneeringly he answered, "Yes."—"Will you have a book?" "No; your books are of no use to me."—"Why not?" "We are Mussulmans."—"Is this all?" "Yes; but we now wish to put a question to you, if allowed."—"Yes, of course." "Is it right to sit on a chair, and suffer a noble guest to sit near us on the ground?"—"As a rule, certainly not." "Why, then, do the Sahib log sit on chairs, and put their holy book on the ground at their feet?"—"This may now and then happen; but it is by no means a habit with us so to do. I will however, ask you another question: If the Governor-General send you a Letter, and you kiss it on all sides, yea, even bow down before it, but do not what is written in it, would that be right?" "Certainly not."—"Well, then, mind what is written, *This people honoureth me with their lips; but their heart is far from me.*"

*Visit to Parua, and Proceedings there.*

Nov. 16—We went this morning to Parua, which place we could not reach yesterday, on account of the wind being contrary. We found a number of attentive hearers, to whom we pointed out the Way of Life. Among them was an old man of sixty years, with whose venerable appearance and interesting remarks we were much pleased. On leaving the place, we presented a Brahmin, who could read, with a copy of the New Testament, which he gladly received.

NASSUCK.

From the Rev. C. P. Farrar's Journal we extract the following particulars of his

*Visits to Villages in the Neighbourhood of Nassuck.*

Oct. 1843—I have resumed my visits to the neighbouring villages, and have found interesting Congregations at Argaoom, Vichoree, Pimpree, &c.

Nov. 18. Sainkherd. — A large and thriving market and commercial town, full of busy and tolerably wealthy Marwarees. I had a crowd about me during several hours of the day. A shrewd Marwaree professed a desire for discussion; and although his chief object was to make known the merits of the Jain system, yet he conducted himself in a very proper

manner. He said he wished to know the tenets of every Religion, as he should then be able to judge which was best. Each man would praise what he knew until made acquainted with something better. Copper would be deemed most valuable by him who had not seen silver; and silver by him who had not seen gold; and gold by him who had not seen the diamond. He considered the different systems of religion to be parts of one whole, and compared them to the varied descriptions of an elephant which would be given by several blind men, each having hold only of some particular member of its body. He said his religion rested on four main pillars, viz. alms-giving, chastity, meditation, and trust. He could see nothing peculiar in the miracles and works of our Saviour, nor would he be persuaded that he was resting on a system of works which would be utterly inadequate to his salvation. The pressure for books was great, and the dust and heat oppressive.

Nov. 19, 1843.—Kurrungauon. A quiet attentive body of Khoolumbees, with a few Brahmins and Mhars, listened for about an hour to the truths of the Gospel. I endeavoured to convince them of sin, that they might have some sense of their need of One mighty to save them. They admitted their sinfulness, and did not attempt to evade the individual application of the argument to themselves. "What, then," said one, "are Ram, Krishna, and Siva of no use to us?" I told them that none of their gods had done any thing for them, and that they were sinful, and accursed, and utterly abominable in the sight of the Holy God, the Lord of heaven and earth. I circulated between thirty and forty Tracts and Gospels, &c.

Dec. 8. Chitegaon.—This is an Enam village, belonging to thirteen or fourteen Bralimins. I had a large proportion of the inhabitants with me at sunrise; and in reply to the observations of one of them, who was enumerating their many troubles, I pointed out sin as the source of misery, and their prevailing sin of idolatry, whereby they were continually offending and dishonouring God. The Shastree, who seemed to be full of pride and conceit, defended idol-worship by my assertion that God was everywhere. "He is then," he said, "in the Idol, and we worship Him in it."—I replied, that the God whom they summoned into the image was of a character and conduct altogether different from the true God, and that all

his qualities shewed him to be, like themselves, corrupt and sinful. I besought them to turn to Him who was *glorious in holiness*, and who could only be approached through the spotless and merciful Saviour and Mediator of man. I asked one or two, as I was distributing Tracts, whether they would have moral tales, or a portion of the Word of God. They instantly decided on the Word of God. The Mhars were very attentive, and remained, after the others had gone, listening to the parables and miracles of our Lord. I do not expect from these tours any thing like a sudden change—"Can a nation change their gods in a day?"—but I believe them to be among the most important duties of the Missionary.

Dec. 13. Palkerd.—The villagers of all castes joined me soon after day-break, to the number of 130 or thereabouts. The Brahmins offered no objections.

Dec. 14. Narayun-tembhe.—I asked the meaning of the name; but none could tell me: all that they knew was, that a certain Sodhoo, whom they worship, died here. How truly might it be said to them, *Ye worship ye know not what!* I laid before them the commandments of God, and besought them to worship and serve Him through Jesus Christ. A number of Sonars (goldsmiths), from different villages, who had assembled for funeral rites, came to me in a body, professing their desire to hear the Truth; and their demeanour seemed to prove that they were in earnest.

We now give a series of extracts from Mrs. Farrar's Journal.

*Prejudices against Female Education—Religious Conversations—Partial Encouragement.*

June 20—I am not able to raise a Girls' School: the want of funds is one obstacle; but the unwillingness of people to have their girls educated is a greater. I find, however, ample employment in the Boys' Schools, where I can relieve Mr. Farrar of the superintendence of the elementary parts of instruction. The children seem to like to say their lessons to me, and to talk with me, and I hope their receiving instruction from a female will make them, when they grow up, less prejudiced against female education than the present generation.

I had a pleasant opportunity this evening of speaking with some women. I

went to see an old blind woman, who formerly used to come to our house for alms. She had removed, from the place where she used to lodge, to a court in which several other families live. One of the women asked me to sit down, and civilly brought out for me the board which they use on state occasions—the ground being their ordinary seat. I was soon surrounded by a little group of eight or ten women, and Rao, the blind woman, made an excellent opening for conversation, by telling me, that though she had seen nothing of us for so long, she remembered what she used to hear. I asked her what she remembered, when she said, "About the shepherds"—the birth of Christ having been made known to them—"and that Jesus became alive again, after He had been dead three days." I then spoke to the women of the love of Christ in dying for us, and asked if any of their false gods had ever given his life to redeem them. One of them said, "Did He indeed give His life?" After I had spoken upon these subjects for some time, one of them mentioned a Madame Sahib, (an English Lady), who used to talk with her. Wishing to find out whom she meant, I asked her a few questions; but another woman interrupted us, saying, "Never mind the Sahibs: let us hear something more about God." I gladly complied with this request, and related the parable of the Rich Man and Lazarus, with which I have often observed the people to be struck.

*Sept. 1, 1843*—The woman who said "Let us hear more about God" has since been several times to the Mahratta Service on Lord's Day; and to-day she came to hear me read to the beggars. She seemed interested in what I read, making many remarks upon it. When the reading was over, I gave alms to the beggars, and she withdrew; but she afterward accosted me in private, and said, "I came to hear about Jesus Christ; give me a little tea." I told her it was wrong to come and hear about Jesus Christ for the sake of getting tea; when she called Narayan—one of her false gods—to witness that she did not come for that.

*Dec. 6*—A young woman, who was educated in the School, and now lives in a neighbouring town, having come to Nassuck on business, called on me to-day. I said, "I suppose it is long since you heard any thing about Jesus Christ?"

She said, "Yes; but I have books, and I read about Him in them." She read a portion of Scripture with me. The eight or ten little girls formerly mentioned have most of them given up attending School now; but I very often have a party of five or six in my own room, who come to learn to sew, and we read the Scriptures together.

*Pecuniary Expectations of the People—  
Opportunities of Usefulness.*

*July 4*—As we have been obliged to make an arrangement for sweeping and cleaning the Schools which has put out of employment the mother of the three little girls,\* she has withdrawn them from me. She says that if we will pay her a rupee a month the girls shall come to School; but I have hesitated to comply with her request, as the system of remuneration is disapproved in our Mission, and has been entirely given up in our Schools. Considering their customs, however, it is not surprising that the Natives should expect remuneration from us. Gratuitous teaching is a work which is supposed to procure religious merit. The Brahmins who engage in it receive no fee from their disciples or pupils; but, on the contrary, frequently contribute to their support.

*Aug. 16*—One day, in the beginning of this month, the poor woman mentioned above made her children neat and clean, and brought them to me, saying that she had kept them at home because one of them was not well. She said she did not want them to learn to read; but she wished I would teach them to sew, as that might help them by-and-bye to earn their bread. I told her they should learn to sew; but that I would have them also taught to read, that they might learn God's Holy Word, and the way of Salvation. She said no more about the rupee a month for them; but, as I know that she is really destitute, I shall make a point of giving her employment, or relief, whenever I may have an opportunity of doing so, without seeming to pay her for the attendance of the girls. They have come very regularly to School for the last fortnight. I employ a young woman brought up in the School to teach them to sew. She brings her sister with her, and frequently, also, one of her former school-companions, now married and settled in the neighbourhood. Thus I have gene-

\* See the *Missionary Register* for July 1843, p. 139.

rally a little party of six or seven in my own room every day, and have opportunities of hearing them read, and speaking to them on religious subjects.

*The Mhar and other Schools—Poor Asylum—Fetters of Caste.*

Yesterday I paid my weekly visit to the Mhar School. Bughoo, a pupil of Mr. Farrar, now employed as a Teacher in one of our Schools, gives lessons in writing and arithmetic twice a week in the Mhar School. This School is supported by the contributions of a few of our small European Society at Nassuck; as are also the Poor Asylum, and the beggars who receive alms, whether residing in or out of the Asylum. The number of permanent residents in the Asylum is usually small; but it is often resorted to by sick or destitute travellers, or others, who, after remaining a few weeks or a few months, return to their own places of abode. All who come have an opportunity of hearing and believing the Gospel of our Salvation. Some have departed, professing that they DID believe in Christ.

Oct. 15, 1843—The Mhar School is increasing in numbers. It only averages between twenty and twenty-five boys; but the Mhars are a small body in this place. The children are making very satisfactory progress: nearly all can read the Scriptures, and they regularly attend Divine Service on Lord's-Day Afternoons.

In the Schools in the house 262 are on the list, with an average attendance of between 160 and 170. They are all reading the Scriptures or Scriptural subjects, appear interested in their studies, and converse freely with me about them.

*Absence of Spiritual Life.*

Sept. 29—This morning I read to the old people part of Matthew iii.; but most of them appeared to be as insensible as stones. When the reading was concluded, a very different scene took place: I began relieving their temporal wants, and all were then alive and eager to press their claims. One wanted to have flesh for his food, while another wanted pice: some wanted grain, and others wanted clothes: there was no more apathy, no more indifference.

In the afternoon a woman called upon me, and asked permission to come to me on Lord's-Day Evening, with some other females of the household, to hear the Scriptures read. I gladly invited her to do so; but found that this was only the prelude to asking a favour of me.

Another individual came to learn to read: she said she wished to be a Christian. She came, however, boasting of her own greatness, with a heart full of anger toward the people with whom she lives, and an unabduded and unforgiving temper. She has already lost caste, and is therefore willing to be called a Christian; but she thinks this is only to eat the Sahib's food, and be of the Sahib's caste. I will instruct her while she is willing, and wait for the Lord to open her eyes and change her heart.

Last evening we had two youths with us, who, like the youth in the Gospel, are *not far from the kingdom of God*. They appear to have renounced idolatry, and to be upright and amiable; but they have not faith to give up all for Christ, that they may *win Him and be found in Him*. Thus we see among the Heathen a variety of characters, and a variety of hindrances, by which they are kept from embracing the Gospel. O may we also see some who shall be brought, by the Spirit of God, into deep concern for their never-dying souls!

*Hindoostanee Department.*

Of this branch of the Missionary work the Rev. C. C. Mengé writes, July 12, 1843—

I have little encouragement to preach the Gospel of Christ to the Mahomedans at Nassuck; on account of their bigotry, on the one hand, and their utter indifference on the other. The more advanced boys of the Hindoostanee Schools have left, and now attend a School lately established by Government, in which the Gospel of Christ is not taught. I have, in consequence, to collect fresh boys, and teach them the very rudiments of the language. To these boys, then, to my servants, and to a few strangers who come to my house, I read and expound the New Testament every morning, and on Lord's Days in the afternoon. On Missionary tours into the neighbourhood I have often opportunity to preach *Christ and Him crucified* to attentive and large audiences.

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## Ceylon.

CHURCH MISSIONARY SOCIETY.

NELLORE.

By the appointment of a Government Chaplain at Jaffna, the Rev.



W. Adley has been relieved from his English duties at that place, and is thus enabled to devote himself more exclusively to Nellore itself.

In the early part of the year comprehended in the following Report, presented to the Meeting of Missionaries in September last, a considerable change took place in the duties of the Missionaries, by the addition to the Nellore Station of the Church and Congregation at St. John's, Chundicully. This Church had, for nearly half a century, been the scene of the labours of the Rev. Christian David, a pupil of Schwartz. On his superannuation it was offered by the Government to the Church Missionary Society, on condition that provision should be made to supply the spiritual wants of the Congregation. Accordingly, since September 1842, the Rev. J. T. Johnston has regularly performed its Ministerial duties. This has caused a more distinct division of labour among the Missionaries at this Station, each having his own Congregation and separate sphere of clerical duties. The Seminary, which is under the superintendence of Mr. Johnston, is close to St. John's Church, Chundicully.

#### General View.

With gratitude to the Almighty for His mercies vouchsafed to us, we present another Annual Report of our proceedings. Though largely partaking of the trials and drawbacks necessarily attendant upon a Christian Mission in the midst of a half-civilized and profoundly idolatrous and superstitious people, we are encouraged by the gradual progress of Truth spreading around us, and by the assured hope that all this people, however deeply immersed in heathen darkness, shall be given to Our Lord and Saviour for His inheritance.

#### Schools.

##### Girls' Boarding School.

The number of girls in this School has been increased from 24 to 30 during the past year. Ten new pupils have been admitted; two, on trial, were sent away as unpromising; one was removed by her friends, who wanted her assistance at

home; and one has been dismissed for staying away from School, contrary to the rules, and attending Roman-Catholic ceremonies. Eight of those who have been admitted are intelligent children, between the ages of seven and ten: the other two are older, and had been learning for some time before their admission. The general conduct and progress of the girls is satisfactory.

The difficulty of providing a suitable person as Matron has led to the appointment of Domestic Monitors, whose duty it is to arrange the several rooms, assist in keeping order, attend to the enforcement of rules, and take the general charge of the younger girls. This plan has not been without its good effect on the girls employed; as it tends directly to counteract the natural indolence and indifference which characterize these children of the East. One of the older girls has been baptized, and two others admitted to the Lord's Table, during the year. On the whole, we have reason to believe that the instruction given is not in vain; and we hope that not only habits of order and industry, with an improvement in appearance and manners, may be found among them; but that, through the Divine Blessing, a living principle of grace may spring up in their hearts, leading them to the exercise of *whatsoever things are lovely, and of good report.*

##### Boys' English Day School.

The number of names on the books is 70; and the average attendance through the year has been between 50 and 60. About half these attend Morning Prayers in the Church at nine o'clock, when the Scriptures are read in order, and briefly explained, in their own tongue. The Bible is one of their daily reading books, on which they are questioned more or less at length. They all learn the Church Catechism, beside other Scripture Lessons. They are divided into five Classes. During the year, four of the lads from this School have been received at the Seminary at Chundicully. Eight or ten have been regular in their attendance on the Means of Grace, have occasionally manifested considerable interest in Religion, and have expressed their desire to become Christians. We know, by painful experience, in how many cases such appearances are evanescent as the *morning cloud and early dew*; but we also happily know, that in others they are the germ of that good which God alone can

produce in the heart by His Holy Spirit: and we foster and encourage them, in the hope that many of these Youths will become the *followers of them who through faith and patience inherit the promises*, and shew to their countrymen the *more excellent way* to everlasting life.

*Girls' Day School.*

In this School there are 50 names on the list; and the average attendance is from 35 to 40. The first class, who have made some progress in English, are very regular in their attendance, and, so far as their behaviour in the School is concerned, are steady, and desirous to improve. Five of these girls have expressed a wish to be baptized, and attend Meetings with the other female Candidates for that Holy Sacrament.

*Native Day School's.*

The number of these is 19. In two of these, Cocoville and Copay, the English Language is taught; but in the others the Youths are instructed in the Tamul Language only. The number of scholars is 1025. Our chief aim in these Schools is to teach the children to read well in their vernacular tongue, and to become acquainted with and understand the Scriptures. Parts of the Bible, therefore, its history, and questions on its duties and doctrines, with Catechisms, form the chief part of what they learn. A few of the easy native books are also taught. A great improvement has been made in these Schools during the past year. Of the 19 Masters, 16 are Christians; of whom 4 have been baptized during the year. The Schools are opened by reading a portion of the Scriptures and Prayer. In several, a Christian influence is exercised. Eight of the lads in the two most efficient Schools, which are those where English is taught, have been received into the Church by Baptism during the year. The present number of Catechumens is 35.

*Preaching and Visiting.*

These have occupied no small portion of our time and care. Preaching has been maintained at the two Churches and the School Bungalows with regularity and interest. In connexion with Nellore there are twelve Congregations on the Lord's Day, and eight on week days; the Services of which are performed by the Missionary, Catechists, and Assistants. The duties are so arranged, that all the Catechists and Assistants are present at three Public Services weekly, performed by the

Missionary alone. We may add that three Meetings are held during the week for the instruction of Females. On Lord's-Day Afternoon the Epistle and Gospel are explained to the school-girls and servants in the Church; and in the evening a Sermon in English is read to the young men, while the girls in the Boarding School are instructed in their own language. On Monday a Meeting for social Prayer is held by the Catechists &c. among themselves; and on Thursday Morning, previous to giving instruction to the Schoolmasters and Catechumens, an hour is passed in informing them of the state and progress of Missions. On the Friday preceding the first Lord's Day in the month a preparatory Meeting is held with the Communicants. The attendance at the several Places for Public Worship has been pretty uniform throughout the year. At the Lord's-Day and Wednesday Morning Services at Nellore the Church, which contains about 350 persons, is usually nearly filled with the school-children, Masters, and twenty or thirty adults from the neighbourhood. At the Bungalows the attendance is from five or six to fifteen or twenty adults, besides the children of the School. In general, the hearers listen with attention; and though the visible success of the Word preached has been apparently small, yet are we fully persuaded that the leaven has begun to work, and that the mass around us must in due time be affected thereby.

*Baptisms, Marriages, Burials — Hopeful Death of a Native Christian.*

There have been 18 infant Baptisms during the year; 2 the children of Europeans, 13 of Burghers, and 3 of Natives. Eighteen adults, all converts from Heathenism, have also been baptized. Four couples have been married; 3 Burghers and 1 Native. There have been 9 burials; 3 Europeans, 4 Country-born, and 2 Natives. These were, Caroline, the wife of the Assistant Catechist, Gloucester, and her infant daughter. Her death was unexpected and sudden, 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 especially the children, are the best testimonies to her Christian character, and confirm our hope that she died in the

Lord, and that she rests from her labours in a state of blessedness.

*Communicants.*

Of the 33 mentioned in our last Report, 10 almost immediately afterward became part of the Congregation of St. John's. The present number at Nellore is 44, 21 having been admitted during the year. The state of the Communicants in general is, perhaps, all that we could expect under existing circumstances. We should be glad to witness more of the deep interest and ardent zeal which so often characterizes the young Convert; but we must not forget the imperfect knowledge of this people, and should make some allowance for the influence of those corrupting prejudices and customs, which, though renounced in principle and practice, have not altogether passed away from the mind. The regularity of their attendance on the Means of Grace deserves notice. Excepting in two cases, on account of illness, there has not been an absentee from the Communion throughout the year: and it may safely be said, that, in appearance, a more orderly and devout Congregation would not be seen in England.

*Female Adult Classes.*

About twelve or fourteen women attend on Saturday Afternoon at the Station, and are joined by the elder girls from the Day School, and the boarders. Three of these women are members of the Church, and four are Candidates for Baptism, and attend also on Tuesday Afternoons, to commit to memory the Creed, Lord's Prayer, and Ten Commandments. Several have learned these with some little difficulty, as, not being able to read, they are taught by frequent repetition. A meeting for women is also held, in a Compound at a short distance from the Station, on Wednesdays, when ten or twelve are collected to hear the Scriptures read and explained.

*District or Village Visitation.*

This has been maintained, so far as our duties would permit. The location of Catechists in the Villages, at short distances from each other, has been entered upon; two being thus placed, with every hope of their becoming useful to the people immediately around them.

*The Seminary.*

The Seminary, which contained twenty-five boys at the time of making our last Report, has been reduced to twenty. In addition, one youth has gone to Cotta, August, 1844.

two have been discharged for bad conduct, and one has been appointed as a Monitor in an Out-School. In place of these, four youths from the Nellore Day School have been admitted. The lads, generally, are regular in their studies, and their conduct has been such as, upon the whole, to give satisfaction. The absence of contentions, quarrels, and bad language, which was formerly but too common, now makes us hope that the Lord is with us. The dismissal of the two boys for bad conduct has had a very beneficial effect on the whole Seminary. The Institution has been visited by Mr. Justice Carr, and several other individuals, Missionaries, who have all expressed satisfaction with the answers of the boys.

We add some Extracts of Letters from the Rev. W. Adley.

*Notices of Abraham and the Barber.*

In our Number for September 1843 an account was given of the baptism of Abraham, and of his subsequent meeting, at the Mission Chapel, with the principal witness against him in a trial, which resulted in his conviction of manslaughter. It was also mentioned, that, a few months afterward, he was arrested upon a false charge of theft. Of these individuals, Mr. Adley remarks, April 17, 1843:—

You will already have been informed that Abraham was not committed for trial at the time of examination, no charge being made against him. We were perfectly satisfied that he was blameless in the matter, he not having for some time slept away from the Catechist's house. The Barber, you will also have learned, is still, as we hope, digging for the hidden treasure. He has been very constant in his attendance at Church on the Lord's-Day and Wednesday Mornings, and at the meeting of the Catechumens on Thursdays. I have no desire to hasten his baptism; but think it will be best that he should, ere long, have that Sacrament administered to him.

And again, August 14, 1843:—

The plan of locating Catechists in the villages is, I hope, operating favourably on those around. Not the least among the evils which we have to destroy in the Communicants is their desultory and idle habits or mode of life, produced by the

climate, and by general practice from youth; which requires that the hand of the Teacher should be constantly on the lever to raise and keep them up to a Christian standard, and prevent their becoming *wearry in well-doing*. I am urging and encouraging Abraham, who has some knowledge of braziers, to be steady and diligent in the work of his calling for a certain number of hours daily, and employ his leisure time in seeking his neighbours' spiritual good.

*Instances of the Persecution of  
Baptized Converts.*

Mr Adley writes, under date of July 6, 1843:—

Some of those who have received the Sacrament of Baptism have been so much opposed by their relations and others, formerly friendly to them, as to amount to persecution. Under all the circumstances of their case, the sacrifices which they have made are by no means inconsiderable, and afford a cheerful proof of their sincerity, they being without any conceivable motive from the prospect of earthly advantage. One of them said to me, when encouraging him to faithfulness and perseverance, that he had counted the cost, and given up all for Christ.

Two of them have been in the forefront of the battle. The father, mother, and wife of one, learning that he had been baptized, refused any longer to eat with him, or to have his food prepared for him; and he has been compelled to get his provisions from the hands of strangers. When Phillip, one of the Catechists, was visiting his School, which is near to the family dwelling, his mother came to him, and, with tears, bemoaned her son's departure from the faith of his forefathers. She said he was now dead and lost to them. He was their only son, "and who," she continued, "shall we, his parents, now get to perform for us the necessary ceremonies after death?" There are certain indispensable ceremonies at the funeral. It is the duty of the son, or next nearest relation, to kindle the funeral pyre; and as the burning commences, he walks round the corpse a certain number of times, bearing a chatty, or earthen pot, of water. The chatty is then broken, and the water spilt on the ground. On their return home, several ceremonies are performed for the benefit of the soul of the deceased; and there are yearly rites to be observed, with gifts of rice, &c., to the Brahmins. I

have visited and conversed with his family and others, and hope the Christian conduct of the young man will have a happy influence on his wife, and parents, and household.

The other has likewise been much tried by those around him. His uncle, who is also his father-in-law, has a Temple on part of his own premises, in the reading and some other services of which the young man had been accustomed to take a part. The uncle, when he learned that his nephew had been received into the Church of Christ, with much grief lamented that he had no son, and that now his nephew was entirely lost to him, so that there would be no one to continue the services in the family temple which his ancestors had supported for many generations. It was the season for the annual reading of the Puranams; and he now urged the young man, by all the means he could employ, to take part in the temple reading, threatening to prevent him from obtaining any part of his property if he persisted in not complying with his desires. But all has been without effect; and he continues in that Grace by which Christ has freed him from the bonds of Satan and sin. His wife also refused, for some time, to eat of the rice prepared for him; but she has since become of a better mind. I shall make every effort to bring her under the sound and influence of the Gospel.

*Revilings of the Heathen—Obstacles to the  
Reception of Christianity.*

Some, also, have taken to revile Christianity in the Ordinance of the Lord's Supper; and say that eating bread and drinking wine with low-caste women is the Christians' way to Heaven. To judge aright of the influence of these things upon the minds of the Hindoos, we must know somewhat of the depths of superstition and prejudice in which they are, and how they are tied and bound by ceremonies, and forms, and signs—bands which are indeed but a rope of sand when light and knowledge break in upon them; but till then they are strong as iron and brass, and form the greatest obstacle to their attainment of truth and wisdom. They do not generally allow a drinking-vessel of any kind to touch their lips, or drink after relations or those of the same caste; and it may therefore be conceived how much they have to surmount before they can drink out of the same cup with the low caste, a few of whom are Communicants.

*Opposition to Heathen Customs from Schoolboys.*

Some of the youths received from the Out-Schools have also had an opportunity of testing their characters. A youth at one of the Schools, being ordered by his father to boil rice for an idol, kept in his garden, near the well, refused to do so, and ventured to speak of the folly of so doing. The father, on going out, repeated his order; but the lad did not comply, and talked with those in the house on the vanity and folly of boiling rice to set before such images. His father, on his return finding his order disobeyed, severely beat him, which he bore patiently, testifying against the practice of Idolatry. Another youth was also punished by his father on refusing to take ashes from a Brahmin who had come to perform some ceremony at his father's house. The father mentioned the circumstance to a respectable neighbour, who told me of it, with the most profound astonishment that any thing should have induced his son, who had never before opposed his wishes, to such an act of disobedience. One or two of the others have been repeatedly pressed to assist in working on the Lord's Day, to draw water for the fields, &c., which they have invariably refused. The Master of the Cakeville School, in his General Report of the Boys, says—

The minds of the majority of the Scholars are happily influenced by the Scriptures. Among the little-ones, as well as the grown, many have a perfect understanding of the vast difference between Heathenism and Christianity. I hear many of them say, "There is no such good Religion in the whole world as in any way to be compared with the Christian Religion." They clearly understand that the way of Salvation is only in Christianity, and Christ is the only Saviour, who has purchased this Salvation for them all by His enormous sufferings and death. Some of the Scholars, who formerly, in my presence, mocked and despised Christianity and the followers and teachers of it, are now mocked and despised by others, and even suffer persecution on account of it by their friends and relations.

*Examination of the Girls' Boarding School.*

The following Notice is from the Letter of August 14th, previously quoted:—

The Chief Justice, Sir A. Oliphant, and his Secretary, passed part of Friday last at Nellore. The Boarding-School Girls were fully examined by them, and they expressed themselves as being highly

gratified with the progress which the little girls had made.

*Need of an Increase of Labourers.*

In a Letter from the Rev. J. T. Johnston, dated October 14, 1843, is the following passage:—

It is painful to find how little, comparatively, has yet been done in Ceylon. On our road to Colombo, to attend the Annual Meeting of Missionaries at Cotta, I took every opportunity to speak the Word of Truth; but by far the larger part of those whom I saw were ignorant of the only Way of Salvation. It is true, that in every place we found Roman Catholics. How does their activity speak to us? The followers of Mahomed and the Pope are in every part; but from Jaffna to Negombo—embracing the whole line of the coast to within twenty miles of Colombo—there is not one Congregation where God is worshipped *in spirit and in truth*, excepting Calpentyn, by the Natives.

*Hopeful Indication of Improvement at this Station.*

In a Letter dated Nov. 18, 1843, the Rev. W. Adley thus speaks of the change that had taken place since he first knew the Station, and the encouraging prospects which presented themselves to his view—

A review of our sojourn in this dark land of superstition and idolatry discovers to us the light of rising day. The state of things, with regard to many around us, at the present time, is more than ever hopeful and encouraging. There is a great advance in the opinions and feelings of the people generally in favour of our Religion. Many, I doubt not, are not only fully convinced of the errors of Heathenism, but of the truth of Christianity; and virtually have renounced idolatry, though they do not heartily embrace the Gospel of God's dear Son. Their case peculiarly calls for sympathy and prayer from the Church of God, that He may cause *the Sun of Righteousness to arise upon them with healing in His wings*.

A considerable improvement has taken place, of late, in the views and feelings of those given to Heathenism, and who keep aloof from the Means of Grace. Formerly, they also prevented the Youth from attending, excepting in cases where they believed them to be too well established in Heathenism to be in danger of becoming Christians. Now, objections to

the attendance of the Young at Christian Worship, and to receive Christian instruction, are rare; parents generally having no objection to their children becoming Christians, though they reject the Truth themselves. Our hopes are, however, chiefly placed on the rising generation, on whom we feel assured the advantages of a Christian education will not be lost. We have at present, at Nellore, nearly fifty Catechumens, who are under a weekly course of instruction as Candidates for Baptism: twenty-nine of these are Youths from the Nellore and other Day Schools. Several of the others are, however, considerably advanced in life, and are, we hope, sincere in their renunciation of idolatry, and in their professed desire to *flee from the wrath to come*, and to be saved from sin through the Lord Jesus Christ.

Humanly speaking, I consider that the field around us never bore a more promising aspect.

*Native-Christian Marriage.*

On Wednesday last, the 15th inst., I had the pleasure, at the close of the usual Morning Service, of marrying Susanna Russell—one of the eldest of the girls in the Boarding School, and who had lately been admitted to the Holy Communion—to Henry Gloucester, one of the Assistant Catechists. It was a new era for Nellore, and, we trust, a day long to be remembered by the parties themselves, and many who witnessed the ceremony. A goodly number of neighbours and friends of the bride and bridegroom were present; and the Rev. J. T. and Mrs. Johnston passed the day with us on the occasion. We certainly could not have anticipated, two years back, that we should so soon have witnessed such a scene; and as the young woman is from the neighbourhood, her father and many of her relations being Heathens, the event, and her connection with a Christian Teacher, will, we hope, be the cause of bringing others under the Means of Grace, and leading them to Him who is *full of grace and truth*. It is, we fully hope, but the first of many females, who shall go forth from the Nellore Seminary, instructed in the elements of knowledge, well grounded in Scripture Truth, and desiring to live according to its holy precepts.

*Narrative of the Conversion, from Heathenism to Christianity, of a Young Man; written by himself.*

In the preceding Letter, Mr. Adley

mentions that he had nearly fifty Catechumens under Christian instruction. The following statement was drawn up by one of them, of whom Mr. Adley remarks, that he was “intelligent, and apparently sincere in his inquiries after Truth;” and that he was also “much opposed by the members of his household.” Subsequently, on Christmas Day last, he was baptized by the name of Joseph Fenn. He writes—

Invoking the blessing of Jehovah our God, through Christ our Saviour, I beg to communicate the following circumstances to my spiritual Pastor:—

I was born of Heathen parentage, and, while young, had the privilege of being instructed in the Mission School established by Mr. Knight, at the village Trallian Cardo. The instructions given me there were according to the principles of Christianity, which conveyed to my mind the knowledge that the salvation of my soul could be obtained through Christ alone. My father, mother, and all other relatives, are worshippers of Siva and other gods. They are all of false origin, and there is no truth in them: and when I consider this seriously, I feel it is great misfortune that I was made early to leave the Mission School and follow my professional trade of weaving.

Soon after I was removed from the School I was compelled by my parents to enter into the practice and close study of heathen books. My teacher being a person well qualified in the mysterious knowledge of Heathen Mythologies, he instructed me in that science, which, however, produced in my mind a conviction contrary to what they desired and expected. I became satisfied that the Siva Religion was not the way to heaven—the direct path to hell, which burnt with fire and brimstone, without intermission. All the devotees of that religion, in the practice of their worship, do offer and dedicate boiled rice, called “Purkey,” and baked cake, called “Modagum,” in expectation of reconciling to them their gods, and insuring them success in their proceedings, such being the practice of their forefathers. Their teaching, built upon their own wisdom, is false and hypocritical, only leading to adultery and such-like evils, to which their gods are helping. These things have perfectly convinced me of their error, and caused an extreme

anguish in my mind, and produced a desire to avoid sin, and seek for ways to get to heaven; under the apprehension that death, who is the thief, will soon take away my life, and that before he comes I should seek some remedy.

Much concerned about these things, as it came to Saul so to me came events much adapted to my circumstances. God, who appeared and spoke to Saul, and took him to His own service—and He who blessed and multiplied the family of Abraham till they became as numerous as the sand of the sea shore—He who delivered Noah from the flood by keeping him in the Ark—He who raised Joseph to the throne, from captivity and from the depth of the old well—and He who appeared to Moses in the burning bush—and He who led the Israelites from Egypt by the fiery pillar; and, when they were in the wilderness, He who ordered the heavenly food, manna—He who raised David to be a King from his shepherdship—and He who compassionately sent His only-begotten Son for sinful men, who are dispersed throughout this wilderness world like sheep that run abroad for want of a shepherd—and He who shed His blood, being affixed to the Cross—through His Almighty power and eternal compassion, took me, and I became an acting Schoolmaster of the Kollterro Mission School. The Schoolmaster being obliged to leave the place for the restoration of his eye, I was put into his stead in the year 1841, in April. When I was thus employed, I had to teach the books of Catechisms, &c. These, by my reading, copying, and teaching, left in me a resolute determination, that, as Christ has purchased me by His blood, I should submit to Him. I was all this time buried in the destructive pit of Heathenism; and the Lord, by His own will, moved with compassion to take me out, and raise me up to hear and believe His promise, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* As I am burdened with sin, I firmly resolved in mind to come to the Saviour, believing that if I approach Him He will pardon my sins, &c. I must attend the Church regularly. The truth of Christianity I see established by the character of His true followers. Than all other religions, Christianity has very strict rules and commandments; the professors of which do not steal, do not murder, do not commit adultery, keep from sin and evil. The different disciples—Matthew, Mark, Luke, and John—

although they have written at different times and places, they write the same truths. These things distinctly declare that Christianity is true. These, and many other things, adorn the divine Religion, which I leave for the present.

One day, when I came to Church, the Missionary, with tears, exhorted all to come into the ark of Christianity; and if you do not come, you will be drowned in the flood of hell. And in another day he said, Struggle to enter through the narrow gate; and if we do so, we shall obtain the heavenly treasure. In another day, Knock, and ye shall open; seek, and ye shall find. And in another he said, that Shadrach, Meshach, and Abednego, having refused to obey the order of Nebuchadnezzar to worship idols, he put them into the fiery furnace, which had neither touched them, nor singed their hair or cloth, &c. It was by the help and power of the Almighty. In another day he said, Daniel, the prime minister, was thrown into the den of lions for worshipping Jehovah, the only God, who stopped the mouths of lions, and preserved him. All these remarkable instances of instruction affected my heart, and created a disposition to enter into the ark, which is Christianity. My desire to get into the ark is no less than that which would be to a thirsty traveller to drink, while travelling through a wilderness where there is scarcity of water. With such a desire when I was concerned the people who knew of it made a subject of talk and ridicule; but I drew consolation from thinking on the words of the Saviour, *i. e.* For my sake if you are reviled and persecuted you are happy. My father and mother, being strict Heathens, always ask me where I am going when I set out to come to Nellore. I have at those times not answered their questions. They once, having understood that I go to Nellore contrary to their wishes, sought means to beat me, and shut me up to prevent my frequenting Nellore. Then I made excuse that I go to Nellore to learn English. By the warnings of the Catechists, saying the ancient Christians, although persecuted by setting them upon pikes, yet they would not deny the Lord—is it a great thing for me to bear persecution and reviling of the ignorant people? Many have given their lives for Religion. When I am grieved, if my neighbours revile, and parents rebuke, I go to the Scripture, read for myself, and for others. William does give me every encouragement about the Religion.

Another thing I have to communicate ; that one day, after the Meeting at Second Koiltero, I accompanied Thomas Mortimer, who said that it was my misfortune, not learned the English language : had I learn, I would read and understand, in English, all the events of martyrs—how they have given their lives, and endured pain and affliction. From that day I study the English language with utmost desire.

*General Review during the past Twenty Years.*

With the exception of a period spent in England for the benefit of his health, Mr. Adley has resided in Nellore nearly twenty years. As the last year was approaching its termination, he considered it a fitting opportunity to take a more particular retrospect of the Stations during that period, which he thus communicated in a Letter dated Dec. 21, 1843—

*Church—Communicants.*

On my arrival at Nellore, in Sept. 1824, the Church, as it at present stands, had just been built, under the direction of the Rev. J. Knight, on the foundation of an old ruined Portuguese Church. The Lord's Supper had not been administered, nor had any Native Convert been baptized. Some few months afterward the Sacrament of the Lord's Supper was first administered ; when myself, Mrs. Adley, Philip and Mark, two persons who are now recommended as Candidates for Holy Orders, and Joseph, an old and faithful servant of the Society, were the only Communicants. For several months in succession some few were added to the number, and many tokens of the Divine favour were granted. At our last Communion—the first Lord's Day in the month—fifty partook of the memorials of the Saviour's dying love: three were absent from illness. Could all who have been admitted to the Church at Nellore be at once present, we should number more than one hundred at the monthly feast.

*Seminary.*

In what state was the Seminary of that day? There were about seven boys, under the superintendence of Mark, and heard for a short time daily, in English reading and grammar, by Mrs. Knight. So great then were the prejudices against Christianity, that there was no small difficulty in obtaining boys of respectable parentage to reside at the Mission Station,

and take their food on what was to them forbidden ground. To secure those already received a bond was necessary, obliging the parents or guardians to pay the whole of the expenses if removed before a certain term of years was completed. The higher castes were, indeed, compelled to send their sons to the Missionaries for instruction, finding the low-caste Youths were obtaining a superior education, and becoming more fitted than their own sons for Government and other employments. At present, almost any number of Youths might be obtained ; and I have no hesitation in saying, that, were there adequate means, the whole of the rising generation of Ceylon might be placed under a course of education and Christian instruction. The Seminary was soon increased to 30 youths—the limited number ; and during the twenty years past, about 160 youths have been educated. About one-third of these were admitted to the Church by Baptism ; and no one, who had been for a length of time in the Seminary, left it without a profession of his belief in Christianity, and his intention and hope of becoming a Christian, though, from various circumstances, then prevented.

*Congregations.*

The state of the Congregations, when contrasted with those early days, affords, also, abundant cause for humble gratitude and thankful praise. It was then very small ; and for many years none but those who were more or less connected with, or dependent upon, the Mission, could be prevailed upon to attend the House of God ; and no female, beyond our domestics, would ever enter. Now, a goodly number of strangers usually attend the Lord's Day and Wednesday-Morning Services ; and beside some seventy or eighty school-girls, from twenty to thirty females are generally present. A large proportion of the Communicants, also, are persons unemployed by, and independent of, us.

Auxiliaries for furthering the good cause, by the distribution of the Scriptures and Tracts, as also the measure of success, are all at least ten-fold what they were twenty years back.

*General Summary.*

On a review, therefore, of the past, we have abundant cause for gratitude in the advances which have been made. The Sacrament of the Lord's Supper was first administered to five persons : since then, more than 100 have become Communicants. Of these, about one-sixth have



been removed by death, and two-sixths have gone to other places. The number now remaining is about 55; of whom 36 have been baptized, and received to the Lord's Supper, during the past two years. Of the young men instructed in the Seminary, 11 have died; 76 are in private employment as English teachers, clerks, &c., or living with their friends; 29 are employed under Government, some in the chief offices, as interpreters in the Court, &c.; 5 are Proctors; 1 a Student for Ordination in Bishop's College, Calcutta; and 18 are employed in the Mission as Catechists, or Assistant Catechists, and Teachers. The remainder are still in the Seminary at Chundicully.

Our present establishment of means at Nellore is a Female Boarding School of 30 girls; a Day School of from 40 to 60 girls; and about 30 girls in other Schools. At the Station there is an English School of from 60 to 70 boys, and English Schools at two villages near, the number of boys being about 30 in each; and in the Tamul Day Schools there are about 1000 boys. The Lord's-Day and Week-day Congregations are 20; and a systematic course of visitation of the Schools and people is maintained.

#### Baptisms.

In a Letter dated Jan. 19, 1844, Mr. Adley states, with gratitude, that *the Lord of the harvest* had more abundantly blessed his labours during the past year than in any preceding year. With reference to the baptized, he adds—

During the last seven months, from June to the end of the year, 36 converts from Heathenism have been received into the Church by Baptism. Nineteen of these I had the pleasure of baptizing on Christmas Day.

One of these was an old Sepoy; who afterward said—in allusion to a remark made at the time of his Baptism—that hitherto he had been a soldier to fight the battles of an earthly king; but that henceforth he must fight manfully under the banners of the King of Heaven; that his mind was fully made up to fight with Satan, the world, and the flesh, that, through the grace and help of Christ, he might, in the end, obtain the crown of glory. I trust that both he, and those baptized with him, will strive lawfully for the mastery over all their enemies, as *good soldiers of Jesus Christ*.

Another was the Barber, who has been

so constant in his attendance on the Means of Grace, and of late so desirous of admission to the Church, though in the prospect of considerable temporal loss on the score of his employment, that I could not feel justified in delaying the administration of the Ordinance to him.

A third was one of the nobles of the land, being of pure Vellale caste, and a man of considerable learning. He is connected with most of the magnates about us in these parts. His influence and example will, I hope, tell upon others.

#### Accounts of three of the Baptized.

In a subsequent Letter, dated Feb. 21, 1844, Mr. Adley has given a fuller account of these three individuals. He writes—

Isaac Newton is an old man of three-score and twelve years. He is of high caste, connected with several of the most respectable families in the neighbourhood. He is a good Tamul scholar, and was for several years employed as a Schoolmaster, during which time he obtained a good knowledge of the Scriptures and the Christian system. From his own confession, he was convinced of the truth of Christianity, though he had not then strength to overcome the obstacles in the way of embracing it. For the last year or two he has been again brought under the Means of Grace, and has gradually, by the hearing of the Word, been led to decide, as we hope, to be fully on *the Lord's side*. The following is an extract from a communication of his own respecting himself and family—

I was employed under the Missionaries as a Schoolmaster about fifteen years. During that time, by the mercy of our gracious Father, I had the privilege of hearing the Gospel preached, both on Lord's Days and week days. By these means I was convinced of the truth of Christianity; but had not the confidence and boldness to embrace it. God, however, in mercy, continued His grace to me, and has been pleased to increase my faith and strength, and accept me as His child. The Lord, having changed my mind, and taught me the necessity of concern for my soul's salvation, made me also desirous that my whole family should be saved, and lead a Christian life. We therefore attended the preaching of the Gospel, and Family Prayer. By these the spiritual darkness of our minds has, I hope in the Lord, been removed. I have daily offered up my prayers to our Heavenly Father, through our common Saviour, because I felt that unless I believed in Jesus I could not be saved; but should be left to perdition. But our gracious God has, in great mercy, received

me, a miserable sinner, with my two daughters and one son, into His Church, by Baptism. I render unto Him abundant thanks for this His special grace; and I hope that my wife and other son will very soon be joined to the flock of the Lord, which is my entire anxiety and desire.

He adds—

I have, for seventy years, by reading Heathen books, &c., had experience, above most others, in the religion of Siva; but have found them all to be the mere devices and inventions of men, and the Christian to be the truth, and a revelation from God. Oh! I praise God for revealing His truth to me. Had He not shewn me this mercy, my precious soul, and the souls of my family, must have gone to eternal perdition. Although our relations and friends call us names and disregard us, saying we have joined with low-caste people, yet God has given me firmness of mind to know, that though men can harm our bodies they can do nothing to our souls; and therefore I will fear Him and not men. May the grace of God enable me and mine to continue and grow in His faith to the end of life, through our Lord Jesus Christ!

John Cornelius is an old Sepoy. At the age of twenty he was brought from Malayim, to serve in a regiment under the Dutch Government. On Ceylon being taken by the English he was transferred to serve in the same capacity under them;

and is now superannuated on a small pension. He lives near the Station, attends daily Family Prayers and the other Means of Grace, and is, I hope, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Speaking of his present religious advantages, he says—

I have learned by them that I am a sinner; that I have in me an immortal soul, which will not perish with my body, but live for ever; and that, above all things, I should seek its salvation through Jesus Christ, by whom alone I can escape the wrath to come. Daily I praise God for His kindness in bringing me to the light of His Gospel, by which alone mortal men are directed in the way to heaven. My great desire is, that my wife and children also may follow Christ, and, with me, enjoy the heavenly bliss prepared for His true disciples. I have long been a soldier, fighting to please the kings of this world; but now, through the help of Christ, I am resolved to fight against the devil, the world, and the flesh, that I may henceforth please the King of Heaven, and, through His great mercy, be entitled to the crown of glory. My sincere prayer daily is, O Lord, for Thy Son Jesus Christ's sake, open Thou mine eyes and my heart, that I may see the wondrous things of Thy law, and walk according to them! I humbly request a remembrance in all your prayers, that grace and strength may be given me in my old age.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Messrs. P. P. Schaffter and T. Bärenbrück, with their Wives, embarked at Southampton, for Tinnervey, on the 2d inst. (p. 295.)

*London Miss. Soc.*—Mr. Thomas Blossom, of Eimeo, accompanied by his son, has arrived safely in England, after a voyage of six months, from Tahiti, via New York.

*Wesleyan Miss. Soc.*—The Rev. W. B. Binks sailed for Demerara, on the 2d of May—The Rev. James Cox, Chairman of the Antigua District, sailed, on his return to Dominica, on the 17th of May—The Rev. John Mearns and Mrs. Mearns proceeded to Jamaica at the same date—Rev. James Gillings sailed for Jaffna on the 2d of June.

### CONTINENT.

*United Brethren*—Br. and Sr. Ullbricht sailed for Greenland on the 21st of April.

### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. Warburton, in a Letter dated Gloucester, May 31, 1844, informs us of the painful bereavement of Mr. J. C. Müller, in the death of his wife. She died on the 9th of May, of country fever, after a few days' illness.

*Wesleyan Miss. Soc.*—The Rev. Benjamin Watkins died at Accra, on the 7th of February—The Rev. Robert Brooking and Mrs. Brooking, who sailed for Cape Coast in February, arrived there on the 17th of March—Mr.

Joseph Wright, Native Missionary, who sailed for Sierra Leone in April, has also reached his destination.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. P. L. Sandberg and Mrs. Sandberg safely arrived at Calcutta on the 21st of May last (p. 64)—Mr. Charles Josiah Taylor and George Matthan, a Syrian, were admitted to Deacons' Orders, by the Bishop of Madras, at Ootacamund, on the 2d of June last.

*London Miss. Soc.*—On Friday, May 10, the Rev. William Gillespie arrived at Calcutta, whence he hoped to have an opportunity of proceeding, in a fortnight or three weeks, to Hong Kong—On the 13th of May, the Rev. John Hay and Mrs. Hay arrived at Madras, on their way to Vizagapatam.

*Wesleyan Miss. Soc.*—The Rev. John Gostick and Mrs. Gostick, and the Rev. Messrs. Pinkney and Little, arrived in Madras, in January.

### CEYLON.

*Wesleyan Miss. Soc.*—The Rev. Robert Parigter arrived in Ceylon in January last.

### WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. H. B. Britten, who, with Mrs. Britten and two children, sailed for Jamaica early in February, arrived at their place of destination on Friday the 15th of March.

# Missionary Register.

SEPTEMBER, 1844.

## Biography.

### OBITUARY NOTICES OF NATIVE CONVERTS

CONNECTED WITH THE UNITED BRETHREN'S MISSION IN SOUTH AFRICA.

**T**HE following brief Notices are extracted from the Diaries of the Missionaries at Enon, Clarkson, and Genadendal.

The Communicant Brother, Caleb Mabons, fell a victim to the small-pox, aggravated, in his case, by a constitutional weakness of the lungs. He was one of the first inhabitants of our place, having obtained leave to reside here in the year 1819. His heart had found rest and peace in the merits of our Saviour, and he esteemed it a favour to be permitted to serve Him in any way. For several years he had filled the office of chapel-servant with great faithfulness. Being asked, not long before his end, what was his dependence, should the Lord be pleased to call him hence, he replied: "My heart dwells on Golgotha; I will hold fast to what my Saviour there purchased for me, for that gives me confidence before Him at His coming."

—Departed the Communicant Brother, Benjamin Klass, likewise in consequence of the small-pox. He had removed hither with his family in the year 1828. Though of a quiet and reserved disposition, it was evident that he knew on what his hopes were grounded for his soul's salvation. In questions touching his worldly property he was too much disposed to stand upon his rights, but he would yield to our remonstrances for the sake of peace. A short time ago he was appointed to the office of overseer, which he attended to with diligence. He appeared to be prepared for his dissolution, having appropriated to himself that robe of righteousness in which alone the sinner can stand before God.

—Joseph Mangoba, the Fingoo Captain, who has been brought by a five months' illness to the brink of the grave, attended our Sunday Worship. Before his return home he called on Br. Nauhaus, and expressed his deep contrition for his backsliding. Being aware, he said, that this illness would be his last, he hoped that, little as he deserved the favour, we would allow him to be interred among us. As  
*Sept. 1844.*

his whole conduct gave evidence of a change of mind, and we could not doubt that he was in earnest for his soul's salvation, we assured him that he should be cordially received when he came to us, and that we would do all in our power to alleviate his sufferings. His countenance, beaming with joy, shewed that a heavy load was taken off his mind. He removed to our place next day with his whole family, and all his cattle. All our people rejoiced with us at this striking proof of the faithfulness of the good Shepherd to His wandering sheep. He had no wish to recover; but when we spoke of it, shook his head and smiled. He declared to his wife that he desired nothing better than to go to our Saviour, for there was nothing more on earth in which he could find pleasure. His wish was granted sooner than we expected, the Lord taking him home to himself, as we confidently believe, on the 19th of February. His withdrawal had occasioned a great sensation among all the Fingoes of the Zitzikamma; and as they were acquainted with the numerous obstacles which presented themselves to his return, they could not fail to recognise, in that event, the mighty hand of God. They were obliged to acknowledge that Joseph had acted contrary to God's will, in withdrawing himself, after baptism, from the sound of His Word. We are gratified to observe that a number of wild Fingoes have begun to attend the preaching since his death, and that many of our people have been strengthened in their determination to live solely to the Lord.

—The remains of the aged Hottentot Captain, Leopold, were carried to their resting-place. He has been a Communicant since the year 1813, and walked among us as a sincere child of God. His rank was of no further use to him than as it entitled him to a daily stipend of 2s. from Government; but as the senior over  
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seer of the settlement he enjoyed universal esteem and respect. He was an humble, peace-loving man; his deportment was a source of gratification to us, and his solid remarks on spiritual subjects often edified us.

—The funeral of Caroline Jager, a girl of eighteen, who was last year admitted to the Holy Communion. It was evident that she had profited by the instruction received at School and Church, and that she had learned to know herself. Being asked by a Sister, in her illness, whether she could give up her relations and every thing on earth, she replied, "My only wish now is for our Saviour to take me;" adding, "I thought that he had forgiven me all my sins, but now I sometimes fear that I am too bad for Heaven." She begged to be remembered in our prayers.

—George Pontac, who was baptized only two months ago, departed this life at a neighbouring farm. On his return from his work to Genadendal, he was attacked by so violent a fit of colic that he could proceed no farther, but was obliged to throw himself on the ground and lie there. His companion, strange to say, forgot to mention the circumstance on arriving at Genadendal, and the poor sufferer lay there in the open air for three whole days, till the owner of the adjacent farm heard of it, took him in, and sent word of it to his relations here. They found him still alive and conscious. He expressed himself as a poor sinner, who, reconciled through Christ, could depart in reliance on His mercy, soon after which he expired. His remains were interred on the farm.

—The funeral of the aged Communicant, Matthew Robyntje, who had reached the age of ninety-six years. He was living here at Bavianskloof, when the Brn. Marsveld, Schwinn, and Kühnel, arrived here fifty years ago, and has been for forty-six years a respected and exemplary member of the congregation.

—Sr. Johanna Eleanor Fritach was permitted to enter into the joy of her Lord, at Hemel-en-Aarde, in her sixty-second year. She has been faithfully engaged, with her surviving partner, for twenty-seven years, in the service of this Mission, at Groenekloof, Genadendal, Enon, Shiloh, and, for the last four years, at Hemel-en-Aarde; in all which Stations she will long be held in blessed remembrance. Of late years she suffered much from ill health, and was long confined to bed by rheumatic pains. Dropsy was finally made the means of releasing her happy spirit from its fleshly tabernacle.

—The funeral of Tabea Schuman, many years a Communicant Sister. She had learned at School to read and write. The Holy Spirit early kindled in her heart a love to the Lord Jesus, and, cleaving to Him in simplicity, she was preserved from all deviations. She delighted to speak of spiritual things to her friends, especially of what she heard at Church, and, by her explanations, was often a means of edification to them. During her lingering illness, she spent her time in converse with the Lord, imploring Him to forgive her every thing by which she had grieved Him, that she might appear before Him with joy, as a sinner whose robes were washed in His blood.

—The funeral of Timothy Toa. He was originally brought as a slave from Mozambique, and grew old in a state of slavery, till, on the Emancipation Act being passed, he removed to Genadendal. His baptism last July was a subject of great rejoicing to him, and he shed tears of gratitude for the mercy which he had received from the Lord. Nor was he unmindful to attest his gratitude by his walk and conversation. Though old and infirm, and consequently very poor in outward circumstances, he was always happy, and spoke of his thankfulness to the Lord for bringing him hither, and granting him the forgiveness of his sins.

### MEMOIR OF THE REV. W. BOWLEY,

THE CHURCH MISSIONARY SOCIETY'S MISSIONARY AT CHUNAR.

THIS indefatigable Country-born Missionary was one of the oldest Labourers in connection with the Society, having been in its employment for about thirty years. He was first engaged with Abdool Messeeh, at Meerut; and in 1814 was associated with Abdool in the charge of Agra; but shortly afterward removed to Chunar, of which Station he continued in charge till his death. He received Lutheran Ordination on the 23d of March 1820, at

Chinsurah, and was subsequently admitted to Episcopal Orders by Bishop Heber, in November 1825. He translated the whole Bible into Hindoee. From a Letter addressed to the Rev. M. Wilkinson, formerly of Gorruckpore, by a relative of Mr. Bowley, we make the following extracts :—

He fell asleep in Jesus on the 10th of November, very suddenly, from an affection of the heart, a few minutes after his return from his evening drive. While on his way home, feeling a pain in his side, he embraced the opportunity of calling on Mr. Harley for medical advice. Conformably to the directions he received, it is presumed, immediately on alighting from his buggy he desired his servant, George Peer Bukhsh, to bring him warm water to foment the part. While Peer Bukhsh was away, he took a seat in the verandah beside his wife, and took up a book to read to her. Feeling, it is supposed, the pain growing severe, he got up and paced the verandah. Just as he approached his study door the third time, he exclaimed aloud, "I am dying," and staggered. By this time Peer Bukhsh arrived with the water, and seeing his master stagger, he put the kettle down, and ran to his assistance. Mr. Bowley fell back in his arms, and quietly yielded up his spirit. How sudden! How awful! At such a time when ye think not, are ye called into the presence of God. May we be found prepared and ready! Mr. Bowley intended, on finding any relief from the fomentation, to proceed to the Bazaar,

whither he had sent his Catechist and Readers.

He wrote to us the day before, in very high spirits, that he purposed to make a long and extended Missionary Tour. But, alas! the Lord has seen fit to deal otherwise with us. He has taught us that this is not our rest; that our affections should be loosened from the world, and fixed on things above. May the Lord in rich mercy animate our warmest hopes in the recollection of Mr. Bowley's peaceful death, and the remarkable example of piety and devotedness, and deadness to the world, which he manifested while on earth! May his ensample quicken us in our Christian course!

In forwarding the above Letter to the Secretaries, Mr. Wilkinson remarks—

Dear Brother Bowley has finished his labours, and entered into rest.

"His labours with his life laid down,  
And ceased at once to work and live."

I know not how you will or can supply his place. I know of no one in India who could. Bowley was a peculiar man. Himself a Native, he lived as a Native; and his people were nursed in his bosom and at his side.

#### MEMOIR OF THE REV. J. BAILEY,

OF COTTA, CONNECTED WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. J. Bailey was the senior Missionary in Ceylon, having laboured in that country for a period of more than twenty-two years. His long experience, general judgment, and kindly feeling, rendered him an efficient and useful Labourer. By his decease the Ceylon Mission has been deprived of an experienced and valued adviser; and the Church, the Youth of the Institution, and the Community at Cotta, of a tried and esteemed friend. The Colombo Observer of March 21 last thus writes—

We were alike surprised and distressed yesterday morning to be informed that the Rev. J. Bailey, of the Church Mission at Cotta, died suddenly on the previous evening, about nine o'clock, at the early age of forty-seven. He had preached on Lord's-Day morning, in Singalese, in the Mission Church, and read Prayers in the evening; and although evidently labouring under considerable indisposition, no one conclud-

ed his departure was so near. On the morning of the day of his death he was walking in his verandah; and it was not till within two hours of that event that it appeared inevitable.

It is now about twenty years\* since the departed came to this Island; during the

\* Mr. Bailey first reached Ceylon in December, 1821.—Ed.

greater part of which time—interrupted only by visits to his own country—he steadily pursued his benevolent course, by preaching to the Natives and Europeans *the unsearchable riches of Christ*. His remains were, amid a multitude of deeply-solemnized spectators, conveyed to the burying-ground on the Mission Premises, and committed to the tomb, in full

and certain hope of the resurrection to eternal life. His bereaved widow and family, the Mission of which he was the Director, and the persons to whom he delivered the Word of God, have sustained a severe loss. We commend them to the Great Head of the Church, who does all things well.

### OBITUARY OF HANNAH BELL,

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT FREETOWN,  
SIERRA LEONE.

IN our Number for February 1843 we gave a Memoir of Charlotte Bell, whose mother has since been removed by the same disease which carried off her daughter. The Rev. E. Jones gives the following account of Hannah—

She was a ripe Christian, deeply instructed in the things pertaining to the Kingdom of Heaven. Those who knew her, and saw her in her illness, will bear me out in saying that she evinced a depth of spiritual feeling, an insight into God's own Word, and a submission to His will, that was truly heart-comforting. Once, as I was leaving her, she said to me, in a most earnest manner, "One thing I want God to do: I beg my Heavenly Father for that."—"What is it?" said I. "I want my Father not to take my senses from me before I die. I don't want to say any thing for the enemy to take hold of?"—I was struck with this; and not making an immediate reply, she said, "I don't fear for myself: all is right here," pointing to her heart: "*the blood of Jesus Christ cleanseth from all sin.*"—I then said that all the circumstances of our death were ordered of the Lord, and that it mattered little what we said or did when reason

was dethroned, quoting to her the remark of Newton, "Tell me not how a man dies; but shew me how he lived." It did not seem good to her Heavenly Father to answer her request. In her last moments she was unconscious. But what mattered it? She had owned and confessed her Saviour in death; and is now, beyond a doubt, owned and accepted by Him in heaven.

The Rev. H. Rhodes gives the following additional particulars respecting her:—

I went to visit Hannah Bell, a sick Communicant, whose appearance indicated that death was fast approaching. During my interview with her I was fully satisfied that she was deeply conscious of her own sinfulness and need of a Saviour. From her answers to my questions she proved to me that her hopes of salvation were fixed on Christ alone.

I interred the above Communicant, when a very large number of persons accompanied her mortal remains to the grave. The order, seriousness, and tender feeling manifested on this occasion were really striking. The singing, too, of that beautiful hymn, before leaving the grave, "Why do we mourn departing friends," was peculiarly solemn and affecting.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### CONTINENT.

##### *Popery the Foe of France.*

I DEEPLY love the Bible Society: it has been such a great friend to my country—it has done so much good to France—it has even been so beneficial to my very

Church—that I love it above all Societies. I love it because I am a Frenchman—to the very back-bone French. I do not deny—far from it—the numerous defects of my dear and beloved country. I know its infidelity, its indifference, and its superstition, better perhaps than any

one here present. I know, too, that it tramples the blessed Law of God, as to the Sabbath, under its feet. But it is the land of my mother; it is now, in the providence of God, the field of my labours; it will, I hope, be the land of my tomb; and surely, notwithstanding all its defects, I will love it, and I do love it. And the true reason why I love the Bible Society is, because I think it is the best friend of France. The worst foe of France is Popery. I love the French, then; but Popery I must hate. I hate it, not because in these veins there flows the blood of martyred ancestors; not because, in 1762, the mother of my beloved father was left to starve in a damp dungeon, the key of which was in the hands of an agent of the Pope; not, I say, because it has martyred my forefathers, but because it has prostrated my beloved country, destroyed its pure faith, and substituted the darkness of superstition for the true light of the Bible. Popery is not known in this country. Let me tell you that, where Popery is, there the Bible cannot be—the doctrine of the Bible cannot be. You will have plenty of superstition, false legends and saints; but where will be the Cross of our Lord Jesus Christ? where will be seen that glorious way that leads to everlasting life? No; Popery has been the foe of France indeed.

[*Rev. Theoph. Marzials—at B F Bible Soc. An. The Scriptures attended by a Divine Power.*]

The Bible Society fights against the foe of France, but without noise and violence, in a calm, a quiet way; yet with a power which the Popery of France has not been able to conquer. Near Lille I have a little Church, with an assistant Minister, who preaches faithfully the Gospel of Christ. One Good-Friday morning he was very much struck to find in that little congregation a person with whom he was not acquainted. After Service, he came to the stranger, spoke to him, and shook hands with him very kindly: you know, French people have that way. He was informed that the man came from a place seven or eight miles from Lille. Now that place is a most Roman-Catholic place: there is not a Protestant in it, and I do not believe there ever has been a Protestant in it. So my assistant Minister became very curious to know what this man was, and remarked, "I really consider that you must think as I do." The man replied, "Sir, you may think it very

strange—but I never found any one who believed the same things that I believe." "Well," said the Minister; "very strange! but did you perceive that I have been preaching the Gospel?" "Oh, yes," said he; "I know it, and I was greatly delighted with it: my Priest does not preach it." He then asked, "Are you not a Protestant?" "No," said he, "not a Protestant: a Protestant is a man who believes nothing." Yes, that is the bad reputation we have gained in the South of France, in consequence of the very loose doctrines of the men of Geneva, which go to break down the glory of our Lord Jesus Christ, saying that he was not God, but only a man; and hence, throughout France, they think that we Protestants do not believe any thing. But that could not be said of this good man: he could not be said to believe nothing, for he believed in the divinity of Jesus Christ, and he believed in the atonement of Jesus Christ; and surely the man who believes so much believes a great deal; he believes what is absolutely necessary to salvation.

I must beg permission to dwell upon this man's case. Four years ago he bought a Testament. For two or three years he did not care about it: he, like too many Protestants, just let it lie in a corner. But he came into trouble; he wanted a friend; and he began to look into his Testament. "This is very strange," he said; for he found in it many things very comfortable to his heart; he found that Jesus Christ was the friend of poor sinners; he read about God, who is a merciful Father to him that repenteth and believeth in Jesus; but he was quite surprised to find nothing about the Pope, or about worshipping saints. And day after day there is a man who, without any human agency, without any word of the preacher, with no advice from man—there is a man who, day after day, casts down his Popery, and puts it under his feet, because he is convinced it is not the doctrine of God—the doctrine of the Bible; and that man is now a servant in my house. And I am quite bold to say that he is a good man; who shews, by the righteousness of his life and conduct, that the Bible has indeed been to him a source of real conversion. [*The Same—at the Same.*]

#### AFRICA.

*Missions a Glorious Enterprise.*

On meeting together in this Hall, in

former years, we heard of Mr. Freeman's Christian courage in the audience-hall of the King of Ashantee, who had blocked his cornice with the skulls of conquered enemies: now we hear of him at Badagry, near the horrible fetish tree and fetish hut, setting up, on lofty pillars, a house for God: we behold him, as we peruse his Journal, marching through the streets of Understone, as it is lined with black savages, with no military protector, and with nothing in his hand but the peaceful "ensign of the root of Jesse," to preach to the King and to his courtiers the unsearchable riches of Christ. We have seen him proceed to the grim palace of Dahomi, a palace embattled with the skulls of men slain in war, and beneath its walls he bent his knee, and by his example taught us to pray that *the habitations of cruelty* may soon become the abodes of peace. I remember, when first reading of the marches of Alexander I was much excited; so also, when reading of the invasion of this country by Julius Cæsar; and who could read of Napoleon's bold march across the Alps and not be moved? But I am much more moved and excited when reading of Freeman's march into the interior of Africa. There are other scenes celebrated in history and in song that are far inferior to the scenes of Missionary Enterprise. It is recorded of the conqueror of Mexico, that, when he had landed his troops, he gave his boats to the fire, so that death or conquest should be the result. But look at Freeman, without a military attendant, walking calmly through the streets of Understone, lined with blood-stained savages, as he goes to proclaim in the palace-yard of death itself the Saviour to be *King of kings and Lord of lords*.

[Rev. Fred. J. Jobson—at Wesley. Miss. Soc. An.

*The Gospel Africa's Deliverer.*

Our hearts have thrilled at the statement that a Church of Jesus Christ has already been formed in Fernando Po. Clarence has already acknowledged Jesus; King Aqua has heard of Him; and King Bel has permitted the Gospel to be preached even in his town. May we not, then, believe that operations so auspiciously begun shall continue to prosper under the glorious Head of the Church; and that, by the operations of our Missionaries, as a collateral good, shall the slave-trade be driven from the mouth of the Niger? Men were formerly disposed

to smile at our efforts. Doubtless Mr. Pitt would have smiled, had he been told that Carey, the Dissenting Minister who went to India, would produce a moral revolution in that part of the world. Mr. Fox would have smiled, had he been told that the Missionaries to the West Indies would succeed in giving to those Islands a free peasantry, when his own eloquence fell without effect in the House in which he spoke. But if Christianity has done so much in the East and in the West, is it enthusiasm to say that it will yet overcome the evil under which Africa groans, and drive the slave-trade from its shores? And why do I draw this comparison? Is it because I think that all the prudence, skill, and energy are with us, or that we stand in a position to be admired? It is that we may feel this day, and that we may ever act under the conviction, that in these things man is nothing, but God is all. If this work were to be accomplished by human might or wisdom, it would have been effected by those who have been driven away baffled in the attempt; but because it is *not by might nor by power, but by my Spirit, saith the Lord of Hosts*, therefore will the Missionary succeed where a whole Government agency would fail.

[Rev. G. H. Davis—at Bapt. Miss. Soc. An.  
CHINA.

*Who shall teach China?*

Providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least into a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land? I will tell you—at Rome! They are already in motion. Protestant Christians of Europe and America! Protestant Christians of every section of the Christian Church! look at Rome! look at China!—Rome is looking at it. Haaten to China! Rome is hastening thither; and unless we are all on the alert, China will yet belong to Rome. With a sublime ambition she is aiming at the celestial empire; and with a minute one (for all policy is here) she is stooping down to the little spots of Polynesia. We must be upon the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that Protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her Missionaries



all round the globe. We shall have to fight with the see of Rome for almost every Mission which we have; but with God on our side, we have no need to fear on whom will rest the victory.

[*Rev. J. A. James—at Lond. Miss. Soc. An.*

INDIA.

*The Bible a Wonder to the Natives of India.*

There are much greater facilities for the circulation of the Scriptures in India than are supposed. And in reference to this remark, allow me to call your attention to the state of the matter, as far as the sacred books of the Hindoos themselves are concerned. The most ancient sacred books are the four Vedas, which purport to have come from the mouth of the divine Brahma. These writings are filled with sacrificial hymns, addressed to the elements of nature, or to the deities which are supposed to preside over them: they are written in the Sanscrit, which is a dead language, and they are written in a very obscure style: they are pronounced by the Brahmins, but not understood by them. There is no class, besides the Brahmins, who, according to the Shasters, are permitted to read the Vedas. The Soodras form the great body of the population of India; and they are not permitted to peruse, or even to listen to the Vedas, on pain of everlasting condemnation. With the Vedas, there is another class of sacred writings, denominated the Upevedas, or Subvedas, or inferior writings: these treat of medicine, music, war, and mechanics. There is not a single word in them, as to what man is to believe concerning God, or the duty which God may require of men. Another class of sacred writings to which the Hindoos look as authorities are those denominated the Six Augas, or bodies of learning. These are works professing to have been given by inspiration, and to have been formed for the express purpose of enabling the Brahmins to read and understand the Vedas. You will perceive that there is a double inspiration: the Vedas given by inspiration, and the Six Augas, or bodies of learning, given by inspiration to enable the Brahmins to understand the Vedas. One of these Augas treats of Pronunciation, another of Grammar, another of Prosody, another of Religious Acts, another of Astronomy, and another of the Interpretation of the Vedas. The largest of the sacred books of the Hindoos, and

those which are most commonly known and perused, are those which are denominated Upaugas, or inferior Augas, containing four classes. All these are voluminous works, filled with outrageous legendary from beginning to end: they are so voluminous, that I have not yet met with a single Brahmmin who has perused the fiftieth part of them, or has even an idea of what the forty-nine parts contain. Now bear these statements in view, you will then understand me when I tell you that the Natives of India are perfectly astonished when we offer them our Scriptures: they are astonished that our writings are accessible to all classes of society—that we offer them without money and without price. They are astonished that we press them upon the attention of the people—that we call the reasoning powers of men to bear on them: and, while reflecting on these circumstances, they not unfrequently come to the conclusion, that there is some presumption that these writings may have come from God. When they take the writings into their hands, and read in their own tongues the wonderful works of God, they are surprised to find that our Scriptures are intelligible; they become interested in the narratives of Scripture, and in the devotional parts; they are interested even in the epistolary writings, addressed to Christians and to Christian Churches. Frequently have I heard the Natives of India discourse as to the excellency of these writings. And then, again, they are greatly surprised that we should think of changing their religion through the influence of writings. They view this as a most wonderful token of British Liberality. They are accustomed to say to us, “When the Mussulmans came into our country, and when the Portuguese came, they took into their hands the sledge-hammer and the axe, and destroyed and disfigured our gods: but among the English there is nothing but the Book and the School: they wish to operate upon us by the Book and the School: there is surely something wonderful in all this.” I am able to say, from my own personal experience, that a great work is being carried on in India by means of the circulation of the Scriptures. A light is spreading over the mountains of India, and that light will grow brighter and brighter upon the perfect day.

[*Rev. Dr. Wilson—at B F Bib's Soc. An.*

## LONDON MISSIONARY SOCIETY.

## FIFTIETH 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, 165—Assistants, European and Native, 603—Churches, 131.

The Society has 15 Printing Establishments.

*Changes among the Society's Missionaries.*

*Deaths*—Scarcely within any year of its existence has the Society suffered a succession of bereavements so severe in the removal of well-qualified and laborious Missionaries. The Rev. Peter Wright, of Griqua Town, South Africa, died on the 14th of April, 1843—Rev. David Johns, of Madagascar—Rev. John Smith, of Madras—Rev. Rodolph de Rodt, of Calcutta—Rev. Samuel Dyer, of Singapore—Mrs. Birt, of Caffreland—Mrs. Clarkson, of Surat.

*Sailed*—Nineteen agents, including males and females, have embarked from our shores—six for the West Indies; one for China; and twelve for India, including Messrs. Buyers and Lacroix.

*State of the Funds.*

	Receipts of the Year.	£	s.	d.
Contributions.....	62191	2	6	
Ditto at Missionary Stations and Auxiliaries abroad.....	17748	8	11	
Legacies.....	1094	11	2	
Dividends.....	778	15	4	
Total.....	£81,812	17	11	

*Payments of the Year.*

Missions—				
Continent.....	200	0	0	
South Africa.....	10574	13	3	
Mauritius.....	1807	6	1	
Madagascar.....				
Corfu.....	57	4	7	
China, Singapore, Penang, Malacca, and Java.....	3723	14	2	
Northern India.....	8102	19	1	
Southern India.....	15288	11	10	
South Seas.....	12779	19	4	
Demerara.....	5700	13	9	
Berbice.....	7120	7	2	
Jamaica.....	8698	15	1	
West Indies' Deputation, additional.....	59	1	2	
Missionary Students.....	565	9	0	
Missionary Families.....	3693	7	6	
Publications.....	952	14	1	
Salaries.....	1667	7	0	
Travelling Agents.....	1136	9	9	
Sandries.....	1396	18	9	
Total.....	£83,525	11	7	

The total receipts include, for the purchase of the ship and other special

objects, the sum of 6787l. 12s. 7d. The total income of last year amounted to 78,450l. 18s. 8d.; but this included, for China and other special objects, 7727l. 2s. 1d. The ordinary income of the present year, as compared with that of 1843, shews an increase of 4301l. 8s. 9d. The expenditure of the Society for the present year amounts to 83,525l. 11s. 7d.; but, deducting the amount of the ship, it is 79,650l. 11s. 7d., which exceeds its ordinary income by 4625l. 6s. 3d. The diminution in the expenditure of the year, as compared with the former, is 5791l. 13s. 5d.; which, added to the increase of the income, amounts to 10,093l. 2s. 2d.

Sir Culling Eardley Smith, Bart. has accepted the office of Treasurer, vacant by the lamented death of Thomas Wilson, Esq.

*Opening Fields for Missionary Labour.*

In South Africa, Mr. Livingston, accompanied by Mr. Edwards, has taken a position among the Bakhatla tribe, two hundred miles in advance of the Kuruman; thus establishing another outpost so much nearer the populous and benighted regions to the north. Our brethren, who have been for many years waiting and praying for the opening of China, have lost no time in commencing their peaceful attack on its gigantic idolatry. Two are located at Hong Kong; three others will probably settle at Amoy or Ningpo; and three have already proceeded to the City of Shanghai, which contains a population of about 300,000, is a place of large and important trade, and it is said that about 4000 junks resort thither every year from the Northern and Southern provinces, Manila, Siam, and Singapore. New Stations have also been adopted in the East and West Indies; and in every sphere wide fields are opening—from every quarter the cry for help is heard.

*Translation of the Scriptures.*

Our Missionaries in Samoa are anticipating the attacks of Popery, by placing in the hands of the people the translation of the New Testament. Large editions of the Gospels have been printed in the Islands; and thousands of the people, who ten years since knew not the form of language, now read and understand in their own tongue *the wonderful works of God.*

Eight devoted agents of this Society, and six others sent forth by different Mis-

sonary Institutions in America, are co-operating in a revision of the Bible in Chinese.

Messrs. Buyers, Shurman, and Kennedy have recently completed the entire Scriptures in the Hindoostanee. This arduous work was partly a revision of former translations and partly an original translation. It has been printed at the expense of the British and Foreign Bible Society, who also contributed 1000*l.* toward the expense of translation.

*Training of a Native Ministry.*

In various groups of Polynesia, and in Northern and Southern India, about one hundred young men, Native Christians, have been separated to this important service; and are receiving a regular course of literary and theological instruction.

*Purchase of a Missionary Ship by the Young.*

On the return of the "Camden" from her five years' voyage, it was ascertained that the expenses of necessary repairs and outfit, to prepare her for another protracted voyage, would be so large, as to render it desirable rather to attempt the purchase of a new vessel. An appeal was made to the Young, in the hope that they might assist in carrying out this design; and they have presented the noble offering of 6237*l.*, and effected this object. To all their young friends who have taken a part in this labour, the Directors most sincerely and affectionately offer their warmest thanks, and add the expression of their affectionate and prayerful solicitude, that they may individually be interested in that glorious salvation which they have thus proved anxious to send to others.

*Grants received.*

The Directors gratefully acknowledge the following grants from the British and Foreign Bible Society: — 250 French Bibles, 500 French Testaments, and 250 English Testaments, for the Mauritius. And from the Religious-Tract Society, various grants value 744*l.*; including 808 Reams of Printing Paper, and 57,650 Tracts for Mission Stations in India, and other parts of the world; and Money Grant for China, 200*l.*

*Concluding Remarks.*

In concluding this brief sketch of the Society's operations, the Directors perform their last public duty in the Forty-ninth year of its existence; and the pri-

Sept. 1844.

vilage awaits their successors in office to commence its Year of Jubilee on the 22d of September. On that day, in the year 1795, its venerable Fathers and Founders, feeble in numbers, but strong in the Lord and in the power of His might, laid its broad basis in the spirit of humble faith and universal love.

Few of these honoured servants of God remain this day; but the glorious superstructure which they commenced their children have seen rise; and it is still rising in its fair proportions and unshaken strength.

The faith of our fathers was strong, yet their expectations, as they measured the prospects of the future, never rose to the lofty altitude which the sacred edifice has now attained.

One of the first messengers sent forth by their united efforts to make known the way of life in India, within eight-and-forty hours of his landing in Madras, was commanded to re-embark; and on his homeward voyage he sickened and died. Now India, with her more than one hundred millions of souls, is open; and the Missionary may pass through that vast empire, proclaiming redemption — none forbidding — none making afraid.

Who that, in the year 1823, wept for the martyr Smith, as he lay in the dungeon of Demerara, waiting an ignominious death as the penalty of his compassion to the slave, would have ventured to anticipate, that, within fifteen years, Slavery should exist no more throughout the dominions of Britain; or that the Missionary, then feared, suspected, hated, murdered, should now command the respect and admiration of his persecutors?

But the Directors glance at the labours and results of former years only as a stimulus to present and prospective duty.

Let the Members of the London Missionary Society, therefore, signalize the completion of the FIRST HALF-CENTURY of its existence by special and generous efforts worthy of the cause and the occasion — such efforts as shall enable its future Directors to carry forward the glorious work with greater vigour and accelerated speed.

It is not to be doubted that the cause of Missions is destined in its progress to encounter new forms of opposition; but the Temple which we rear is the Church of the Living God. God is in the midst thereof: it shall not be moved; it is founded on a rock; that Rock is Christ;

and the gates of hell shall not prevail against it.

This great work, which we have received in solemn trust from our fathers, we will commit to our children, charging them before the Lord, that, whatever be the toils it may impose, they never tire; that, whatever be the sacrifices it may demand, they never spare; that, whatever be the enemies it may provoke, they neither flee nor fear. The time, yea, the set time, to favour Zion will come; then labour and suffering shall give place to joy and triumph: the Lord shall appear in his glory, and the top-stone shall be brought forth amidst the acclamations of an adoring world. *Grace, grace unto it!*

#### EASTERN-FEMALE EDUCATION SOCIETY.

##### *Summary of the Tenth Year.*

THE varied experience of another year has impressed the Committee more deeply than ever with the importance of that branch of the Missionary Enterprise which the Society embraces. In presenting their Annual Report they rejoice in the encouragement afforded by the wide and increasing diffusion of compassion for Eastern Females, by the satisfactory testimony of experienced Missionaries to the working of the Society's plans, and, above all, by the tokens of blessing which have accompanied the labours of its Agents: all conspire to awaken the liveliest gratitude to Him, whose grace has directed their way, and to arouse unwearied zeal and self-renouncing fidelity for the future.

Two new Labourers have been sent out during the year—Miss Kelly to Bombay, and Miss Shackerley to Cape Coast. Miss Shackerley, an excellent and devoted Teacher, was appointed at her own earnest request, and accompanied the Rev. A. W. Hanson and Mrs. Hanson on their return to Africa in the autumn of last year: she was scarcely permitted to enter on the work awaiting her; for within six weeks of her arrival, to the grief of all who knew her, she was attacked by the country fever, and entered her heavenly rest on the 26th of January. In addition to these, and in pursuance of an arrangement for mutual co-operation entered into with the kindred Society of Geneva, two Agents, selected and trained in London, have been adopted and sent out by that Society, under the superintendence of this Committee, Miss Margot, sta-

tioned at Chinsurah; and Miss Poppy, on her way to Borneo, where she will assist Mrs. Thomson in a new and promising field of usefulness.

The Receipts of the Year are 1470*l.* 2*s.* 9½*d.*; the Payments amount to 1671*l.* 18*s.* 4½*d.*

The value of work sent abroad is 481*l.* The amount realized by the sale of useful articles at the different Stations has been very considerable, but 252*l.* only has been definitely acknowledged.

New Auxiliary Associations have been formed at Islington and Hastings.

The plan adopted by the Huddersfield Association, engaging to support an agent entirely, the Committee would gladly encourage in other cases; and were the income of the Society sufficient, they could benefit many Stations at which education is greatly needed and desired, but no local resources for the maintenance of teachers can be secured.

##### *Stations and Agents of the Society.*

*South Africa*—Very satisfactory testimony has been borne to the diligence and success of the Agents of the Society, by friends of education who are acquainted with South Africa. Miss Tunstall is reaping one recompense of her labours, in being able, almost entirely, to commit her Infant School to the management of a girl trained by herself: the attendance in that, as well as in her Day School, continues very good; and the Evening Adult School increases in number, and gives much encouragement. Great interest is manifested by these poor people in learning to read the Bible; and the grace of God has, in some instances, accompanied the instruction received. Miss Huntley has a very large School in connection with the Dutch Church; it includes children of all classes, from the ragged Hottentot to the civilized European; and her unassuming but diligent exertions have given much satisfaction to the Committee under whose auspices she is engaged. Miss Hone, after superintending a large School at Cape Town, in connection with the Rev. Mr. Stigman's Congregation, for a few months, relinquished her engagement with the Society, and is now prosecuting the same work in connection with the Rhenish Missionary Society, far in the interior. Miss Harvett entered on her duties at Wynberg in July. The number in her School is limited by the accommodation, which is adapted for

thirty only ; it includes children of English, Dutch, Malay, Hottentot, and Mozambique Parents, and they have made evident progress under her tuition. A subscription is on foot for the erection of new school premises. The attendance at Miss Maclaren's School, at Iggibigha, has been irregular, varying from twelve to twenty, partly attributable to the unsettled state of that neighbourhood ; five of these girls reside with her, and their improvement repays her constant care. The heavy loss sustained by the Mission Family at Umxelo, in the sudden death of Mrs. Birt, and the weight of domestic duty for a large household consequently devolving on Miss Hanson, has prevented her giving all the attention to the School she desires ; in addition to which, the extreme want prevailing during the drought compelled the people to disperse : a few, however, continued to attend at the time of their deepest distress, and others are now returning to their usual abodes. Miss Harding's School at Tyumie Vale has a daily attendance of thirty children. An addition to the accommodation is projected for the benefit of many who apply for admittance. No recent intelligence has been received from Miss Pitchers.

*Levant*—Delays occasioned by the loss of Letters addressed to Miss Holland, Mitylene, have disappointed the wishes of the Committee as to the formation of a Greek School ; but steps have been taken, which, it is hoped, will realize the desired object.

*Bengal*—The Orphan School under the charge of Miss Derry, at Berhampore, Orissa, has received some additions during the year, and two of her girls have been suitably married: the present number is 31. The Schools at Chinsurah for Indo-Portuguese Children, formed and nurtured by the late Mrs. Mundy, present a promising field of usefulness for Miss Margot : at the time of her arrival 50 children were in attendance.

*Madras*—No recent intelligence has been received from Miss Austen or Miss Hale ; but by the last accounts they were pursuing their unostentatious but useful labours in their respective Schools. At Bangalore, the School formed last year under Miss Macklin's care now includes 16 boarders and 12 day scholars : five boarders have been baptized and given themselves to be " God's children," as one of them expressed herself. The Infant School maintains its average number ;

but some disappointment is experienced from the influence of the Roman Catholics, who allure the children to their own Schools as soon as they begin to improve. Miss Hobbe's School at Nellore has increased to the number of 27 boarders and 7 day scholars, who are making progress in reading the Scriptures and in the various branches of knowledge which will prepare them for future domestic duties, or for becoming Teachers. Miss Giberne having offered her services to the Local Committee of the Church Missionary Society at Madras, to carry out their design of forming a Normal School for Village Schoolmistresses in the Christian district of Tinnevely, the Committee have sanctioned her removal from Colombo, and she will shortly enter on the duties at Palamcottah.

*Bombay*—Miss Kelly arrived in November, and, on Miss Burton's dissolving her connection with the Society, entered on her labours in the families of rank who are willing to give an English Education to their daughters. The Military Orphan Asylum, under the care of Mrs. Willing, contains 168 girls, whose good order and progress bear testimony to her efficient management.

*Ceylon*—In consequence of Miss Giberne's removal, her School has been given up, and Miss Wells was appointed in November, by the Government Commission of Education, to conduct the Dutch School in Colombo ; the attendance has rapidly increased to the number of 82, and the advancing order and intelligence of the children already indicate a pleasing prospect of improvement. Circumstances having arisen to induce Miss Douglas to quit Galle, she also has accepted an appointment under the Government Commission as Mistress of the Central School for Burghers and Singhalese in Colombo ; she has 55 children under her care, whose progress, during the short time she has had charge of them, promises gratifying recompense to her exertions. Miss Hansford has sole charge of the School at Galle: the number of her pupils has fluctuated.

*Singapore*—Miss Grant entered on this highly-interesting sphere of labour in July last: she has 23 Chinese Girls under her charge, some of whom already repay her assiduous efforts for their benefit. A Day School for Malay Children has also been formed, to which Miss Grant devotes a portion of her time.

Batavia — Notwithstanding discouraging circumstances referred to in the last Report, Miss Thornton has been enabled to persevere. Continued application from pupils who desire the benefit of her in-

structions evince the estimation in which she is held; but she has found it desirable to limit her number, and to reduce her establishment, which involved too large an amount of fatigue and anxiety.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1845.

JANUARY.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-31.

FEBRUARY.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-29.

MARCH.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-15.

Day, Daily Words, Doct. Texts.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows xvi-xxxi.

APRIL.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-30.

MAY.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-31.

JUNE.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-30.

JULY.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-31.

AUGUST.

Table with 3 columns: Day, Daily Words, Doct. Texts. Rows 1-18.

Day.	Daily Words.	Doct. Texts.
16	Pa. 107. 9.	Eph. 4. 30.
xvii	Is. 9. 7.	1 John 4. 19.
18	Pa. 84. 1, 2.	Heb. 3. 6.
19	Ezek. 37. 12.	Col. 3. 12.
20	Jer. 23. 3.	Rom. 4. 5.
21	Is. 68. 11.	Eph. 6. 15.
22	Pa. 32. 18.	3 Cor. 5. 14.
23	Gen. 40. 34.	1 Thess. 5. 11.
24	Pa. 25. 5.	James 1. 2, 2.
25	Hosaa 10. 12.	1 Tim. 4. 8.
26	Pa. 13. 5.	Col. 1. 23.
27	Deut. 2. 7.	1 John 5. 16.
28	1 Chron. 28. 20.	Heb. 10. 19, 23.
29	Pa. 108. 21, 23.	2 Cor. 5. 9.
30	Jer. 17. 13.	Heb. 11. 24, 26.
xxxi	Is. 64. 23.	2 Cor. 5. 4.

SEPTEMBER.

1	Is. 43. 21.	Heb. 10. 25.
2	Pa. 10. 17.	1 Cor. 10. 23.
3	Is. 45. 7.	Eph. 2. 4, 5.
4	Pa. 46. 11.	Eph. 2. 4, 5.
5	Pa. 81. 9.	Col. 3. 14.
6	Pa. 14. 2, 3.	1 Thess. 4. 2.
vii	Is. 52. 1.	2 Thess. 1. 11, 12.
8	Neb. 8. 10.	1 Cor. 2. 2.
9	Ezek. 37. 34.	1 Tim. 6. 6.
10	1 Sam. 30. 24.	1 Cor. 3. 16.
11	Pa. 26. 8.	Rom. 13. 9.
12	Pa. 92. 1, 2.	1 Cor. 3. 8.
13	Zeph. 2. 3.	2 Cor. 5. 21.
xiv	Pa. 9. 18.	2 Pet. 2. 14.
15	Is. 66. 12.	Col. 1. 16.
16	Num. 22. 19.	1 Cor. 4. 1.
17	Is. 48. 24.	1 Tim. 1. 18, 19.
18	Is. 62. 2, 3.	3 Thess. 2. 14.
19	Pa. 180. 7.	1 Pet. 4. 19.
20	Is. 44. 5.	2 Tim. 4. 2, 4.
xxi	2 Sam. 7. 22.	Rom. 14. 16.
22	Joshua 24. 22.	Rom. 6. 10.
23	Jer. 6. 3.	James 1. 22.
24	Lam. 3. 25.	Rom. 5. 1.
25	Is. 66. 17.	Col. 3. 23.
26	Jer. 31. 2.	1 Pet. 3. 15.
27	Pa. 78. 4—7.	2 Cor. 3. 6.
xxviii	Pa. 126. 5, 6.	1 Cor. 15. 43—44.
29	Pa. 119. 71.	Heb. 1. 6.
30	Prov. 8. 24.	Heb. 1. 10.

OCTOBER.		
Day.	Daily Words.	Doct. Texts.
1	Ex. 18. 6.	Rom. 10. 9.
2	Dan. 3. 20.	Phil. 1. 27, 28.
3	Pa. 26. 8.	1 Thess. 3. 12.
4	Jer. 50. 34.	1 Thess. 4. 6.
v	Jer. 31. 23.	1 Tim. 6. 8—10.
6	Pa. 85. 4.	James 5. 16.
7	Is. 43. 15.	1 John 3. 6.
8	Pa. 77. 11.	Rom. 8. 31.
9	Deut. 23. 43.	Rom. 6. 22.
10	Ruth 3. 12.	3 Cor. 5. 9.
11	Is. 58. 1.	1 Cor. 12. 27.
xii	Is. 44. 8.	1 Cor. 7. 31.
13	Jer. 31. 24.	Heb. 9. 27.
14	Dan. 6. 23.	1 Pet. 1. 22, 23.
15	Is. 6. 4.	2 Pet. 3. 9.
16	Is. 60. 2.	2 Cor. 7. 1.
17	Is. 41. 6, 7.	Col. 2. 3.
18	Pa. 119. 162.	Rom. 8. 23.
xix	Is. 30. 20.	Heb. 6. 12.
20	Jer. 30. 19.	1 Cor. 1. 23, 24.
21	Pa. 14. 7.	Col. 1. 18.
22	Pa. 119. 52.	Rom. 3. 12.
23	Pa. 86. 16.	Rom. 14. 1.
24	Pa. 143. 8.	Rom. 12. 8.
25	Zech. 8. 7.	Gal. 2. 34, 25.
xxvi	Gen. 39. 5.	Eph. 2. 5.
27	Is. 57. 14.	1 Cor. 13. 12.
28	Ester 8. 6.	Phil. 2. 7.
29	1 Chron. 22. 19.	Phil. 1. 29.
30	Pa. 104. 29.	1 John 6. 7.
31	1 Sam. 2. 30.	1 Cor. 3. 11.

NOVEMBER.

1	Is. 59. 20.	Heb. 13. 14.
2	Ezek. 37. 27.	2 Cor. 4. 17, 18.
3	Ex. 34. 30, 33.	1 Cor. 3. 7.
4	Is. 41. 12.	1 Cor. 8. 12.
5	Pa. 26. 5.	2 Cor. 15. 5.
6	Is. 55. 12.	1 Pet. 1. 6.
7	Pa. 94. 18.	Heb. 9. 22.
8	Gen. 24. 21.	Rom. 12. 10.
ix	Zech. 8. 19.	2 Pet. 3. 15.
10	Pa. 95. 7, 8.	Heb. 1. 2.
11	Is. 56. 4.	Gal. 2. 25.
12	Is. 9. 6.	1 Tim. 3. 18.
13	Pa. 85. 9.	1 Pet. 2. 25.
14	Is. 54. 2, 3.	Heb. 12. 7.

Day.	Daily Words.	Doct. Texts.
15	Pa. 19. 8.	Eph. 6. 11.
xvi	2 Chron. 14. 11.	Rom. 8. 28, 39.
17	Pa. 82. 8.	Rom. 15. 4.
18	1 Sam. 18. 2.	Gal. 6. 7.
19	Hosaa 6. 6.	James 4. 12.
[ 20	Pa. 145. 6.	1 Tim. 6. 17, 18.
21	Gen. 9. 13.	Rom. 12. 17.
22	Exra 10. 11.	Titus 2. 13.
xxiii	Is. 62. 1.	1 Rom. 10. 12.
24	Pa. 141. 1, 2.	Eph. 6. 12.
25	Deut. 26. 17.	Heb. 12. 28.
26	Pa. 45. 5.	1 Cor. 14. 40.
27	Is. 65. 24.	3 Cor. 9. 7.
28	Pa. 95. 10.	1 Pet. 2. 17.
29	Pa. 44. 26.	Phil. 4. 7.
xxx	Pa. 46. 4.	1 Tim. 3. 16.

DECEMBER.

1	Pa. 89. 9.	Phil. 1. 3, 4.
2	Pa. 118. 14.	Rom. 4. 7.
3	Pa. 16. 5.	Col. 2. 9.
4	Haggai 2. 9.	Heb. 2. 17.
5	Is. 1. 19.	Rom. 10. 4.
6	Jer. 20. 11.	Col. 1. 14.
vii	Pa. 31. 16.	1 Thess. 4. 16.
8	Is. 52. 12.	2 Tim. 4. 1.
9	Pa. 133. 1, 2.	Phil. 2. 12.
10	Is. 4. 6.	Jude v. 24, 25.
11	Is. 31. 5.	1 John 3. 2.
12	Pa. 105. 8.	1 John 4. 14.
13	Pa. 62. 1.	1 John 1. 6.
xiv	Pa. 119. 18.	1 Tim. 1. 15.
15	Deut. 33. 27.	1 John 4. 4.
16	Pa. 44. 21.	1 John 1. 2.
17	Prov. 28. 13.	Phil. 2. 5.
18	Deut. 26. 15.	Heb. 11. 6.
19	Is. 48. 18.	1 John 6. 20.
20	Num. 23. 10.	Eph. 2. 3.
xxi	Pa. 17. 7.	2 Tim. 1. 12.
22	Pa. 46. 4, 5.	1 Tim. 4. 6.
23	Is. 43. 25.	Rom. 9. 5.
24	Is. 53. 2.	Gal. 4. 4.
25	Pa. 19. 11.	1 John 2. 8.
26	Pa. 129. 2.	2 Cor. 8. 9.
27	Is. 27. 6.	Rom. 8. 2.
xxviii	Gen. 46. 2—4.	2 Tim. 4. 8.
29	Gen. 2. 3.	Rom. 13. 8.
30	Pa. 62. 12.	1 John 2. 28.
31	Pa. 38. 15.	Rom. 15. 23.

Western Africa.

CHURCH MISSIONARY SOCIETY.  
SIERRA LEONE.

CHRISTIAN INSTITUTION.

At the end of last December the Rev. E. Jones was requested to undertake a voyage to the Rio Nunez, with the view of obtaining authentic particulars respecting the lamented death of Mr. W. C. Thomson; and, if it should be found necessary, of proceeding to Teembo to bring back Mr. Thomson's son. On Mr. Jones's return from this expedition he came to England. During his absence, the Institution was at first placed under the superintendence of the Rev. S. Crowther, until the arrival in Sierra Leone of the Rev. N. Denton, under whose care it remains at present.

During the period under review the evil conduct of one of the Students rendered it necessary that he should be expelled. This exercise

of discipline, however painful, appears to have had a beneficial effect, for Mr. Jones remarks—

The fall of this Student seems to have made a more than common impression. At no time since my connection with the Institution have I known so many youths voluntarily come forward to speak with me on things eternal.

In his Report for the Quarter ending March 25th, Mr. Denton speaks highly of the attention paid by the youths to their studies, and mentions that there were hopeful indications of spiritual good among them.

Six of them have been receiving private religious instruction from Mr. Jones, preparatory to their receiving the Lord's Supper; and within the past ten days six others have applied to me for the same purpose. Such a number, applying within a few days of each other, led me to fear lest, in some instances, this might be rather the result of temporary impression or excitement of mind than of the genuine work of the Holy Spirit. However, on examining them separately, and sitting

them as thoroughly as I could, my fears, except in one instance, gave way to thankfulness and hope.

The number of Students at the close of the year was twenty-seven.

FREETOWN.

In order that Mr. Jones might be able to devote himself more entirely to his important duties at Fourah Bay, he was, in the beginning of December, relieved from his ministerial charge of the Mission Church, Freetown, by the appointment of the Rev. H. Rhodes to this Station.

*State of the Congregation and Sunday School.*

On this occasion Mr. Rhodes remarks, December 26, 1843—

Having, through the providence of God, been called to enter upon a new Station, one of my first objects has been, as far as circumstances would admit, to become acquainted with the Congregation under my charge; and I have found that there are some of the members whose Christian character and conduct evidence the sincerity of their profession, and whose attainments in piety are such as to lead me to believe that they are advancing *unto a perfect man, unto the measure of the stature of the fulness of Christ.* There are others, however, as in every Congregation, of whom I cannot speak thus favourably.

Mr. Francis Davies having come over from Kiskey on the 8th of October, remarks, respecting the Sunday School at Freetown—

Oct. 8, 1843—In the afternoon I visited the Sunday School at Freetown: I was much pleased to see so large a number of Scholars present, and also much gratified to find many of the Institution Boys taking so active a part in imparting instruction to their different classes. Indeed, the whole School was in exceedingly good order. At the Evening Service the Congregation was large, and I never witnessed greater attention.

*Remark of a Female Communicant on the Importance of Intercessory Prayer.*

The following extract is from Mr. Rhodes's Journal—

Feb. 28, 1844—Went to visit a sick young man, with whom was one of our Female Communicants: she afterward came to my house for a little medicine, when I had an interesting and, I trust, profitable

conversation with her on the benefits of sanctified affliction, and on the necessity of prayer. With reference to prayer, her remarks were such as to convince me that she knew, from experience, why the Lord afflicts His people; that He chastens them for their profit, to bring them nearer to Himself. She assured me that her conscience would not allow her to lie down to rest without first reading her Bible, begging God to pardon her sins, and imploring His protection for the night. What struck me most was the energy and feeling with which she said, "Oh, Sir, we do not pray enough for one another. I am quite sure if we prayed more for our country-people more good would be done among them; and they would leave off their bad ways, and be led to serve God." She said this with much humility. I felt the truth of her remarks, that if our members were more frequent and earnest in prayer for one another, greater blessings would be secured to themselves, as well as attend the labours of the Missionary.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Missionaries at these Stations are much encouraged in their labours. The average attendance at Public Worship at the two Churches on Lord's-Day morning amounts to 1520, and the aggregate number of Communicants is 404. The Native District Visitors have been found very diligent and useful in their endeavours to instruct their more ignorant countrymen. Several of the Colony-born Females, also, who have been educated in the Day School, are beginning to manifest an interest in spiritual things, and are coming forward as Candidates for Baptism and the Lord's Supper.

The following extracts are from the Journals of the Rev. N. C. Haastrop:—

Dec. 25, 1843—I was much pleased this morning to see old and young entering the Church at Wellington, decently dressed, in order to hear the glad tidings of the Incarnate Saviour.

Dec. 31: *Lord's Day*—The last day of the year falling upon a Sunday naturally adds to the solemnity of its holy ordinances. This was experienced, I be-



lieve, not only by myself, but by many of my Communicants at Kiskey, when they assembled at the Table of our Lord, and partook of the pledges of His love. At Evening Service the Church was almost as full as in the morning, which shewed the feelings of the people with regard to the season, each desiring to close the year in the House of God.

#### *Baptisms.*

*Jan. 7, 1844: Lord's Day*—After the Second Lesson at Morning Service, I baptized the male Candidates at Kiskey, twenty-eight in number. It being more than three years since this Sacrament was administered to adults at this Station, there was perhaps a little curiosity mixed with the lively interest that was manifested by the whole of the Congregation on this solemn occasion. Some of the Candidates were much affected. I trust that they not only received "the outward visible sign," but were also made partakers of "the inward spiritual grace."

*Feb. 15*—After the Second Lesson at Evening Service, I baptized the Female Candidates at Kiskey, thirty-six in number. The Church was almost as full as on a Lord's-Day morning. The Candidates were all neatly dressed in white, and placed in the front of the Church. One of them, who had been confined to her bed for a considerable time, was so anxious to be baptized, that she sent her husband more than once to inquire the time, in order that she might be carried to the Church; but she was now so far restored as to be able to walk there.

*Feb. 18: Lord's Day*—This morning I baptized the Candidates at Wellington, fourteen men and ten women. The Church was quite crowded. After Service I received five backsliders, who seemed sincerely to bewail their past sins.

#### *Preparations for erecting a New Church at Wellington.*

*Dec. 2, 1843*—Accompanied by Messrs. Weeks and Warburton, I left Kiskey this morning for Wellington, in order to look out for a suitable site for the new Church. We fixed upon an open and elevated spot, where not only a Church but also a dwelling-house may be erected. Indeed, the situation is beautiful, commanding a view over the finest part of the Sierra-Leone river, and surrounded by majestic palm-trees. Nor is it less eligible in point of salubrity.

*Feb. 1, 1844: Thursday*—Performed

the Service at Wellington, after which the whole Congregation proceeded to the place where the new Church is to be erected. The children, with their hymn-books, were arranged around the foundation. Having sung a hymn to the glory of Him who alone is worthy to be praised, the first stone was laid. I then spoke a few words to the people, exhorting them to build all their hopes and works upon that foundation laid by God himself, and which is Jesus Christ. Having closed with a hymn, the people separated, rejoicing in having at length been permitted to witness the commencement of a new Place of Worship among them, to which they had already freely contributed, by carrying lime and sand to the place.

#### *Intelligent Perusal of the Scriptures.*

*Nov. 19, 1843: Lord's Day*—Preached at Kiskey in the morning. After Service, a Communicant came to ask for some explanation respecting the death and resurrection of Lazarus, the subject of my Sermon. He particularly wished to know where Jesus was when Mary and Martha sent to inform Him of their brother's sickness; as to him, it was somewhat unaccountable that Lazarus had been four days in the grave when Jesus arrived. I referred him to John x. 40, where it is said, that *Jesus went away again beyond Jordan, into the place where John at first baptized.* This information, immediately preceding the history of Lazarus, shews that Jesus was at Bethabara when he was informed of the illness of Lazarus, which was about a day's journey from Bethany. I also shewed him the situation of both places on the map, explaining how easily the distance between Bethabara and Bethany, together with the delay of our Saviour, account for Martha's remark, that her brother had been dead four days. He was much pleased with this explanation, and left me quite satisfied; remarking, that he supposed Lazarus had died before the messenger reached the place where Jesus was.

#### *Visit to a Dying Communicant.*

The following account is recorded in the Journal of Mr. F. Davies:—

*Feb. 8, 1844*—After attending to the class of backsliders, I visited a sick Communicant. She was still very ill, but happy in her Saviour. On speaking to her of the *rest that remaineth to the people of God*, she replied, "I very often have my heart there, and I long to be there,

for then I shall see Him whom I love best. I love my husband, and my son, but I love Jesus better than all. I am sorry too much that I cannot attend upon the Means of Grace; but I must not mind that, for God has been very kind to me in times past. I am now enabled to think of what I have heard, and I am happy—oh, very happy! to know that Jesus is my friend."

Feb. 9, 1844—About six o'clock this morning the husband of the sick Communicant sent for me. I went immediately, and found a great change in her. Her countenance was remarkably cheerful. She stretched out her poor withered arm, and said, "My Heavenly Father hath taken away all my pain. Oh, Sir! I am so glad, for I am going to see my Saviour; to praise my Saviour without any pain, and free from all sin." I asked her what I should read to her. She replied, "Oh! read to me those sweet words, '*Let not your heart be troubled;*' the Holy Spirit has made them good to me." I accordingly did so, and prayed with her. Before I left, she said, "I thank you very much for all your kindness in visiting me, and for the many good things you have told me. God bless you, Sir! I should like to see and to thank Mr. Warburton and Mr. Schmid: they were kind in teaching me the way to heaven; God will bless them for it." I left her for a short time, and on my return she was still happy: the same heavenly smile played upon her countenance: the sweet praises of her God quivered on her lips. She appeared, so to speak, as if she felt herself on the confines of the eternal world, and by faith heard the song in the Temple above. She experienced what the Psalmist did when he said, *My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.*

#### HASTINGS.

The health of the Rev. J. U. Graf has not been very strong, and he was consequently obliged to go to the Bananas for a few weeks at the end of November. The Station is in good order, and his Monthly Missionary Meetings are remarkably well attended. But he has to contend with some discouragements. Several of the most steady and regular members of his flock, and not a few of the

School-children, have left for the Yoruba Country.

#### WATERLOO.

At the end of December, this village was the scene of some painful disturbances between the Natives of the Aku Nation on the one side, and the Ibos and Calabars on the other. The immediate cause of the affray was a dispute which arose between a Kakanda man and a Calabar woman, respecting a well; but for a long period a smothered enmity had existed between the respective nations. We regret to say that six were killed and forty wounded during the affray. Among the latter were three Communicants; but it does not appear that they, or any of the Communicants, took part in the riot. Soldiers arrived from Freetown, and the disturbances were quelled. The Rev. C. T. Frey and Mr. W. Young were very active in endeavouring to promote peace; and although Mr. Young was slightly wounded in the ankle by a stone, it was quite accidental. Mr. Frey thus describes the reconciliation which was ultimately effected between the contending parties—

Dec. 29, 1843—This morning I went to Hastings Road, a hamlet about a mile and a half distant from Waterloo, to which, in the meanwhile, the Calabars and Ibos had resorted, with the intention of persuading them to make peace, and to return to their houses. All were glad when they saw me. After having spoken to them, they wished me to go and tell the Akus that they were ready to make peace. This I did immediately; and having ascertained that they also were desirous of peace, arrangements were made to get the Headmen of the tribes to meet at Mr. Young's house, in order to settle matters between them. Here they assembled; and we sat from two to eight o'clock P. M., hearing the different palavers; after which they solemnly joined hands, promising each other pardon and peace. Before they separated I pronounced upon them the blessing of Almighty God.

On the 10th of March Mr. Young took leave of the people at Waterloo,

being compelled, by weakness of health, to return to this country, after an actual residence of more than twelve years and a half in the Colony. His place has been supplied by Mr. J. Bartholomew, previously Native Catechist at Gloucester.

*Cordial Reception of Mr. Bartholomew.*

March 13, 1844—My family and I left Gloucester for Waterloo about ten o'clock A. M., and reached that place at six o'clock in the evening. Before we approached the town about two hundred children, with men and women, came to meet us. They shook hands with us, some of them exclaiming, with a smiling countenance, "Thank God! God has heard our prayers, as to bring you back again amongst us."

[Mr. J. Bartholomew.]

The following extracts are from the Journals of the Rev. C. T. Frey and Mr. W. Young.

*Baptism of Adults.*

Oct. 29, 1843: *Lord's Day*—At Service this morning I baptized twenty-six adults—fifteen men and eleven women; twenty-three of whom belong to Waterloo and three to Benguema. It was to me a most gratifying and affecting Service. Several of the Candidates were much affected, some of whom shed tears. The whole Congregation was evidently much interested, and the Communicants, especially, were thankful for this addition to their number. Whilst the baptized persons were under preparatory instruction I now and then visited them at their houses, in order to become personally acquainted with them; and I was with many of them much pleased, observing the cleanliness of their houses, their contentedness of mind, and their apparent sincerity in following Christ. Some of them deserve particular notice. One, an Aku man, is about thirty-eight years of age: he was a notorious idolater, not only trusting in greegrees, but had in his house a carved idol of human but ugly form. This, he said, he worshipped twice a day for about fourteen years, offered many a fowl to it, and fed it daily, and yet could never appease his conscience. Being troubled in heart, he began to attend the Sunday School and the Church, and, by the grace of God, was convinced of his folly. He now resolved to put all idolatry aside, and to serve the true God. This was a hard task; and he lingered for three weeks,  
Sept. 1844.

at first removing his idol to his kitchen. However, ultimately he applied to be admitted as a Candidate for Baptism, and at the same time delivered his ugly idol to Mr. Young. This man is now a converted character, ashamed of what he had formerly delighted in; and has learned to read the Bible, can repeat the Lord's Prayer, the Creed, and the Ten Commandments.

Two others, Akus, are, a young man of about twenty-two years of age, and his mother, a rather elderly woman. They were separated in their native country by the Slave Trade, were sold from owner to owner, and then taken on board of different vessels, which, being captured by Her Majesty's cruisers, were brought to Sierra Leone. Here, after some years, they providentially met with each other; and the son, having first tasted of the sweetness of our holy Religion, rested not until he had prevailed on his mother to put aside country-fashion, and to accompany him to our Church. Both of them are now, through the transforming grace of God, consistent Christians: the son, being able to read with fluency, has, comparatively speaking, a good knowledge of the Bible. That the Lord may deliver them all from every evil work, and preserve them unto His heavenly kingdom, is my fervent prayer.  
[Rev. C. T. Frey.]

*School.*

Jan. 16, 1844—At School, during the usual hours of instruction, I revised a few classes of boys and girls, and appointed them new lessons. Upon the whole, their progress is satisfactory. I was gratified at the general improvement of the girls who act as Monitors: this is chiefly owing, through the blessing of God, to the labours of Mrs. Frey, who gives them instruction for about an hour and a half four days in the week.  
[Mr. W. Young.]

BENGUEMA AND MOCO TOWN.

Nov. 21, 1843—Went to Benguema, to solicit from the inhabitants some assistance in rebuilding the School-house. They promised to get wattle-sticks and grass for the roof. The Day-School at Moco Town is small, but going on satisfactorily. The Sunday School is a great blessing to our Candidates for Baptism, and to many an adult beside.

March 15—Our Schools at Benguema and Moco Town are on the increase, and the children, though most of them are very small, are steadily advancing in

knowledge. Our School at Waterloo was greatly disturbed by the late riot at the beginning of the Quarter. Some of the children lost their clothes, others were removed by their parents to other villages, from fear of another outbreak; but now I am happy to say, it is going on as usual.

[Rev. C. T. Frey.

Dec. 25, 1843: *Christmas Day*—I went to Benguema. The School-house was filled with well-dressed adults and children, as is usual at this season of the year. The attention paid by the adults to my instructions was encouraging. The Church at this place is gradually increasing, and inquirers after truth are coming in slowly, which is as much as we can expect of a heathen people. In contrasting the present state of this village with what it was three years ago we see at once the progress of our Redeemer's Kingdom at this place. [Mr. W. Young.

#### MOUNTAIN DISTRICT.

##### GLOUCESTER AND LEICESTER.

The following extracts are from the Rev. J. Warburton's Journal.

##### *Orderly Conduct of the People.*

Dec. 31: *Lord's Day*—I am thankful to say that the Christmas season has been very quiet with us in the villages of Gloucester and Leicester. I have not seen nor heard of one case of drunkenness, and the religious Services have been rather better attended than at other times.

##### *Female Candidates for the Lord's Supper.*

The following instance shews that the consistent life and happy death of the pious female noticed in page 165 of our last Number has not been without a salutary effect:—

March 20, 1844—I have been much encouraged in my work to-day, by the application of a young person to be received as a Candidate for the Lord's Supper, whose reasons for desiring to belong to the people of God were very satisfactory, and were accompanied with apparent compunction for sin: an evidence, I trust, of the work of the Holy Spirit. She was educated in our Schools at this Station, but has hitherto lived without the power of Religion. She now wishes to give herself up to God. The death of Nancy Decker, and some remarks made in my Funeral Sermon for that person, shewing the value of true Religion,

as seen in her life and death, and the necessity of our being prepared, as she was, for a sudden call, have, under the teaching and application of the Holy Spirit, led to this change of her views.

Mr. J. Bartholomew, Native Catechist at Gloucester, gives the following satisfactory account of the Day and Sunday Schools at that place, in his Report for the Quarter ending December 25, 1843.

##### *Day and Sunday Schools.*

The progress of the children in the various branches of instruction is satisfactory. The higher classes are reading the Scriptures and the English Reader, learning the Catechism, Spelling, Grammar, Arithmetic, Writing, and Geography. They are able to point out countries, rivers, seas, mountains, &c. The lower classes are improving. During the Quarter I promoted, to other classes, about twenty children of both sexes.

Our Sunday School is interesting, and composed of adults and apprentices. The number on the list is increasing. They are reading the Scriptures, the Primer, (Part I.), the Catechism, and learning Spelling and the Alphabet. Many can read tolerably well.

##### REGENT.

We regret to say that the health of the Rev. J. W. Weeks and Mrs. Weeks, during the period under review, was very delicate. They were enabled, however, to attend to their several duties.

##### *Relinquishment of superstitious practices by a "Company."*

Mr. Weeks has been endeavouring to eradicate some more of the heathenish practices connected with one of the "Companies," or Friendly Societies, established in Regent. After a long and painful contest, the matter was brought to the following satisfactory termination, which is thus recorded by Mr. Weeks, in his Report for December last—

As we had arrived at a fair understanding with each other, we parted good friends, in good hope that things would go on better in future. This result appeared to me most important, as it will greatly affect all other "Companies" of Regent, of which there are, I think, nine or ten

altogether, though of less importance than that before mentioned. About ten days after this, a deputation waited on me with their rules and regulations, for my approval or otherwise, according to promise. This was all I could desire, and I felt persuaded that we should now go on together, as Minister and people, better than ever before; and I clearly perceived that an important end had been gained by the firm stand I had made against what appeared to me a great evil. When all was concluded, they presented me with twenty-five dollars (*5l. 8s. 4d.*), as a Thank-offering to the Church Missionary Society that the affair had been so satisfactorily settled. This was so totally unexpected, and the quiet Christian manner in which it was done, were almost too much for me. I *thanked God, and took courage* at this most pleasing conclusion of an affair which had cost me many anxious days and nights.

*Female Education.*

Mrs. Weeks, in the same Report, thus notices the efforts made in this important department—

Mrs. Weeks has 116 girls in the Working School. The progress of the elder girls in sewing, marking, &c., is encouraging. Mrs. Weeks has twenty-two of the most forward of them for an hour and a half every morning to read, when they are questioned on portions of Holy Scripture, the Catechisms, &c. We regret to state that but very few of them appear seriously impressed with the great importance of seeking the salvation of their souls. Miss Morris has selected ten of the most promising girls, to whom she devotes her whole time: Mr. Crowther's eldest daughter is one of them. When this important branch of Missionary labours shall have been brought into full operation, we doubt not but a great and lasting benefit will be conferred on this Colony and on West Africa at large. The want of a Female Institution has been long felt: we hope ere long one will be established.

## Inland Seas.

CHURCH MISSIONARY SOCIETY.

EGYPT.

*Tour of the Rev. W. Krusc to Upper Egypt.*

IN continuation of our account of Mr. Krusc's journey (see pp. 352—357 of our last Number), we now

lay before our Readers the following particulars:—

*Visit to the Bishop of Siout—Mode of selecting Coptic Bishops.*

March 19. Siout.—After dinner I waited on the Bishop. In the outer court were sitting some Priests and Clerks, who asked me to join them while one of the Priests announced me to the Bishop. The Priest soon returned, and I was immediately introduced to the Bishop, who received me with evident pleasure. He was apparently about fifty years of age, and extremely superstitious. To every visitor who entered he offered the silver Cross to be kissed: many of them prostrated themselves before him. Having passed most of his life in the convent of Mar Antonius, he was uninformed upon every topic not immediately connected with his monotonous life. He had been Bishop only two months, and was raised to this dignity contrary to his own wishes—as is always the case: they must plead unworthiness, in order to be worthy. When called to this office, he pointed to another Monk, who was his scholar, saying, "Take him: he is better qualified for the office than I." The messengers of the Patriarch answered, "We will take you both." So the younger was made Bishop of Aboutij, and the elder Bishop of Siout. I was afterward informed that the Bishop was the son of a blind schoolmaster, who is still alive, in a village near Siout. After the death of his mother, the father married a second time. The step-mother and the lad did not agree; and at the age of fifteen he ran away to the convent, from whence he was lately called to take upon himself the charge of his present diocese.

*Plea for a Church.*

What little information I was enabled to obtain was from a man who appeared to be a dyer: he thought the Christians amounted to nearly 1000. They had three Schools, containing more than 150 boys: two of the Schoolmasters were blind. There were twelve Priests; but only one church, much too small for the Congregation. This touched a string in the Bishop's heart. He commenced telling me, that, some years ago, a Lady, the daughter of a Consul, was travelling on the Nile, and when at Manfalout, finding there was no church, she noted it in her book. Upon her return to Cairo, she interceded with the Pasha, and obtained his permission for a church to be erected; and he very earnestly entreated me to do

the same for Siout : " For," said he, " it is most necessary that we should have another church in this town." The Bishop then desired me to take up my temporary abode with him during my stay at Siout. I thanked him; but declined his offer. Upon my return to the boat, I observed that the Roman Catholics were engaged in erecting a new church and convent upon the site of their old one, which has been abandoned for many years.

*Notice of a Slave Boat.*

About sunset we took a short walk toward the garden of Selim Pasha, near the river-side. On our way we passed a slave-boat fastened ashore: the poor creatures, who were all females, were seated upon the bank, together with their overseer. Two women had infants: one was a sweet little black boy. They were all merry, and apparently quite contented with their lot. It is generally observed, that these slaves are trained, either by promises or threats, to assume cheerfulness whenever people approach them.

*Second Interview with the Bishop—Visit to the Church and School.*

March 20, 1844—Early this morning the Bishop sent a large basket of bread, as a present, and with it two donkeys to carry us to his house and church. On arriving at the house we were ushered into a small dirty room, and two high wooden chairs were placed for us: the room contained no other furniture, except some matting, upon which were laid rugs, and small cushions placed against the wall. The room itself looked like a barn: on one of the beams running across the ceiling swallows had made their nest. At length the Bishop made his appearance. He was so muffled up on account of Mrs. Krušé being present, that we could see very little of his face. He seemed not quite at his ease, when, for dignity's sake, his servant placed him in a high chair like ours. An invalid Kumus and another Priest were present. We had very little profitable conversation: the Bishop's only hearty wish was for another church, which he again begged me not to forget.

After partaking of coffee and sherbet we were conducted to the church by some Priests. The building was similar to those we had seen before, excepting that it was more tawdrily decorated with bad paintings, and that in it were three tolerably good chandeliers.

We next went to the School. A blind Schoolmaster, and about one hundred boys,

were crowded together in a small room. I tried to question the boys; but the Master assured me that they knew not how to answer. Alas! it seemed, indeed, as if this were the case. The children crowded around us in stupid bewilderment: no art could keep them in order: so after making several useless efforts to elicit some idea from them, we returned to our boat quite disappointed with our visit.

On our way we met Selim Pasha, who bowed very courteously. At the entrance of the gate he has a fine palace, from which a good road, with trees on either side, leads toward the river. The country around is well cultivated. Toward evening we left Siout.

*Manfalout—Conversation with the Bishop.*

March 21—A terrible night: our boat was thrown upon a sand-bank in the middle of the river, and it was with great difficulty and much exertion that we got off unhurt. By the mercy of God, however, we safely arrived this morning at Manfalout. I immediately called on the Bishop, who received me courteously. After a few introductory remarks, he commenced the conversation, by saying, " I understand you do not reverence the Virgin Mary." I replied, " We certainly do not reverence her as you do: we esteem her as the mother of our Saviour; but we acknowledge only one Mediator, our Redeemer, Christ the Lord, according to the words of the Apostle in 1 Tim. ii. 5. and 1 John ii. 1." I endeavoured to prove to him that the Virgin could never hear our prayers; that God alone was the hearer and answerer of prayer; and that our Saviour's honour was lowered in proposing any other Mediator but Him. The Bishop maintained his point with much dexterity, constantly referring to ancient tradition in support of his arguments; while I told him, that, for myself, I could take no other guide than the Holy Scriptures. We next spoke upon the invocation of Saints. He denied that they worshipped them; but said, " We worship only the unction." I asked how the unction was made, and what it represented. He replied that it was made by the Bishops, and that it substituted the Holy Spirit. I begged of him to prove this from Scripture; but this he could not do. I then told him the truth, in love, and reasoned with him on the absurdity of worshipping the work of men's hands. He was not at all irritated at my objec-

tions, although he evidently remained unconvinced.

He then took me to see his church, begun by his predecessor, and finished by himself. This was the church for which the Pasha granted his firmân through the intercession of a Lady. The Service had already commenced; but as I felt unwell I returned to our boat. When the Service was concluded, the Bishop came to thank me for the Books and Tracts which I had sent him. We had a short conversation on the love of Christ and prayer, and the spread of the Gospel. He joined with me in the hope that we should soon be united into one flock, under our good and faithful Shepherd the Lord Jesus Christ. He has been Bishop here ten years.

*Departure from Manfalout—Rairamoun—Melaoui—Rauda; Sugar Factory of Ibrahim Pasha.*

March 22, 1844—On leaving Manfalout it was our intention to sail all night; but we were obliged to fasten our boat on shore, near the mountain called Abu Fodah—a most romantic spot: high and craggy rocks reared their lofty heads many hundred feet above the level of the Nile. We were kept awake during the night by the howling of the wind, the splashing of the water against the rocky shore, and the frightful yell of the hyæna and jackall. We arose early, and left our dreary, yet grand resting-place.

March 23. Rairamoun.—We arrived here during the night. I sent my servant to Melaoui, some distance inland, to inquire for the Christians. He had great difficulty with some ignorant people, who refused to shew him the Clergyman's house. At length he succeeded in meeting the Kumus; but he was so intoxicated that he was unable to speak connectedly. The Priest was unwell, and could not see me.

Finding that we could not do any thing at Melaoui, nor at Rairamoun, as the place is entirely inhabited by Mahomedans, we proceeded on our way to Rauda, where Ibrahim Pasha has a large sugar factory: there were two English steam-engines at work—a strange sight in Egypt, yet cheering to our eyes. The sugar-cane was of the West-India species. The factory employs a great many hands; but they all seem to be in a state of great poverty: their wages are paid in molasses, which they receive at full value; but lose one-third by the sale. An overseer, whom I had formerly known in Cairo, told me that five months' wages were due to him, in lieu of which he had received a credit order for

two months, to be paid to him in barley, which he must sell again at a great loss.

*Interesting School at Minyeh.*

March 25. Minyeh.—Soon after breakfast I went into the town. I first called on the Bishop, who was still asleep. I then proceeded to the School, which was the cleanest and best regulated I had seen. There were forty-two well-dressed and well-behaved boys present: a few others had gone to church. The Master—not blind—was an intelligent and clever man: he had filled the office for more than thirty years, and appeared to be still in good health and spirits. I addressed the children, who listened attentively, and afterward supplied them with suitable books and Tracts. I then returned to see the Bishop; but both he and his Clergy had left for the church, several miles from the town. On my way I met a Priest, who wished me to accompany him to the church; but I was too unwell, and returned to my boat. The Priest went with me, and asked me for a Bible, with which he was supplied, and also with some books on preaching, for himself and his colleagues, and useful Tracts for general distribution. He then hastened to attend his church. During Lent they have Service daily, at 11 o'clock, A.M. Before he left, however, he thanked God that he had so unexpectedly met with me.

*Visit to Coloanah—Desire for Books.*

In the afternoon we arrived at Kolosan. Upon inquiring for the Christians, my servant soon returned, accompanied by a venerable old Kumus, a Priest, and the Schoolmaster, with some of his boys. They said they had never been visited before. When I offered them the Scriptures, they asked if they were to pay for them; for if so, they feared their poverty would prevent them. When told that they were meant for the poor, they were indeed delighted. They have a small School of fifteen boys. I left with them a supply of School-books, Scriptures and Tracts. After a short conversation with these simple people we proceeded onward.

*Beni Souef—Return to Cairo.*

March 27. Beni Souef.—I was so unwell that I could not leave my bed, and therefore sent for Muallem Michael, who was formerly Teacher in our School at Cairo, hoping that through him I might at least distribute the Scriptures and Tracts which I had reserved for this place. I was unable to speak to the people, as my voice had entirely left me;

but I begged of Muallem Michael not to dispose of one book without exhorting the receiver to study its contents with prayer. I then said a few words to him, urging him not to forget the precepts which he had imbibed while with us, and particularly to take the Word of God as his guide in faith and practice. He promised to follow my advice; and thus we parted, mutually praying for each other's welfare. On the following day we reached Cairo, thankful to the God of mercies, who had thus preserved us, and brought us back in safety.

*General Reflections.*

In looking back upon this journey, I cannot but express my satisfaction at the favourable reception with which I have everywhere met; and although in some measure disappointed at not finding substantial good from the former visits of Missionaries, and the distribution of so many books, I still esteem it a high privilege to continue our *work of faith and labour of love*, having the sure promise that *in due season we shall reap, if we faint not*. The eager demand for the Scriptures, the readiness for conversation on religious topics, and the general spirit of inquiry, all combine to fill me with the hope that the time is not far distant when these our fellow sinners will be led into the true way of Salvation; when their deeply-rooted prejudices and gross superstitious will fall before the blessed light of the Gospel; and when, by the blessing of God, we shall be all united in one true faith under our great Head, Jesus Christ the Lord.

In the course of this journey Mr. Krusé disposed of 30 Arabic Bibles, 100 Testaments, and 260 Portions of the Scriptures, besides about 1000 other useful Books, and 2000 Tracts, in the same language.

### India within the Ganges.

CALCUTTA.

We again resume our account of the Bishop of Calcutta's Visitation, taken from the Letters of his Chaplain, the Rev. J. H. Pratt:—

*Journey to Gorruckpore.*

On the 21st of November we left Gha-zeeppoor, in progress to Gorruckpore, marching by Dohree Ghat. There is something truly eastern in the sight of a camp; the tents pitched under the tops

of trees, the elephants, and camels, and horses, and sheep, and goats in various groups, with all the camp followers, make a most interesting and lively scene. Our mode of travelling is a real emblem of our life; we are pilgrims and strangers upon earth, dwelling in tabernacles as the patriarchs of old. Our canvas home, now so comfortable, is to-morrow swept away, and the scene that is now so animated and full of life returns to its wonted stillness. Ever shifting and ever changing, we pass from village to village, and town to town, and have no certain dwelling-place. While we thus in our way live as did the blessed patriarchs, we desire to imitate them in their highest aim, by looking for the city which hath foundations and cannot be moved.

The country through which we are now marching was delivered over to the British by the Oude Government at the beginning of the present century. There are more remains of old musjids and tombs scattered about the country than I remember to have seen in other parts of the north-west provinces, except in the neighbourhood of Delhi and Agra, and one or two other places famous as Mahomedan burial-grounds. We have passed one or two dismantled castles, several tombs in memory of Fakeers, musjids in ruin, or still used for prayer, several burial-grounds, and some small buildings, which the Natives say are imambarraha, though nothing whatever like those at Lucknow, either in form or in dimensions. We also saw one or two buildings called Quddum Russool, in which a print in marble of the footstep of the false prophet is the object of superstitious interest. It appears, that on a certain day in the year (what particular event in the history of Mahomed is then commemorated I could not ascertain) the people of the surrounding villages come in to make their salaam, and to dedicate flowers to this empty memorial. The Mahomedans are fiercely bigoted, as you may easily see by conversation with them on religious subjects; and there is every thing to remind you that it is not many years since they had the upperhand in this province. There is, nevertheless, a predominating proportion of Hindoos throughout these parts: they call themselves Rajpoots, and claim a very ancient right to the lands they still have in possession. We have seen several Hindoo muts, though they are not so



numerous as the musjids. But the followers of Siva seem to have caught some of the fire from their Mussulman neighbours, for they soon blaze up if their religion is called in question, as I had occasion to witness at a pagoda at Copah.

*Past and Present State of the People.*

The emperor Akhbar seems to have been the first who brought them thoroughly into subjection: after his time they continued in a more or less flourishing condition under the Nawabs of Oude, till the power of that Government was shaken by the defeat of Shujah ud Dowlah, at Buzar. After that event feuds and outbreaks were perpetually occurring; and up to the time of the country becoming ours, it seems to have been in a constant state of anarchy. The strongest ruled, and the innocent and industrious cultivator might, upon a false suspicion, or indeed from a fit of mere jealousy on the part of his more powerful neighbour, have his fields of standing corn all ploughed up in a day, and the guilty go unpunished and the sufferer unredressed. Things are in a very different state now, and it is a charming sight to see the extent to which cultivation is carried. Sugar and indigo are the staple; but beside these, wheat, barley, dâl, dans, and pulse of various kinds line the road-side without even the protection of hedges, and shew the altered state of security in which the Ryots live. Would that as much had been done for their spiritual enlightenment! The Natives seem to be in a very low state of education. I inquired, at one or two of the towns which we passed, whether there are any Native Schools in which children learn to read and write; but I did not hear of one. Mhow seems to have been a place of some consideration, judging from its ruined garden walls, and barradaries, and tombs; and it still retains some of its former importance, at least in point of population: but I could hear of no School even there.

The people are a tall, manly-looking race; and so far they justify their claim to being Rajpoots. All this country was once Buddhist; but no remains to prove their existence are now to be seen. The Mahomedans introduced the manufacture of cotton cloths: this is still kept up, though not to any considerable extent. The manufacture of sugar gives occupation to a large number of the inhabitants. The small cultivators express the goor, or treacle; this is made into sugar in the

mills of the Zemindars; which is then sold to the agents of the Calcutta houses, who come here to make their bargains.

*Scenery and Climate.*

After passing the Goggra at Dohreeghaut the climate seems to change, and to assimilate itself more and more, as you approach Gorruckpore, to that of Bengal. The trees, though by no means few on the west of the river, become more abundant on the east, and the scenery becomes very picturesque. There is no great variety in the kind of tree.

*The view on entering Gorruckpore.*

On the 28th of November the Bishop reached Gorruckpore, and remained over Advent Sunday, Dec. 3. The view, when the church first bursts upon you on entering this Station, is particularly pretty: on the left is a large serai lately built by the magistrate for the use of travellers; on the right the Church and the two Mission Houses meet the eye, all three standing upon one large plot of ground; across the road is the School House belonging to the Mission; then the Government School; and further on the road expands and becomes an open green, surrounded by the bungalows of the residents standing in spacious compounds well planted with trees; and through the openings of the trees you have, on a fine morning, a most beautiful view of the towering heights of the Himalayas in the distance. The effect of the first glimpse of the eternal snow, though it forms but a small element in the wide-spread picture, is most elevating. While the lower parts are frequently lost in the neutral tint of the atmosphere, the higher seem to rise, without support, out of the air itself; and the higher they rise the more clearly are they discernible. This aerial character readily conveys the impression of vast distance, which the mind instinctively receives without effort: while, at the same time, the exquisite delicacy of the tints, the indescribable variety of light and shade, and the minuteness of all the details of abrupt outline of ascending and descending ridges, fill the imagination with a just conception of the magnificent scale of the objects themselves.

*Account of the Station and Farm.*

The Church Missionary Society's Mission consists of two distinct parts—that at the Station, and that at the farm a few miles off. The Rev. J. P. Mengé, who superintends the work at the Station, has been

obliged to leave for a season, on account of the ill health both of himself and Mrs. Mengé. We had the pleasure of finding the Rev. J. C. Wendnagel and Mrs. Wendnagel in good health: he chiefly superintends the Mission Work at the farm when his co-adjutor is with him to take the duties of the Station. Both the Missionaries when here live in the Station: they occupy the houses I have mentioned as standing near the Church. The farm is not yet sufficiently free from malaria to make it fit for the permanent residence of a European. It was there that our lamented friend Mr. Wybrow lost his life nearly three years ago, after living three weeks in tents at an unfavourable season.

A Chaplain has never yet been stationed at Gorruckpore: it has been the custom for one of the Missionaries voluntarily to perform Divine Service to the residents. Although this is calculated to create an interest in behalf of the Mission Work, and is frequently a refreshment to the Missionary himself, yet it necessarily interferes, in some degree, with his special labours. You will be most happy to learn that a Chaplain is speedily to be appointed\* to this place and Azimgurh jointly. This will relieve our Brethren, and leave them more time to carry out their own plans: and should it please God to bring Mr. and Mrs. Mengé back with recruited strength, this Mission will be in better case and in healthier action than it has been in at any former period. There is a preaching Chapel in the heart of the city, where the Gospel has been proclaimed to the Natives as often as health and opportunity would permit; but, from the causes I have mentioned, these opportunities have been few of late. When both Missionaries are at the Station they will be able to carry on a regular system of preaching both in the city and the neighbouring villages. The importance of this mode of making known the glad tidings of salvation to the poor Heathen and Mahomedans cannot be over rated. Education is, in various respects, an essential part of Missionary Work; but calling sinners to repentance, and proclaiming the free pardon and grace of the Gospel by preaching to the people, is surely of primary importance, as it is in accordance with the example of the Apostles, and the command of our Lord. Most of the Adult

Converts in the Missions can trace their conversion to the impressions received, when, as Heathens or Mahomedans, they heard the blessed truths from the lips of the living Minister.

*The Bishop's Visit to the Farm—Confirmation.*

On the 29th November the Bishop went over to the farm to hold a Confirmation. His Lordship preached to the Congregation of Native Christians, and afterward received the goodly number of 26 into the full communion of the Church, by the administration of that sacred rite.

*Origin and Design of the Farm.*

I will give you a short account of this farm. A few years ago the local Association of the Society began to rent of Government a portion of the jungle-terrai—about one thousand and seven hundred biggahs in extent—for the purpose of giving employment to the Native Christians, who were to clear and then cultivate the land, and gradually form a Christian Colony. About four or five hundred of these biggahs are now under cultivation; and nearly twenty years, I believe, remain for the completion of the clearing. Upon the cleared and cultivated portion stands a Church, built in 1835 under the direction of the Rev. M. Wilkinson, then Missionary at Gorruckpore, who named it, as illustrative of its position, "The Church in the Wilderness." Besides this, there is a School House, a Catechist's House, a small dwelling for a Missionary in the healthier seasons, and other buildings, besides the cultivators' cottages, all within a moderate distance from the Church. This little incipient village Mr. Wilkinson called Basharatpore, the "Gospel-town." The cultivators of the cleared portion are not all Christians: some plots are rented by Heathens, who are thus brought within the sound of the Gospel. Although the difficult and tedious work of clearing the jungle has been carried on as well as could have been expected, and the Society has been put to no expense, as the necessary funds have been supplied by friends of the Mission for the special object, yet the anxieties and the liabilities for the future are such as to make it highly probable that some new arrangement will be sought for, a portion of cultivated land around the Church and other buildings, and the huts of the Christian cultivators being retained, and the remainder passed over to other hands.

\* The Rev. H. H. Harrington has since been appointed.

There are at present twenty-one Christian cultivators settled on the land: fourteen of them are married, two are widowers, and five are about to be married: the number of the children of the cultivators is fifteen: there are also four Christian Widows. Besides these there are forty-four Christian Orphan Boys living on the farm, and supported by the Society; their ages vary from ten to twenty years. The greater number of these are learning the art of cultivation under the superintendence of Charles Dass, the Catechist, who goes over daily from Gorruckpore: the rest are employed in various ways, as tailors, string-makers, basket-makers, &c. Levi Moonsee, the Catechist, who resides on the farm, teaches the orphan boys to read. As these boys grow up they are married and settled on the farm: they cultivate enough land to support themselves, except in times of special difficulty. The expense of setting up a new-married couple in life, including the cost of a pair of bullocks, is, I am told, between forty and fifty rupees. Several of the forty-four orphans are soon to be married.

*Produce—Time spent in Cultivation.*

The crops are chiefly wheat and dhal. Sugar has been tried, but the wild elephants became so troublesome in their depredations that this has been abandoned. Rice, also, has not succeeded, but wheat flourishes well. The cultivators take it to market in the Gorruckpore bazaars, and sell their produce at from eighteen to twenty-four seers a rupee. So much time is occupied in cultivation, as each season brings its peculiar work, that the boys have little leisure for learning: for instance, the present is the watering season; then at another time the ploughing season comes; and then the reaping and the threshing. So that, as they grow up to manhood, they are not the best specimens of intelligence: in fact, the duller boys, I believe, and those that did not bid fair to excel in learning, have been generally selected for the farm, on that account. But the great end is to make them sincere Christians and useful though humble members of society; and this, I firmly believe, is attained, as far as man can judge. I was very glad to hear Mr. Wendnagel speak very favourably of six or seven of the orphan boys employed in cultivation, as able to give an excellent account of a sermon after hearing it. When two good Schools are opened at the  
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farm, one for boys and the other for girls, the establishment will be complete.

*An Appeal for Prayer.*

But let us not forget, that, though all our plans and schemes may be outwardly complete, yet, without the Divine blessing, no fruit will appear. *The effectual fervent prayer of a righteous man availeth much.* Surely if we lived more than we do under a full conviction of the truth of this inspired declaration, we should see the effect of the secret prayers of believing Christians breaking out in richer abundance. Perhaps we are too general in our petitions. The heart becomes engaged when we dwell upon the particular circumstances of a scene which interests us. Let us not forget, then, the Christian flock at Basharatpore; but pray, that, upon it in particular, as upon all other centres of Missionary Labour, the Holy Spirit may descend; and his grace work in the teachers and the taught.

*Examination of the Girls' Orphan Institution—Confirmation.*

On the 30th November the Bishop examined the Girls' Christian Orphan Institution at the Station. They are twenty-two girls, in three classes, and are under the superintendence of Mrs. Mengé, when she is at the Station. They repeated passages of Scripture and the Church Catechism in Hindoostanee with great accuracy, and also answered many questions upon Matt. xiii. which the Bishop put to them. They read Hindoostanee in the Roman Character. They do plain work, and are otherwise being fitted for usefulness in after life. Several are soon to be married and settled on the farm. On Friday, Dec. 1st, eleven of the girls were confirmed.

*Services and Congregations.*

From these statistics you will see that there are about one hundred Christians resident on the farm, forming an oasis in the moral desert. Mr. Wendnagel holds Service in the Church every Sunday morning; his Congregation averages 95. In the afternoon one of the Catechists conducts Service. They keep the Sabbath strictly, and thus set their Heathen neighbours a wholesome example. I had some conversation with Bhagoo, one of the older cultivators: he bears an excellent character, and seemed rightly to estimate the privilege of his having been called, by God's grace, to a knowledge of the Gospel.

He was a convert of Mr. Wilkinson's before the farm was commenced. He and his brother, now dead, were called to a knowledge of the Truth, when Hindoos, by listening to Mr. Wilkinson's preaching in the bazaars. Joroun, the brother deceased, has left two sons, who are among the number of the cultivators. The Lord's Supper is administered at Bashâratpoor Church every two or three months; and the collection from the poor Christian cultivators amounts to about two or three rupees: this, I believe, constitutes a relief fund.

Service in Hindoostanee is performed in the Church of the Station every Sunday at four o'clock. To form a Congregation, there are, besides the orphan girls, Charles Dass with his wife and three children, eight Native Christians with their wives and families, formerly orphans of the two Institutions, and several Christians from the lines. The old Sheikh whom the Bishop saw when last here is now gone to his heavenly rest. I inquired about his sons; but, alas! they are not walking in the steps of their father, but cling, with unmoved attachment, to the Mahomedan Religion. There was a report that the old man renounced Christianity on his death bed: though not believed at the time, it is satisfactory now to know that one of his sons has confessed that it was an imposition, and that his father died, as he had lived, a Christian, His sons forged a Letter to the Missionary in the name of the old Christian, which led to the painful rumour, now so happily proved to be unfounded.

*Service at the Farm.*

On Sunday morning, Dec. 3, I had the pleasure of again going over to the farm with Mr. Wendnagel, and attended Service at eight o'clock in the "Church in the Wilderness," and preached to a Congregation of about ninety from the text John iii. 16. Charles Dass acting as interpreter. It was most pleasing to see the propriety with which they behaved, and the manner in which they entered into the Service and repeated the responses. On our way back we passed through a small hamlet on the farm where nine or ten of the Christian cultivators live, which Mr. Wilkinson named Bethesda. Here the man I mentioned, Bhagoo, lives, and, being a senior, conducts Worship with his neighbours when the weather prevents their going to the Church. I inquired whether the Christian cultivators set an ex-

ample to their Heathen neighbours by paying rent regularly and cheerfully, and was glad to learn that they do. Mr. Wendnagel tells me they frequently come out to meet him on Sunday Morning, as he drives over for Service, and talk about their concerns; and on more than one occasion have requested him to offer up prayers for rain when it has been wanted, or thanksgivings for God's goodness after a favourable harvest. How deeply interesting are these little intimations of the blessed change which Christianity introduces! The Bishop closed his Visitation at Gorruckpore by the Sunday duties of the 3d. His Lordship preached in the morning, and held an English Confirmation in the evening.

*Missionaries and their Hindoo Converts.*

The following curious and instructive document is extracted from the Native Paper, extensively circulated in India under the name of the PRABHAKAR. The writer betrays profound ignorance of Christianity, and a lamentable spirit of opposition to this Divine remedy for human sin and woe. As, however, he bears an undesigned, but powerful testimony to its renovating influence and triumphant progress, we lay it before our Readers.

Nothing, as it appears to me, short of a gracious Divine interference can bring a remedy for the miseries we Hindoos endure under English rule, arising from heavy revenue exactions and many other oppressions. Yet were we but left undisturbed in mind, we might even still, perhaps, sustain both impoverishment and privation. But, alas! how bitter are the fruits of destiny! Not for a single day may we enjoy in quiet the comfort even of our homes — our domestic satisfactions; for the religious guides of the ruling power, excelling in intelligence and ability, are ever throwing the net of deception into the waters of instruction, in order to catch the untaught minds of Hindoo Youth, who, like heedless fish, swim therein; and we know not at what moment the fair-speaking Missionary Gentlemen will succeed, by the bait of soft words, to allure and captivate them, as those same silly fish are taken by the baited hook: day and night our hearts are filled with anxiety on their account. As hungry bees that, in search

of food, are deceived by the fragrance of the thorny ketaki, and ignorantly believing it will afford them a supply of delicious nectar, flying to seize it, are speedily impaled, and miserably perish on its spikes; so our inexperienced and unwary youth, looking upon the outward appearance and promises of these respectable white-skinned Teachers, deluded by their craft, fall ultimately into an endless variety of sorrows and vexations. Alas! alas! how specious are the pretences of these holy instructors! what artifices they employ to win upon the weak minds of their Native Scholars! hood-winking and throwing dust in their eyes, by means of common-places from the Bible, and then opening before them the whole wallet of their deceptions. Blinded by their own ignorance, the poor boys readily believe as they are taught to believe, sitting submissively at the white lotus feet of their fair-complexioned Teachers, regarding them as incarnations of the deity. Yet are they only fascinated by the lure of earthly and temporal enjoyments: not one among them can tell you what is Religion after all: they are wholly ignorant of its very nature.

Among the foremost and most accomplished of these Padre Gentlemen is Dr. Duff; and if even such a personage as the late Governor-General of India, Lord Auckland, was confounded and taken captive in the net of his writings and his speechifyings, it is little matter of astonishment that Hindoo Children—mere infants in years and understanding—should first forget their filial duties and fail in obedience to the authority of their parents, and next, by plunging into the pond of apostacy and a false Religion, should catch the deadly fever of sin, and miserably perish.

Formerly it was only these white-skinned Teachers themselves who, exercising the vocation of religious instructors, offered on every hand the four objects of life to degraded human quadrupeds or biped brutes; but now, Christian Sahibs, natives of the soil, too, are busied in making disciples, and teaching the mysteries of their foreign faith. Only two days ago an instance occurred of one of these lesser gentlemen decoying to his home a lad of the Kayash Caste, in order to make an offering of him to his deity. I have been told the child is not more than fourteen years of age, is wholly ignorant, untaught in any branch of learning, and can only babble out a few words like a parrot just

learning to imitate the human voice; yet under the hearing of his reverend instructor, wonderful to relate, he is the subject of I know not what wonderful internal change forsooth, producing all at once so utter a distaste for mundane concerns and duties of life, that he abandons the parental roof to embrace a heterodox faith, and addict himself to the practices it enjoins! It is surely a wonderful Muntra, a sacred lesson of most magic power, that has been whispered in the ear of this boy-disciple by his new spiritual guide and conscience keeper, that, under its influence, he should coolly, and with a countenance of dissatisfaction, thus address his natural protectors, the members of his family, who come to invite his return, "Why have you come to molest me? I have found the path of salvation, and will not again return home." Ah! how afflicting is all this! A child, a mere sucking infant, still dandled on his mother's lap, and who has not even cut all his teeth, has yet been furnished with a poisonous fang to dart at his blood-relations and his father's race!

It were of no use to complain to the ruling power in this matter. If a thief is found stealing away secretly a little of the mere household stuff of a neighbour, he is immediately punished as his offence deserves; but gentlemen of the ruling caste, who dry up the Religion of the Hindoos by proclaiming the deeds and teachings of Jesus, may entice away children, nay, by cunning or open force, tear away from the bosoms of fathers and mothers the germs of their future hope, the sons who form all their wealth, and be scatheless; for the ruling power protects, and favours, and honours them. Grief and lamentation, then, are unavailing. Meanwhile, what care the Padres? The snake-goddess dances under the influence of the charmer's fumigations: they have secured the boy, and their joy knows no bounds. Does the tiger shrink from cow-murder? While they have glutted themselves in the ruin of the poor youth's future and eternal welfare, they have augmented the number of their sectarists; and the Native Gentlemen, in particular, who have been the agents in this nefarious business, are only the more encouraged to go about seeking for fresh converts to the sect.

It is clear, then, that since those who apostatize from the ranks of Hindooism are received among the professors of the Religion of our rulers, we must regard it as a mere attempt to delude us, should they

any longer talk of a pledge of non-interference with the Religion of the country. If the Government were sincere in its profession of equal and impartial protection to all their subjects of every various faith, this pestilence of child-stealing could not spread as it is doing. Reason rejects the position that there is any virtue in proselyting men of another Religion to one's own. Have they, then, another and secret object in view? God alone can tell: still one may venture to suppose, that as, when the subjects of a Government come to be largely of the same faith with their rulers, there is, of course, a strengthening of the cords of goodwill that bind the governed and the governing together, till all becoming of one Religion, no internal enemy remains to be subdued, and no ground of alarm for the public tranquillity remains; so it is not improbable, I think, that our Government may have thus reasoned, and therefore are in secret concert with the priestly converters.

I will only add, that the child is clearly a minor, and is not, therefore, legally his own master; and I hear that, consequently, his father is preparing to carry the matter into the Supreme Court.

Thus do superstition, ignorance, and the natural heart combine to oppose the progress of the Gospel.

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CHURCH MISSIONARY SOCIETY.  
AGRA.

WE now conclude our narrative of the voyage of Messrs. C. T. Hærnle and F. A. Kreiss down the Jumna (see p. 363 of our Number for August).

*Batesore—Sorry Condition of the Idols after the Mela.*

Nov. 19, 1843—We reached Batesore again, and took up our abode in an old aeral, among the Heathen Temples, to spend the Lord's Day there. The Mela being now over, we found them all empty, except one in which the inhabitants of Batesore worship Mahadeo. Instead of crowds of devotees, birds, mice, and insects of various descriptions, had taken up their quarters upon, below, and between the Idols, polluting even Mahadeo and his wife Barbetti. To some Hindoos standing by me I pointed this out as a striking proof of the folly of Idolatry. They laughed; but it seemed to make no impression upon their hearts. These filthy

images will be washed and cleaned at the next Mela, and then again worshipped by thousands. Really, if we did not know that Satan is at the bottom of all these things, we should be at a loss to explain how reasonable beings can act so unreasonably. Much grieved by these thoughts, we were glad to unite, at this stronghold of Paganism, in common prayer for the spread of the glory of Jehovah, and the conversion of the Heathen.

*Preaching the Gospel at Maye and Batesore.*

Nov. 20—Went to Maye, a village a mile and a half distant from Batesore. The situation of this village, being in a deep ravine of the river, which seems to have had its former course here, and surrounded by green trees and gardens, is, in these barren regions, almost charming. We were much delighted at seeing this place; but still more so when we found the inhabitants kind, and willing to hear the Word of God. Having been told that many Brahmins were living here, we were prepared for a great deal of opposition; but met with very little. One asserted, that, as among the Hindoos, one chooses this and another that Deity, as his favourite; so is Christ that Deity which the English have chosen as the object of their devotion. There was therefore no reason, he said, why the Hindoos should give up their own Deities, and serve that of the Company. After having shewn them from Scripture who Christ was, and invited them to believe on Him, we gave them a New Testament, with some Tracts; and returned, rejoicing at this opportunity which the Lord had granted us to proclaim His Holy Name.

On arriving at Batesore we once more addressed the people who were worshipping at the ghauts; for we could not leave this stronghold of Satan without having testified, as much as lay in our power, against the folly and sinfulness of Idolatry.

*Arrival at Futtehabad—Bitterness of the Mahomedans against the Gospel.*

Nov. 22—We reached the ghaut of Futtehabad, where we remained the rest of the day. The town is two miles distant from the river. In the afternoon I went there with the Catechist and Orphan Boys to invite the people to the Kingdom of Heaven; but they had no time to come. It would appear as if Satan had gone before us, to set every one's mind against our words. Besides, some marriages of rich Mahagans were just being celebrated, on account of

which the noise was very great. We first tried at several places to address the Hindoos, but there was no obtaining a hearing. We therefore went to that part of the town where the Mahomedans live; and finding a crowd assembled on the Chabutra in front of the guard-house, we sat down among them, and read to them from the Gospel of St. Luke. These things appeared to them so strange, that they at first offered no objection; but no sooner had we commenced to speak of Christ as the only Saviour of fallen mankind, than they gave way to the hatred concealed in their hearts, and began to dispute with such bitterness as I had seldom witnessed. The Thanadar being present, said, like his brethren at Etayah, "If you preach to the Hindoos, all is right, because they have no Word of God, no true religion; but leave us Mahomedans unmolested. We possess the Korán, which contains the true Word of God; and whosoever believes on this will be as well saved as you mean to be through your corrupted Injis." When desired to prove their vague assertions, they replied, "We have no time; nor is it necessary so to do. You are a Christian: well, mind yourself what is written in your books, and tell your own people to do the same. We neither like nor want your preaching." I spoke a few words of admonition to them, and, as it was already dark, left this place with a grieved heart.

*Encouragement at Ferozabad.*

Nov. 23, 1843.—We went to Ferozabad, a city about three miles distant from the river. Here we were greatly encouraged in our work. Although many of the Serans live at this place, who are despised by the better Hindoos themselves, and who of course did not like the Word of the Cross, yet we met with many others who paid great attention to it, and were very desirous to receive Christian Books. There were but two individuals who seriously objected. One of them, a Jain, asserted that the Christian Religion, permitting to kill animals and eat them, could not be true. The other, a Mussulman Proselyte, tried, by every means, to defend and praise his newly-adopted religion, and justify himself in having embraced it. But as he was very ignorant we could not tell him that he was wrong in so doing. When these were gone we continued our conversation with the people, and distributed our books without further opposition. We had brought many

Books and Tracts with us; but could have distributed twice as many, though we gave only to those who could read. Yesterday I returned to the boat with a heart grieved: to-day, greatly rejoiced and encouraged. Such are the experiences of a Missionary: he is constantly reminded that he is but a weak instrument in the hand of his Divine Master, without whom he can do nothing. Mr. Kreiss told me, that some time ago an inhabitant of Ferozabad was with him at Agra, and told him that there were about thirty men in that city who believed in the Gospel; but fear of men prevented them from confessing it.

*Second Flight of Locusts.*

Nov. 24 — We saw another flight of locusts proceeding along the river. It appeared less numerous than those we saw at Agra; yet large enough to destroy the young seed.

*Visit to a celebrated Fakeer at Daruck-Gurhee.*

Nov. 25 — We sent the Catechist with the Orphan Boys to visit three villages along the river, while we proceeded to Daruck-Gurhee, the seat of a famous Fakeer and a number of Pucharías, who live on the charity of the people who come to worship at this shrine. Really they do not seem to be in want of any thing. Their bodies, as well as their houses and temples, are in very good condition. The Fakeer, for whose sake all these things, I suppose, are done and given, sits in a small but well-built cell, measuring about seven feet square, and scarcely high enough to stand in it. His body is like those of all Fakeers: instead of clothes, he is thickly covered with ashes and cow-dung, which gives him a very disgusting appearance; and the people say that he never quits his cell. He is, however, a kind-hearted creature, open to conversation, and less wicked than other Fakeers with whom I have met. He seemed much delighted with our visit, and gave sweetmeats—which he kept near him in a basket, whether for himself or others I am unable to say—to our children and servants. I spoke much to him about the impropriety of men spending their lives in such an idle way as he does, and about the sinfulness of serving Idols. In reply to the first topic, he said, that he was not idle, but read the Word of God night and day. Idolatry he tried to defend, by saying, that as a king had many servants of

lower and higher ranks, without whose mediation no poor man could come before him, so were the gods whom they served officers of that Great Being who is entirely inaccessible to poor men: they must, as it were, introduce men to him. I explained to him that no such officers were required. "It is true, indeed," I said, "that God is inaccessible to sinful creatures, as we all are; but the way to Him is open in Jesus Christ, the only true Avatar and Mediator. Whoever believes in Him shall be saved, according to John iii. 16.; whereas those officers to whom the Hindoos do homage, instead of bringing us to God, remove us from Him." That he might understand this more fully, we offered him a New Testament; which he, however, refused to take, pretending that he only dared to read Slokes. We gave him the Life of Christ, in poetry, which he took. There are at this place a great number of images, as also the cell of a deceased Gooroo, which is kept in great reverence; but the Pucharees are very ignorant. "Our Father," they said, "has forsaken us, and joined the English: hence their fortune, and the misfortune of the Hindoos."

*Encouragement at a Village.*

Nov. 26, 1843—I felt very unwell from headache and symptoms of fever, whereby I was deprived of the pleasure of visiting a large village on the other side of the river. I sent the Catechist with the Orphan Boys, and a number of Books and Tracts; and was afterward rejoiced to hear that they had met with a kind reception from the people, many of whom were willing to hear and accept the Word of God.

*Return to Agra.*

Nov. 30—We reached Secundra again, where we had the great satisfaction to find all whom the Lord has entrusted to our care in good health and order. Praised be His name for all the grace and loving kindness which He has so richly bestowed upon us and them during this journey! I am especially rejoiced at the many opportunities which He has granted me, to bear His name before the Gentiles: and although I cannot speak of victories over the Prince of Darkness, yet I am thankful for the privilege of being permitted to preach Him who has redeemed me, a poor sinner, by shedding His precious blood, and made me an heir of salvation in hope. And I am greatly rejoiced to perceive, that notwithstanding the deadly enmity of the Mahomedans, and the indolence

of the Hindoos, His holy Name is daily becoming more known in this country. The time is perhaps not far distant when the promise given by the Lord in Isaiah xi. 6—9 shall be fulfilled: *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

## Ceylon.

CHURCH MISSIONARY SOCIETY.

NELLORE.

At pp. 375, 376 we gave an account of two of the three individuals baptized by Mr. Adley; we now add a notice of the third, as our space did not allow of its insertion in our last Number.

*Account of Three Baptized (continued).*

Paul, the Barber, continued so constant in his attendance on the Means of Grace, and in the expression of his desires to be admitted to the Ordinance of the Church—and having no reason to doubt his sincerity in professing his determination to renounce all for Christ's sake—that I admitted him to the privilege he sought. Speaking of himself, he says—

From my childhood till the year 1840 I continued rigidly addicted to Heathenism. At that time my son was at the point of death, and I had recourse to the Rev. F. W. Taylor, who not only cured his bodily disease, but also directed us to the means of healing for the soul. From that time to the year 1844, in obedience to his kind advice and that of the Catechists, I have regularly attended to the preaching of the Word of God, and became convinced of the truth of Christianity; and by the light received into my mind I was made heartily sensible of my being a poor sinner in the sight of God, having lived breaking all His Commandments. On comparing, also, the two religions, I became persuaded that Heathenism is a system invented by men, offering the vain enjoyments of this life; but having no provision for the redemption of the soul. Besides, the Brahmins and Gooroos make a mystery of their doctrines, and conceal them from the people; while Christianity teaches fully the Way of Salvation through Jesus Christ, not seeking concealment, but making all open to the capacities of every class. It encourages no sin; but tends to bring all men in the holy and right path. Wherefore, with humility, and fervent desire to obtain pardon of sin and salvation—thinking of this passage of Scripture, *Let him that thinketh he standeth take heed lest he fall*—I was baptized, putting all confidence upon God



to keep me His faithful servant unto my life's end.

Of Joseph Fenn Mr. Adley remarks that "he continues well, and will, I hope, be useful in the Saviour's cause."

#### COLOMBO.

*Colombo Church Missionary Association.*

We have not yet received any report of the Association which was formed on the 21st of March 1843, at Colombo. The Right Rev. the Lord Bishop of Madras was in the Chair; and a Collection was made to the amount of 25*l*. The Officers include the Governor of Ceylon, the Bishop of Madras, four Members of the Executive Council, the Chief Justice, and one of the Puisne Judges of the Supreme Court. No further particulars have reached us.

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## New Zealand.

CHURCH MISSIONARY SOCIETY.

KORORARIKA.

*Services—Adult Sunday School, &c.*

THE fact that this Station is the head-quarters of the Romish Bishop renders the Rev. R. Burrows' position here very important. Four Services are held every Lord's Day—two English and two Native. The attendance of Natives varies from 50 to 100; respecting whom Mr. Burrows writes, July 1, 1843—

The Natives under my care are, for the most part, slowly but steadily advancing. A late revival of their feasts, which is a species of idolatry, has proved a temptation to many of the professed Christians. Some have been led away thereby to partake of *things offered unto idols*; while others have evinced the sincerity of their profession by a refusal to touch, taste, or handle.

An Adult Sunday School, consisting of about 30 individuals, is regularly carried on at this Station by a Native Teacher. Mr. Burrows has also a Weekly Meeting for reading the Scriptures and catechizing, which is regarded by the Natives with much interest.

#### WAIMATE.

Since the latter end of March 1843, the Rev. W. C. Dudley has had charge of the villages within five miles of the Waimate. He describes his duties as "laborious, but most cheering."

*Ordination of Mr. R. Davis—His contemplated removal to Kaikohi.*

On Trinity Sunday, 1843, Mr. Richard Davis, an old and very valuable Catechist of the Society, was ordained Deacon, the Service being conducted in the native language, in the presence of a Congregation of 400 Natives, 300 of whom afterward received the Lord's Supper with the Bishop and Clergy.

Mr. Davis has the charge of the more distant villages, varying from five to thirty miles from Waimate. These villages include Ohaeawai, Kaikohi, Otatau, and Mangakahia. Kaikohi, being the most central spot, was fixed upon as the most suitable for Mr. Davis's residence. To this arrangement some of the Natives at first strongly objected, at the instigation of a powerful Chief, who still continues a Heathen. In a Letter dated Sept. 21, 1843, however, Mr. Davis informs us that this opposition had been overcome; and he mentions several circumstances indicating that an earnest spirit of inquiry was beginning to prevail in that district. He writes—

The Kaikohi people have at length consented to my living among them; or, rather, the wicked Chiefs, who have till now held out against me. I have no doubt that the cause of the blessed Redeemer is advancing in this district. I have lately multiplied the Native Agency, so that both old people and children are now brought under a certain kind of instruction, which I trust may be made instrumental of good to them. Although I have baptized several, yet my Catechumens increase upon my hands.

*Hopeful State of an aged Chief and other Natives.*

Some time ago I fell in with a very old Chief, named Puku, of great family, whom

I could not remember having seen before: he was nearly blind, and very deaf; and the Natives had given up all thoughts, apparently, of endeavouring to instruct him. I endeavoured to communicate with him, and repeated my visits, stirring up the Native Teachers also to visit him. In a short time he manifested a desire for instruction, and partially recovered his hearing. He was taught to pray, and is now most anxious for baptism. I should have admitted him to that holy ordinance last Lord's Day, but the weather was very rough and cold. He expressed much disappointment, in a proper way; but is looking forward now to my next Lord's Day with them, when I trust the Master will be present with us. The circumstance of this Chief having embraced Christianity is likely to have a good effect, as he is called Father by them all. Several, I hope, have been brought to think who never thought before.

On Monday, when returning home, a woman followed me full a mile. As I was keeping my horse up to a brisk walk, she was out of breath when she overtook me. After she had told me her errand, which was to solicit religious instruction, she remarked, "I and Piko," another woman, "are feeling much for ourselves: we have no words whereby to express ourselves; but we perceive that all the people are going over to the saving side, on account of the belief of old Puku, and we wish to be saved too. I am indeed a great sinner." I endeavoured to preach the Gospel to her. These women belong to a party of Romanists, and have long been deaf to the Truth. I may have to contend with the Priest of Rome; but oh, for wisdom and strength from above to enable me to be faithful! A Chief, one of my principal opponents at Kaikohi, said to me the other day, "I some time ago despised you; but now I respect you, and honour you very much." Thus has God given me favour in the sight of the Heathen.

*Spiritual Awakening at Kaikohi—Need of Earnest Prayer.*

In a subsequent Letter, dated Dec. 15, Mr. Davis gives some additional particulars, of a deeply-interesting character, respecting some of his people.

I was much struck with the remarks in the "Church Missionary Gleaner" of November and December 1842, on the neces-

sity of the out-pouring of the Holy Spirit for the growth of grace in the Society's young Converts. I trust that prayer was made, according to the request contained in that resolution, as I hope I see some indication of an answer being given thereto.

For some time there has been a growing seriousness among some of our leading characters and Teachers at Kaikohi. They have, for years, had their stated Prayer Meetings; but of late their minds appear to have led them to search the Scriptures with a greater degree of diligence.

Two of the younger Chiefs, in particular, have spent much time together in conversation and religious exercises. In the month of September last, when I visited Kaikohi, I was informed that one of them was ill. I inquired the nature of his illness: they told me he was sorrowing after Christ. When I saw him next day he was in a most pleasing state of mind. His sorrow for sin was great; but it was so mixed with a sense of love to Christ that the feeling occasioned, if I may use the term, was that of joyful pain. His countenance was doubtless the index of his heart. He was always a pleasant-looking man; but now it was indicative of *the peace of God, which passeth all understanding*. His conversation was of a pleasing nature.

A few weeks after, on a Lord's-Day morning, just as I was going to Taiamai to hold Divine Service, a special messenger came from Kaikohi, to request me to go to see the companion of the Chief above mentioned, as he was very ill. After some inquiry, I found that his illness was of a mental nature, and sent the messenger back to give notice that it was my intention to be at Kaikohi sufficiently early for Afternoon Service. On my journey I met some people belonging to the Kaikohi Congregation, and inquired after the Chief. They remarked that he held Service in the morning, he being one of the Teachers. I afterward inquired the subject on which he addressed them. They answered, "He addressed us from these words of St. Paul, *O wretched man that I am! who shall deliver me from the body of this death?*" These circumstances convinced me of the nature of the complaint.

I found him under deep and serious convictions of sin, unaccompanied with that strong sense of a Saviour's love which predominated in the other case. His convictions were strong, and caused a great

weight on his mind. He was deeply impressed with the evil of sin; but no desponding fears were produced, to any extent, nor gloomy or doubtful apprehensions as to his acceptance with God through the atonement of Christ. During the previous week he had his parents, brothers and sisters, and friends, assembled, in order that he might speak to them on the state of their souls. They thought him ill in body, and that he was going to die. He told them that he was not affected with any bodily ailment: it was his heart that was affected, and he doubted not that it was for the good of his soul. His conversation had a considerable effect on his people, especially on his father, who is a leading Chief of the Tribe, but living with three wives, to the great grief of his children.

On the next day I went out, in company with another of the Teachers, to visit some sick people. During our walk we were engaged in a religious conversation, and I had to appeal to Scripture to elucidate some subject which I had brought forward. As we stood still, to refer to the passages, I observed his head sink on his bosom, and the tears run down his cheeks. I inquired the reason, when he modestly observed: "It is not only myself; but others of my little party are similarly affected: our affection is, a sorrow for sin and love to Christ."

Since the above, many others at Kaikohi have been affected in a similar manner: some have been more deeply convinced than others. There are now about twenty who have been thus awakened, and the work is in good progress: much humility is at present manifested by these people, and considerable zeal. It is the hand of the Lord alone. The lighting down of His arm is too visible to be mistaken. He has taken His cause into His own hand, and is doing His own work in His own way. It is remarkable how silent are the Natives who are thus affected, and how much they keep it to themselves. They consist principally of those who have made most progress in Christianity, one case only excepted—one of the Catechumens. Let us most earnestly entreat the prayers of the Christian Church IMMEDIATELY in our behalf. I am aware that it is at such seasons as these that the enemy sows his tares with most advantage. I am anxiously on the watch. I tremble for myself. I did not write at an earlier period, for fear the feeling might pass away; but as every week deepens the work, I felt I ought not any

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longer to withhold the knowledge thereof from you. May Christians be stirred up to pray more earnestly for an outpouring of the Spirit! In a few months I hope to be living at Kaikohi with my people. I expected a blessing was at hand, as Satan had done so much to keep me from them.

## Polynesia.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Results of Reading the Scriptures.*

THE following particulars, have been received from the Rev. Charles Pitman, of Raratonga:—

Our souls have often been refreshed to hear many of our flock, in much simplicity, but apparent sincerity, testify the advantages and spiritual benefits they have received, by reading, in their own tongue, the Word of God. Two young men, both of them among the first scholars in our School, received into Church Communion the same evening, both dated their first serious impressions in reading the third chapter of the Gospel of St. John. They have since been sent forth as Native Evangelists, to make known the truths of that Blessed Volume to those perishing for lack of knowledge. One of them came to me for conversation one Sabbath Evening, after the Services of the day, with whom I spoke till near midnight. "What a book," said he, "is the Word of God! What heights! what depths! who can fathom it! What a being is God! How amazing the plan devised by Him for our salvation! The more I read it, the more I am amazed. Alas, what a poor ignorant creature is man! What a dreadful state of darkness were we in, till you were sent with the Word of God to make known to us the will of the great God!" I need not say what feelings were produced in my mind to hear such a testimony borne to that precious volume by one born a Heathen. Hours rapidly fled that night while we conversed on the all-important truths of divine revelation. I have had the unspeakable pleasure of hearing that young man preach, Sabbath after Sabbath, such discourses to his fellow-countrymen as would delight the hearts of the truly godly in Britain, had they been present to hear for themselves.

About three months ago, sitting in my study examining two Candidates for Baptism, a young man, a cripple, came in

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and sat down, having all his fingers and toes eaten away by a disease prevalent in these islands. Besides this, he has lost the use of one side, and was obliged to help himself forward by the use of a long pole. "Well, friend," I asked, "what is your business?" "I am come, Teacher," said he, "to make known to you my great desire to be for ever the Lord's, and to be baptized into the name of the Father, Son, and Holy Spirit." After asking him a few questions relative to the ordinance, his views of acceptance with God, &c., all of which were answered satisfactorily, I requested him to relate to me what first led him to serious reflection. He then said, "One day, as I was sitting in my house, I took up the New Testament, and read the 22d chapter of the Gospel by Matthew, and when I came to the 13th verse I could proceed no farther. I reflected on the passage, and the more I thought of it the more my fears increased. I could not banish from my mind the words, *Bind him hand and foot, and take him away*. My soul was full of terror: I was sure that I was the man to whom Jesus would say, *Bind him hand and foot, &c.* By the subsequent reading of the Scriptures, and attendance at the House of God, where the way to obtain pardon of sin was made known, I felt relief to my burdened mind, and determined to give myself to God, and flee to Jesus alone as my only hope. He is the *only Saviour*: salvation in no other. I then came to you, and expressed a wish to be baptized; and you conversed with me on the subject, as you have since." I proposed various doctrinal subjects, to all of which he replied with such promptness and clearness, as to afford me the greatest pleasure. I asked him his views of Baptism. "It is," he said, "an appointment of Christ, which he enjoined upon his disciples; and all who love the Saviour should be baptized." I asked why water was used in this ordinance. Emphatically he answered, "It is a sign—a sign only. If not baptized inwardly by the Holy Spirit, and cleansed with the blood of Christ, the sign will be of no avail." My soul rejoiced and blessed God at such love and mercy vouchsafed to this poor, afflicted young man; and I thought, while conversing with him, *Can any man forbid water, that he should not be baptized?* The next Lord's Day I had the unspeakable pleasure of baptizing him, with twelve others and twenty-nine children.

## West Indies.

CHURCH MISSIONARY SOCIETY.  
BARTICA GROVE.

FROM a Letter recently received from the Rev. J. H. Bernau we make some Extracts exhibiting the progress of the different branches of his work at the Grove.

*General Improvement in the Adult Population — Seminary — Painful Disappointment in the Death of an Indian Youth.*

It is now eight years since our arrival here; and whether I look upon myself and family, or upon the people among whom I labour, I cheerfully and thankfully own that goodness and mercy have followed us throughout. My labours, during the past year, have been strictly confined to this place, and much of my time has been spent in the School.

Our population at the Grove is increasing, and, with regard to many, the Lord does not leave Himself without witness. They are progressing, though slowly, and on the whole present a pleasing picture of the transforming influence of the Gospel. They have cut large fields, and it is pleasing to observe that one family helps another in doing so; but they farm on their own system, and it is next to impossible to persuade them to adopt a better. Of the Carribees, several families have come to settle. Although their prejudices are very strong, they yet appear to be impressed with the Truth; and since Erie's return from Warraporta their attendance on instruction has been pretty regular.

Of our elder boys, two have been apprenticed during the last year; one to a gunsmith, the other to a cabinet-maker: both were of the Akaway Tribe. A third died; but, lamentable to say, in a very unpromising state. The name of Jesus was grating to his ears; and whenever I wished to converse with him on the state of his soul, he would hide his face in the blanket, refusing to answer any questions which might be put to him. Previous to his last illness he went to his friends in the Interior, on the Cayuny, and returned after an absence of five months. Though I exerted all my influence to make an impression on his mind, it was seemingly without effect. He departed when I was in town at the Bishop's Visitation; and I subsequently heard from Mr. Christian that he remained in the same melancholy state even to the last. This circumstance has more

than ever convinced me that even a Paul may plant and an Apollos water—it is *God alone that giveth the increase*. Perhaps I had not yet fully learned this humiliating, though, at the same time, encouraging part of the Lord's dealing with sinners. Three others are to be apprenticed as soon as masters can be procured for them; one to a watchmaker, another to a joiner, and the third to a tailor.

*Schools—Baptisms.*

Our Schools are on the increase, and the children are making progress; but it requires some time before they know what they are about. This is owing to their being of different tribes, and speaking languages foreign to each other. We prefer taking them when very young, knowing that little can be done with those of advanced years. These children are the flower of our Mission in British Guiana; and I humbly hope they will not wither, but bring forth their fruits in due season. The number of boarders amounts to fifty at present. The parents rejoice to see them at their work, and are not backward to contribute to their support, as much as is in their power. On Christmas Day I had the joy of baptizing 18 Adults, and on the following Lord's Day 6 of their children. Mr. Schomberg, the scientific traveller, was present on the first occasion, and expressed himself highly satisfied with their decent behaviour, and not less with their answers. He was present, also, at the Examination of the Schools on Christmas Eve. Thus, then, there are added to the Church, though not daily, yet yearly, some, I trust, who shall be saved through faith in Christ Jesus. I am rather cautious and backward in administering the initiatory rite; for what does it avail to swell the ranks of professors when few are willing to be confessors? nor would I boast in the one class, if put to shame by the other. The Lord keep them unto eternal life!

From the same Letter we extract the following account of the

*Revolting Murder of an Infant by its Mother.*

The truth of our Lord's saying in Matt. x. 34—36. was never more forcibly presented to my mind than by a circumstance that lately occurred in one of the Carribeese families. Some time ago a father brought his daughter to School: the mother tried her utmost to induce her to return; but the father peremptorily forbid it. After

some time he determined to come himself, with the rest of his family, to reside with us: and from that time the mother did not give him any rest. She remonstrated, she quarrelled; but to no avail: and at last, seeing that she could not dissuade him from his purpose, she annoyed him in every possible way. The father bore the ill-treatment for more than a year, when, seeing that she was not inclined to follow him hither, he left it to her choice, either to accompany him, or to go and live with her friends in the Bush. She was confined shortly after she left him; and when, after some time, the father went to welcome the little stranger, he was informed that she had buried the child alive soon after its birth. After her delivery, she left the helpless babe, and, notwithstanding the remonstrances and entreaties of her mother and friends, who at the time surrounded her hammock, would not be prevailed on to take him up. No sooner, however, had she recovered sufficient strength, than she dug a hole and threw the helpless babe into it; which, when already covered with earth, was yet heard faintly crying. This circumstance the father himself related to me; and the sad story has been proved again and again by others, whom I have questioned as to its truth. The father asked, with grief and tears, whether I had ever heard of such a thing being done by a mother—"For," said he, "do not even beasts love their young?" I should hope, indeed, that the circumstance is unparalleled; for although infanticide is not altogether unknown, yet it is extremely rare. On asking him, the other day, whether he thought he might be reconciled again to the woman, he solemnly declared that, in this instance, I asked too much: "As soon as I shall have found one worthy of a man, I will be married to her: how could you suppose I could live with one worse than a beast?" *Certainly the dark places of the earth are full of the habitations of cruelty.*

TRINIDAD.

*Further Measures in order to the Society's withdrawal from Trinidad.*

The arrangements for discontinuing the operations of the Society in Trinidad have now been very nearly completed. The Rev. Messrs. J. G. Mühlhauser and A. E. Eckel have been placed on the Island Establishment, each remaining as the Paro-

chial Minister of the Station with which he was previously connected. The Bishop of Barbadoes, within whose Diocese Trinidad is situated, has cordially supported the views of the Committee in effecting this settlement of the Missionaries in their Stations as Colonial Clergymen. His Lordship having represented to the Committee that there would still be work of a Missionary nature calling for the services of Messrs. Mühlhauser and Eckel, and on that ground suggesting an addition to the salary which they receive from the Colonial Fund, the Committee have agreed to allow them, for the present, 100*l.* per annum each.

The Schools in the Mission have been hitherto kept up out of the portion of the Parliamentary Grant for Negro Education, placed at the disposal of the Committee by Her Majesty's Government.

Messrs. T. Gilbert, E. J. E. Hawkins, and R. Woodman, employed as Catechists by the Society, have been admitted to Holy Orders by the Bishop of Barbadoes, and will be employed by him in parochial districts in Trinidad. Mr. Woodman is Assistant Curate to Mr. Mühlhauser at Belmont.

*Review of the Society's Labours in this Island.*

Mr. Mühlhauser thus expresses, his views and feelings with reference to the labours of the Society in Trinidad:—

Thank God that we are all well, and that, by His blessing, we are still enabled to discharge our duties in the vineyard of the Lord, which has been planted in this part of the land by your instrumentality and Christian charity, and which, I trust, will, in its own time, *bring forth fruit, some thirty-fold, some sixty, and some an hundred!* I cannot but believe that the Committee, with all the members of the Church Missionary Society, must derive a great satisfaction from the consideration, that by their means, and their servants, the Kingdom of our blessed Redeemer has here been in some degree extended: and

that they have been made instrumental to call sinners unto repentance; yea, and I sincerely hope, also, in leading some, however few they may be, back to the sheep-fold of Jesus Christ, our *good Shepherd*.

This Mission was commenced in 1836, when the Island was in a state of deplorable destitution of Protestant Teachers. Past Reports have shewn that the labours of the Society's Missionaries have not been *in vain in the Lord*. In closing their connection with Trinidad, it is very gratifying to the Committee to record the following testimony from the Bishop of Barbadoes to the value of Messrs. Mühlhauser and Eckel's services, contained in a Letter addressed to the Committee by his Lordship on the 17th of June last—

Though much straitened for time, I am unwilling to let the first opportunity I have had pass by without informing you that I had the satisfaction, while in Trinidad, of visiting Naparima, and consecrating the new Church of St. Paul, in the town of San Fernando. After the consecration of St. Paul's, I held a Confirmation in the Church, at which 48 persons were confirmed, partly from the Rev. J. G. Mühlhauser's Congregations, and partly from those of the Rev. A. E. Eckel. It was altogether most interesting to see the labours of your Missionaries brought to results of so gratifying, and, I trust also, so permanent a character.

JAMAICA.

RURAL HILL.

The Rev. C. A. Cooper continues in charge of this Station. In a Letter dated Jan. 3, 1844, he thus reports respecting it:—

*Education.*

I have commenced upon my own resources, with some assistance from the Negroes themselves, the erection of a large and substantial School-room—40 feet by 20—in correspondence with the moderated Norman style of the Church. The site is the side of the rocky eminence upon which the Church stands. The completion of this may be expected, at the farthest, by the end of February. The number of Scholars is, in round numbers, 100; and they are slowly increasing. Were it not for the depression under which the Planters are suffering—which

causes the Negroes to wait six, twelve, or fifteen months for their wages—the School would be twice, if not thrice, as numerous. Many cannot obtain sufficient money even to clothe their children; and many are unable to send them from home, having no food which they can bring with them to eat. From this cause, also, I found it extremely difficult to raise the Schoolmaster's salary; and had it not been for the Society's assistance, I should have been compelled to make up the deficiency myself. I feel confident, nevertheless, that, should it please Almighty God to continue His unworthy servant here another year, things will assume a more healthy countenance, and your funds will not again be required to aid us.

#### *Congregation.*

The number of attendants on Public Worship it is difficult to ascertain correctly. The number upon the list when I came here last year was 322. Now it is 490; shewing an increase of about 170 in the year. This is not the total of the Congregation; but of that portion of it which has either been admitted to Communion, or which is likely to be so: in short, it consists of Communicants, and of those who are Candidates for Communion. The rest of the attendants are those who have not yet made up their minds fully to *put on the Lord Jesus Christ*. They must amount to several hundreds, as the Church is generally well filled, though of course it fluctuates a little: last Lord's Day there were not, I imagine, twenty vacant sittings in the whole Church. But I cannot make this statement to any, who are not well acquainted with the present state of things in this island, without adding, that the number of attendants on Public Worship, or even of Communicants can afford no proof but of the most fallible kind, of a man's labour not being *in vain in the Lord*.

#### *Candidates for Confirmation.*

I have upward of 200 Candidates for Confirmation. The Bishop, I understand, proposes to visit the distant parts of his diocese in the month of February.

#### MOORE TOWN.

#### *Death of the Rev. T. Gibson.*

We regret to say that this Station has been deprived of the superintendence of the Rev. T. Gibson, who was removed from his earthly labours in April last.

#### CHICHESTER.

#### *Report for the Quarter ending Dec. 31, 1843.*

Concerning this Station the Rev. C. W. Winckler reports, Dec. 31, 1843—

The past year has been a most eventful one to Jamaica. Earthquakes; the conflagration at Kingston; the extraordinary phenomenon in the heavens above; and the sudden death of our late amiable Diocesan; have filled every mind with awe; and have been so many calls to prayer and increased watchfulness, to be prepared, and to have our lamps trimmed and burning.

As regards my Station, the work of the Lord has gone on quietly, and, I trust, progressively. Divine Service has been performed every Lord's Day without interruption, and is, on the whole, well attended; the average number in the morning being 300. The Afternoon Catechetical Exercises are not so well attended, though so very useful and profitable to the people. The distance which most of them would have to come and return is no doubt, to a certain degree, the cause of it. The number of Communicants is 103, and the average attendance has been 75. The number of Candidates is 50.

The Knockalva Day School, I am sorry to say, has not been so well attended during the past quarter as I could have wished. The number on the list is 102, and the average attendance has been 68. The parents require constant and repeated exhortations to send their children to school uninterruptedly. There are, comparatively speaking, few parents who have a right perception of the value and benefit of instruction. The numberless little Settlements, established by the labouring classes throughout the island, at present unsettle much of the moral and religious benefits which tuition and preaching would otherwise produce on the minds of the people.

#### *Communication from the Bishop of Jamaica.*

Dr. Lipscombe, the first Bishop of Jamaica, was removed by death in the last year, after having occupied the see nineteen years. His Lordship repeatedly bore testimony to the importance of the Society's operations in Jamaica, and to the character and labours of the Society's Missionaries. Bishop Lipscombe has been succeeded in the see of Jamaica by Dr. Spencer, translated from that

of Newfoundland. The new Bishop entered upon his Episcopate in Jamaica in November last. In a Letter to the Hon. Secretary, dated November 20, 1843, the Bishop states that he should be happy to receive any Clergyman into his Diocese who had been recommended by the Society. In the same Letter the Bishop thus describes the painful results which had followed from the rapid relinquishment of several of the Society's Stations in Jamaica—

It would give me great satisfaction to hear that the improved funds of the Church Missionary Society would induce that excellent Institution to resume some of their abandoned Stations in this still thirsty land. Closed Chapels, dilapidated School-houses, scattered Congregations, and thousands of Maroon wanderers, all emancipated slaves, deprived of all means of Christian Worship or Instruction, notwithstanding the liberal provisions of the

late Clergy Act, present me with an unhappy picture on my arrival in this Colony, and shew the disastrous consequences of your abandonment of a field which your Missionaries and Catechists were so well qualified to occupy.

The circumstances in which the Committee were placed at the time left them no alternative but the step which they then took. Deeply impressed with the distressing results which have followed from vacating Stations without suitable provision for keeping up in them the religious instruction of the people, the Committee have hitherto, retained four in connection with the Society. They have also made a proposal to the Bishop to send out a Missionary for one of those referred to in his Lordship's Letter, should there be a reasonable prospect of the Society's being relieved from the salary.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. J. W. Weeks and Mrs. Weeks left Sierra Leone on the 9th of July, in consequence of ill health, and arrived at Cork on the 9th of September—Rev. H. Mellon left Bombay on the 19th of July, on board the "Oriental" steamer, on his return home overland, in consequence of ill health; but the steamer having suffered injury on the 25th, was obliged to put back to Bombay for repairs. Mr. Mellon then embarked on board the "Sesostris" steamer; left Bombay on the 31st; and arrived at Portsmouth on the 17th of September.

*London Miss. Soc.*—Rev. E. Williams, of the South-Africa Mission, died in London on the 15th of June. His ill state of health had compelled him to leave his Station, Hankey, two years since; he had not, however, given up the hope of returning to his labours there—On the 14th of August a Meeting was held at Exeter Hall in reference to the state of the Society's Missions in Tahiti, at which a Memorial was adopted for presentation to Her Majesty, imploring her to interfere for the protection of Queen Pomare, by appealing to France to withdraw its Protectorate from the Island—Jubilee Services, in commemoration of the FIFTIETH Year of the Society's operations, were held on the 22d, 23d, 24th, 25th, and 26th of this month.

*Wesleyan Miss. Soc.*—A Special Meeting of the Committee of Review was held on the 15th of August, when the following Resolution was adopted: "That this Committee has learned, with the utmost concern, that, notwithstanding

the very earnest and continued efforts which the General Committee have made to reduce the Expenditure of the Foreign Missions, so as to bring it within the Income of the Society, there is ground of apprehension, from the payments of the last six months, that there will be a deficiency, at the end of the current year, of little less than TEN THOUSAND POUNDS; that this Committee deeply sympathizes with the General Committee in their care and anxiety for the continuance of the Foreign Missions in all their efficiency, more especially as it has pleased the great Head of the Church to make them instrumental to the accomplishment of an amount of spiritual good to heathen and other unenlightened lands, beyond any measure which might have been anticipated; and that, therefore, before the General Committee proceed to the work of reducing the Missions in Foreign Lands—a measure which now appears necessary, but which is much to be deprecated, if at all avoidable—this Meeting pledges itself that each member in his own locality shall use his utmost endeavours for the augmentation of the Funds of the Society, by obtaining large and increased Contributions for its support, and by endeavouring to promote the activity and efficiency of every Local Committee."

#### WESTERN AFRICA.

*American Board*—Messrs. Bushnell and Campbell arrived at Cape Palmas on the 9th of March, on their way to the Gaboon River.

#### SOUTH AFRICA.

*American Board*—Mr. Grout has been ap-



pointed by the Government to be a Missionary to the Natives at Port Natal.

INLAND SEAS.

*American Board*—A Letter from Mr. Laurie contains the afflictive intelligence of the death of Dr. Grant. The day of his death is not mentioned; but we gather that it took place at the end of March or early in April.

INDIA BEYOND THE GANGES.

*American Presbyt. Board*—Mr. and Mrs. Cole and Dr. McCartee arrived at Macao on the 19th of February.

INDIA WITHIN THE GANGES.

*Church. Miss. Soc.*—Letters, dated July 1844, have brought us the afflictive intelligence of the decease of the Rev. G. M. Valentine, who died on the 23d of July, at Bombay, of cholera, soon after his return from a Missionary Tour—Mrs. Mellon, wife of the Rev. H. Mellon, died on the 12th of July, at Bombay, after a lingering illness, and after having given birth to a still-born child.

*Scotch Free Church*—A great excitement has been caused in Madras by the Baptism of a Young Brahmin.

*American Board*—Mr. Graves, of the Bombay Mission, died on the 30th of December.

*Amer. Presbyt. Board*—Rev. Mr. Walsh and Mrs. Walsh reached Futteghur in March.

UNITED STATES.

*American Board*—On the 6th of May the following Missionaries and Assistant Missionaries embarked from Boston for Madras: Rev. Henry R. Hoisington and Mrs. Hoisington, of the Ceylon Mission; Rev. Horace S. Taylor, and Mrs. Taylor; Rev. Henry M. Scudder, of Madras, and Mrs. Scudder. Mr. and Mrs. Hoisington expect to rejoin the Ceylon Mission. Mr. and Mrs. Taylor will probably occupy one of the Stations in connection with the Madras Mission. Mr. and Mrs. Scudder are expected to remain at Madras for the present.

*Amer. Presbyt. Board*—The Rev. M. S. Culbertson, and Mrs. Culbertson; the Rev. A. W. Loomis, and Mrs. Loomis; the Rev. J. Lloyd, and the Rev. A. P. Happer, M.D., sailed for China on the 22d of June.

NORTH-WEST AMERICA.

*Church Miss. Soc.*—By a Letter from the Bishop of Montreal, dated Quebec, August 27, 1844, we learn that his Lordship had just returned from his visit to the Society's Mission at Red-River Settlement; and that the Rev. A. Cowley had been admitted by his Lordship to Priests' Orders. The visit afforded his Lordship much satisfaction.

Miscellanies.

On the other side is a view of the inside of a Chinese Temple, which stands in the village of Honan, on the River Pe-kiang, on the opposite side from the great city of Canton. The figures of the idols are nearly twenty feet in height, made of clay, and entirely covered with burnished gold. They are called the "three precious Buddhus," past, present, and to come. The idol on the right hand is called Me-li Fuh, and his reign is said to be past. The middle one is called Keen-tsee-Fuh, and is said to be reigning now. The Buddhu on the left is called We-lae-Fuh, and it is supposed that his reign is yet to come.

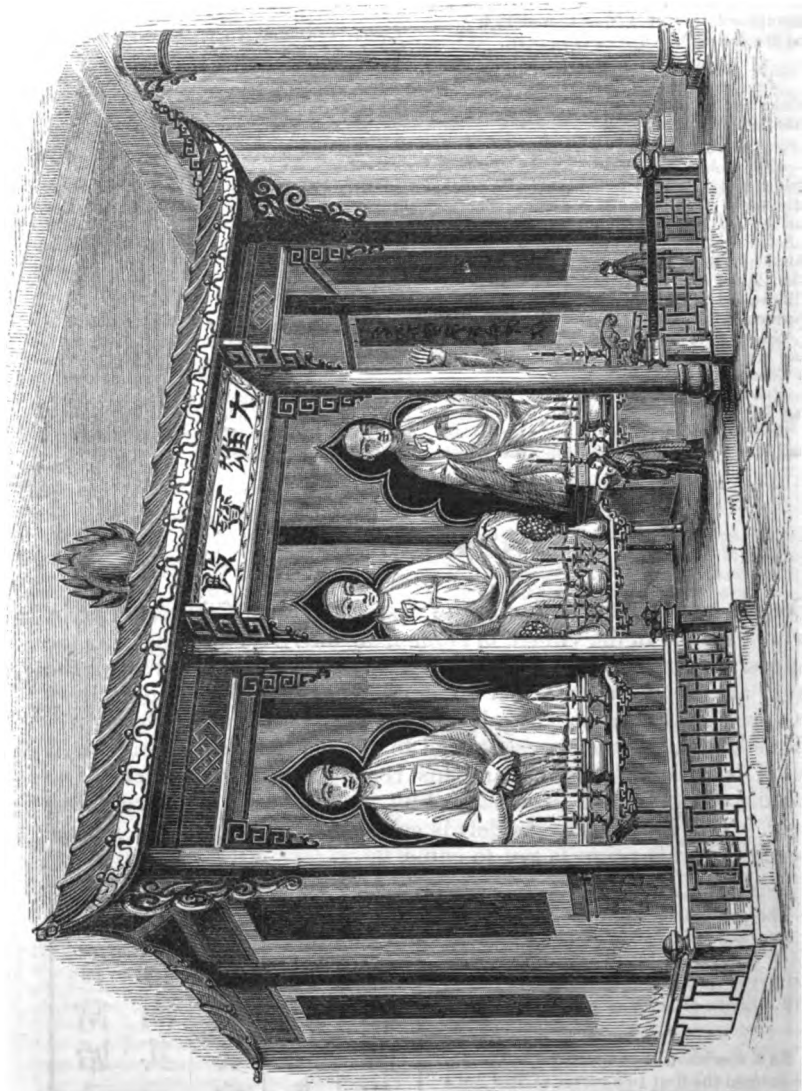
Population.

The population of the empire of China is supposed to be 360 millions—about one-third of the whole human race. The country is very extensive, containing about 830 millions of acres of ground.

Language.

As a specimen of the written language, we subjoin the first two verses of St. John's Gospel in the Chinese Character. It is read from right to left in perpendicular columns.





INTERIOR OF A BUDDHIST TEMPLE AT HOXAN, IN CHINA.

# Missionary Register.

OCTOBER, 1844.

## Biography.

### MEMORIAL OF THE REV. JOSIAH PRATT, B. D.

VICAR OF ST. STEPHEN'S COLEMAN STREET, LONDON; AND FORMERLY SECRETARY OF THE CHURCH MISSIONARY SOCIETY;

ADOPTED BY THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

IT is with no ordinary emotions that we put on record the death of the beloved and venerated friend of Missions, the Rev. Josiah Pratt. Independently of the pre-eminent position in which he stood among the promoters of Missionary Operations, the fact of his having been the Projector, and, for twenty-eight years, the Editor of the *Missionary Register*, will make his death an occurrence of the deepest interest to those who have been in the habit of seeking Missionary Information. Convinced of the great importance of giving to the Public a connected and digested view of all the principal transactions of the chief Protestant Missionary Institutions, and other kindred Societies, throughout the world, he spent a very considerable portion of his time in preparing the *Missionary Register* for publication. Till within a few years—when, his strength becoming inadequate to the great labour which it entailed, he was compelled to resign the Editorship into other hands—he cheerfully devoted himself to the task, in the confidence that it had been, to a very considerable extent, the means of exciting throughout Britain, in many parts of the Continent, and in America, a wide-spread and catholic-spirited interest in the cause of Missions, and was calculated, by the blessing of God, to perpetuate and extend it. At the Meeting of the Committee of the Church Missionary Society on the 16th of October, the death of the Rev. Josiah Pratt was made known to them in a Letter from his Son, stating that it had pleased God, early in the morning of the 10th of October, “to release his dear and venerable father from his earthly labours and sufferings:” adding, “He has died profoundly humble in the view of himself and his past valuable life, yet strong in the faith of *Christ crucified*, and *giving glory to God*.” The Committee, on the receipt of this intelligence, adopted the following Minute:—

It is with mingled feelings of sorrow and thankfulness that the Committee record the death of the Rev. Josiah Pratt, Secretary of this Society during twenty-one of its earliest years. While the Committee cannot but sorrow at the removal from the Church below of this eminent servant of Christ, and while they deeply sympathize with his afflicted family on their irreparable loss, they would with

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thankfulness *give glory to God for the abundant grace vouchsafed to him, and for his consequent extensive usefulness in the great cause of Protestant Missions to the Heathen.*

Called, in the providence of God, to the Secretaryship of this Society at the close of the year 1802—the third year of its existence—and holding that office till the beginning of 1824, he devoted himself

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unsparingly, throughout this extended period, to the advancement of its interests and objects at home and abroad. It was especially through his instrumentality, under the Divine blessing, that the friends of evangelical truth, lay and clerical, were cordially and effectively combined in promoting *the furtherance of the Gospel* among the Heathen, in accordance with the doctrines, constitution, and rites, of the Church of which they were attached and zealous members.

At the period at which this Institution was formed, so much had the obligation of every Christian Church to send the Gospel to the Heathen been lost sight of, and such was the apathy and misapprehension which, in consequence, very generally prevailed, that it demanded, in no small degree, the union of the wisdom of the serpent with the harmlessness of the dove to place the claims of the new Society on a proper footing, and to guide its early course aright. For this arduous duty the late Mr. Pratt was eminently qualified. He was endowed by nature with a comprehensive mind, solid judgment, and largeness of heart. To these were added, through grace, clear and realizing views of the Gospel of Christ, as a dispensation of free grace and mercy to a world lying in *wickedness*, through the atonement and righteousness of *God's dear Son*, and a powerful sense of the obligation to impart the blessing to those who were *without CHRIST in the world*. No less was Mr. Pratt distinguished by genuine catholicity of spirit, loving all that loved *the Lord Jesus Christ in sincerity*, and by a warm love for souls, which rendered sacrifices and labour to bring them to Christ light and easy. He was also a man of humility and peace; willing himself to be nothing that Christ might be exalted, and, for the very love of peace, following *peace with all men*. Yet was Mr. Pratt no temporizer where he believed the *truth of God* to be at stake. His firmness and decision, where the interests of the Gospel of Christ and of the souls of men were concerned, were not less characteristic than his humility, candour, and charity, on all other occasions. To these qualifications were added habits of business peculiarly suited to his office; and in labours

he was *abundant* and indefatigable. He enjoyed, withal, a cheerfulness of mind and buoyancy of spirits, which, while they lightened his toils, rendered his intercourse peculiarly attractive and instructive to those with whom he was associated in labour.

To the Missionaries and Students of the Society he endeared himself by his wise counsels, his quickening exhortations, and his edifying discourse.

His watchfulness of the movements of Divine Providence, and his faith in following them, were conspicuously displayed in his plans of Missionary Operation; while his largeness of view and soundness of judgment enabled him convincingly to develop them in the Committee, and to recommend their adoption with almost invariable success.

Under adverse occurrences, especially with regard to the death of Missionaries and partial failure of undertakings, though he felt deeply, the firmness of his faith and the strength of his natural character sustained him in the steadfast prosecution of plans which had been carefully matured, and committed in humble prayer to the favour and blessing of the Great Head of the Church.

Having thus honoured the Lord by his consistent walk and abundant labours, he was highly honoured of Him in being permitted to witness the Church Missionary Society, under his guidance, steadily advancing in friends, in pecuniary means, and in varied usefulness. When he entered upon the office of Secretary, no Missionary had been engaged, and no Mission had been commenced. When he retired from his official connection with the Society, its Missions had become widely spread over the Heathen World—its Teachers of all classes had exceeded four hundred—its Scholars had amounted to upward of 13,000—and its income had reached nearly 40,000*l*. So signally had it pleased God to bless the labours of His servant in surmounting the early difficulties of the Society, in conciliating or disarming those who viewed its formation with jealousy and mistrust, in exciting a Missionary Spirit in our Church, and in drawing forth the means of diffusing *the glorious Gospel of the blessed God* throughout the world.

We shall take the earliest opportunity of laying before our Readers further particulars relating to this eminent servant of God: the interval between his death and the time of these sheets going to press would not allow of their being inserted in the present Number.

OBITUARY NOTICE OF ASAHIEL GRANT, M.D.  
MISSIONARY TO THE MOUNTAIN NESTORIANS.

THE attention of our Readers has frequently been called to the indefatigable exertions of Dr. Grant, who, in May 1835, embarked for Ooroomiah to labour, in connection with the American Board of Missions, among the Independent Nestorians. His death is felt to be a heavy loss to the Mission, as, by his extensive acquaintance with the people and the confidence which he had acquired among them, he was eminently calculated to promote, in the oppressed Church of the Nestorians, the knowledge of Scriptural Truth. An allwise Providence, however, has seen fit to remove him, after nine years of Missionary Labour and peril, to a better world. He died on the 24th of April, aged 36 years. The Rev. Thomas Laurie, of Mosul, writes—

Another of our little circle is in heaven. Our dear Brother Dr. Grant is gone. It was the same typhus fever which has proved so fatal among the Nestorians here, and also, though to a less extent, among others in the place. He was delirious from the moment that his disease assumed a threatening appearance; and, with momentary intervals of doubtful sanity, he continued so to the last. He left us on Wednesday afternoon, a little before three o'clock. How overpowering was that first wondering vision which burst on him, ere he was fully aware of the danger of separation from his earthly friends!

It may seem a sore trial that so many of our number should be taken, one after the other, and each of them forbidden by the nature of their diseases, either to send their last messages of consolation to friends, or to bear their testimony to the people here of the preciousness of Christ in a dying hour. But so our Heavenly Father saw best; and the advancement of His own Kingdom is infinitely dearer to Him than to us. All our interest in the prosperity of Zion comes from Him, and He knows what will most promote it. And may it not have been mercy that spared our dear Brother the pain of beholding all his plans of usefulness frustrated, till he was able to look down on his field of labour from the throne of God?

We sometimes fear lest the unusual succession of trials which have befallen our Mission may tend to discourage Christians at home. But such ought not to be the effect. These things may weaken the energy of those whose zeal is elicited by present appearances of success; they may shake the confidence of those who know not God; but they cannot reach the sure foundation of those whose prayers

and efforts rest on God's power and promises; they cannot affect those who dwell in the secret place of the Most High. And if the trials which have befallen our Mission are the means of leading the Church at home from dependence on the excitement of apparent success—if they conduct a few to that walking by faith and not by sight, which made the solitary champions of Truth more than conquerors in ages of darkness—we shall feel that all that has been done and suffered here is *not in vain in the Lord*.

But though our Brother was not allowed on earth to behold the accomplishment of his plans, and though the silence of his death-bed was painful to us, yet we trust that good has already resulted from this affliction, and that much more will yet be revealed, even before the disclosures of the great day. His life was such as needed no dying testimony to establish his title to be called a Child of God; and this event seems to have revived the memory of his past life in the hearts of the people here. People of every rank—men of all sects and religions—watched the progress of his disease with the most earnest anxiety. Our friend, the French Consul, visited him almost daily. The Turkish Authorities sent to inquire for him. Some came in person; and one, who arrived immediately after he had left us, could not restrain his tears when he heard of it. One of the leading Jacobites, who came to console us, remarked that all Mosul was weeping, except us; and another said there was not one who was not afflicted with us. I do not speak these things to praise the dead, but to shew, that just as sure as Christians let their light shine, just so sure, wherever they are, they will glorify their Father who is in heaven.

Shimon told us, "My country and my people are gone; now Dr. Grant is also taken; and there remains nothing to me but God." Poor man! May he and his people find in Him that true solid rest and peace which bore their friend through his many and sore tribulations. It is comforting in this connection to recall the faithfulness with which he warned that people from house to house, during his sojourn

among them. It was the means of good then; and now, as the news of his death spreads from valley to valley among those scenes of his toil, with what power will every word be recalled by those who heard him! Is it too much to hope that the Holy Spirit may make this the means of the conversion of many, and the beginning of a work of grace that shall never end?

### OBITUARY NOTICE OF THE REV. JOHN BEIGHTON,

MISSIONARY AT PENANG, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE Rev. John Beighton departed this life, at Penang, on the 14th of April, after a residence of twenty-five years in that Island. He possessed a perfect knowledge and command of the Malay Language; and to a few of his Mahomedan Hearers his ministry proved, by the Divine Grace, *a savour of life unto life*. In the Schools which he formed and superintended multitudes of the young were instructed in the principles of Christian Truth. Mr. Beighton devoted unremitting attention to translation and printing, and issued a vast number of Tracts and Books, which have produced a powerful effect in convincing many of the Malay Population of the errors of Mahomedanism. The intelligence of his death has been received in a Letter from his fellow-labourer, the Rev. A. Stronach, of which the following is an extract:—

Since the commencement of the present year our departed Brother suffered from daily increasing debility; but on the day previous to his death he was seized with paralysis all over his right side, and was then completely deprived of the power of motion, and also of consciousness; and in this state he remained until he breathed his last. Previous to this I was in the habit of visiting him almost daily, and felt happy in seeing him able to realize the comfortable assurance of his interest in Christ.

During more than a week previous to his death our Brother was generally cheerful in the prospect of his departure. One morning, with a smiling face, he repeated to me part of 2 Tim. i. 12, and said that he could use these words of the Apostle Paul as expressive of his own cheerful confidence and hope—I *know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day*: and he then spoke with animation of the truthfulness of every word of God. Now he is departed, I trust, to realize eternally the blessedness of the fulfilment of God's promises,

which are all yea and amen in Christ Jesus.

Mr. Beighton's funeral took place on the afternoon of Monday, the 15th of April. In a paper which our Brother left behind him, and which he had written some time ago in anticipation of his departure, we found instructions regarding the way in which he wished his funeral to be conducted. He desired that his remains might be conveyed into the Mission Chapel, previous to their being removed to the place of interment; and that his colleague should read to the company assembled the 39th Psalm and the 15th chapter of the First Epistle to the Corinthians, and that an address should be delivered over his lifeless body, "only for the sake of the living, without any allusion being made to himself or to his labours, as he wished to be regarded simply as a sinner saved by Grace." These instructions were punctually attended to; and a large and respectable congregation assembled in the Chapel, when a deep impression seemed to be generally felt of the solemn realities of eternity, lighted up as they are by the glories unfolded in the Scriptures.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### INDIA.

###### *An Idol polluted and cleansed.*

ON one occasion I saw a person go into a Temple, and place upon an idol the head of a buffalo. I knew that he had performed unwittingly an act which might lead to very serious consequences. I therefore remained for a few minutes at the door of the Temple, till the persons who had charge of the idol made their appearance. The wife of the sweeper of the Temple was the first person who had her attention directed to the horns of the buffalo upon the idol. She exclaimed, "God has become propitious to-day. He has given us a sign of his power: horns have sprouted out of his head." Forward she went; but when she discovered that the horns had been put upon the head, instead of sprouting from it, she cried out, "Oh, alas!" Her husband came up, and, smiting his breast, exclaimed, "The god is defiled; the god has apostatized!" and he ran down the hill crying, "The god is defiled; the god has fled!" When he appeared in the market-place the weaver left his loom, the merchant quitted the bazaar, and the learned Brahmin forsook his manuscript, to ask what had happened. The man narrated the event, and a solemn procession took place to the Temple. The Brahminical Authorities promulgated the opinion that the spirit of the god had left the idol, and had taken his seat on an adjoining tree. I said to them, "What is to be done? It appears strange to me that your god should fly at a mere touch—that he should fly, instead of remaining to protect his worshippers." They replied, "We must have the god restored by charms to his original abode; and, to effect that, we must have 700 rupees (or 70*l.*) from the villagers." The villagers said, "We are inclined to give something for the restoration of our god, but not so much as that. The Padres have been among us; and though we consider this occurrence a great evil, we do not think so much of it as our fathers did. We will give you 350 rupees." This trick led to the imposition of a fine of 35*l.* on the villagers.

[Rev. Dr. Wilson—at West. Miss. Soc. An.

###### *Idolatry yielding to Truth.*

There is a gradual divorcement of the minds of the Natives from idolatry. The idol-temples are less frequented than they formerly were; the idolatrous ceremonies and services are engaged in with diminished ardour; and disbelief of the power of the idols is becoming very general in many of the provinces of India. Many prejudices have been allayed; much inquiry has been excited. A knowledge of God—of the one Living and True God, and of *Jesus Christ whom He hath sent*—is extensively prevailing; and, in the day of the Lord's power, great may be the consequences.

We have not seen in India the same degree and the same kind of success which we have witnessed in other heathen countries; but we must do our work, and wait the Lord's time. There are many peculiarities in India which render it an extremely difficult matter to us to advance upon that country. In India there is a great diversity of languages; there is a venerable, an aged system of superstition—a superstition which has taken hold of the intellects, affections, and hearts of the people: in India there is a learned, cunning, and active priesthood; there are difficulties to encounter such as do not exist in any other part of the world. But, though there be these difficulties, we know that God can bring down mountains of difficulties; and we see that, in India, He is bringing down mountains, and raising up the valleys, that a highway may be prepared for our Lord, and that Christ Jesus may go forth in the chariot of the everlasting Gospel, conquering and to conquer.

[*The Same—at the Same.*

###### *India's claim for the Missionary.*

I suppose that the circumstances which render Christian Missions necessary to a people are, their spiritual blindness and ignorance, the temporal miseries and wretchedness thence ensuing, and, above all, their spiritual guilt and danger as *living without God and without hope in the world*; and if these be the circumstances which render Christian Missions necessary, where do these things exist more palpably,

or with more terrible effect, than in those provinces which pass under the general name of India? I may be told of the spiritual stupidity and ignorance of the Negro, the Hottentot, the Caffre, the New Zealander, the Otaheitan, and the Fee-jean; and I am not at all disposed to suspect the very darkest representation that has been given of their case as being a whit more gloomy than the facts of it justify. But in their case, generally speaking, the darkness which exists is for the most part a mere absence of light; and you have only to present the light, and the darkness almost immediately disappears. But in respect of the Hindoo, beside the absence of spiritual light, there is an opaque and pitchy cloud, like that which once rested on the land of Egypt in the day-time: there is a darkness, such that even when the light is brought to shine around it the people do not immediately perceive it, nor do they rejoice in it with the same readiness as other people do around whom has been cast a less intense and a more easily penetrable darkness. There (in India) it is that Satan, as the Prince of darkness, pre-eminently has his seat; there his temples are the most numerous and prominent, his sacrifices the most costly, his votaries the most devoted, his dominion the most triumphant, and his defiance of the right and claim of the great Lord of the whole earth the most daring and the most secure. I may be told of various forms of cruelty, which, in other parts of the world, give demonstration to the solemn truth, that *their sorrows shall be multiplied that hasten after other gods*; but I have never yet read or heard any thing of the cruelties and enormities that are practised in any other portion of the heathen world to which I cannot find a parallel, and more than a parallel, in the pilgrim-penances, the swinging-feasts, the infanticides, and the funeral-pile of the Hindoo.

[Rev. Jon. Crowther - at the Same.

#### *Appeal for India.*

India has to-day been declared to be the seat of Satan's empire, and so it is: and doubtless there will be decided the momentous question, Which shall prevail, light or darkness, truth or error? Consider this, and act as you were called upon in the Financial Report. Hear it! In that vast region your Missionaries can preach the Gospel without restraint. By the side of the red granite temples of

idolatry in India, on the banks of its sacred waters, before her haughty Priests and her deluded people, your Missionaries can go and proclaim *the truth as it is in Jesus*. I subscribe to the sentiment, that it is to our disgrace we do not send more Missionaries to India. Our national honour is not free from suspicion, nor our Christian Character from inconsistency, unless we send more Missionary Agents to India, where thousands of our fellow-subjects are perishing daily under the destructive power of idolatry. It is time for us to think seriously of this! Men have trifled too long. Poets have written very fine things of India. They have sung of her rocks of gold; they have described her as reeking with perfumes, and as sparkling with gems; and other things they have said: but the fact, that thousands and millions of human beings are daily falling into perdition, is a matter of surpassing interest, and ought to arouse all our energies on their behalf. I do not know how it is to you, but to me there is a tenderness, a pathos, an earnestness, and a power, in the pleadings of men that have been in India, when they are asking, nay, demanding more aid, which I do not find in the pleadings of others. Let us arouse ourselves this day; and, according to the recommendation of this Resolution, exert ourselves to the utmost, so that the Society may be enabled speedily to enter some of those numerous and promising fields of usefulness, from which it is only deterred by the want of pecuniary funds.

[Rev. Fred. J. Johnson - at the Same.

There is, according to my humble view, no other country in which, with such openings for usefulness and with such prospects of success, so little has been done. Considering that all India, from the Himalaya Mountains in the north to the extremity of Cape Comorin, is now open to the instruction of Christian Missionaries, and the stir that was made in this country and elsewhere not many years ago, about "the introduction of Christianity into India," I am ashamed to think that, at the present day, there should not be more than about 100 Protestant Missionaries to be found throughout the continent of India, from all the Christian Churches put together. Considering, further, that the perishing millions of that country have been laid, by the Providence of God, especially at the door of the Churches of this Country, that we might give to them of that bread of



our Father's house, of which we have enough and to spare, I am ashamed to think that the American and German Missionaries should bear so large a proportion to the total number there employed. [Rev. Jon. Crowther—at the Same.

## CEYLON.

*Condition of the Aborigines.*

The Wild Men of Bintenne are extremely debased and extremely degraded. They form a part of what is called the aboriginal population of India. There are in India, perhaps, amid its lofty mountains and among its exhaustless forests, eight or nine millions of people who have never come under the sway of Brahminism. The incipient Missionary Efforts which have been made on their behalf have been made with great success, and the attention of the Christian Church is particularly directed to that class of people. Although the Brahminical Religion has long been predominant in India, it is not a native of India. According to the opinion of the most distinguished Ori-

entalists, the Brahmins came from a country north of India. Sir William Jones, and a celebrated Professor of Petersburg, suppose they came from Central Asia. Another writer supposes they came from the Caucasian Mountains. The celebrated Schlegel believes they came from beyond the Caspian Sea; and others have said they came from the banks of the Euphrates. It is agreed on all hands, and can be proved on reference to their traditions and to their sacred places, that they came from a country to the north of the Indus. There are still large bodies of people who are not completely under the influence of Brahminism, and there are large bodies who have no connection with the Brahmins. It is only within a few years that attention has been directed to these tribes; and I would here express the belief, from all I have seen and learnt respecting them, that the day of their merciful visitation will speedily arrive. As I have already hinted, we must look for the downfall of the Brahminical Religion. [Rev. Dr. Wilson—at West. Miss. Soc. An.

WESLEYAN MISSIONARY SOCIETY.  
REPORT FOR 1843-44.

*Summary View of the Society.*

MISSIONARIES: in Ireland, 24—Continent of Europe, 25—Western Africa, 19—South Africa, 36—Malta 1—South India 19—North Ceylon, 5—South Ceylon, 14—New South Wales, 8—Australia 4—Van Diemen's Land, 7—New Zealand, 16—Friendly Islands, 8—Feejee Islands, 5—Demerara, 7—Honduras, 2—West Indies, 85—British America, 96. *Total*, 381, beside 11 Supernumeraries and Assistants; of whom 214 are principally connected with Heathens and Converts from Heathenism, and 167 labour among Europeans and British Colonists.

*Assistants:* These Missionaries are assisted by 1763 Catechists and Readers, and 4961 gratuitous Teachers; of whom 3998 labour in Missions among the Heathen, and 2726 among Professed Christians. The numbers given are less than those actually engaged as Assistants, several Stations having made no returns.

*Members in Society:* in Ireland, 3016—Continent, 1365—Gambia, 489—Sierra Leone, 2697—Cape Coast, 792—South Africa, 2820—Malta, 16—South India, 364—North Ceylon, 248—South Ceylon, 803—New South-Wales, 1107—Australia, 450—Van Diemen's Land, 649—New Zealand, 2651—Friendly Islands, 6825—Feejee Islands, 935—Demerara,

3396—Honduras, 187—West Indies, 54,561—British America, 17,514. *Total*, 100,885: being an increase of 5687; and consisting of 76,581 chiefly among the Heathen, and 24,304 from among Colonists and Professed Christians.

*Scholars:* in Ireland, 4500—Continent, 1864—Gambia, 313—Sierra Leone, 2212—Cape Coast, 786—South Africa, 6397—Malta, 26—South India, 2386—North Ceylon, 1241—South Ceylon, 3070—New South Wales, 1207—Australia, 896—Van Diemen's Land, 955—New Zealand, 4989—Friendly Islands, 5896—Feejee Islands, 1148—Demerara, 2409—Honduras, 107—West Indies, 14,817—British America, 9995. *Total*, 65,214; being an increase of 4810; and consisting of 45,664 chiefly among the Heathen, and 19,550 from among Colonists and Professed Christians.

*Missionaries sent out in 1843-44.*

To *Sierra Leone:* Mr. Joseph Wright—*Gold Coast:* Messrs. Greaves and Martin—*South Africa:* Mr. and Mrs. B. J. Shaw, Mr. and Mrs. Ridsdale, and Mr. Catterick—*Madras:* Messrs. Pinkney, Little, and Mr. and Mrs. Gostick—*Ceylon:* Mr. Pargiter—*West Indies:* Messrs. George Horn, Blanchflower, Martin Young, Tayldr, Mr. and Mrs. Hawkins, Mr. and Mrs. Blake, Mr. and Mrs. Millsom, and Mr. and Mrs. Stedman.

*Missionaries returned to Foreign Work.*

To *Sierra Leone*: Mr. and Mrs. Dove, Mr. and Mrs. Badger—*Gold Coast*: Mr. and Mrs. Annear, and Mr. and Mrs. Brooking—*South Africa*: Mr. and Mrs. Barnabas Shaw—*New Zealand*: Mr. and Mrs. Lawry—*West Indies*: Mr. and Mrs. Hawkins, Mr. and Mrs. Hornabrook, Mr. and Mrs. Manly, Mr. and Mrs. Britten.

*Deceased Missionaries.*

*Macarthy's Island*: Mr. Symons—*South Africa*: Mr. Cook—*South Seas*: Messrs. Cross and Cargill—*West Indies*: Messrs. Chapman, Hardy, Brown, and Steele—and the wives of 4 Missionaries.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Contributions paid at the Mission				
House .....	3447	16	4	
Auxiliary Societies .....	67639	9	2	
From Ireland .....	5322	19	5	
From Foreign Districts & Stations,	11537	15	3	
Legacies .....	1489	0	4	
Government Grants .....	2895	7	3	
Dividends .....	1101	11	0	
Donations on Annuities on Life,	1515	0	0	
Contributions for Schools in Ireland,	42	10	0	
Interest on a Grant from the Centenary Fund for Retired Missionaries, Widows & Orphans,	450	0	0	
Juvenile Christmas Offering ...	3839	2	10	
	£99,280	11	7	
Special Donations .....	3929	16	8	
Sale of Mission Property in Malta,	900	0	0	
Lapsed Annuities .....	2000	0	0	
Grant from Centenary Fund ...	2000	0	0	
Repaid Advances to Stations ...	3000	0	0	
Total .....	£111,110	8	1	

## Payments of the Year.

<i>Missions—</i>				
Irish .....	3879	9	2	
German .....	98	0	4	
French .....	5114	12	7	
Spanish .....	606	6	4	
Western Africa .....	11381	6	0	
South Africa .....	15508	15	11	
Malta .....	335	4	8	
South India .....	4943	4	2	
<i>Ceylon:</i>				
Tamul .....	1807	10	6	} 6318 11 1
Singhalese .....	4511	0	7	
New South-Wales } .....	3718	18	6	
Australia :				
Van Diemen's Land .....	1964	0	4	
New Zealand .....	8672	4	3	
Friendly Islands .....	3541	10	8	
Feejee Islands .....	2217	16	6	
Demerara .....	507	6	1	
Honduras .....	795	13	7	

West Indies .....	15141	2	11
British America .....	9816	15	5
Returned Missionaries .....	630	0	0
Widows and Children .....	917	10	0
Expenses in England of Missionaries sick or on leave .....	1323	11	11
Medical Expenses .....	81	8	10
Missionary Candidates .....	22	15	6
Students in Theolog. Institution,	321	4	0
Stock to cover Annuities on Donations .....	515	0	0
Annuities on Donations .....	984	1	7
Interest and Discount .....	2390	15	4
Publications .....	4717	13	7
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries .....	3655	12	0
Annual Appropriation for Training a Native Agency .....	1500	0	0
Advances to Stations, to be repaid .....	457	13	11
One-third of Accumulated Interest on the Old Debt .....	530	0	0
Total .....	£112,908	5	2

*Remarks on the State of the Funds.*

The Financial Statement has respect only to the Current Receipts and Disbursements for the year ending December 31, 1843; the Treasurers' account of Income and Expenditure being always prepared with reference to the close of each successive year.

The Gross Income received from all the usual and regular sources in 1843 amounts to 99,280*l.* 11*s.* 7*d.*, being an increase, as compared with 1842, of 1026*l.* 18*s.* 11*d.*; to which must be added a surplus of Income over Expenditure in 1842 of 523*l.* 13*s.* 6*d.*; making together the sum of 99,804*l.* 5*s.* 1*d.*: but the Gross Expenditure of 1843 has been 112,908*l.* 5*s.* 2*d.* (being an increase, as compared with 1842, of 12,244*l.* 11*s.* 5*d.*); leaving a Deficiency, as far as all ordinary resources, belonging to that year have been available, of 13,104*l.* 0*s.* 1*d.*

To the topic of Income the Committee are able to refer with satisfaction and hope on the present occasion. In the Home Department, which has supplied, under the usual heads, the total of 80,249*l.* 7*s.* 9*d.*, the increase amounts to 3392*l.* 2*s.*; viz. in the Receipts at the Mission House, 1082*l.* 10*s.* 4*d.*; in those from Auxiliaries and Branch Societies in Great Britain, 503*l.* 8*s.* 3*d.*; in those from Ireland, 106*l.* 10*s.* 2*d.*; and in those furnished by the Juvenile Christmas and New-Year's Offerings, the surplus of 1700*l.* 13*s.* 3*d.*, raising that item to a total, for this year, of 3839*l.* 2*s.* 10*d.* In

the Receipts from Foreign Auxiliary Societies and Stations, there is the trifling Decrease of 36*l.* 17*s.* 7*d.* in the total. There is a Net Deficiency under the head of Miscellaneous Receipts of 2329*l.* 15*s.* 6*d.*

The Expenditure has not only exceeded, to an alarming extent, the regular Income, but, by the sum of 8633*l.* 13*s.* 6*d.*, the average Expenditure of the last six years; and has even gone beyond the largest Expenditure of any preceding year by a sum of nearly 3700*l.*; that of the year being, as above stated, 112,908*l.* 5*s.* 2*d.* So large an excess of our Disbursements above the whole of our actual Receipts has engaged the serious consideration of the Committee; for it ought not, and must not, be suffered to proceed.

This Expenditure has not come by surprise on the Society. They have long foreseen that, unless there was a very material increase of contributions, it was to some extent inevitable. The Committee have, for several successive years, given solemn and explicit warning of some such result. In the present state of the world, we may as well speak out at once, like bold and honest, though guilty rebels against Christ, and proclaim our resolution NOT to EXECUTE AT ALL the Saviour's command, *Go and preach the Gospel to every creature*, if we are not prepared to encounter large and even growing expenses. We, as a Society, are now only reaping, in our pecuniary embarrassments, one natural result of previous efforts, prayers, and blessings.

This large Expenditure has not, generally speaking, been ill-apent, or extravagant, or useless. Having solicitously, carefully, and minutely examined the details of the recent Expenditure, so far as they have as yet come to hand, the Officers of the Society entertain the conviction, that a considerable portion of it has arisen from causes which are rather occasional than annual or permanent, and that it may, therefore, be partially reduced in future years. The greatest increases have occurred in comparatively new and infant Missions, or in those which are located among uncivilized tribes.

Notwithstanding the force of these alleviating considerations, the Committee are entirely convinced that a crisis has arrived, when a temporary diminution of Expenditure must be conscientiously and resolutely accomplished, on a large and effective scale. They apprehend that any

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completely adequate increase of Income must be gradual, rather than immediate. One way would be to abandon entirely some considerable portion, or portions, of the field now occupied. But to this they could not reconcile themselves, except in a case of stern and really extreme necessity; nor do they believe that their friends in general would look on it with complacency. The only remaining alternative is to escape, if possible, the pain of such abandonment, by a system of careful and searching retrenchment, promptly carried out in every practicable case, and to every practicable extent. This sad and painful task they have already partially commenced, and pledge themselves to prosecute. They trust that whatever temporary difficulties may be occasioned by the unavoidable diminution of their Grants from the General Fund at home will be at least partially met by an increase of local contribution on the part of their congregations abroad; and that, by greatly augmented liberality on the part of our friends and supporters everywhere, the Society may soon be enabled, not only to maintain in comfort and vigour its existing establishments, but even to enlarge and extend them.

The formidable Deficiency of the year has commanded the most serious attention of the Committee. They were anxious that the work of the year, in a pecuniary sense as well as in other respects, should, as nearly as possible, be done in the year; and with unfeigned thankfulness they state that the object has been, if not completely, yet to a satisfactory extent, accomplished; so that, while the regular and ordinary Balance Sheet exhibits a Deficiency of 13,104*l.* 0*s.* 1*d.*, a Supplementary Balance Sheet will be annexed to it, in which that Deficiency will appear to have been reduced (taking into the account a balance from the last year of 523*l.* 13*s.* 6*d.*) to the comparatively small amount of only 1274*l.* 3*s.* 7*d.*, to be carried to the account of 1844. Apprehending the coming calamity, the Committee, at the close of December, addressed a Circular to their leading friends throughout the kingdom, and earnestly appealed to them for Special Donations. The sum of 3929*l.* 16*s.* 6*d.* has been the available result of this application. Indeed, the whole result has been about 4500*l.*; but a portion of it having been, by a mistake of some of the Local Officers, merged in their General Accounts, the sum first

mentioned is that which the Supplementary Balance Sheet will formally acknowledge. To those who have thus seasonably and kindly assisted the good cause the Committee return their heartfelt thanks, and would *glorify God* in them.

To the special duty of meeting our large liabilities, partly by such diminutions of Expenditure as may be found to be at all safe and practicable, and partly by increasing the Society's Income, the Committee will direct their assiduous endeavours. Extraordinary resources are exhausted. On the ordinary and regular Income our dependence, under God, must now be placed. To give, for ourselves individually, *as God hath prospered us*, and on a scale worthy of the cause of the world's evangelization—to beg, as well as give, by the exertion of our influence and activity in inducing others to contribute—and to pray more fervently and believingly for the blessing of God, to *prosper the work of our hands upon us*—these are our obvious duties. May we all have grace to discharge them diligently and patiently, remembering the saying of one of our own West-Indian Negroes, "Maassa, the work of God must be done, and I shall soon be dead!"

#### *Old Debt.*

The "Old Debt" of the Society, amounting to 30,616*l.* 12*s.* 9*d.*, incurred in various years up to the end of 1840, has ever since been the occasion of much solicitude; and its speedy liquidation was properly felt to be not only just and right but highly desirable. Donations (some of princely amount) have been from time to time received from individual friends; the Centenary Fund has contributed, in all, 13,000*l.*; the Ladies connected with the Society in London, Dublin, Leeds, Cornwall, Beverley, and other places, have raised large sums; the Missionaries in several Foreign Districts have been among the foremost to give; and, by similar methods, the once alarming "Old Debt" has been gradually reduced, till the whole is now extinguished, as far as the principal is concerned; and an arrangement has been made, and is in course of execution, by which the accumulated interest on that principal will be gradually paid. For this great benefit *the Lord's holy name be praised!*

#### *Concluding Remarks.*

Various openings for more extensive usefulness are presented to the Society

in Feejee; not to dwell on the case of the aboriginal inhabitants of North America, which appeals so powerfully to British philanthropy and justice, or on the pressing claims of any other part of the heathen world. It may suffice briefly to remark, that Africa alone, at the present moment, throws open the most extensive fields for Missionary Cultivation. Some of its central regions, which the enterprising traveller has so seldom been able to penetrate, and whose benefit the philanthropy which originated the Niger Expedition especially contemplated, are now rendered easy of access to the Christian Missionary. And the claims of the powerful nation of the Baraputsi, whose evangelization would so greatly check the Slave Trade on the Eastern Coast of Africa, as extended Missions in Guinea would that on the Western Coast, are now urged anew, and with increased emphasis. His Chief or King of that people, who had sent repeated embassies to the Bechuana Stations of the Society, for the purpose of soliciting Missionary Instruction, has recently departed this life; yet his desire for Christian Teaching remained strong in death. With his last breath he told his attendants that the Missionaries would be their friends: and no sooner was he numbered with the dead than another deputation of influential Natives set off on a visit to the Missionaries, to implore them to redeem the pledge of the dying Chief.

On these and other similar cases the Missionary Advocate might impressively enlarge; but although Chiefs and Tribes, who have long vainly sought the aid of the Society, are thus for ever passing away beyond the reach of its charity, the Committee are not prepared to recommend the formation of a single new Mission. The Committee feel that, for the present at least, they are shut up, by pecuniary considerations, to the one work of practically caring for the existing Missions of the Society. How to reduce the total Expenditure to the amount of its probable annual Income, with as little further injury as possible to those Missions which are already languishing for want of efficient support, is the difficult question with which it remains for the Committee to grapple. This arduous, but now obviously imperative duty, will, in present circumstances, occupy their undivided attention; and the enlargement of the work must necessarily be postponed, until He whose *are the silver, and the gold, and the cattle*

upon a thousand hills, and who has, moreover, the hearts of all men in his hand, shall be pleased by His Spirit's power to open up new sources of liberality in His Church, and call forth in greater abundance the means which He has rendered necessary for the conversion of the world.

## Continent.

### BIBLE SOCIETIES.

#### PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Fortieth Report of the B F Bible Society.

#### France.

The Society has issued from its dépôt at Paris, between the 1st of April 1843, and 1st of April 1844, 14,595 Bibles and 130,672 Testaments, making together 145,267 volumes; being an increase of 3138 copies on the issues of the previous year. Hence it will be seen that the work of disseminating the Scriptures in that country, although it has had to contend with greater and more numerous obstacles than in any former year, has nevertheless advanced: and when the circumstance is considered, that, during the past year, only 232 copies have been issued gratis, while 145,035 have been actually sold, is there not good reason to conclude that the success experienced is genuine, important, full of encouragement, and, in short, of such a nature as justly to warm our hearts, and to cause us, in humility, to adore and thank the Lord for all His mercies? If, too, we take into account, that, of the 145,035 copies sold as above, 112,269 have been disposed of through the medium of Bible Colporteurs; and if, finally, we consider that, with the exception of 300 or 400 copies at the most, the remainder have been sold to members of the Roman Communion; are we not fully warranted in cherishing the persuasion that the Lord is doing great things for France?

The Society has, more or less, employed in France, during the past year, 84 Colporteurs, of whom 75 were formerly Roman Catholics. In connection with the work of colportage, and, in a great measure, the result of it (as your Agent firmly believes), Mr. De Pressensé speaks of several important religious awakenings in different parts of the kingdom.

The general correspondence of Mr. De Pressensé, during the year, has furnished a large number of interesting incidents. Many of these have appeared in our pages.

The French and Foreign Bible Society is actively employed in the work of Bible printing and distribution. Its issues, according to its last printed Report, are 7224 Bibles and 50,348 Testaments, making together 57,572 copies (of which 47,000 were purchased, by your Committee, for their operations in France); and during the past year it has printed 7000 Bibles and 56,000 Testaments.

Since the formation of the French and Foreign Bible Society—that is, within the space of ten years—it has issued 585,014 copies of the Scriptures, including 504,750 copies supplied, at different times, to Mr. De Pressensé, for the Society's dépôt in Paris.

A further grant of 500*l.* has been lately made to this Society, for the purpose of encouraging it in the prosecution of its various and important labours.

The Society's friends at Toulouse, the Messrs. Courtois, have applied for, and received, 500 Testaments, 100 of which were directed to be sent to a prison, concerning which they mention the following interesting particulars:—"There are 1180 captives. Two of us have been visiting it, and we are happy to say that the Testaments are so much read, that they are quite worn out, and the number quite insufficient. We found several men (five or six) obliged to read in the same volume at the same time. The Testaments are used in the schools of the prison, and cannot fail to bring some precious fruit among the great number of men by whom they are read: it is the only book in the schools, and the men may get quite familiar at least with the letter."

These excellent friends, surrounded by opposition, are yet mercifully sustained and encouraged: they give their opinion of the present state of their country, and of their hope on its behalf, as follows:—"The times are evidently solemn in our land, and every thing seems to announce some great moral change. It is an immense comfort to know, that, among the struggles and agitations which exist, the Scriptures are silently doing their work of salvation, and preparing the minds of many for the events which God may allow to take place."

*Switzerland.*

The Basle Bible Society has issued, in the past year, 3192 Bibles, 4030 Testaments, and 4900 Gospels of St. Luke; and its actual receipts have been 4837 francs.

Dr. Pinkerton's usual summer tour was last year made principally in Switzerland and parts adjoining. He reports the circulation of 22,626 volumes of the Scriptures, principally during the preceding year; but in some cases a few are taken into the account which had been distributed at some preceding period, the particulars of which are not stated. At the conclusion of Dr. Pinkerton's Letter he makes the following painful statement, which we lay before our Readers to excite them to greater earnestness in prayer for the triumph of the Truth:—

Before I close, I must refer to one peculiar feature of my experience during this tour, and it is this; that 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. — is afraid that this bitter struggle between Protestants and Papists may, at last, produce a desperate conflict, in which the German Protestants may have to pay dearly for their infidelity and indifference to the principles and privileges of Protestants. A 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 Württemberg, 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.*

*Belgium.*

The distributions in Belgium, notwithstanding many discouragements and much opposition, have surpassed those of the

preceding year: they have amounted to 13,919 volumes, of which only 140 have been gifts: the rest have been disposed of by sale. The total number issued in that country, by your Society, in something more than eight years, has been nearly 124,000 copies.

There have been forwarded to Mr. Tiddy, the Agent of the Society, 15,565 volumes. Mr. Tiddy remarks:—

"In taking a general view, since our Annual Meetings, of our work in this country, the impression on my mind has been exceedingly serious: I cannot express to you, by word, the solemn feeling it has left on my heart. The work is solid, deep-rooted, and has gained and covers much ground. There is a great inquiry going on at the present moment: the Bible stands forth remarkably prominent in the movement. Our adversaries are very busy; they are daily gaining power in the country; their hatred to our work is most deadly; their subtlety will not allow them to attack us openly. A Pastoral Letter has lately been issued by the Archbishop and Bishops of the Roman-Catholic Church in this country against 'bad books;' in which novels and immoral books and writings are strongly condemned. The effect of such publications is set forth with much energy; but what does it all mean? This: Destroy the Bible, and prevent its being read! They dared not name the Bible: this they knew would have drawn replies from us, which would be rather inconvenient; but, gaining the ear and consent of respectable persons, that the novels &c. published are injurious to a people, they will find it a very easy matter to gain them over to include the Bible in the 'list of bad books,' without our having the power to present counter-arguments. Our Colporteurs have already felt the influence of the Letter."

*Germany.*

The issues from the dépôt at Frankfurt, under the care of Dr. Pinkerton, are 50,699: the net amount of proceeds is 1393l. 4s. 3d. In thirteen years 663,440 volumes of the Scriptures have been distributed. There have been printed or purchased in the year 50,443 volumes, and 28,000 copies are undertaken, or are in the Press. Dr. Pinkerton has

supplied an account for the last year of the principal German Bible Societies as follows :—

“The *Saxon Bible Society's* 29th Report states their issues to be 5400 Bibles, 471 Testaments, and 2 Psalters. The Saxon Committee have also sent out a Colporteur, who, during the first six weeks of his visits to the cottages of the poor, had disposed of 108 Bibles and 12 Testaments.”

“The *Bavarian Bible Society's* issues are stated to be 6572 Bibles, 976 Testaments, and 111 copies of the Psalms. The total distribution of this Society is stated to be 108,990 copies of the Scriptures.”

“The *Cüstrin Bible Society* circulated 828 Bibles and 48 Testaments with Psalms.”

The *Berg Bible Society* at Elberfeld, circulated 10,883 copies of the Scriptures last year, of which 7796 were Bibles. Of this number, 3622 Bibles and 1123 Testaments were circulated by their four Colporteurs. The whole number of copies brought into circulation by this active Society, since its formation in 1814, is 156,862.”

“The Report of the *Cologne Bible Society* states their issues last year to be 1516 copies.”

“Last year the *Württemberg Bible Society* distributed 13,864 Bibles, and 4507 Testaments. In all, 446,967 copies in thirty-one years.”

“The distributions of the *Posen Bible Society* are stated to be 2291 copies during the past year. The Committee of that Society also employed Colporteurs for some time; but the Government put a stop to their labours, assigning as their reason for so doing, ‘That the circulation of the Scriptures could be effected better through means of the Clergy.’ ”

#### *Holland.*

The *Netherlands Bible Society* has distributed in the year 16,371 volumes of the Scriptures; and, since its formation, 259,738 copies. It has 80 Associations connected with it.

The Committee have encouraged your Agent, Mr. Tiddy, to attempt, in conjunction with friends in Holland, an enlargement of the Bible Work in that country, by means of the system of colportage—a system so successfully acted upon in

France and Belgium. Arrangements were made for the employment of Colporteurs in some of the principal towns of Holland and their neighbourhood; in one or two instances the Local Societies taking the oversight of the work. Three Colporteurs have already presented themselves in Holland itself: these, in conjunction with two others furnished by Mr. Tiddy, to assist by their practical knowledge in the outset, have entered on their work; and the success up to this time has been truly gratifying and surprising. In the course of twelve or fourteen weeks above 12,000 copies have been disposed of; and the sales would have been much larger had your Committee been better prepared for the demand which has burst upon them. Large editions of the Dutch Scriptures are put to press, and will be proceeded with as rapidly as possible.

#### *Prussia.*

His Majesty the King of Prussia has kindly forwarded his Annual Subscription of 25*l.* to the Parent Society. From the last Report of the Prussian Bible Society it appears that its issues, together with those of the Auxiliaries, for the year, had been 40,313. The total of their issues is now 1,195,889 copies.

Mr. Elsner, the Society's Correspondent at Berlin, who devotes himself to the supply of the Prussian Army with the Scriptures, has received further grants for this purpose to the extent of 15,086 copies. Up to September last, it appears, that, from 1831 to 1843, there had been supplied to the Prussian Troops 199,622 Testaments, in German, Polish, Lithuanian, Bohemian, and French, beside several thousand copies of the Bible without the Apocrypha. Your Committee have made a fresh grant of nearly 600*l.* to Mr. Elsner, toward printing a new edition of 24,000 copies of the German Testament for the use of the troops. Grants of some of the Foreign Versions of the Society have, on special application, been presented to the royal library at Berlin, and to the University library at Bonn.

#### *Hungary.*

The Committee's Correspondent is permitted, amid all his discouragements, to report a further distribution of 23,047 copies of the written Word of God; making a total of 80,180 since he entered on his labours in 1837;—a goodly number to have been brought into circulation in quarters heretofore so difficult of access.

*Denmark.*

The *Danish Bible Society* and its Auxiliaries have issued 4205 volumes of the Scriptures; which make the total issues since 1814 amount to 170,000.

The *Sleswick-Holstein Bible Society* put into circulation last year 4136 copies of the Scriptures, making the total of its issues 102,288.

The Rev. Mr. Röntgen, of *Christiansfeldt*, reports an issue during the year of 386 copies of the Scriptures in Norwegian and German. He has also made a small remittance.

*Norway.*

By the *Christiania Agency* 541 Bibles and 5053 Testaments have been distributed. New editions, of 6000 each, of the Norwegian Bible and Norwegian Testament, authorized by your Committee, are in progress through the press.

The Agency at *Drontheim* has disposed of 80 Bibles and 372 Testaments; the Agency in *Christiansand*, of 214 Bibles and 276 Testaments; and the friends at *Stavanger* have circulated 68 Bibles and 350 Testaments. Though these distributions may appear small, as compared with those reported in other places, yet your Committee feel that they are made in the spirit of sincere goodwill, under disadvantageous circumstances; and they trust an abundant blessing will follow them.

*Sweden.*

The Agency at *Stockholm* have printed 5000 Swedish Bibles, 11,000 Testaments, and 4000 Psalters. The binding of the year has been 3000 Testaments, 2000 ditto with Psalms, 5000 Finnish Testaments, and 1500 Finnish Bibles. The issues have been 7239 Bibles and 16,567 Testaments, together 23,806 copies; being 3871 copies more than the former year. Bible Societies have received 615 Bibles and 6355 Testaments; and private persons 6624 Bibles and 10,212 Testaments. The Agency have opened accounts with 33 new correspondents during the year.

The *Swedish Bible Society* has, during the year 1843, printed 4000

Bibles and 12,000 Testaments, and issued 3961 Bibles and 14,061 Testaments; together 18,022 copies. Total issued by the Society and the Agency 756,424 volumes.

The loss which the Swedish Bible Society has sustained by the death of the late King, who was, from the first, its patron, there is good reason to believe will be made up by his present Majesty, who has long manifested an interest in the Society's proceedings; sanctioning, by his presence, its Annual Meetings, and taking with him, latterly, his two eldest sons. Never do kings and princes appear more noble than when thus paying homage to the Book of God.

*Russia.*

The issues of the Agency at *St. Petersburg* have been—

“Finnish Scriptures, 12,542; German, 2634; Reval-Esthonian, 2140; Modern Russ and Slavonic, in parallel columns, 407; Slavonic, 920; Hebrew, 239; English, 91; Lettish, 90; French, 52; Polish, 51; Armenian, 20: total, 19,186 copies.”

The Archbishop of Abo is carrying out his plan of carefully correcting a new edition of 20,000 copies of the Finnish Scriptures. In addition to this, the Archbishop and his Clergy, from the funds of their own Bible Society, are preparing 5000 copies of the Finnish Quarto Bible, and 10,000 of the Testament with parallel passages.

The *Finnish Bible Society* at Abo circulated, during the year, 1694 copies.

The translation of the Mongolian Testament, preparing in this country by the Rev. Messrs. Swan and Stallybrass, is completed, and will soon be ready for the Press.

*Spain and Portugal.*

To Spain your Committee have only been able to send two small grants of the Scriptures, during the year, and those chiefly for the use of English residents. In Portugal, a new edition of the Portuguese Bible, by Pereira, is passing through the Press; but the demand for the Sacred Volume has been hitherto very limited. A remittance of 12*l.* 12*s.* 9*d.* has been made by the British Chaplain at Oporto, for books disposed of by him.



*Madeira.*

To Madeira your Committee have had the pleasure of forwarding 900 Portuguese Testaments and 900 of the Selections from Books of the Old Testament. The case of Dr. Kalley, who, for his disinterested efforts to extend and promote the reading of the Scriptures, suffered, it is well known, several months' imprisonment, excited much sympathy in the breasts of your Committee. Though not acting as a direct Agent of the Society, yet his zeal for the Bible, and his sufferings for its sake, entitled him to their affectionate regard, and led them to view his subsequent liberation with feelings of unmixed gratitude and joy: they cannot but indulge the hope, that the trials which he has been called to endure will turn out to the furtherance of the Gospel.

*Azores.*

A further grant of Scriptures has been made to the British Chaplain in the Azores, who gladly avails himself of such opportunities for their distribution as come within his power.

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## Western Africa.

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*CHURCH MISSIONARY SOCIETY.*

## MOUNTAIN DISTRICT.

## BATHURST and CHARLOTTE.

THE REV. C. A. GOLLMER thus reports of these Stations.

*General View.*

I am happy to say that the attendance on the Means of Grace is more numerous than at any antecedent time within my recollection. Our Schools are carried on in the usual way; and although we have very few children whom we believe to be converted, yet we hope that the instruction imparted will not only enlighten their minds, but also impress their hearts.

Mr. Gollmer is also enabled to speak of an increasing spirit of inquiry among the female members of his Congregation.

*Congregation at Charlotte.*

On the arrival of the Rev. C. T. Ehemann in the Colony, in December last, he was appointed to reside at Bathurst, and to take the ministerial charge of Charlotte. In his first Report he writes—

I can but bear testimony to others before me, that they have left to my charge a large, and, on the whole, a well-behaved Congregation; consisting, as it regards the Communicants—and, perhaps, of some who are not Communicants—not of nominal Christians, but, as I have reason to believe from my visits to them, of Christians indeed. Answers such as those given by these simple-hearted Negroes to my questions could not but proceed from hearts seriously concerned about their eternal welfare. "I am glad to die, for I am only a pilgrim and stranger in this world: heaven is my home," was the reply of one; and, "My heart tell me that I shall go to heaven," was that of another.

## SEA DISTRICT.

## KENT.

On the return of the Rev. F. Bultmann to this Station, from England, the Rev. H. Rhodes was, as before stated, appointed to the ministerial charge of the Mission Church, Free Town. Mr. Rhodes writes:—

*Baptisms.*

—To-day, after the Second Lesson at the Morning Service, I received eleven men and seven women into the Visible Church of Christ, by the sacred rite of Baptism. The greatest attention was manifested as I read the Baptismal Service; and the answers to the questions were distinctly and audibly given. The conduct of these persons, I am thankful to say, has been very satisfactory ever since they have been under my instruction.

The following extracts are from Mr. Bultmann's Journal—

*Scriptural Knowledge of a Blind Man.*

This evening, on meeting the Communicants, as is usual on Saturday evenings, I read one of the Lessons for the following day, Acts x. The first three verses having been read by some of them, I inquired who next was able to proceed; when, all of a sudden, a blind man—one of the two of whom I have sometimes made mention as belonging to our Church, and learning Scripture passages by heart—began by repeating the 4th and following verses, which very opportunely served me as a lesson for those, who, enjoying their sight, had not improved by it so far as to be able to read.

*Visits from a Mahomedan Inquirer.*

March 8, 1844—A certain Mahomedan has been in the habit of attending to me almost weekly since I came, for the second time, to this Station in December 1841. I gave him an Arabic Testament prior to my leaving for Europe in August 1842; and to-day he told me that he had sent it to his father in the Foulah Country. He was extremely glad when he found that, in lieu of it, I could now supply him with an Arabic Bible, copies of which I received from the British and Foreign Bible Society on my last return to Africa. In exchange for this Bible I received from him one of their peculiar charms, consisting of some sheets of paper, filled with select passages from the Korân, sewed up in leather, which they tie with a leather string around their necks, the little epitome hanging down in front.

*Visit to Russell and Tumbo.*

Feb. 4, 1844: *Sunday*—Mrs. Bultmann and I went to our new Station, Russell. We went by water as far as Tumbo, where we landed about half-past 8 A.M., and proceeded almost immediately to Russell on foot, a distance of between two and three miles. The scenery here was, at times, sublime and romantic, not unlike some parts of Switzerland; especially the first brook on leaving Tumbo, with its bamboo bridge of at least eighty feet in length, ten feet above the purling brook, and about fifty feet below the banks on either side. The view from the Tumbo side is truly imposing. Nothing, however, was calculated more to enliven our recollections of home than the sound of the horn used, in the absence of a bell, for calling to Church, which met our ear as we were near emerging from the wood immediately preceding Russell. We had just time to take breakfast—and breakfast literally it was—before the second horn for Service was sounded. The Congregation consisted of about twenty-eight men, sixteen women, and thirty-six children; quite as many as we could reasonably have expected, for it is not quite six weeks since Mr. Wilson was sent here to open a new Station. I am extremely glad at his appointment as a Native Catechist. I exhorted the people to follow Mr. Wilson, and listen to him in all matters: to send their children to School, and to come themselves on Sundays. As the religion of a considerable number of the inhabitants, called

Lokos, partook greatly of the character of Mahomedanism, I closed with a brief comparison between that and the Christian Religion, principally by shewing the very opposite characters of their respective founders.

We returned to Tumbo in the afternoon, Mr. Wilson accompanying us. Mr. Wilson holds Service every Sunday here and at Russell. Both these places are well and very regularly built, and most beautifully situated on two mountain declivities. The Liberated African portion of the inhabitants—for there are many Sherbro at Tumbo, as Lokos at Russell—resemble children in simplicity; and I confidently hope that Mr. Wilson's example and instructions will have the most beneficial influence among them. Both these places have been much enlarged, though not correspondingly peopled: the inhabitants amount to nearly 400. Kent has 800 inhabitants, and Bananas the same number; making, in the whole, about 2000.

The following extracts from the Journals of the Missionaries refer to various subjects.

*Opinions of the Susoos.*

—Whilst taking my Susoo Lesson to-day, I was surprised to find that, according to my Interpreter, the Susoos have no word to express the act of "praying," and none for "God." After many repetitions of the words "to pray," and inquiry respecting it, I found that he had all along misunderstood me; for while I had been speaking of "praying," he had understood me as "playing." Having pointed out his mistake, and asked for the desired word "to pray," he frankly told me that they had no word corresponding with it, because the Susoos never prayed, and knew not what praying was. [A word similar to it they have learnt from the Mahomedans, but not of Susoo origin.] This circumstance gave rise to a train of thoughts in my mind of the most affecting kind. A nation without prayer, without God, even without the names—what better illustration could there be of that Scripture "*without God, and without hope in the world?*" The only religious notions which the Susoos have, are those imbibed from the Mahomedans. Their opinion is, that the Mahomedan religion teaches Black people the art of healing diseases, and of

protecting from dangers, by means of writing charms taken from the Korân; and that the Bible teaches White people how to make money. This is the character which Europeans have carried into the interior of Africa, of their Religion! Need we, then, wonder that nations cannot be made to believe, much less to understand, the disinterested motives of Missionaries in going to them, when their religion, their money, and the colour of their skin, are thus identified. [Rev. J. U. Graf.]

*A Liberated African's Account of her Capture.*

I had a conversation with one of our Communicants, a native of the Moko Tribe. She gave me a short account of the manner in which the gracious providence of God brought her to the Colony of Sierra Leone. Her father died when she was twelve years old, and left six children, of whom she was the youngest. Two years after his death war arose, which took away her two other brothers, and her two sisters. She, with her mother and surviving brother, fled to the country of their relations, where they remained for three years; when war broke out there also, and took away her brother. She and her mother then took refuge in the bush, where they stayed for a night and a day, until some one from the enemy's camp saw them, caught them, and took them to the camp. Her mother was killed before her eyes. This frightened her, and she had no hope of her own life; but she said the mercy of God preserved her, and through that mercy she was brought to this land. Blessed be His Name! [Mr. M. T. Harding.]

*Gratitude of a Native Catechist for the Ordination of the Rev. S. Crowther.*

Happy am I to see that the saving knowledge of the truth as it is in Jesus is spreading far and wide in the world; that even Africans, who were bowing down to images, are receiving the Sacred Scriptures, as the very Word of God. Truly may one say, that the Lord is now opening a way into the interior of Africa, by choosing an African, even the Rev. S. Crowther, to be a Minister to bear His Name among his countrymen. Now many of the sons of fallen man will hear the glad sounds of a Saviour's name. May the Lord give His blessing to His servant, that he may be useful in turning many souls to glory! May the Lord raise up many more after him, to become faithful Ministers of His Gospel in the world! [Mr. M. T. Harding.]

Oct. 1843.

*The Rev. Samuel Crowther's First Sermon in Africa.*

Dec. 3, 1843—Preached my first Sermon in Africa to a large Congregation of Natives in English, in the Mission Church in Freetown, from Luke xiv. 22: *Lord, it is done as thou hast commanded, and yet there is room.* It was Sacramental Sunday. I had the pleasure of hearing once more, from the lips of my African brethren, the hearty and loud responses of our excellent Liturgy. The singing was performed with solemnity, and I doubt not was with the spirit and with the understanding also. The novelty of seeing a Native Clergyman performing Divine Service excited a very great interest among all who were present. But the question, *Who maketh thee to differ?* filled me with shame and confusion of face. It pleases the Disposer of all hearts to give me favour in the sight of the people: wherever I go they welcome me as a Messenger of Christ. After Service, I assisted the Rev. E. Jones to administer the Lord's Supper: it was a very solemn season. The Lord was with us. In the evening, preached to a large and attentive Congregation, from 2 Cor. x. parts of 15th and 16th verses.

[Rev. S. Crowther.]

*His Visits to the Yoruba People of Freetown.*

I commenced my visits to the people on the 7th January, and continued them weekly. They occupy chiefly the suburbs of Freetown, commencing at Fourah-Bay Road, east along the burial-ground at the back of the Barrack-hill, on both sides of the Circular and Pa Dumbee Roads, south to Portuguese and Congo Towns, at the west end of Freetown. A great portion of them are gross idolaters. My visits caused some stir among them. Generally, they received me with great respect, and always acknowledged the worship of the only true God as superior to any other; but they cannot resolve to give up their gods, whom they believe were created by the Great God for the good of mankind, and ought, therefore, to be worshipped. I told them that none of those things are true, but are the devices of Satan, to keep man from God, and in darkness and superstition. Others wished first to know what their Headman would say to these things; and whatever steps he took, they would follow.

Feb. 23, 1844—This day (Friday) is sacred to Shango, the god of thunder and lightning. At seven o'clock this morning

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I visited a party of the worshippers of Shango, when I was received rather to be thundered upon than to be listened to. On my entering the yard, I found three drummers sitting opposite the representation of Shango, which was placed in a conspicuous part of the house. The seat of Shango was a bank of earth, raised a few inches above the ground in a semicircular form, about two or three feet from the centre to the circumference. The banks of earth were streaked with two broad bands of red clay and white chalk. Within the outer circle was another smaller one, in which was placed a wooden mortar bedaubed with blood, and on the top was a large calabash, washed with white chalk, and covered up. By the side of this were placed many smaller calabashes, country pots, bottles, &c.; and a club, with which the thunder does execution, completed the whole. Every Shango worshipper has his house thus furnished. They commence their worship on Thursday night, and drum and dance till Friday morning. Occasionally they offer a ram—an animal particularly dedicated to the god. On entering the yard, I asked for the master of the house, when one of the drummers presented himself to me. I was offered a seat in the house, and no further notice seemed to be taken of me. Some were busy and in great bustle, while others were drowsy. I called to the pretended master of the house, saying that I wished to speak to him; when he told me to wait a little, and he would come. My coming had thrown them into confusion. At last, a person came to me, fell on his knees trembling, and said that he was the master of the house, and that he hoped there was no matter why I came. Kneeling is a mark of great respect among the Yorubas. I told him not to kneel, but to sit down; that I had come to say something important to him and his friends, but no harm; and that I wished him to call them all in. As they were coming, the head drummer, who seemed to be deeply sunk in superstition and debauchery, made use of most indecent language. Having entered and taken their seats, I drew their attention to the character of their worship, from the lewd expression which had been shamelessly uttered in their hearing. This was sufficient to inflame the whole assembly. The man rose up with rage and indignation at my rebuke, and, with eyes vivid as lightning,

spoke like thunder. He instantly referred me to nominal Christians, who, he said, were the greatest adulterers that could be met with in the Colony; and that he himself was formerly one of the Church-goers, but found no benefit from his connection with the religion of the Bible. To my great mortification, shame, and regret, I was silenced: the charge was too true. This is the effect of the inconsistent lives of nominal Christians, and occasion is thus given to this people to speak reproachfully. I asked only for a few moments' silence, just to say a few words to the owner of the house, but even this was hardly granted; however, as he was inclined to hear me, I turned and spoke to him. No sooner did they perceive that he was yielding, than they pulled him in every direction, to draw him away from me; but he did not go, and I continued speaking to him. When they could bear this no longer, they brought their drums, and, sitting on the bank where Shango was placed, commenced drumming, to drown my voice, and cried out in honour of their god. This I did not mind. Finding that I was making impression upon the man, they left their drums, and actually dragged him away. They asked whether my forefathers were not idolaters, even to the thirtieth generation; whether I was not born and preserved through their gods; and said, that if my forefathers had gone to hell, I must go there also. The only weapons I used on this occasion were patience and an even temper, which the Lord was pleased to grant me. I was calm and steady, without any motion of anger or indignation: all my expressions went to shew that I sought their welfare. When I had obtained a few moments' silence, I affectionately addressed myself to the head drummer; and then left the house, promising to call at another time when they were more sober. When I had got into the street two of them ran after me to express their wonder at the command I had had over myself all the time I was insulted, and that, instead of revenging, I had spoken kindly to them. I told them that it was the Religion of Christ only which could make the temper of man amiable.

*Feb. 25, 1844*—According to promise, I repeated my visit to the house of the Shango worshippers, in Circular Road. Unfortunately the master of the house was absent. However, I took the opportunity

of speaking to his wife, two other women, and a man, who were present, of the folly of worshipping thunder and lightning. To speak of the principles of electricity is to speak of a new god: I, however, explained the subject to them as well as I could. A small electrical machine would be very useful in this Colony, and in our Abbekuta Mission, toward opening the understanding and enlarging the minds of this superstitious people. If any person, or his house or property, should be struck by lightning, they believe it is because he has sworn falsely by Shango, who revenges it.

[*Rev. S. Croother.*]

*Departure of Liberated Africans to their Native Country.*

—This morning one of my school-boys, an interesting little fellow, called to see me. On my asking him what he wanted, he replied that “he only came to tell me that he was going to leave the School, as his father was about to take him to the Yoruba Country.” I asked him if he felt glad at going. He answered, “I should have been more glad if you were going too, for there be plenty of people who would be too much glad to see you there.”—I said, “The people do not know me; and how is it that they would be glad to see me?” He replied, “Sir, you know remember the plenty of people who have left here for that country; and they all pray much before they go, that White Missionary may come and teach them God’s Book.” I told him that I believed God would very soon send them Black and White Ministers, who would be glad to teach them the way of Salvation. The little fellow replied, “I am glad to hear that.” I then asked him what he intended to do until they should arrive there. “I will teach them [the children] to sew, and teach them to read, and will do all I can to make them good.” I told him that I was pleased to find that such was his intention; and desired him never to forget the many useful and pious lessons which he had been taught in the School and in the Church. He promised me to remember them. On taking leave of me, he said, “Sir, will you please to receive this for the Church Missionary Society: it is all I have got?” extending his hand toward me with a penny, while the large tears were rolling down his jet cheeks. I said, “Yea, I will receive it very gladly.” I gave him a parting present of a few Homilies and other Tracts.

[*Mrs. F. Davis.*]

The latter part of November has been affectingly interesting, both to Mrs. Graf and myself, owing to many, and some of the best, members of my Congregation having left for the Yoruba Country.

—Some of the persons who are now leaving for their native land have been Candidates for Baptism, under instruction, for several years; some of whom had been put aside by me for special instruction, preparatory to their being admitted into the Church by Baptism in a few months. On their taking leave, I gave each of them a certificate to secure to them the same standing in their own country. One of them, however, a woman of quiet steady demeanour, but rather ignorant, entreated me to baptize her before she left the Colony. I for some time declined, referring to her great ignorance, and to the shortness of time which, in regular order, and after full preparation with those of her class, she would have to wait. But finding, that, although her passage had been paid, she had made up her mind to let her husband sail alone, and to follow him when baptized, I felt it my duty, with what I had known of her character in years past, not to withhold this rite from one, who, though of inferior talents, yet had given fair proof of her sincerity. I therefore baptized her this day, at Morning Service, before the whole Congregation.

—We had this day a farewell meeting, previous to our people leaving for their country; at which I gave them some parting advice, and commended them to the prayer of those who remained here. William Marsh, the Assistant Native Teacher, gave them a suitable short address respecting their duty toward their children, when in their heathen land. Andrew Welhelm, the Visitor, and William Goodwill, hitherto one of the pillars of my Church, then addressed the Meeting in the name, and on the behalf of those who were leaving them. Their addresses were plain, but affecting. At the close of the Meeting, I proposed a collection for our parting friends, to enable them at once to form, on their arrival, a “Church-Relief Company,” which would be another means of preventing them from being too much scattered among, and mixed with, their heathen country-people. I am happy to say, that the collection amounted to twelve shillings, which was more than I expected.

—William Goodwill took his final leave

of us, which, to flesh and blood, was keenly painful. He had been, from my first visit to Hastings in 1837, not only a steady, upright, and consistent member of my Church, but had proved to me, in church matters, a most welcome help. On taking leave, he took out of a handkerchief a handful of pence and halfpence, amounting to four shillings, which he gave as a donation for our next Missionary Meeting; at which I was the more surprised, as he has a large family, and had to spend his little all in passage-money and provisions for himself, wife, and children.

—The last party took their leave of us for the Yoruba Country, among whom was Andrew Wilhelm, who had assisted me at this Station for several years as a Christian Visitor. Devoted to God with his whole heart, active and zealous in the promotion of His glory, fearless and undaunted by the persecutions of his heathen country-people, he was a man of great usefulness, although of limited natural abilities. A few days before he left, he wished to testify, in some way or other, his gratitude to the Church Missionary Society, not only for the benefits which he had derived from it while in the Colony, but also for the Society's promise to send Missionaries to his native land. Upon consulting with his wife, they both agreed, that, instead of selling their house, as they had intended, they would give it to the Society, with the lot of land on which it stands. The house is not of much value, though it is rather superior to the generality of native houses; but the sacrifice, which, for a Native, is great, shews the sincerity of his heart.

[Rev. J. U. Graf.

Feb. 20, 1844—A great number of Yorubas have lately returned to their fatherland, and a still larger party are preparing. They have bought another large vessel, so that there are now not less than five vessels going to and fro from Sierra Leone to the Yoruba Country. [Rev. C. A. Gollmer.

#### PREPARATORY MEASURES FOR THE INTENDED MISSION TO ABBEKUTA.

It was stated, in page 454 of our last Volume, that preparatory measures had been taken for establishing a Mission at Abbekuta in the Yoruba Country. With that view Mr. Townsend was called home for the purpose of being presented to the Bishop of London for Holy Orders. He has

been ordained, and it is hoped, that, toward the close of the year, he may reach Sierra Leone, on his way to Abbekuta. He will be accompanied by Mr. J. Ilott, who goes out in a medical capacity. The Rev. C. A. Gollmer and the Rev. S. Crowther, who are now at Sierra Leone, are also appointed to the same Mission. Mr. Crowther has been engaged in making translations into the Yoruba Language; and also, at the suggestion of the Committee, in establishing a Service on a week-day, in Freetown, in his native tongue, for the special advantage of those Liberated Africans to whom that language is vernacular. The following extracts from Mr. Crowther's Journal refer to his proceedings in both these undertakings.

#### *Translation of the Scriptures.*

—Being desirous of carrying out, as soon as possible, the instructions of the Parent Committee—preaching in the Yoruba Language, in the Mission Church at Freetown—I began making some translations during the voyage; and thinking that the sooner I began to prepare myself the better and easier, so as to drive my business and not to let my business drive me, I translated the first three Chapters of St. Luke's Gospel, with less difficulty than I at first anticipated, always leaving what appeared insufficiently translated till revisions, when new words and thoughts would present themselves, which is generally the case in revising translations. I also translated the first two chapters of the Acts of the Apostles, to see how that also would go, and it answers equally well. Thus have I prepared myself with some portions of the Holy Scriptures, although at present some verses require great consideration before the sense is fixed, that I might not be without some sort of provision for my countrymen.

#### *Visit of the Yoruba Mahomedan Headman.*

—On Lord's-Day morning the Mahomedan Headman in the neighbourhood of Fourah Bay sent four men to Bathurst, about seven miles distant, to ask after my health, and to learn for certainty whether I was going to the Yoruba Country. On Monday I saw him. He is a clever

Yoruba man, a very strict Mahomedan, and has a very great influence over those who profess Mahomedanism. He speaks Haussa like a native. I told him and his people, who were present, in the Yoruba language, of the influence of Christianity on the people of England; referred them to the proceedings of the Friends of Africa in the late Niger Expedition; and remarked, that it was the Religion of Christ which taught them to love all men, and to do them all the good they could. To my great surprise, they gloried at one of their countrymen being the first Clergyman of the Church of England among the Liberated Africans in the Colony of Sierra Leone.

*Commencement of the Yoruba Service.*

As the people were expecting me to open the Yoruba Service in the Mission Church, I fixed the 9th of January, at half-past four in the afternoon, for a commencement; and requested the Rev. H. Rhodes to notify the same at Church on Sunday the 7th. After the Morning Service of that day, I visited the people in their houses, especially those who never attended Divine Service, and invited them to the Yoruba Service on Tuesday afternoon.

Jan. 8, 1844: *Monday*—Was visited by the Headman of the Yoruba Mahomedans, who is living in the neighbourhood of Fourah Bay. In our conversation, I told him, among many other things, that I should commence a Yoruba Service on the 9th, and should be very glad to see him and his people there.

Jan. 9—This afternoon, at half-past four o'clock, I opened the Yoruba Service in the Mission Church in Freetown. As might be expected, the novelty of the thing brought a large number of people together, Yorubas, Ibos, Calabas, &c., to witness the reading and preaching of the Gospel of Christ in a native language in an English Church. Although the language is my native tongue, with which I am well acquainted, yet, on this occasion, it appeared as if I was a babe just learning to utter my mother-tongue. The work in which I was engaged, the place where I stood, and the Congregation before me, were altogether so new and strange that the whole proceeding seemed to myself like a dream. But the Lord supported me. I opened the Service in English, when I read those of the prayers which were not translated, and afterward those which were translated, and a portion

of St. Luke's Gospel in Yoruba. In the Congregation, I observed three of my Mahomedan friends, sent by their Headman to attend the Service, according to promise. The text from which I preached was taken from the Lesson I had read to them, Luke i. 35. I was glad to hear the people express their satisfaction at my feeble attempt to explain this doctrine. After Service, the Mahomedans followed me to my house, and expressed their satisfaction at what they had heard. They apologized for the non-attendance of their Headman, a stranger having called on him, upon a visit, when he was making ready to come to the Service. They wished God to help me in this important work I had commenced.

Jan. 16—The Yoruba Service was numerously attended to-day: a very attentive Congregation. Introduced the Creed and the Responses of the Ten Commandments, which were very heartily repeated. At the conclusion of the blessing, the whole church rang with *Ke oh sheh*—"So be it, so let it be." The subject of our discourse this afternoon was, John the Baptist, the forerunner of Christ.

Jan. 23—A very large Congregation still. Preached from Luke ii. 14. They were all very much interested.

*Appointment of a Native Teacher to Abbekuta.*

In November last some of the Christian Africans of Hastings, who were about to proceed to the Yoruba Country, applied to the Missionaries for a Native-Christian Teacher to accompany them. This application was granted; and Andrew Wilhelm, who had previously accompanied Mr. Townsend to Abbekuta, was appointed to attend to their religious instruction, preparatory to the establishment of a Mission in that country. An account of his departure from Hastings has already been given in a former page.

Two Letters, the one dated Jan. 21, and the other dated March 21, have been received from Andrew Wilhelm. From the former it appears that he safely arrived at Badagry on the 28th of December. On the 15th of January he started for Abbekuta, where he arrived on the

20th, much fatigued with his journey. On the 22d he visited Sodeke the king, who inquired after the welfare of Mr. Townsend, and all the Missionaries who sent him. The king further said to Andrew Wilhelm, that he must write to the Missionaries, and tell them, from him, that "the same word which he said to Mr. Townsend last year, to that word he keeps, and to that word he expects a Missionary every day, and merchants to trade with." In his second Letter, Andrew Wilhelm states, that, when he visited Sodeke on the 15th of February, the king brought out the two chairs which had been sent to him as a present, shewed them to the people, and told them that they were a present from the Church Missionary Society, and gave him a small present of cowries. On the 27th of March he again visited the king, who inquired "whether he had heard any news from the Church Missionary Society yet?" He told Wilhelm to write again, and say that "not he alone, but also the whole of the inhabitants of Abbekuta wanted the Missionaries." Many kind inquiries were made by the king and his people after Mr. Townsend. Andrew Wilhelm is doing what he can among the people, by visiting them in their houses, and holding meetings with them.

#### TIMMANEE MISSION.

The health of the Missionaries at Port Lökkoh has, we are thankful to say, on the whole, been good. Their efficiency has also been increased by the accession of Mrs. Schlenker, who joined the Mission at the end of October, after having safely passed the acclimating fever in the Colony.

*Discouragements with regard to Adults—  
Importance of attention to the Young.*

The following extract from the Rev. C. F. Schlenker's Report will shew that the hopes of the Mission rest upon the Schools—

The attendance in Ali Kall's yard is, on an average, about 30 adults. Though they always attend to what I say to them, yet they have hitherto contented themselves with this. They confess that what I say is true; but here they stop. When we are thus discouraged, and do not see any fruit of our labour among the adults, we turn our eyes upon the rising generation, part of which is instructed in our School. We have reason to think the number of these will increase, and hope that the instruction which they receive in the doctrines of our holy Religion will not be in vain. Mrs. Schlenker and myself once visited a Chief. In the course of our conversation with him, Mrs. Schlenker observed to him how few there were who attended the Services on the Lord's Days, and how comparatively few children attended our School; and that they ought more generally to avail themselves of their opportunities of being made acquainted with the Word of God, and other useful branches of instruction. The Chief replied, "By-and-bye you will get more: people cannot leave their old fashion one time." I told them that they, as heads of the people, ought to give a better example, and then the people would follow them. He replied, "You must wait."

The Rev. D. H. Schmid writes—

Our visits among the people, which have been made as often as possible, have not been very encouraging, though perhaps not in vain. It is not yet that we consider it a matter of duty to urge upon the people to leave their Korán, before seeing them desirous after the truth of the Gospel; yet in several conversations, when they have found Biblical truth overthrowing the imposture of their false prophet, the most grievous answers have reached our ears. "If Mahomed goes to hell, we'll go too: if he goes to heaven, we'll go too." Another said to me, "Suppose you go to the interior, they will cut off your head if you tell them Jesus Christ is the Son of God." We are glad to be able to state that the School, on the whole, is going on satisfactorily.

*Progress of the School—Indifference of the Timmanees to Education.*

Respecting the progress of the School, Mr. Schlenker, at the end of March 1844, thus writes—

Our School is gradually increasing. There are now 44 children in it—37 boys and 7 girls. The number of the



girls is always small in proportion to the number of the boys, because their parents think that it is not necessary for the girls to learn to read or write. Many Timmanees send their boys to Mahomedans who are able to read Arabic, to have them instructed in reading and writing that language, or in committing to memory sentences of the Koràn. Some send their boys even to the Susoo Country for this purpose; but the girls are allowed to grow up in ignorance, without the least education: and we have frequently the mortification to see a girl leaving our School, after she had begun to make some progress in reading, writing, needlework, &c. It is only those among the Timmanees who have more or less come in contact with people from the Colony, or who have frequently been in the Colony for trade, who send their children to School; and sometimes even these can scarcely prevail upon their wives to let their children come. In cases where a Sierra-Leone man has married a Timmanee woman, the man, knowing the value of instruction, is desirous to send his children to School, while the woman will not consent to it.

There are at present two girls who have been in our School for about two years and a-half, whose father died during the quarter. This man, on his death-bed, charged his wives not to take the children away from School; to which charge they have attended up to this time. Mrs. Schlenker was once reading to the girls a Tract about the Madagascar Martyrs, and asked the eldest of them whether the Timmanees had many idols; to which she replied, "Yes, plenty." Mrs. Schlenker then asked her, "Do you like them?" She answered, "No; I very much wish to become a Christian, and to be baptized."

Two boys from Yongroo were sent to our School this quarter by the King of the Bulloms.

Mr. Schmid reports, at the same period—

In our translations, as well as in our daily visits, we have been much interrupted during the Quarter, partly by our Interpreters, and partly by the building of the School and Schoolmasters' houses, which I think will be finished next Quarter. Our School has been going on as usual. We were much gratified at receiving two children of Bey Sherbero, King of the Bulloms. One great difficulty in our way

is, that the majority of the children entrusted to us are not sent by their parents because they intend the good of their souls, but merely for the purpose of getting them educated for their future temporal welfare; as they oftentimes express it, "One who knows book-palaver can make money in Sierra Leone." Thus a young man, when he was asked whether he would come to School to learn to read the Bible, said, "No; I am too old." When he was told, that, in the Colony, old people were not ashamed to attend Sunday School, in order to learn to read, he replied, laughing, "And when will the time come that they shall gain profit by their learning?" Our Services in our School-room and in Ali Kali's yard have been continued as usual.

#### *Religious Services.*

The following are extracts from the Journals of the Rev. Messrs. Schlenker and Schmid:—

*Feb. 18, 1844*—When I arrived in Ali Kali's yard to-day I found above sixty adults assembled, among whom was Naminah Laih and other Chiefs; also Ausumanah, a lawyer, as they call him, from Magbellh. Many were standing outside the piazza, as the place inside was filled with people. They were holding a court; but when I came they at once allowed me to begin my discourse. When I had done, they said, "Ma-moh! ma-moh!" that is, "Thank you! thank you!"

*[Rev. C. F. Schlenker.]*

*Feb. 11: Lord's Day*—When I came to Ali Kali's yard to hold Divine Service I met Naminah Laih, Chief of St. Dugo, who had come there to settle business with about thirty of his people. Having finished, he wanted to leave; but when the King begged him to stay with his people till the White Man had done preaching, he remained. I was glad to see him attentively listening to what I said, and thanking me when I had done. It was the more gratifying, as he is one of the most bigoted Mahomedans attending our Services. On leaving the yard I saw several people engaged in building a house: I reprov'd them for working on the Lord's Day; but regretted to see that they only laughed at my words.

*Feb. 17*—The contempt, on the whole, for the celebration of the Lord's Day, is an object which causes us not a little grief and sorrow, especially when I contrast the Congregations in the Colony with this

wilderness. Frequently it has cheered my heart, when I have seen in the Colony the home-like invitation of the tolling bell followed by a crowd of people, coming cleanly dressed to the House of God, in order to be fed with spiritual comfort for their immortal souls. What a difference do we find here! People running to and fro, sitting together, and talking their palavers; slaves carrying heavy burdens upon their shoulders, and others offered for sale. Although our small church bell is heard everywhere in town, and serving to the people instead of a clock, yet no echo is resounded in their coming to our school-house. We meet only with our little flock of children, some people of our own yard, and sometimes with some Liberated Africans who trade here in rice and palm-oil. If we come to Ali Kali's yard, the attendance paid is not in obedience to the sound of the bell, but is owing to their palavers, which they settle there.

*Feb. 27, 1844*—I this evening saw Solimanuh Bunduh, who had just come from the place where, as he says, he always used to read the Bible. "How will it be," he asked me, "suppose both of us die; you go to heaven, and I go to a place where I cannot find you? I shall ask for you, and if I cannot meet you, it will be hard for me. I know," he said, "you will say, Have I not always told you, believe in Jesus; but you would not?"

[*Rev. D. H. Schmid.*]

#### *Translations.*

Mr. Schlenker, in his Report for the Quarter ending March 1844, writes—

I have completed the translation of the Acts of the Apostles, and have proceeded in Genesis from the 13th to the 20th chapter. I have also occasionally visited the people. We could do but very little in the Dictionary this quarter, as our Interpreter, who left on Christmas last for the Bullom shore, did not return before March.

#### *WESLEYAN MISSIONARY SOCIETY.*

THE Society has issued the following statement respecting the proceedings at Badagry.

*Visit to Sodeke—An Appeal for the West-African Missions.*

The latest accounts received from Mr. Annear are dated Badagry, June 2, 1844. At that time the Mission was advancing

in influence among the people, and enjoyed the good-will of the Native Chiefs. Mr. Annear was then about to proceed into the Interior, on a visit to Sodeke, the King of Abbekuta: he did not expect to accomplish his journey without considerable peril, from the contentions existing among the different Tribes through whose country he would have to pass, nor without risk to his health from the prevalence of the rains which had then set in. Notwithstanding these unfavourable circumstances, he considered it his duty to undertake the journey, in compliance with repeated and very earnest entreaties from King Sodeke that he would no longer delay his visit; and that he might commence his pastoral care over those converted Akus who had returned to their own country from Sierra Leone.

The establishment of the Mission at Badagry, and the general extension of the Mission in Guinea, have proved the occasion of large demands on the funds of the Society, far beyond any estimate or calculation of the Committee, or of the Missionaries themselves. The necessity of a revision of the Society's plans, with reference to expenditure, has been the occasion of a visit to this country by Mr. Freeman, the general Superintendent. Meantime we can assure our friends, that the promising commencement which has been made at several points of Western Africa cannot be followed up by the Society, without augmented means to a very considerable extent; and our present fear is, that some of the Missions must be discontinued, and the Missionaries withdrawn, for want of adequate support.

Respecting the Mission on the Gambia it is said:—

Both at St. Mary's and M'Carthy's Island there were tokens of increasing spiritual good in the Congregations and Schools; but the Missions at both these places, and at the Native Stations on the banks of the river, were languishing for want of a reinforcement of Missionaries. Any failure in the health of either of the Missionaries now at the Gambia would occasion, at the least, a temporary suspension of the Mission, and the probable abandonment of ground so nobly won by the perseverance of former Missionaries, and at the cost of much precious life.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
CALCUTTA.

*Church-Mission Schools, Mirzapore.*

ON Wednesday, Jan. 3, the Annual Examination of these Schools was held on the Mission Premises, the result of which was highly satisfactory. The following Report of the proceedings of the day, and of the state of things in general, is from the Hurkaru Newspaper.

The Archdeacon and a few friends visited these Schools on the 3d of January. The Heathen School, under the superintendence of the Rev. James Long, contains about 230 boys, of whom about 200 were present. The examination was chiefly conducted by the Archdeacon, the Rev. C. J. Quartley, and Dr. Duff, and was very interesting. The junior boys were questioned out of a manuscript book, containing a collection of facts worth storing in the memory; and evinced much expertness in their answers, as well to these, as to mutual questions which they are habituated to propose on any subject that may occur to them. The senior boys were examined in the Histories of England, Bengal, Greece, and Rome; also in Scripture History, Evidences of Christianity, and Political Economy to some little extent. The middle classes were further questioned by the Pundit, giving their answers in choice Bengalee. The plan of mutual interrogation among the boys themselves is carried here quite to a system, and appears to be an admirable method of drawing forth all the exertion of the boys individually. What a pity, it was observed, that all this fine activity and intelligence should lapse, at the age of about eighteen, into apathy and indifference! The Pictorial System, or teaching Scripture History from pictures, is also found in this School.

The Christian Institution, on the Compound, contains about 35 boys and 25 girls. Besides needlework, the girls are taught Bible and Gospel Histories, Catechism, and Hymns in English; and, in Bengalee, Ellerton's Dialogues, New Testament, and Sandys's Bengalee Geography. The senior boys were examined closely in Scripture History, Evidences of Christianity, and Church History, and shewed very satisfactory and sound knowledge. It struck us as a peculiarity that they

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gave the sense of Scripture passages in their answers, rather than the words literally; while to some similar questions the heathen boys repeated the words of Scripture in their answers. The latter seemed more ready with the literal questions; but the former rather with the ground and sense of Scripture.

*Account of Tara Choron Banerjea, a  
Converted Hindoo Youth.*

The following account of the conversion of Tara Choron Banerjea was communicated to the Editor of the Calcutta Christian Intelligencer, by the Rev. J. F. Osborne, in a Letter dated Calcutta, March 8, 1844—

Tara Choron Banerjea, a well-educated youth, about nineteen years of age, having renounced Hindooism, and expressed a strong desire to be admitted into the Christian Church, was baptized in Trinity Church, in the Mission Compound, Mirzapore, on the 17th of February last. He was formerly a student in the General Assembly's Institution; afterward he was sent to the late Mr. Hare's School; then he became a Teacher in the English School at Burdwan; and after having suffered much from the opposition of his friends, he came to me as a Candidate for Baptism in January last. He has written a statement in English of his motives for embracing Christianity, which I will here copy, merely making a few unimportant omissions and some verbal corrections. He says—

I was sent to the General Assembly's Institution in the year 1836, where I began to learn the first principles of the Sacred Scriptures. I saw around me the most debasing rites. I observed that adoration was paid to Hindoo idols made of earth, and that the characters of most of my countrymen, even of the Priests themselves, were quite immoral, and inconsistent with their own tenets. I heard of a multitude of gods, and of numberless incarnations for no good end; and finding no proof of the genuineness or authenticity of the Shasters, and that no two of them agreed together, I thought that Hindooism was nothing more than a cunning device, an imposition upon the credulous and spiritually-blinded multitudes on this side the Indus. I passed many months without thinking at all about Religion; but continued the study of the Scriptures in the Institution. Afterward, I inquired a little after Mahomedanism; but found it a chaos, and as cunning a device as the Hindoo religion. There is no proof of its divine origin; and the promulgator of it, more like a conqueror than a divine Teacher, spread his imposture with the sword, and tyrannized over the

minds and bodies of tens of thousands of helpless and ignorant people. Being constrained by my parents and my eldest brother, whose words I then could not but submit to, I, after a continuance of four years, left the General Assembly's Institution, and with it all my Scriptural study. After I was admitted into the School-Society's School I passed my days as a careless sinner: I thought nothing of Religion, and openly avowed myself an Atheist; till I was made sensible of my gross error by my dear friend Gooroo Cooron Bhowe, who convinced me of the existence of a superintending Deity, the immortality of the soul, a future state of retribution, and many other things. He also satisfactorily showed me that men must have a rule of duty which derives its validity from the supreme Creator, otherwise what a miserable state they must be in; and so recommended me to study the Bible with more attention and diligence than I did before. So admonished by him, I diligently read the Scriptures and treatises on the Evidences; and now, by its harmony—its pure morality—the actual fulfilment of its prophecies—its unquestionable miracles—by its bringing peace to those who obey it—by its being propagated without human tyranny—and, above all, by its imparting a sure hope of immortality to its faithful receivers—I am quite convinced of the divine origin of Christianity, and am ready to embrace it and act according to it. But it is not only the undeniable truth of Christianity, but also the horrors of damnation—the terrors of everlasting misery, to which all careless sinners are exposed—that have forced me to cling to Christ as my only Saviour. I indispensably stand in need of a Saviour; for I was conceived in sin, I grew to be a child in sin, I became a youth in sin, and my whole life has been tainted with sin. Every day, nay, every hour, I commit manifold sins against the ever-living God. I am, as it were, drowned in an ocean of sin. How can I expect pardon from my God without a due atonement for my numberless iniquities? Who can pay the ransom for me? Who can make a just propitiation for me, a lost sinner? None in the whole world: no brother, no sister, no parent, no friend. No mortal can appease the wrath of God, for all are equally born in sin. None do I see save the Almighty Nazarene, the Immanuel, who was *made in the likeness of sinful flesh*, who groaned on the Cross under the weight of His Father's vengeance, and by so doing opened for sinners an inexhaustible fountain of grace and mercy; and who, by His spotless life, taught the sons of men how to live after the Spirit, denying all the lusts of the flesh. Oh, then I shall cling to Christ as my only deliverer from eternal misery; and falling prostrate at His feet I will say, Lord save me, an undone sinner! Lord, Thou who hast drunk the cup of wrath, and borne the

Divine vengeance in my stead, shield me in Thine everlasting arms!

TARA CHORON BANERJEA,

*A Young Disciple of the Lord Jesus Christ.*

Such were the views and feelings with which Tara Choron entered the Christian Church; and surely we must thank God on his behalf. Of his sincerity I cannot entertain a doubt. It is true that the Lord alone *knoweth them that are His*, and it becomes us to rejoice with trembling; but so far as we can judge from men's actions, I feel persuaded that the writer of the above statement is what he professes to be. Part of his time will now be devoted to teaching in our English School for Native Heathen Boys, and he will also continue his studies with the view of qualifying himself for greater usefulness hereafter.

BENARES.

*Visitation of the Bishop.*

We take the following passages from an Account of the Bishop of Calcutta's Visitation to several of the Society's Stations, by his Lordship's Chaplain, the Rev. J. H. Pratt, which appeared in the Calcutta Christian Intelligencer.

The Bishop reached Benares the 13th of December. On the 14th, the Government School was examined.

*Examination of Jay Narrain's School.*

On the 16th, the Free School in the city, belonging to the Church Missionary Society, and called, after its benevolent founder, Jay Narrain's School, was examined. The Examination was conducted in the new and spacious School-house lately erected at the expense of Rajah Suttee Churn Ghosaul and his brothers, grandsons of the original founder, who, by this generous act, well sustain the character which the benevolence of their grandfather first earned for his family. This new building is much more commodious than the former one, and also far better situated. Its erection has been the first step toward a scheme which has been long in contemplation, of raising the scale of the School, and making it in some measure commensurate with the vast importance of the city of Benares as a centre of Missionary Operations. A Clergyman is already on his way up the country\* to undertake the

\* This gentleman, the Rev. E. Johnson, B.A. Trinity College, Dublin, has since reached Benares.

duties of Principal of this new College; and he will, we trust, be in time joined by others in carrying out the enlarged and highly-important designs of the Institution. Bishop Heber speaks with high approbation of it in his Journal, after having conducted an Examination of the boys; and mentions, as a proof of the deep interest taken in the School by Archdeacon Corrie, who was with him, and who was partly instrumental in the School being founded, the heavenly smile that lit up the Archdeacon's countenance while he heard the boys answering the questions put to them, and the evident delight with which he seemed to be realizing the vast amount of good of which it would, with God's blessing, be productive.

The School is partly endowed: Government met the generous gift of Jay Narain, the founder, which consisted of property vested in houses, by a grant worthy of the object; and the consolidated income has hitherto been sufficient to meet the expenditure. But the enlarged plans require enlarged means; and an additional Endowment Fund has been recently opened. The present funds are not very far short of meeting the expenses of one Professor, one English Schoolmaster, and Native Pundits and Molwees. It is the desire of the friends of this noble scheme to raise first a sum sufficient for carrying out their designs on this smaller scale, and then to proceed to the more extensive plan of two, or perhaps three, Professors.

The School has hitherto been entrusted to the care of a Schoolmaster from England, under the general supervision of the Missionaries of the Church Missionary Society in Benares. Now, under the new plan, one or more Missionaries, desirous of being employed in native education, will, with the Schoolmaster, devote their whole energies to this important branch of Missionary Labour. May the Lord grant them abundant success! No scheme, if properly carried out, is more calculated, under present circumstances, to effect the demolition of error, and to prepare the great mass of the people of this vast city for a reception of the Gospel. We know that *the wind bloweth where it listeth*, and that so it is with *every one that is born of the Spirit*. It is not education that will convert a man: the simple preaching of *the truth* as it is in *Jesus* has, in numerous known instances, been the Spirit's instrument of conversion; and the most

illiterate have outstripped their acuter and more learned neighbours: but nevertheless, education, even in spite of the imperfect motives that too often actuate its advocates, has frequently been the mighty engine, in God's hands, of breaking down the barriers of error, and opening all the avenues of the mind and heart for the reception of the Truth. How much more is this to be expected where the system of education is based upon Religion, conducted, too, by Christian men, whose great aim and earnest prayer is, that it may be blessed to the conversion of their scholars.

The present Master is Mr. Mackay. He enters with great spirit into his duties, and stands in much need of the relief which he will have when the Rev. E. Johnson shall arrive. There are at present 229 boys on the books; and the average of regular attendants is 180: of these about 20 only are Mahomedans, the rest being Hindoos. There are 6 English classes. The fifth, consisting of 7 boys, was examined in the English Instructor, No. II., and in Grammar. The fourth class, containing 13 boys, in the English Reader, No. II., and in Grammar: they corrected examples of bad grammar with great readiness. The third class, consisting of 7 boys, read the English Instructor, No. II., and translated it into Hindoostanee: in Grammar they were very dexterous in giving the exact meaning of the various tenses, and translating them: they were also examined in Geography. The second class, containing 8 boys, and the first, containing 13, were examined together in Matt. xiii., and readily answered the Bishop's various questions. The sixth class, containing all the rest who learn English besides these 48, was not examined.

English education has not made such rapid strides here as in Calcutta; but there is an increasing thirst for it, and I think there are few places in the Mofussil where such progress has been made as in Benares. Several boys of the first class much struck me; but most especially a young Brahmin, who was particularly inquisitive, and paid marked attention when any explanation or new information was communicated. When the general Examination was over, some of us had the first class before us again; and the earnestness and seriousness of this young man quite delighted me. After questioning them on a variety of subjects, and interspersing our own remarks, we asked the boys whether they were not tired of the

running examination we were giving them, for the fact was, that their examiners were: they exclaimed, that they could go on all day; and the young Brahmin stepped forward, with his hands together in the attitude of respect, and said, with a most intelligent smile upon his face, "Our instructors must not be angry or surprised at our earnest desire to gain knowledge." This gave us fresh ardour; and we at last left so willing a class with no little reluctance.

On the 17th the Bishop preached at St. Mary's in behalf of the Mission.

*Examination of the Orphan Schools at Sigra—Confirmation.*

On the 18th of December his Lordship spent the whole day at the Mission premises at Sigra. In the morning he examined the orphan boys and girls, and inspected their work. There are now 108 orphan boys and 87 orphan girls, besides 11 boys and 10 girls, the children of Christian families, settled on the Mission Compound. The boys are divided into five classes; four of them English, and one Hindee and Oordoo. The fourth class read short English sentences and spelt; the third translated the English Instructor, No. III., fluently into Hindee, and gave the meaning of Oordoo words; the second were examined in the Church Catechism and Geography, and answered general questions from the Gospels; and the first read Gen. iii., and answered a great variety of questions. Some of the boys learn but little, and devote the greater part of their time to learning trades; others devote an equal portion of time to learning and business; while the most intelligent give little or no time to any thing but their studies. Some of these are likely to become useful Native Catechists: they frequently go with the Missionaries into the bazaars to learn how to meet their countrymen in argument. I had the pleasure of going one evening, with the Rev. W. Smith, to one of the bazaar chapels in the city, and heard him and also two of the Catechists, one a Native, address and argue with a most attentive and inquiring audience. Some of the orphan boys were present, and conducted the singing with great energy. This is a capital school for them to be trained in for their future work.

The first class of orphans, consisting of 7, I believe, are making most promising progress under the care and instruction of the Rev. G. Stolzenburg, who has the superintendence of all the orphans during the Rev. C. B. Leupolt's absence in Europe.

They had an extra examination in a chapter of the Bishop's Evidences, and acquitted themselves with great credit: they gave lucid answers when asked to explain what is meant by such expressions as, The providence of God—The responsibility of man—The immortality of the soul. They stood a good examination in St. Paul's travels, and also in Christian doctrine.

Of the boys employed in trades, 13 are tailors; 13 carpet makers; 9 suttrinee weavers; 6 carpenters; 3 bookbinders; and 15 bakers, cooks, and water carriers.

The girls were next examined: eleven of them read English very nicely indeed. One of them, a little girl, it was almost impossible to puzzle in the early history of the Book of Genesis.

In the afternoon forty-six of the orphans were confirmed: they have long been under preparation; and several of them have given peculiar satisfaction to their Teachers.

*Laying the Foundation-stone of a new Church at Sigra—Ordination.*

The engagements of this interesting day were closed by the Bishop's laying the foundation-stone of a new Mission Church, on the Mission premises, to be called St. Paul's Church, Sigra, Benares: it is to be capable of holding 500 Natives. The present number of Christians at Sigra, including the orphans, is 253, besides the families of the Missionaries, which, when the strength of the Mission is brought up to what we hope to see it in a few more months, may make the aggregate much nearer 300. The Church is to be so situated, that one side will be easily accessible to inquiring passers-by. The Bishop made an address in laying the stone, and alluded to the various circumstances which gave a peculiar interest to this religious ceremony. The place; the faithful and long-continued labours of the Missionaries; the movement that is evidently taking place in men's minds in India, and especially in Benares; the high promise of the Orphan Establishments, and the encouraging prospects of the Free School, or new College; the name designed for the Church, as indicative of the doctrine that should be preached within its walls; and lastly, the large number of Clergy and gentry gathered together on the occasion; all furnished topics upon which his Lordship dilated with much effect.

The number of Clergy present at the laying of the foundation-stone of the new Church was large, in consequence of the

Bishop's having invited the Missionaries and Chaplains of the neighbourhood to attend an Ordination which he held in St. Mary's Church on the 19th December. On this occasion the Rev. G. Stolzenburg, Missionary of the Church Missionary Society, of Benares, and the Rev. John M'Callum, Minister of Bhagulpore, were ordained Priests.

*Joy of a Missionary in the Prospect of an Increase of Labourers.*

Reference is made, in the preceding account, to a proposed increase in the number of Missionaries at Benares; and the Rev. W. Smith, in a Letter dated Bhuwaru, Jan. 17, 1844, thus expresses himself, in acknowledging the receipt of the information from home—

When I read this truly-interesting news I could scarcely refrain from shedding tears of joy. So long have I been labouring almost alone; so long have I seen the work increasing, and no increase of hands to do it, but rather a diminution; that the idea of our numbering here six Missionaries, with two Assistants, transported my soul with unspeakable delight. Indeed, I did thank God and take courage.

After noticing some difficulties, principally arising from the small number of Labourers hitherto available for this Station, Mr. Smith continues—

Notwithstanding all my discouragements, I am thankful to say I have none in the work itself. God is with us. There is a change steadily going on in the minds of the people, I feel assured, though whether I shall live to see it developed God only knows.

JAUNPORE.

The following is Mr. Pratt's account of the

*Visitation of the Bishop.*

The Bishop reached Jaunpore on the morning of December the 9th. The Church was consecrated on Sunday morning, the 10th; and a Confirmation was held in the evening, in English, when eight young persons were admitted to full communion. On Monday morning the burial-ground was consecrated; a Confirmation was held in Hindoostanee; and the Free School of the Church Missionary Society was examined.

*Rise and Progress of the Station.*

There was a peculiar interest in visiting this place, as it was since the Bishop's last Visitation that the Mission had been established. At the close of 1841, that is about two years ago, the Free School, and the property connected with it, were handed over to the Church Missionary Society, upon their agreeing to place a Missionary at the Station, who should, among his other Missionary Duties, see that the School was efficiently kept up. This School owes its origin to the benevolent exertions of the residents, who, in 1830, formed themselves into a Committee for raising subscriptions and opening an Institution for the education of the numerous youths of this populous Mahomedan city. A large sum of money was raised, and invested in the purchase of three villages in the district. The interest of this investment, together with monthly contributions from the residents, maintained the Teachers and defrayed the other current expenses of the establishment. For eleven years the Committee had to struggle with difficulties in attempting to provide for the efficient superintendence of the School: their inability to satisfy their wishes on this head was the immediate cause of their applying to the Church Missionary Society for aid. Before, however, this application was made, a most important change took place in the rules. In consequence of the suspicion with which the Natives at that time regarded any system of education patronized by Christians, it was deemed expedient, by the gentlemen who first projected the School in 1830, that Religion should form no part of the instruction. This rule was rescinded in the beginning of 1841, by an unanimous vote of the Members of the School Committee; and, subsequently to this, the establishment and property were offered to the Church Missionary Society, and thankfully accepted by them upon the terms I have mentioned above. The Rev. R. Hawes was appointed to take charge of the School till a good Schoolmaster could be engaged: he has since been relieved of this duty by the arrival of Mr. J. P. Cæsar.

It was a singular and happy circumstance, that just about the same time that the Free School was offered to the Church Missionary Society, the beautiful little Gothic Church in this Station was given to them by the sole remaining trustee, G. F. Brown, Esq., without his being at all aware of the transfer of the School; in the

originating of which, moreover, he had had a principal share when Collector of Jaunpore. This Church was built after a design by Lieut. Kittoe: the late Lady William Bentinck generously defrayed the expense of the glass windows. In consequence of there having been some question regarding the deed of transfer of the land on which the Church stands, the Consecration had been deferred more than eleven years.

Upon the transfer of the School, and the introduction of the new principle that the Bible should form one of the books of instruction, many of the Natives took alarm, and withdrew their children.

Under Mr. Cæsar's direction; and the regularity and precision with which every thing is managed have already inspired new life and vigour into both Teachers and scholars. The numbers on the books have, moreover, recovered their defalcation, and have gradually risen even above what they were before the panic began to thin the ranks. In July last there were 51; now there are 96; shewing an increase, in half a year, of 45: and this, indeed, does not shew to the full extent the interest excited by the School; for, during the half-year, 93 have been admitted; and the total number now on the books would have been 144, had not 48 been struck off the list during that interval, in consequence of irregularity of attendance.

Of the 96 now on the books, 7 are Christians, 45 Hindoos, and 44 Mahomedans. Mr. Cæsar has 6 Teachers under him, 1 being a Christian, 2 Hindoos, and 3 Mahomedans. The School is divided into three departments: English, Oordoo, Persian and Arabic, Hindee, and Sanscrit. There are five classes in the first, five in the second, and four in the third: of course, many of the boys are common to two, or all three of the departments. The books they read are the Holy Scriptures, History of India, Clift's Geography, Murray's Grammar, the Azimurh Reader, the Instructor, Mulakhasul Tiwarikh, Chahur Dervish, Miratul Aqualim, Chatre Prakas, England ka byora, and other smaller works. They are also taught to write from dictation both in English and the Vernaculars, and also to decipher manuscripts.

The Bishop examined several of the classes, and expressed his gratification at finding the School in such an excellent state. Since April last, the School has been open on all native holidays; and

although leave of absence is granted to those boys who wish for it, yet the average attendance on those occasions has been between one-half and three-quarters of the usual number; and on one or two Hindoo holidays hardly a boy availed himself of his privilege.

Although Jaunpore is so famous for the bigotry of its Mussulman population, yet only one of the 44 boys on the list is prohibited reading the Scriptures in School: he is a youth very well connected, and perhaps this is the reason of the prohibition. But his thirst for knowledge, and, we may hope, his desire to find out the Truth, are so great, that for the last three months he has been in the habit of coming to Mr. Cæsar for three hours in the evening, for private instruction in the Scriptures.

*Confirmation—Notices of Two interesting Converts.*

At the Native Confirmation six came forward publicly to profess their faith in Christ, and to receive the blessing of the Holy Spirit. Mr. Hawes preached a Hindoostanee Sermon on the occasion, which, in the opinion of the best judges, proved that he had made great progress in the language. Among the candidates was Timothy, the Catechist, who was, as you remember, converted by the instrumentality of our late friend and brother, the Rev. W. Bowley, who also baptized him. He had received his education in Calcutta, at the General Assembly's School in Cornwallis Square, whither he went, from his native place in Central India, solely with a view to profit by the instruction he should there obtain. After his conversion, his elder brother, in time, followed his example; but their father, an inhabitant of Jubbulpoor, remained a rigid idolater, and was much displeased with the change his sons had made in their religious creed. The old man, however, was, after a while, led by the events of Divine Providence to come and reside with his son at Jaunpore. His prejudices were softened; the grace of God changed his heart; he was admitted, November 19th, by Baptism, into the Church; and the old man, venerable for his grey locks, was one of the six on whom the Bishop laid his hands in Confirmation. May the Lord keep him steadfast! Mr. Hawes tells me that his conversion was no sudden impulse, likely to subside or to change with circumstances. He had been reading and studying the New Testament for some months previous to his embracing the Gospel. At first he



raised objections against its truth, and entered into disputations with Timothy. This hostile spirit gradually disappeared, until he declared his conviction of the truth of Christianity, and his desire to receive Baptism. Mr. Hawes represented to him the scorn and ill-will he would consequently receive from his fellow-countrymen, and the solemnity of the covenant he would enter into with God by Baptism. All this he appeared to have well considered; and Mr. Hawes firmly believes him to be sincere in his professions. His responses at his Baptism, as well as at his Confirmation, are represented to have been strikingly distinct and impressive. May God graciously lead him, by His Holy Spirit, unto eternal life!

*Preaching the Gospel—Opposition.*

Mr. Hawes carries on a regular system of preaching to the crowds of Mahomedans and Hindoos—chiefly the former—who throng the city and its suburbs. He has engaged the use of one of the curious stone shops, built on the famous stone bridge erected here in the days of Akhbar, the Emperor of Delhi. Here he takes his stand, and, with the assistance of Timothy, proclaims the Gospel, and enters into discussion with those who are inclined to inquire into its truths. He is about to erect a new Chapel in the city, at a point where three ways meet—a spot most admirably adapted for collecting an audience from the numerous passers-by without blocking up the thoroughfare. During the past year he has met with more opposition than at first, both here and at Zufferabad, a large village about four miles from Jaunpore.

On one occasion, the disciples of the Molwee of the Burree Musjeed, in Jaunpore, came in a body, with a leader at their head, and occupied the shop opposite that which Mr. Hawes was known to have hired on the bridge, and read aloud, and with much violence, a pamphlet against Christianity. Mr. Hawes persevered in his own course; but, as he was leaving, was assailed by missiles from the hand of some unknown enemy. This has not changed his plans, and, indeed, the offence has not been repeated. Another instance of the arousing effect of his preaching the Gospel has been lately seen at Zufferabad, where he has had a controversy with a learned man, a Zemindar, who has endeavoured to invalidate the evidences for the authenticity of the

New Testament. The kind of arguments which he brought forward were chiefly the old hacknied ones; but he shewed, by his references, that he had more or less read our Scriptures. He was entirely defeated in his attempts to disprove the authenticity of the New Testament, as Mr. Hawes brought each of his arguments to apply with equal force against the Korân. He then asserted that the Gospel, though mentioned in their Sacred Book, had been abolished to make way for the Korân: just as the Old Testament, he said, had been abolished to make way for the Gospel. He was, of course, set right here, by being told that the Gospel was the fulfilment of the ceremonial part of the Law, and that the moral part had never been abrogated: this could not be said of the Korân, considered as the successor of the Gospel. He challenged Mr. Hawes to shew, either from the Law or the Gospel, that it was the ceremonial part of the Law that was abolished. He was directed to read the 8th, 9th, and 10th chapters of the Epistle to the Hebrews. After turning to them and reading awhile—for he had a Testament in his hand—he wished to drop the discussion; and a Molwee, who came with him, went away: Mr. Hawes, however, urged him to read on; and an argument ensued, in which the Zemindar shewed his shrewdness in twisting and turning texts of Scripture to his own purpose. He asked, among other questions, “Why do I here read, in the chapters to which you have referred me, that God makes a new Covenant, if it be true that the old one be not abrogated?” This led to an explanation of the Gospel scheme; when he blasphemously asserted, that, as Christ gave His life for sinners, so did the six Imâms devote their lives in battle for the cause of Islamism, and thus offer themselves a sacrifice for sin. “No man,” replied Mr. Hawes, “could offer up an atonement, for all are sinners.” “No! no!” exclaimed the man; “Mahomed was not.” But he was soon refuted by a reference to his gross sins; and the statement of the fact, that he received his pretended revelations, allowing their commission, after he had lusted in his heart, so confounded him, that he went away completely silenced.

The least that we can say of all this is, that knowledge is increasing, and inquiry excited. We must not measure a man's sincerity by his ignorance, nor by the

weakness of his objections, nor indeed by his adherence to his own errors. If this man be in earnest, he will find out the truth; and may the Holy Spirit bless it to his conversion! The opposition with which Mr. Hawes meets is by no means a ground of discouragement: it shews that the lifeless mass in this ancient city and its neighbourhood has been set in motion. But what is one among thirty thousand souls?—all blinded, too, by error, and embittered against our holy Religion from their earliest years by the false principles which have been industriously instilled into their minds.

We have made a beginning: may we be encouraged speedily to increase our efforts, and to enlarge our plans! At length, after more than 600 years of Mahomedan predominance, is the voice of the herald of the everlasting Gospel lifted up to proclaim Salvation in this ancient city to all who will receive it. May it never be silenced, but grow louder, and bolder, and more and more triumphant, till not a tongue shall fail to confess that Jesus Christ is Lord to the glory of God the Father!

*Antiquities of Jaunpore.*

Jaunpore is one of the most interesting places in this Presidency for its ruins, after Delhi and Agra: indeed, in some respects, it vies even with them. Having been, from an early date, the seat of an independent Mahomedan sovereignty, many of its buildings exceed in size and design those with which you meet in other places. The old Fort stands on an eminence near the river Goomtee, and covers a large space of ground; but its walls are fast falling to ruin. From the south-east bastion there is a magnificent view of the surrounding country, richly covered with trees, and studded with the crumbling monuments of past ages. In every direction, as far as the eye can travel, are old tombs and temples, of various forms, and in various degrees of preservation, reminding one of the times that have passed over this people.

The architecture of the Burree Musjeed, and the Atalee Musjeed, both in the city, is very peculiar. They are both ancient: the Atalee is nearly 600 years old, I believe; the other has not stood so long.\* All other Mahomedan Mosques

in this country consist of a quadrangular building, closed at the north and south ends, and the west side, and open on the east; three domes of the well-known Mahomedan form, taken from that of St. Sophia in Constantinople, which the Saracens converted into a mosque, surmount the body of the building, with minars at the N E and S E corners; and a chaootree for kneeling on, and a court-yard, are on the east. But in these ancient temples at Jaunpore, each has but one dome; and the wall of the east side of the building is carried up to a great height, so as to form an immense stone screen, hiding the dome altogether from the court-yard. In the Burree Musjeed a very lofty and deep false arch, let in, as it were, into the screen, serves greatly to relieve its massiveness; and this effect is further promoted by a variety of windows and openings, by which the whole east front is perforated. In the Atalee Musjeed there is no arch of this description; but the relief is given by two buttress-like projections on the right and left of the screen. There are no minars in either of the Musjeeds; and it has occurred to me, that perhaps these screens are taken from the more ancient forms of mosques, and that the minars are a more recent invention, suggested to the minds of architects by the buttresses I have described, the part of the screen between them being cut away to bring the dome into view from the east side. The court-yards of these buildings at Jaunpore are spacious, and much ornamented by the addition of cloisters, in two stories, on the north, south, and west, with a dome in the centre of each side. An antiquarian will detect many proofs of these buildings having been erected on the ruins of Hindoo temples. Fragments of stone, with mutilated carved figures, are found lying about, or re-inserted in the walls, sideways, or upside down, or with the carved work inwards; a Mahomedan method, not at all uncommon, of shewing their hatred or contempt of idolatry. In the Burree Musjeed the door of entrance through the screen under the dome is of Hindoo architecture. The stone bridge, with its elegant shops, over the Goomtee, is not the least interesting of the curiosities of this ancient place.

\* The best account of the ruins of Jaunpore is to be found in a small modern treatise written a few years ago by a Mahomedan, and translated into English by the late Colonel Poisson.

## Ceylon.

WESLEYAN MISSIONARY SOCIETY.

*Labours of a Catechist.*

THE Rev. Andrew Kessen writes from Caltura—

I lately spent a Sabbath in a village called Kehelhenawa, or "The shade of the plantain-tree." There I met a few sincere Christians, and was cheered by the intercourse. The place is ten miles interiorward from Caltura, and rather difficult of access: it is a most interesting spot, and delightful to the eye of pious contemplation. The members are not numerous; but from what I saw, and from the Monthly Returns of our Catechist there, I believe they are steady, and exceedingly well disposed. The Catechist has been at great pains in forming them into a Church, and they are literally a "Church in the house;" for he has set apart an end room of his own dwelling, where he regularly ministers. I bless God for such a Catechist as Don Peter. Were it not intrusive, I would respectfully solicit for him a small token of your regard in the shape of a copy of Wesley's Sermons, Journal, or Life. I give you an extract from his Monthly Returns:—

"I held a Prayer Meeting at the house of Madduma Appoo, and exhorted Dingy and Thomas Appochamy to renounce Devilism and embrace Christ. Thomas said, 'Ever since you begun to exhort us we have performed no devil-dance, nor for two years presented the customary offerings to the false gods. We cultivate our fruits, pound flour, and prepare food from the new paddy, and never see the devil—moroto yaka—coming to destroy us. I believe that Jesus Christ is the only Saviour of the world. Buddha did nothing to save us: all that he did was to save himself.'

"I visited five families, and read the Scriptures with them. A Buddhist, named Babarris, spoke thus: 'I shall listen to what you say; but I cannot renounce Devilism: that which is customary to do we must do. We are accustomed to make offerings to Katragama Deviyo, Patinee Deviyo, Dewol Yaka, Keerty Bandara: if we fail to do this, they will bring powerful sickness upon us, and destroy our cattle.'"

All Don Peter's Returns are exceedingly copious and interesting; and I could  
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give you sheets of conversations and visits. On visiting his people, I was received with great affection; and I consider the work among them to be sincere and well grounded.

*Providential Escape from Drowning.*

It is my duty to record my thankfulness to Almighty God for journeying mercies on the occasion of that visit. A friend from Colombo accompanied me; and as a part of the journey could be performed by water, we prepared a small canoe, and set sail. On rounding a bend of the river, the wind suddenly shifted, the mast fell, and, in a few seconds, my friend was immersed in the current, and the canoe upset. It was a moment of extreme peril. The flood occasioned by the change of the moonsoon had not subsided; and the current was running very rapidly. One of the coolies plunged into the stream to help my companion, while the other cooly and myself got outside the canoe, and endeavoured to right it. By the aid of a gracious Providence, we reached land. I have frequently been in perils by land and by water; but on this occasion I was within a few seconds of the eternal world; and when the canoe upset there appeared no hope of safety. Here, then, may I erect an Ebenezer to God, and again consecrate my service to His cause!

## Australasia.

WESLEYAN MISSIONARY SOCIETY.

NEW ZEALAND.

*Distribution of Testaments.*

THE following particulars are taken from communications made by the Rev. John Whiteley, Chairman of the Southern Division of the New-Zealand District.

Of the ten thousand Testaments in the New-Zealand Language, so honourably supplied to our Mission by that noble Institution the British and Foreign Bible Society, the first portion (six thousand) reached us in January 1842. We had long been anxiously expecting them; and many of our people, in various parts of the island, had gone long distances to the Church Missionaries, or to their friends residing in the neighbourhood of the Church Mission Stations, in order to procure copies of the *taonga nui*, "great treasure." The Church Brethren, having received theirs much sooner than we,

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realized some advantages in price, and readiness in payment, which we did not. This fact, together with the circumstance of the Natives in the neighbourhood of some of their Stations having a considerable supply of money, will account for the greater amount of proceeds which they have been able to return, and also for that return being made so much sooner than ours.

The six thousand were contained in thirteen large cases, and these were distributed by our late General Superintendent.

#### *Mode of Distribution.*

The mode of distribution has been regulated partly by the differing circumstances of the people, and partly by the inclination of the Missionary.

The following method has, in some instances, been acted upon. The Missionary has gone round his circuit, and at every village taken down the names of all whom he considered to have a claim to a Testament. These claims have been ranged into three classes—the good, the middling, the doubtful; and the people have been told, that when the books arrive all shall be supplied, according to the merit of their claim, as far as the books will go. Thus the Missionary has been prepared with a statement of the number of books required in his circuit. This, at least in this section of the District, has in every instance exceeded the number which could be allowed him. Immediately on the arrival of the books a general assembly of the Natives from the different villages has taken place at the Mission Station; and after their national fashion of presenting an entertainment to their friends, the books have been piled up in order, in a conspicuous place (a glorious sight!) in front of the people. This has been called the Missionary's *hakari*, "feast;" a *feast of fat things* indeed! The number of books has been announced, as also the far greater number of applicants; and the number actually disposable for each of the different villages and sections of Tribes has been stated. They have been informed of the manner in which the books have been provided by the Bible Society, the origin and object of that Society, and the obligations under which they, by receiving this welcome boon, will be laid to love and support that Society. They have been reminded of their national custom

of returning feast for feast, present for present, and love for love; and this has been responded to, and acted upon. The people of the respective villages have then been called to come forward, the number of books respectively apportioned have been distributed, and the interesting business, as it was begun, has been concluded with singing and prayer.

#### *An undecided Chief rebuked.*

After-claims, as might be expected, have been urged; and the Missionary, having previously secured a reserve for himself, has sometimes found it advantageous to meet such individual claims in an isolated way. The following is an instance. A powerful Chief, who had long halted between the two opinions of Protestantism and Popery, and who had been in company with a Popish party of Natives to settle some of their differences with a distant tribe, returned in time to witness the interesting scene. He took his seat just in front of the pile of books, and full in the face of the Missionary. Common civility seemed to require that the Missionary should notice him, and pay the usual compliment of "welcome home" after his journey, but he felt that it was a critical time, a moment too important for compliments: he carefully avoided his eye, and went through the whole business of distributing the books without noticing him. But his bowels yearned over him, and his heart went up to God in his behalf. The plan succeeded; and to God be all the praise! The business was concluded, the people were dispersing, and the humbled Chief felt that he was justly regarded as having *neither part nor lot in the matter*. He saw every one happy but himself, and every tribe honoured but his own; and he knew that no one would have been made more welcome than himself to those privileges which now were passing by him, but given to others. He sent for the Missionary; said that it was right that we should thus suppose that he wanted no Testaments, for he had long been despising the *pukapuka*, "book;" but now he was decided for Christianity and for us, he wished for books for himself and for his people. He said, he had returned from his former scenes of war and blood: every thing was settled amicably, and he should now give himself to us and to the cause of God. The Missionary furnished him with Testaments from his reserve. His son, who had long

been hindered by the example and influence of his father, was shortly afterward baptized, and his whole tribe are now attached to the ordinances of Christianity, and seeking the salvation of that Gospel which has thus been providentially put into their hands.

*A New Zealander's reproof of Europeans' Violence.*

The case of Puaha, as connected with the melancholy tragedy at Wairau, deserves to be noticed. He is a respectable Chief, baptized by one of our Brethren, and called David King (Rawiri Kingi); and when he found that the Europeans were disposed to resort to arms, he ran forward with his Testament in his hand, and exclaimed, "See! see! this is my weapon—the White Man's book! You sent us this book, and it tells us not to fight. You have got other weapons—weapons of blood: use them not: fight not, or my heathen relatives will fight too: remember your book! remember your book!" Alas, this advice was rejected, and the consequences were most disastrous to those who thus despised the Gospel as urged by a poor New Zealander. He had this Testament from the British and Foreign Bible Society; and this fact, while it speaks volumes in favour of that Society, shews that the Bible has furnished the New Zealander with an argument and a motive for peace, of which our countrymen, however ignorant of it they may be, or however indisposed to appreciate and acknowledge it, will realize the benefit in a degree and to an extent not to be estimated or expressed.

*Beneficial results, and call for further supplies.*

Our Schools and Bible Classes are enjoying the benefit of this noble boon; and the widely-extended circles of Testament-readers, the fluency and rigid correctness with which the blessed book is read, and the remarkable instances of retentiveness of memory in treasuring up its precious truths, are so many proofs that the benefit is appreciated; and if these could be witnessed by the friends of the Bible Society in England, they would amply reward them for their Christian Liberty.

But we are still disposed to cry, "Give! give!" Some of our Stations are already without further supply. Every book of those sent last is bespoken, and the wants—urgent, pressing, increasing wants—will in

some places be only half supplied. After every book on one of our Stations had been distributed, four copies were received privately from another Station. Adam, a Christian Native, found out the secret by some means. He thought of his own wants, and he thought of his friends' wants; and after consulting with them on the subject, Adam determined to be the first man; and coming with two fine hogs, worth 2*l.*, he urged that, for his proffered payment, all the books should be given to him.

At one village, where the Romish Priests have endeavoured to gain a footing, the visiting Missionary was requested to give them a Testament. He told them he had only one in the world, and that he had borrowed from *mata* ("mother"), the appellation given to all the Missionaries' Wives. "Well, he must leave that." He could not resist: he left it, and they gave it the name of "mother." Some months after, the two Chiefs of the village visited the Mission Station: they wished for more books, and the Missionary said, "Why do you want our books? you are embracing Popery." "O no: the Priest comes sometimes, but we do not care much about him: we have got mother in the box." Oh, may they not only have "mother" in the box, but may they feel "mother's" influence upon their hearts, and prove it to be the power of God unto their salvation!

We conclude with the hope that our remittance of 15*l.* 13*s.*, as the part received of the proceeds of the Testaments, together with our hearty and unfeigned thanks, with those of our people, will be received by the Committee and Friends of the British and Foreign Bible Society; and that they will be induced, from a knowledge of our wants, again to favour us with their charitable assistance. And our prayer shall be that they may go on increasing in their prosperity and success, until every inhabitant of our world shall possess the Word of God, and all shall know Him from the least unto the greatest.

*Distribution of Testaments at Waikowaiti.*

The Rev. James Watkin writes—

This week I have been gladdened by the arrival of the long-looked-for, ardently, anxiously wished-for case of Testaments; for which I give thanks to God in the first place, and then to that truly Chris-

tian Association, the British and Foreign Bible Society. The anxiety for books is intense. Some I have given, more I have sold; but as my people are very poor, and have little besides potatoes and fire-wood to offer, my circuit will make but a small contribution in money. I gave a young person a Testament, telling her that her tane ("man") must pay for it. "Oh," she said, "I will pay for it myself." She went, but soon returned with a perforated half-crown, which she had long prized, and worn as an ear-pendant, and which, I dare say, four times its value in money would hardly have tempted her to part with. Already I have had applicants from seven, ten, and thirty miles' distance; and the cry, "Let me have a book! let me have a book!" has almost stunned me, and seriously annoyed my poor sick wife. Some who cannot read have applied; and upon my intimating that a book in such cases would be of little use, I am met with the reply, "We will learn! we will learn!" and I believe they will. On Wednesday my English Service was better attended; on Thursday my Native one pretty well; this evening I have held an interesting conversation upon Scripture facts, characters, and doctrines. Later in the evening, I examined some Candidates for Baptism, to whom, God willing, I shall to-morrow administer that rite. Thankful am I to record the arrival of a few Magazines and other Periodicals.

18th—I had good Congregations yesterday, of both races, for this place. In the morning I baptized nine persons. May they have grace to be faithful! We want two more Missionaries for this coast.

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LONDON MISSIONARY SOCIETY.

TAHITI.

IN reference to the war in Tahiti, which our Readers may have heard through the Newspapers, the Society has not received any intelligence; their last Letters being of an earlier date than the commencement of the war.

RAIATEA.

The Missionary Station, under the charge of the Rev. George Platt, has been visited by a terrific storm and heavy sea, by which great damage has been done to the Mission Premi-

ses, though Mr. and Mrs. Platt were providentially preserved. The Chapel on Tahaa was blown down, and the Chapel at Borabora either blown down, or very considerably injured.

FEEJEE ISLANDS.

In a Letter from the Rev. T. J. Jaggar are detailed the following painful evidences of the superstition, ignorance, and cruelty of the inhabitants of Feejee.

*Infatuation of a Widow.*

During our visit at Viwa a circumstance came under my own observation which may not prove uninteresting.

The Chiefs, and most of the men of Viwa, after an absence of some months, returned on the Sabbath which I spent in that island. As the canoes neared the land the people on shore became very much concerned, in consequence of some white native cloth, which they perceived flying from the masts of one or two of the canoes—a signal that some one of their party had fallen. On their arrival, we ascertained that one of their party had been shot. We walked down to the beach to welcome the Chief; and had been there but a few minutes, when one of Mr Hunt's domestics and others came to us, begging earnestly that we would not delay, but repair instantly to the house of the man who had been killed, as they were just about to strangle one of his wives.

We accordingly lost no time in finding out the house. We quickly entered: there was no time for delay. On our entering, every thing for a time appeared blighted: those who were inside well knew the design of our coming; and, by reading the countenances of those present, we had no doubt whatever of our being intruders. Mr. Hunt then publicly stated the object of our visit; namely, to prevent any female or other individual from being strangled. He remonstrated with them on the folly and sin of such practices; and endeavoured to make them sensible of the advantage of life, and the good to be derived from the "lotu" in making known to them the true and only God, and in leading them to an acquaintance with the truths and hopes of the Gospel of Christ, who discountenances and prohibits such wicked practices. On hearing this, a female who was present, and who seemed to be chief manager, said that the cere-

mony should proceed no further; that what had been said by Mr. Hunt was true; and that their customs were foolish. This speech, however, did not seem at all in accordance with the views of an old blind woman sitting near her, who seemed to be on the verge of the grave; for she began to mutter out her displeasure, and her mouth appeared filled with something no better than anathemas. The female first mentioned quickly replied to the old sinner, "True, true; but why do you speak? The English Chiefs are here, and therefore we are ashamed to speak."

The house was literally filled with women and children, who had congregated together to witness the murderous scene. The poor infatuated woman, to whose existence an end was about to be put, was sitting in a very respectful and humble posture on the native cloth which was to form her shroud, while before her lay some other "masi" (native cloth), which was to form her strangling-cord. Her body had been oiled, and she was dressed in a new "lekoo" (a Native female dress); and when we entered, was, I should think from appearances, receiving the parting kisses of her friends and children, for she was a mother.—*Can a mother forget her sucking child, that she should not have compassion on the fruit of her womb? Yes, she may forget.* The two young children were standing near their mother. Independently of some tears which had fallen, the preparations for this awful tragedy appeared to be made with calmness and unconcern.

Mr. Hunt then directed his conversation to the woman, and told her it would be a very foolish and wicked thing to throw away her life; and begged that she would shew her love to him by believing his words; that her husband, could he come back again, would advise her to live; and that he did not wish her to follow him. He entreated her also to love her own life, and to love her children, and live to attend and take care of them. At all this she was very much annoyed and angry; and frequently asked, "Why should I live? Of what use is it? My husband is dead; for what then should I live? No," she added, "I will not live. If you will not strangle me, I will be buried alive, or jump over the cliff." I could have wept over her delusion and blind infatuation; but she was determined not to live, and resolved to die.

Notwithstanding this repulse we remained in the house, and but little was said for some time; when Mr. Hunt again broke the silence by inquiring of the woman, whether she remained regardless of our entreaties. To this query she would not for some time reply. At length she passionately said, "Yes; I will die." We were unwilling to leave the spot fearing how the matter would end. After the lapse of a short time, two men, her relatives, entered, and took their seats in one corner of the house, at a short distance from the woman, with their backs partially turned from us. They sat in perfect silence, broken only by a brief remark occasionally made to the women, sometimes in reply to their questions. The Teacher, and some of the "lotu" people who were present with us, soon informed us for what purpose these two men came—to be her executioners; and truly their looks did not belie their occupation; their ferocious countenances declared them to be well qualified for such deeds of cruelty. Mr. Hunt tried to enlighten their dark minds, but they remained silent: not a word could be drawn from them.

It was then suggested that the presentation of some article to the two men might be the means of turning the scale in favour of humanity. A man was therefore sent down with all speed to the Mission House to procure a whale's tooth. The key of the box which contained it having been mislaid, the messenger returned without it, when Mr. Hunt had himself to run to procure it. Soon after he had left the house, the women began to disperse. The two men then took up the piece of native cloth, and, standing up, began to twist it together like a rope. I now perceived what was about to take place, and going up to them, I begged hard for the woman's life, and desired them to wait the return of Mr. Hunt. They made no reply to my entreaties. One of the two then went out; and in an instant the poor woman was carried out of her house, "gnatoo" and all, by one or two women. At this juncture I hardly knew what was best to be done; but at length resolved to keep close to the other man. He stood up and walked to the door. I followed him. He soon, however, slipped into an adjoining house, whither I soon learnt they had carried the woman. I pursued him to the house which he had entered, thrust my head in at the door,

and was proceeding to enter, when the shutter was suddenly closed upon me by some one inside. I then ran to another door at the back of the house, but they had taken the precaution to shut themselves in, and all others out; notwithstanding, I was quick enough to see the poor woman struggling in the agonies of death. In one corner of the room the two murderers were executing their bloody commission: they looked very hard at me. I retired from the scene quite overwhelmed. Mr. Hunt had returned with all possible speed, but he was too late. The infatuated woman's life was quite extinct. The messengers of mercy were unheeded. The deluded people knew not the merciful day of their visitation. This poor woman did not for a moment regard us as her benefactors or friends. Our feelings it is difficult to conceive or describe; but though we did not on this occasion succeed, yet we had the pleasing reflection that we attempted all that was in our power.

Such still is Feejee! Many, many widows are every year unexpectedly hurried, by such a custom, into another world. Heart-revolting thought! How closely are they enwrapped in their abominable superstitions! O Lord, enlighten dark Feejee! O Lord, *send forth Thy light and Thy truth!*

*Burying the Sick alive.*

This is very frequently practised by the Feejeeans. I have known of two instances since the "Triton" left: for the truth of them I can vouch: it was by accident that I heard of them; and how many cases must occur known only by the parties immediately concerned?

The first of which I heard was that of a man who was buried alive at Suva. He was a middle-aged man, and had been troubled for some time with asthma and cough. He was not reduced, nor at all likely to die soon; and had he been attended to, and received suitable medicine, might have lived for some time, or have wholly recovered. An Englishman, who was residing at this place, on hearing that a man was about to be buried, wished to be a witness of the Feejeean manner of burying *their dead*, went, and found, to his great astonishment, that the man about to be buried was living, and sitting by his grave, to which he had deliberately walked. The White Man was greatly

shocked, and begged hard for the man, and attempted to persuade him by no means to be buried alive, but to throw away his false god, believe in the true God, and try whether he could not recover; and even if he should not regain his former health, that it would be better for him to live as long as he could. The man said, "The god has nothing at all to do with it. I have been lying on my mat until my body is sore; and now I am about to be buried." The men, who were his relatives, and waiting to bury him, begged the Englishman to desist from interfering any more with them. They then ornamented the man for his grave, by tying some strips of "masi" on his head, blackening one-half of his face, oiling his body, and attiring him in a new dress. When this was done, the sick man begged them to bring him some water. It was brought, and he drank heartily of it. He then addressed his friends, by saying, "You, my relatives, attend! I am going first; but continue you to be brave in war." He then requested to have a second draught of water. An old man prevented him from receiving it. He said, "What need is there for you to drink? Are you not just now about to be buried? Come, be quick!" They then tied him up in mats, and laid him in his grave, which proved to be too narrow. This, however, they soon remedied, by getting upon him and stamping him down with their feet. On their doing so, he cried out, "You need not stamp me in: do not do so!" They proceeded to cover him in; and the poor creature continued crying out from his grave, but all to no purpose.

The other case occurred but a few weeks since. A young man (a Heathen), who has been staying on our premises for some time past for the benefit of surgical advice and attention, in consequence of having an ulcer in his leg, went one day to visit his relatives, and to view his plantations. He was absent some days; and, on his return, stated, that when he left us he had not intended to remain for so long a time, but that the Chiefs of a relative prevented him from coming back. On my making particular inquiries about the circumstances of the case, he told me that his relation had been buried alive. He informed me that he was a middle-aged man, who had been ill a long time; that he had lost his appetite; that the bones of his legs were protruding through the skin, through



lying on the mats. The poor man one day begged his friends and relatives to be "of a good mind toward him, and bury him." His friends said they would, if it was his particular wish; but that, if they did so, they would not see each other again, for he would at once go hence. "Yes," said he; "only let it be easy for me to go. Go and dig my grave." He then blackened his face and body, and tied on a new head-dress. He cautioned his relatives not to come near him, lest his disease should seize them, for he and a very bad disease had met together. When thus prepared for burial according to the Feejean custom, they called him out, and seated him on the ground a few yards distant from the spot where they were still employed in digging his grave. On looking at the men who were thus engaged, he remarked that the hole which was being dug was exceedingly small, and scarcely big enough to cover bananas; and added, "Let it be mine only: dig away, children." The undertakers then laid him back, in order to wrap him up in the mats and "masi" which they had prepared for that purpose. On their doing this, the sick man began to cry out in good earnest, and asked, "What! are you going to bury me? Have you no love, then, to me? O desist! desist! and let me live." At this they derided him, charged him with cowardice, and asked whether they were not doing thus in compliance with his own request. They soon tied him up, and trod him down into the narrow hole. The poor man bitterly cursed them from his grave for trampling on his body; and he continued for some moments to cry out from beneath the sod, until the sounds grew fainter and fainter, and at length dwindled away.

These and many other things how revolting to human nature! Pity poor Feejee! The Natives need the Gospel. The Gospel can, yea, does, put a stop to such unfeeling practices. May its sound of mercy and life soon be heard in every isle and town of Feejee! and may its beneficial, hallowing, and saving influence be felt and enjoyed! The desire of my soul is, that I may live and preach to these Gentiles the law of love to God and to man.

## North-West America.

### CHURCH MISSIONARY SOCIETY.

#### *Visit of the Bishop of Montreal.*

THE long-cherished intention of the Bishop of Montreal to visit the Society's Stations at the Red-River Settlement has, we are thankful to say, been accomplished; and we are happy to be able to lay before our Readers the following satisfactory account of his Lordship's arduous undertaking, extracted from a Newspaper published at Quebec on Thursday, August 22, 1844.

The Lord Bishop of Montreal passed three Sundays at the Red River, and eighteen days in all in that Settlement; during the whole of which he was closely engaged in duties at the different Churches.

His visit has been of the most interesting description; and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labours of the Church Missionaries in that quarter. There are four good Churches under their charge; some of which, however, afford very insufficient accommodation for the Congregations. One of these is purely Indian: the others are composed of Whites and Half-breeds, with a sprinkling of Indians, the Half-breeds greatly predominating. His Lordship confirmed at the Red River 846 persons; and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the Congregations were unavoidably absent on the buffalo plains, with their families (it being the hunting season), and other men were away with the boats sent to York and Moose Factory in Hudson's Bay. The whole Protestant population is rather above two thousand souls: deducting, therefore, the very large number of persons under the required age, those whom the Clergy, for other reasons, did not bring forward, and some few who had been confirmed in Europe, it will be seen at a glance how very few are the individuals who were not inclined to seek Confirmation at the hands of the Church.

His Lordship was also occupied in the examination and ordination of two gentlemen on the spot—the Rev. A. Cowley, who was admitted to Priests' Orders, and

Mr. J. Macallum, M.A., in charge of a most respectable School established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstances of his case, was admitted, on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded, since the Bishop's departure, to a Mission at the Manitoba Lake. There remain still three Clergymen at the Red River, one of whom is Chaplain to the Company. A fifth Clergyman of the Church of England has probably by this time arrived within the territory, who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest toward the evangelization of the same quarter, will shortly be brought to their termination, and that a sixth will then be added, together with an

additional School. The Day and Sunday Schools already established are flourishing, and have produced the happiest fruits. But there is an immense field open, calling for the extended efforts of the Church, and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the Episcopal Ministrations to the territory by other means than the flying visits—which must at best be "few and far between"—of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interposed, while his own diocese amply fills his hands.

Addresses were presented to the Bishop on his leaving the Settlement, from the Clergy, from the Protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, and was prepared among themselves.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Messrs. Smith and Townsend were admitted to Priests' Orders on the 20th of October, by the Bishop of London.—The Instructions of the Committee were delivered, on the 22d, to the Rev. Henry Townsend and Mrs. Townsend, on occasion of their proceeding to the Abbekuta Mission, by the Honorary Clerical Secretary. The instructions having been acknowledged by Mr. Townsend, he and Mrs. Townsend were commended in prayer to the favour and protection of Almighty God by the Rev. D. F. Morgan.—The Rev. Francis Redford and Mrs. Redford embarked at Gravesend, on the 22d, for Kingston, Jamaica.

*London Miss. Soc.*—On the 29th of June, the Rev. D. G. Watt arrived in London, on a visit from Benares.—On July 26, the Rev. W. C. Milne, accompanied by a Chinese Teacher, arrived on a visit to this country from Macao.—On September 7th, Mrs. Wright, widow of the late Rev. Peter Wright, of Griqua Town, arrived, with five children, from Philipolis, South Africa.

#### AFRICAN ISLANDS.

*London Miss. Soc.*—Sir John Marshall, Commander of H. M. S. "Isis," has paid a public tribute of respect to the memory of the late Rev. David Johns, by the erection of a monument over his grave in the Island of Noibe, where he died in August 1843.

#### CEYLON.

*Wesleyan Miss. Soc.*—The Rev. James Gillings landed at Point-de-Galle, Ceylon, on his way to Jaffna, on the 15th of July. Mr. Binks and Mr. Gillings are the only Missionaries who have been sent out by the Society since the close of the accounts of 1843; nor would they have been sent, urgent as was the need for their services, had not the cost of their respective passages been provided by the munificence

of two friends of the Society, in addition to their ordinary contributions.

#### AUSTRALASIA.

*Church Miss. Soc.*—The Ven. Archd. Williams, in a Letter dated Turanga, March 1, 1844, informs the Committee that his new house, a substantial building, which had been twelve months in the course of erection, caught fire on the 8th of February, through the carelessness of a Native, and was completely destroyed. The building had been so far completed that Mr. Williams and his family were about to occupy it; and several articles, with three cases of New-Zealand New Testaments, a grant from the Bible Society, had been deposited there. The articles of furniture were rescued; but the New Testaments, with the exception of about 300 copies, were consumed in the flames.

*Wesleyan Miss. Soc.*—The Rev. Walter Lawry, General Superintendent of the New-Zealand Mission, arrived at his destination, in Auckland, on the 21st of March.—Mrs. Simpson, the wife of the Rev. William Simpson, at Launceston, Van Diemen's Land, died in March 1844.

#### WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. W. L. Binks arrived at George-Town, Demerara, on the 27th of May.—Mrs. Davies, the wife of the Rev. Richard Davies, died at Port-Antonio, Jamaica, on the 18th of July.

#### NORTH-WEST AMERICA.

*Church Miss. Soc.*—Despatches have just been received, dated August 1844, which inform us that the Missionaries were in their usual health, and that the Mission Work was proceeding satisfactorily.—The Rev. J. Hunter, in a Letter dated York Fort, Aug. 19, 1844, announces the safe arrival of himself and Mrs. Hunter at that place on the 13th of August; and that they expected to leave for Cumberland on the 20th of that month.

# Missionary Register.

NOVEMBER, 1844.

## Biography.

### MEMORIAL OF THE REV. JOSIAH PRATT, B.D. F.A.S.

VICAR OF ST. STEPHEN'S COLEMAN STREET, LONDON; AND FORMERLY SECRETARY OF THE CHURCH MISSIONARY SOCIETY;

ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

IN our last Number we gave the Memorial adopted by the Committee of the Church Missionary Society, on the occasion of the death of the Rev. Josiah Pratt; we now lay before our Readers the Memorial adopted by the British and Foreign Bible Society:—

The devoted friends of the Bible Society have happily been so numerous, as to render it impracticable for the Committee, however deeply sensible of their services, to offer a several tribute of affection to the memory of each, as each has passed away from the earthly scene of his labours. Yet they cannot receive intelligence of the death of the late Rev. Josiah Pratt, without making some record of the obligations under which the Society was laid by him, in the earlier stages of its existence, both in the way of active service and valuable counsel. Of the latter, the beneficial effects have been felt during forty years; and will continue to be felt, as long as the Society shall maintain its original constitution and principles.

For a few weeks after the formation of the Society, Mr. Pratt held the office of Secretary, in conjunction with the late Rev. Joseph Hughes. This appointment was accepted by him, principally on the suggestion of the late Rev. John Owen; who strongly advised that with Mr. Hughes a Clergyman of the Established Church should be associated, and the Society be thus made to bear a truly Catholic impress. From this office, finding it to be incompatible with his engagements as Secretary of the Church Missionary Society, he soon retired; when Mr. Owen himself was happily prevailed upon to become his successor.

To the judicious counsels of Mr. Pratt the Society owes the present Constitution of its Committee: a Constitution under which, while room is left for the admission of six Foreigners, of the remaining thirty Members, fifteen are required to be members of the Established Church;

Nov. 1844.

and fifteen, members of other Denominations of Christians.

If, in later years, Mr. Pratt took a less active part in the Society's affairs, the Committee knew that it was not from the want of continued interest in them. Affection, and warm affection too, was shewn to the Society, in the support and countenance which he afforded to it in various localities; and more particularly, in connection with the City-of-London Auxiliary.

The Society is not a little indebted to Mr. Pratt for the prominent share which he always allotted to it in the pages of the *Missionary Register*—a valuable Monthly Periodical, originated, and (till of late) entirely conducted, by himself. Intelligence of the Society's proceedings was thus widely, and at the same time gratuitously, circulated through the kingdom, and even beyond its limits: while the selection of matter was judicious and happy.

The Committee desire to offer to his Widow and Family an expression of their sincerest sympathy under the loss that they have sustained; but they would mingle with their regrets a lively thankfulness to God, that their late friend was privileged for so long a period to adorn the doctrine of his God and Saviour, by the example of a holy and peaceful life, founded upon the principles of the Gospel; and by his very eminent services to the cause of God, in his day and generation—that, moreover, he has at length finished his course in peace, without protracted suffering, and *come to his grave in a full age, like as a shock of corn cometh in in his season.*

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## BRIEF MEMOIR OF THE REV. JOSIAH PRATT, B.D. F.A.S.

THE notice of the Rev. Josiah Pratt, which follows, is compiled from several Sermons which were preached on occasion of his death, and such other sources of information as were available, before the publication of the present Number.

The Rev. Josiah Pratt, known to all the Protestant Churches of Christ in their Missions among Jews and Gentiles through the world, was born in 1768, and religiously brought up. When but a month old, and nearly dying from small pox, the words, *the children of thy servants shall continue, and their seed shall be established before Thee*, were brought to his father's mind with much comfort, as he was carrying him in his arms. When a boy, he was struck by the prayer in our Liturgy, "Pitifully behold the sorrows of our hearts," and did not see what cause he had for sorrow, when the next petition immediately supplied an answer, "Mercifully forgive the sins of thy people." He was not brought, however, to a serious concern for his soul till he was seventeen years old. The occasion of it was the very solemn manner in which the late Mr. Robinson of Leicester said "Let us pray," before a Sermon at St. Mary's, Birmingham.

The foundation of his christian character, however, was laid in deep experimental piety. There was, in a remarkable degree, the stamp of reality upon his Religion. He evidently felt, spoke, and acted as one who referred every thing to the hand of God; as one who had tasted the powers of the world to come. Like many other devoted servants of Christ in the Ministry, he was first engaged in commercial occupations, and was thus taught those habits of business which were afterward so eminently useful to him.

In being early called by divine grace to the saving knowledge of Christ Jesus, as his only and complete Saviour, was the beginning of his devoting himself unreservedly, body, soul, and spirit, to that Divine Lord who had bought him with His blood.

Having had full opportunity of witnessing the revival of Religion both in and out of the Established Church, and the bitter conflicts on Arminian and Calvinistic Questions, he formed his views simply on the Holy Scriptures, which he received in every part as the Word of God; and of which he was ever a diligent student.

Before he was thirty years of age he

had formed a plan of a Polyglot Bible, of which he published a Prospectus in 1797. It did not meet with that acceptance from the public which it deserved, and was never completed; but it was eminently useful to his own mind, and wonderfully prepared him for those scenes of duty to which God afterward called him in the Bible and Church Missionary Societies. In reference to this plan, the Rev. H. J. Todd, in his Life of Bryan Walton, though not approving of it, acknowledged that it was "a great attempt," and that the Prospectus indicated "great diligence and learning."

He was ordained in June 1792, and became Curate to Mr. Jesse, Rector of Dowles, near Bewdley. He was, in his early ministry, Curate to Mr. Newton, for a short time assisted Mr. Cecil at St. John's Chapel, and was Lecturer of St. Mary Woolnoth, which office he held more than twenty years. He exhibited much of the wisdom and experience of those eminent servants of Christ. He was also on terms of intimate friendship and affection with Lord Gambier, Mr. Wilberforce, Mr. Grant, Bishop Ryder, Robinson, Buchanan, Simeon, and Martyn, by whom he was greatly esteemed and loved.

From 1810 to 1826 he was Minister of Wheler Chapel, Spital Square, now St. Mary's Church; and for eighteen years the Vicar of St. Stephen's, Coleman Street.

As a Preacher, he was pre-eminent for speaking *as the oracles of God*. Scripture was the staple of his instructions. It was plain and unadorned, but fervent and weighty Scriptural Instruction.

His views of Divine Truth were deep and enlarged. He had not those popular powers which God gives to some, and which attract large and overflowing congregations speedily; but his own flock became steadily and strongly attached to him, from the weighty, full, and scriptural instruction which he constantly imparted. His preaching was experimental and practical. He unfolded at large the secret workings of the heart, laid bare its deceitfulness, and the danger of a form of godliness without the power; while he brought

all the treasures of his own comprehensive and lengthened experience to humble the sinner, to detect the self-deceiver, and to comfort the children of God.

The foundation, Christ Jesus the Lord—the only foundation of a sinner's hope—was ever distinctly, prominently, and fully laid by him. So far from thinking that this primary and most precious doctrine should be reserved and hidden, he felt, with the Apostle, that the doctrine, *Christ died for our sins*, was to be delivered to all, first of all, and was chiefly and eminently to be made known. With this, the scriptural and glorious doctrine, "Salvation by grace through faith, the gift of God, not of works," was ever scripturally, powerfully, practically, and experimentally preached by him. He delighted in unfolding those evangelical doctrines so fully set forth in the Epistles.

Another peculiar feature of his Ministry was, that it was eminently Missionary, leading his hearers to take a lively interest in the progress of the Redeemer's Kingdom. For this he poured out unceasing prayers: for this he held his regular periodical Meetings.

He stirred up his people to labours of love, and they joyfully responded to his call. The St. Stephen's Church Missionary Association was formed in 1827, the year after he became Vicar, and raised 3347*l.* in sixteen years. Widely extended, also, has been the usefulness of the Spitalfields Benevolent Society, formed under his care.

With this his Ministry entered into all the particulars of holy practice. For many years he regularly preached a course of Sermons, at the beginning of the year, on domestic and relative duties. He entered largely into the details of practical and every-day duties, and insisted much on the account to be rendered by every one in the Great Day of Judgment.

His views of Church Government were peculiarly scriptural, comprehensive, and brotherly to other Churchmen. In the Sermon which he preached June 15, 1835, on the consecration of his old friend Bishop Corrie of Madras, at Lambeth Chapel, before the Archbishop of Canterbury, and which was published at the command of his Grace, he openly and boldly stated those views. Speaking with respect to Episcopacy and matters of discipline, he said, "Protestant Churches give the right-hand of fellowship one to another, as holding the truth necessary to Salvation,

though they do not agree wholly in matters of discipline."\*

He ever firmly opposed the Tractarian Innovations as full of a dangerous tendency to Popery. He always used his position and influence in favour of the great doctrines so graciously revived at the Reformation, and in maintaining our Protestant Constitution in Church and State. As a member of the Convocation at Oxford, he resisted, even against beloved brethren who were dear to him, the Roman-Catholic Emancipation Bill.

His publications have been eminently serviceable to the Church. He edited the works of Bishop Hall and Bishop Hopkins, at a time when but little attention was paid to our older divines, and at a personal risk and loss; and was thus the means of bringing the treasures which those writers contain before multitudes of the Ministers and the people of God. He edited also the works of Mr. Cecil, whose Remains, gathered by him from conversation with him, and at the meetings of the Eclectic Society, is, perhaps, the most use-

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\* "Our attachment," he said, "to the Episcopal form of Government is an attachment of principle. From the times, and according to the practice of the Apostles, we believe that this government prevailed, not only among their immediate successors, but that it characterized the Visible Church for fifteen hundred years. . . .

"That innovations should have been made at the time of the Reformation, in the form of government which had till that period prevailed in the Church, is no occasion of wonder to such as duly consider the circumstances of that day. The corruptions of the Romish Priesthood, and the secularity and vices of the hierarchy, had prepared the way for the Reformation. The revival of letters had opened the minds of men, and had thrown such light on the state of the Romish Church, that multitudes withdrew themselves from its authority. Where this was done under the guidance of men who separated in their minds the system of Church Government from the abuse of that system, and were countenanced and supported in their measures by the secular power, the primitive government was retained; but where these favourable circumstances were wanting, Reformers, some willingly and others of constraint, departed more or less from the primitive form. The Romish Church, indeed, ever true to her assumption of authority over the whole body of those who name the name of Christ, repudiates all from the Christian Fold, whatever form of government they adopt, who

ful book, of human composition, which could be named for Ministers. His volume of Hymns for Public Worship has been extensively adopted for congregational use; and that for Private, Family, and Social Worship, has also been very useful. The Annual Reports of the Church Missionary Society, prepared by him for a quarter of a century, mark the same diligent, judicious, and comprehensive spirit.

More than twenty volumes of the *Missionary Register*, edited by him, shew the wisdom, love, judgment, indefatigable toil, and the enlarged mind, of their able editor, from year to year: it is a full treasury, that will be invaluable to the future historian of the Church of Christ. While it gives chief prominence to the labours of the Church Missionary Society, it embraces, at the same time, a review of the proceedings of all other kindred Societies, and exhibits them with the candour and sympathy due to those who are fellowhelpers in the Lord; and has been

do not bow to her usurped dominion; but Protestant Churches give the right-hand of fellowship to one another, as holding the truth necessary to Salvation, though they do not agree wholly in matters of discipline.

“That the Episcopal Government is authorized by Scripture, and comes down to us sanctioned by apostolical practice and the usage of fifteen hundred years, we firmly believe. That the abuse of that form of government furnishes no sufficient argument against it, we strongly contend; unless it could be shewn that it has a greater aptitude and tendency to abuse than any other; the contrary of which we believe. That a government, lacking the advantages of the primitive form, may yet be so administered as to have greater influence on a people than ill-administered Episcopacy, cannot be denied; and it must be remembered, in estimating the comparative influence of different forms of government in the Church, that communities which select their members by religious tests, out of large and mixed communities, have special advantages in maintaining within themselves peace and order. But under all the authority of history and experience, and on the deepest convictions of its efficiency for good, we do earnestly contend for that primitive form under which we have the happiness to live as Christians: and while we desire the spiritual good of all who love Christ in sincerity, we must regret that any Christian should be deprived of the advantages of that discipline which tends, in our judgment, when duly administered, to the highest degree of Christian Order, and the greatest measure of Christian Edification.”

the means, in no small degree, by which the spirit of Missions has been so largely diffused. A Prelate of our Church pronounced it to be the most important record of Christian Operations which had appeared since the Acts of the Apostles.

In this connection may be noticed, as a peculiar qualification for his work, that largeness of heart, which could embrace the necessities of all his fellow-creatures, and earnestly seek the extension of Christ's Kingdom throughout the world. Out of the multitude of Religious Societies which he rejoiced to aid, though he was the friend of the Jew as well as the Gentile, of the stranger at home as well as the stranger abroad, not to speak of the Church Pastoral-Aid and other Societies, in two his services were of peculiar value.

This largeness of heart was not the fruit of his connection with the Church Missionary Society: rather, the establishment and extension of that Society was the result of this noble quality of his mind. Though Mr. Pratt was firmly attached to the Church of England as settled at the Reformation, and spoke of it as *the pillar and ground of the truth*; and though he believed it to be destined to become the grand instrument in the conversion of the world, and had a very high sense of the importance of Ecclesiastical Order and Discipline; and while he laboured unremittingly to excite and mature a Missionary Spirit among the Clergy and Members of the Church; yet he gave abundant proof that it was his heart's desire to keep *the unity of the Spirit in the bond of peace* toward all other Christian Bodies. The principle embodied in one of the fundamental Regulations of the Church Missionary Society, namely, “That a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ,” was fully carried out by Mr. Pratt during the years of his Secretaryship. Many a Missionary has borne affecting testimony to his tender sympathy and paternal regard toward them from the first hour that they devoted themselves to the work of the Society. He bore them continually upon his heart: though absent from them in the body, still present with them in spirit, joying and beholding their success and prosperity.

He heartily rejoiced in the success of all who were labouring in the cause of Christ, and willingly co-operated with

them as far as he had opportunity. Though his whole soul seemed devoted to the interests of one great Society, yet he was far above all petty jealousy or party spirit in respect of other kindred Institutions. When, in the year 1819, a Royal Letter was issued on behalf of the Venerable Society for the Propagation of the Gospel—an advantage which he could not hope to obtain for his own Society—he drew up and published, though without his name, an Abstract of the designs and proceedings of that Society, with a view of enabling the Clergy to plead its cause with better advantage, in obedience to the Royal Mandate. This Publication was dedicated to the Prelates and Clergy of the Church in these words: “With an earnest hope and prayer that it may be rendered the means of cherishing throughout the Established Church of these Realms a spirit of holy zeal and enlarged charity for the conversion of the Heathen.”

The same spirit was manifested in the hearty sympathy which he bore toward all whom he believed to be engaged in the Lord’s work, though in a separate line in which he could not conscientiously join.

Mr. Pratt seems to have discerned most accurately that precise line of labour which constituted the ability which God had given to him; and convinced that herein he was following the call of God, he pursued it with constancy and perseverance, and never deviated from it to grasp any other distinction. That precise line was, to take a practical view of all questions connected with the Evangelization of the World. It was his part to mature measures, devised by himself or others, for the accomplishment of this end; to carry them out in detail; to combine the varied efforts of zealous friends at home; and to preserve a consistency in all the operations of the Society abroad. For this work a man was needed possessing a mind comprehensive in its views, sound in its judgment, candid toward objectors, practical in its character, prompt and patient in execution. Such was Josiah Pratt. He had the rare faculty of taking a wide and comprehensive, but at the same time a thoroughly practical view of questions. There was nothing minute about the character of his mind; yet it was most admirable in following out his plans in detail.

The vast extent to which the operations of the Church Missionary Society were, under his direction, extended, yet with

sound practical wisdom in all its departments, affords a standing proof of this statement. And many other proofs might be cited in connection with other great undertakings. For instance; The first conception of a most useful periodical publication, the “Christian Observer,” originated with him, and received from him that catholic and spiritual tone which has rendered it essentially serviceable to the cause of vital Christianity. He was the Editor of that Journal at its commencement.

THE BRITISH AND FOREIGN BIBLE SOCIETY was formed in the year 1804, and Mr. Pratt was selected as one of the Secretaries; and though he held that office only for a few weeks, and then, with characteristic humility, proposed one whom he thought better suited for some of the peculiarities of the post; yet in that short interval he conceived and brought to a successful issue some measures, of which, according to the testimony of the Historian of that Society, subsequent experience has shewn the uncommon sagacity and forethought with which they were devised. He says, “In the Rev. Josiah Pratt may be seen a continuation of what has been observed in that superintending wisdom which brought together those who were qualified for the respective parts which they were severally intended to perform. The sagacity of Mr. Pratt enabled him to devise, and his perseverance to execute, a measure which prepared the way to introduce the Society with acceptance to Bishop Porteus, and thereby to accomplish the grand object of its projectors and managers—its decided connection with the Established Church.”

“Its operations have been promoted, in Europe, Asia, Africa, and America, by more than seven thousand kindred Institutions: of these, nearly four thousand have been formed in Great Britain and Ireland.

“The Society has promoted the distribution, printing, or translation of the Sacred Volume, in whole or in part, directly or indirectly, in one hundred and thirty-eight languages or dialects. The number of VERSIONS of the Holy Scriptures, in whole or in part, hitherto completed, is one hundred and sixty; of which one hundred and eight are Translations never before printed.

“The Society has already issued nearly sixteen million copies of the Scriptures, or portions of them, beside assisting Foreign Bible Societies very largely in their sepa-

rate circulations: so that, from 1804 to the present time, above TWENTY-SIX MILLIONS copies of the word of God, or portions of it, have been distributed by Bible Societies alone."

Mr. Pratt attended the working Committee of the Society from the beginning, and as long as his health permitted; and to him the Church of Christ is very materially indebted for all that has been accomplished by that Institution: it is the honour of Great Britain, among the Reformed Churches of all lands, and has been, and is, an unspeakable blessing to all nations.

The CHURCH MISSIONARY SOCIETY is an Institution with which he was more especially identified; having for nearly a quarter of a century been its chief Secretary, and planned those measures which have led to its wide and distinguished usefulness. The earliest movement of a distinct Missionary Effort in the Church of England has been traced to a Clerical Meeting at Rauceby in Lincolnshire, held May 6, 1795, and renewed at several subsequent Clerical Meetings.

The formation of the London Missionary Society in the latter part of 1795, and the spirit of enlarged Missionary Zeal which it called forth, quickened the desires of several Clergymen in London to form a Missio-

nary Society to the Heathen among members of the Establishment. They met together on the 18th of March 1799, in the Eclectic Society, to consider "what methods can we use most effectually to promote the knowledge of Christ among the Heathen." Mr. Pratt presided at this Meeting; and the Rev. Messrs. Scott, Simeon, Newton, Woodd, W. Goode, J. Goode, Patrick, Abdy, Venn, Foster and Davies, and Messrs. Bacon and Grant, were present. To all these the Society is deeply indebted for its formation; but especially to Mr. Simeon, who had been zealous at former Clerical Meetings; to Mr. Scott, its first Secretary; to Mr. Venn, the father of one of its present Secretaries, who formed the first plan of the Society; and to Mr. Pratt, who took all the responsibility of moulding and conducting its proceedings. On Mr. Scott's removal from London, Mr. Pratt succeeded to the office of Secretary. But hitherto no Missionary had been engaged, no Mission had been attempted, and the income of the Society amounted only to 1200*l*.

Our space will not allow us to complete this Memoir in the present Number; we are therefore obliged to postpone the remainder of it till our next.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 423.)

##### SOUTH SEAS.

##### *A Visit to the South-Sea Islands.*

I AM here with the desire of bearing testimony to the excellent character of the individuals whom this Society has sent to the South-Sea Islands; and also, as an eye-witness, to bear testimony, that the Bible has not only reached those islands, but, through the instruments whom God has been pleased to honour, whose Spirit has accompanied their preaching of His Word, has reached the hearts of those people.

In the month of June, last year, I was directed, by my Admiral, to go to Tahiti: his intention was, that I should remain there for several months; and I had hoped to have visited all the islands, for I am much interested in that people, and

in the work of the Society among them. I was desirous of meeting a number of Natives at Tahiti, for the purpose of ascertaining precisely their advancement in Religion, and with what truths of the Gospel they were really acquainted. To effect this, I requested Mr. Pritchard to permit me to meet a number of them without previous intimation; and he, with the other Missionaries, most willingly assented. On the next day but one, at seven in the evening, I accompanied Mr. Pritchard and his wife and children. Mr. Moore, I think, was present—one of your younger Missionaries, who had just gone out—and one or two others. One of my own officers accompanied me, and we went in uniform to their Chapel. They have Morning Service in the Chapel for any who



are desirous of attending Public Worship before they go to their daily occupation. On this occasion, a man, whose name is mentioned in that work on Missionary Enterprises by poor Williams, was present—Uava, one of the Deacons of the Church. There were present about fifty persons, young and old, and among them the Queen's Mother, the Queen's Foster-father, and several others. Uava was offering prayer. I was told afterward by the Missionary, that, on our appearing in our uniform, he offered up a most affecting prayer for me and the ship's company, that God's blessing might attend us. He was not aware of our purpose in coming; and I mention this merely to shew how kindly and really Christian a spirit there is among those islanders.

As soon as the Service was over, Mr. Pritchard—who, though he is our Consul, is also at times still to be found in his old Missionary work—instead of addressing the usual Lecture to the assembly, told them that a Captain of a man-of-war was coming among them, and was anxious to question them in the Bible. There was naturally a smile upon the countenances of many; but they said, "We are not prepared for this: you should have told us: we have not our Bibles, for many of us are on our way to work." I mention this to shew that really none of them knew of my intention, and that they were not prepared; and I may add, that when I went into the Chapel, I had not myself prepared the subject on which I was going to speak to them. Some ran here and there for their Bibles, and others looked over one another, so that I got them round me in a circle, and we commenced. I began by asking them to read the first chapter of St. John's Gospel; and I will go into particulars, because it will shew how marked was their attention, and how curiously they caught me in a mistake. I had intended them to read to the sixteenth verse—*And of his fulness have all we received, and grace for grace*; but I only told them to read to the fourteenth verse—*And we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth*. Now, having done that, without a word of comment or question, I asked them next to read (as they all read a verse in turn) the first chapter of the Epistle to the Hebrews; and having done that, I inquired why I had called upon them to read this chapter. Instantly, all answered, "Because it is on

the same subject;" proving how well they had studied the Bible, and were acquainted with its spirit. Seeing they were so quick, I went on asking questions on what I conceived to be the leading fundamental doctrines of the Christian Religion. I found them exceedingly well versed in the Scriptures. It was most delightful to see the rapidity with which they turned to the passages: they were all able to find them at once; and before they had gone through the various texts, they looked up to me, delighted to find they had caught the idea.

Having proved that, so far as our Saviour was concerned, He was the only hope of the sinner, I was desirous of shewing to them that there must be among Christians a family likeness to the Head. I therefore asked them to look through the verses of St. John's Gospel, which they had first read, and requested them to shew me where it was said, that we were to be like our Saviour. They looked through it, but they could not answer me; and I was obliged to say, the sixteenth verse. "Oh," said they, "we have not read that;" and here they caught me in my mistake. They were quick enough to know that it was grace for grace, or grace answering to grace, which I believe is as correct a translation as the other.

Your Missionaries in those Islands are not only useful to the people to whom you sent them, but they are a great blessing to those seamen of all nations, who understand the English Language. There is, at present, a Chapel open for them every Sabbath, for Service, once a day, in the English Language; and I had the pleasure of leaving, for that Chapel, a number of the Bibles of the Naval and Military Bible Society, and I also left some with Mr. Pritchard, for distribution among those men.

[Capt. Fitzgerald Gambier—at Lond. Miss. Soc. An.

#### *Changes effected by the Gospel.*

The South-Sea Islands have for years been the attractive scenes of Christian Philanthropy. The man of science, when reading of those islands, and when reading of the work of the mason-insect, as it exists in subterraneous caverns and in hills and valleys clothed in vernal beauty, cannot but have delight; but we, as Christians, have to contemplate the moral changes that have there been wrought, and the scenes of moral and spiritual loveliness there to be found. And how great are these! In former days our thoughts were associated with the murder of Cap-

tain Cook, and with the unholy feasts of tattooed and bleeding cannibals. But what a beautiful contrast is presented to us in the journal of the faithful, diligent, much-loved, but worn-out and now sainted Waterhouse! What a change! What an affecting scene is that of his welcome to the shores of New Zealand by the Christian Natives! How impressive and morally sublime, when they assembled to listen to the tidings of Salvation, as delivered to them by the messenger of Christ! How touching the incidental proofs they gave of their knowledge of the Scriptures, when, accompanying their spiritual Overseer in his journeyings, they quoted the words of Paul, as to the office of a Bishop, and the cloak he left at Troas! How reproving to many British Christians their love of the divine precepts and promises, as evinced in their writing them upon the sand, carving them in the bark of trees, and engraving them in the rock! How great the change! Men that we contemplated a few years ago crouching before a monster-block of wood or stone, and trembling before a motionless idol, now assembling with christian cheerfulness in the house of God, and feasting together in love. Where are the men of taste and refinement that kindle into poetry at the sight of the calm, the sublime, and the beautiful? I defy them to produce a scene, which poetry, with all the fairy strokes of her rainbow-pencil, has sketched, to be compared with the scenes of evangelical culture presented to us in the South-Sea Islands. On the Sabbath Day, say your Missionaries, there is a silence not known in this proud city of London—a silence never broken, save by the chime of the worship-bell as it calls the Natives to worship in the House of God, or by the song of praise which, amid the vast solitude of the waters of the great Pacific Ocean, is heard ascending to heaven. Eternal praise to God for the success vouchsafed to your Missionaries in the South-Sea Islands!

[Rev. Fred. J. Johnson—at Wesley. Miss. Soc. An.

#### WEST INDIES.

##### *Liberality of Emancipated Slaves.*

We find them in Jamaica declining to accept the whole of the grant which the Society had resolved to appropriate to them. Instead of taking the 2500*l.* which had been voted for the support and maintenance of the Missionaries there, they resolved that 1500*l.* should suffice,

and the rest they would make up in the island; and they are actually re-paying the loans which have been advanced for the building of Mission Chapels and Mission Premises. Now, it is not only the growth of education, and its consequent civilization, in one quarter, and the remarkable advance of vital Religion in another, that are gratifying; but it is such facts as this, that Native Ministers are now able to do work that it required European Missionaries once to do, and they will relieve us of the burden of sending out so many European Missionaries. Had you not supplied the West Indies so abundantly with Christian Agency you would not have had self-supporting Churches there at this day. This should be a cheering consideration with the supporters of the Society, to think that the more plentifully they pour in their contributions, at the present instant, the more rapidly will that day come round, when they will be altogether relieved of the burden of sending the Gospel abroad, if burden they can deem it.

[Rev. James Hamilton—at Wesley. Miss. Soc. An.

##### *State of Jamaica.*

At the commencement of last winter, I was deputed, by the Committee, to visit the scene of my early labours (Jamaica). I had not long been in the country before I was much impressed with the delightful change which had been effected in the circumstances of the Negro population. The holidays of Christmas and the New Year, which were formerly spent in noisy revelry, drumming, dancing, drunkenness, and debauchery of almost every kind, now passed off with the utmost quiet and good order. Scarcely was a drum heard in any part of the city, and not a solitary dancer was seen parading its streets. It is true that, at the termination of the old year, many songs were heard in different parts of the city, but they were the songs of Zion; and crowds were seen moving along the streets, but they were not turbulent Negroes in midnight revels, but servants of the Lord with grateful hearts, returning from their respective Places of Worship. According to the testimony of the "Morning Journal," a most respectable newspaper in Kingston, not a solitary individual was seen drunk in that city during the Christmas Holidays. Other changes equally delighted me. The holy Sabbath, formerly so much desecrated there, is now observed with as much Christian decorum as it is in any city or

town of Europe. The tone of moral feeling among the Negro Population, too, is greatly elevated; as their conversation, style of dress, and general deportment, abundantly testify. The great experiment of Negro Emancipation has, as a whole, worked well, and much better than its most ardent advocates dared to anticipate; and I assert this, not merely as the conviction of my own mind, but as the opinion of the most respectable planters, who were formerly opposed to the measure. The boon of Emancipation is unquestionably a great one, and they are not insensible of the blessings which they have received from the bestowment of it. While I was passing through the country, I met a Negro, who told me he had now no owner at the "great house," but that God, the Missionary, and the Queen, had made him free: that he had thanked God and the Missionary for what they had done for him; and he wished me to be so good as to inform Her Gracious Majesty the Queen that his heart was "grateful too much."

In Jamaica, Christianity has accomplished great things, and each Missionary Society, whose Agents are there, has already reaped a rich reward. Connected with our own Society we have about 27,000 church members, all more or less under the influence of Divine grace; and if some of them be as yet comparative novices, with respect to sacred things, there are thousands of them whose proficiency in christian attainments is highly satisfactory, and whose conduct would be ornamental to any section of the Christian Church.

One person, in describing the happy results of the labours of our Missionary, bent forward, closed her eyes, and put her fingers upon them, saying, "When Massa Harding came to these mountains we stood so; but now," said she, presenting herself erect, and opening her eyes marvellously wide, "we stand so." In my visit to St. Andrew's Mountain I was greatly impressed with the change

which had been effected since I commenced that Mission twenty years before.

Our Mission in the West Indies is very important, under whatever aspect it may be viewed. It is not only the oldest, but the most successful, of our Missions. It has instructed the ignorant in the knowledge of the true God; and, by various means, communicated light to them that sat in darkness and in the region of the shadow of death.

Nor should it be forgotten that it hastened the abolition of slavery, and is so controlling its civil results, as to make it eventually a benefit to all the parties concerned. In all these respects, our West-India Mission is most important; but, when viewed in reference to the conversion of Africa, its importance must be still more evident. Africa, we conceive, will never be wholly converted by European Missionaries. That great work must, to a considerable extent, devolve upon her own sons; and where can we find them better fitted for this holy enterprise, than in connection with our old and successful Mission in the Western Archipelago? I would therefore recommend to this Society, that, as soon as possible, a Theological Institution be established on the Island of Jamaica, for the training of Native Missionaries. This measure would be a great benefit to that country, as well as to Africa. Perhaps Religion in Jamaica has most to fear, at the present period, from ignorant Teachers. The prospect of such an Establishment there greatly delights our people, who would, I have no doubt, contribute most handsomely to its support. Having mentioned the subject, on my recent visit, to some of the Members of the Honourable House of Assembly, they expressed themselves much delighted, and begged to be informed as soon as our plans were completed, in order that they might bring the subject before the House, as they had no doubt of obtaining for such an undertaking some legislative aid.

[Rev. Rob. Young—at Wesley. Miss. Soc. An.

#### GOSPEL-PROPAGATION SOCIETY.

REPORT FOR 1843—44.

##### *Introductory Remarks.*

As the Society proceeds, from year to year, in the great work for which it was incorporated, the claims upon its consideration, and the appeals to it for its assistance, from the various Colonies and Dependencies of the Crown, are continuing.

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nally increasing in number and urgency. This, however, does not arise from any deficiency of exertion on the part of the Colonists themselves, or any indolent reliance on external help; for never before did they make such vigorous and systematic efforts, as they are now making, for the erection of Churches and Schools, and the maintenance of Clergymen; and never

did the Society insist more strongly on their supplying, as far as possible, their own spiritual wants from their own local resources.

In Canada especially, and the West Indies, the people are doing what they can for themselves; but they cannot do all that is required. The Province of Canada West has been peopled principally within the present century. The population, made up for the most part of agricultural labourers, exceeds half a million, and a large emigration of the poorest class is yearly increasing the number. They are without endowments of any kind, except what may be derived from a portion of the Clergy Reserves. They have, therefore, every thing to do for themselves—Schools to build and support, Churches to raise, and Clergymen to provide for. The Society, therefore, while it requires them to strain every nerve in their own behalf, feels the importance of continuing to them such supplies as are still indispensably requisite for the service of Religion in all the more recent settlements of that Colony.

“What,” says the Bishop of Toronto, in his recent Charge, “would a Bishop of Upper Canada be, but for the Society for the Propagation of the Gospel? What could he do for the advancement of Christianity in his diocese, were there any falling off in her resources, to cripple her energies, or compel her to withdraw a portion of her bounty? Indeed, I may with truth say, what would become of the Colonial Church, should the means of this noble Institution be diminished? Our wants are increasing much faster than she is able to meet them, notwithstanding her generous and open hand. Were the hearts of Churchmen in the right place, instead of so small a sum as thirty or forty thousand, more than three hundred thousand pounds per annum would flow into the treasury of the Society, to spread the blessings of the Church through all the Colonies.”

“There never was a time,” says the Bishop of Nova Scotia, June 3, 1844, “when the opening for the spreading of the Church was so encouraging as it now is; and if we must stop, I could hardly live amid the overpowering discouragement.”

The development of the Colonial Church by the happy increase in the number of Bishops, and the demands arising from a higher appreciation, and consequently more general desire of the ministrations

of Religion, have outrun the means of assistance which have been placed at the Society's disposal.

#### State of the Funds.

Receipts of the Year.		£	s.	d.
Subscriptions and Donations . . .	52856	6	1	
Legacies . . . . .	462	10	0	
Rents . . . . .	1639	13	5	
Annuities . . . . .	1405	16	2	
Dividends . . . . .	4738	10	2	
Interest on Exchequer Bills . . .	82	13	6	
Interest on Mortgage . . . . .	78	16	8	
Collection by Royal Letter . . . .	208	7	8	
Collections by Pastoral Letter . .	6814	17	5	
<b>Total . . . . .</b>	<b>£ 68,287</b>	<b>11</b>	<b>1</b>	

#### Payments of the Year.

North America—				
Toronto Diocese . . . . .	7573	4	2	
Montreal Diocese . . . . .	7659	3	6	
Nova-Scotia Diocese . . . . .	10097	19	11	
Newfoundland Diocese . . . . .	6002	0	0	
West Indies—				
Jamaica Diocese . . . . .	3242	0	6	
Barbadoes Diocese . . . . .	8029	0	2	
Antigua Diocese . . . . .	1700	12	2	
Guiana Diocese . . . . .	2555	14	0	
East Indies—				
Calcutta Diocese . . . . .	11778	12	6	
Madras Diocese . . . . .	14614	15	3	
Bombay Diocese . . . . .	2330	16	1	
Syria—				
Kurdistan . . . . .	580	0	0	
Australia Diocese . . . . .	5964	17	9	
Tasmania Diocese . . . . .	940	8	2	
New-Zealand Diocese . . . . .	3363	8	6	
Africa . . . . .	280	1	0	
Mauritius . . . . .	1272	13	4	
Seychelles . . . . .	104	8	6	
Europe . . . . .	397	0	0	
Missionaries' Expenses at Home,	438	5	8	
Deputation Expenses . . . . .	170	19	3	
Printing . . . . .	2812	9	5	
Advertising . . . . .	60	11	0	
Postage and Parcels . . . . .	567	7	3	
Salaries and Wages . . . . .	1144	16	1	
House Expenses . . . . .	414	16	3	
Office Expenses . . . . .	240	7	1	
Law Charges . . . . .	34	8	8	
Premiums on Policies . . . . .	92	15	0	
Annuity . . . . .	75	0	0	
<b>Total . . . . .</b>	<b>£ 94,538</b>	<b>11</b>	<b>2</b>	

Of the Receipts of the Year, 16,519*l.* 19*s.* 5*d.* has been received for specific purposes; and to meet the expenses of the year, 24,499*l.* 2*s.* 6*d.* of the Society's Capital for General Purposes, and 192*l.* of the Fund for Specific Purposes, has been

sold. These sums, together with a part of the balance in the hands of the Treasurers at the last audit, make up the amount of expenditure.

*Remarks on the Finances.*

Great exertions have been made to raise the income of the Society to meet the increasing claims. Within the last seven years the income has been augmented four-fold; and that for the year 1843 was the largest which the Society has ever received from voluntary contributions. But even at present the whole yearly income, including a third part of the collections made triennially under sanction of the Royal Letter, cannot be stated at a higher amount than 60,000*l*. The expenditure meanwhile is not less than 80,000*l*.; and this is necessary to maintain the operations of the Society on the present scale; while adequately to supply even the most urgent wants of the Church in the Colonies, a permanent income of 100,000*l*. is the least that can be required.

The attention of the Committee has for some time past been anxiously directed to this subject. They have found that the enlarged means of the Society have hitherto been derived principally from Parochial Associations; and they feel assured that, were this parochial organization generally adopted, the most pressing wants of the Colonial Church might be supplied, and many thousands of our emigrant countrymen be supplied with the bread of life.

This plan of forming in every parish an Association in furtherance of the Society's designs has met with the full and cordial sanction of his Grace the Archbishop of Canterbury, who has brought it under the special consideration of the Bishops of his Province; and the Committee feel warranted, therefore, in pressing it earnestly, yet most respectfully, on the immediate consideration of the Clergy generally.

The Committee, however, in the present state of the Church in the Colonies, have deemed it advisable to recommend other supplemental measures for its more effectual succour and relief.

One of these is a recurrence to the ancient practice of the Society, contemplated in its charter, of deputing certain persons, by a formal instrument, to enrol the names of New Subscribers; and it is believed that many, from among the nobility, gentry, and wealthy merchants of England, will be ready to give to the Society a li-

beral and effectual support. Indeed, the Committee have to express their cordial thanks to many noblemen and gentlemen for the part they have already taken, and for promises of further assistance.

*Altered Relation of the Society to the Colonial Clergy.*

The relation of the Society to the Clergy who are wholly or in part supported from its funds has undergone a considerable change of late years. Since the erection of Bishopricks in all the more important Colonies, the Society has been relieved altogether from the responsibility of assigning districts to the several Missionaries. It now rests with the Bishop to whom they are commended, to station the Clergy, as well as to direct them in their spiritual office. The periodical Reports of the Clergy are addressed to their own Diocesan, who communicates to the Society such portions as he may consider useful to be made known to the great body of the Church at home. Thus the correspondence of the Society is gradually assuming both a more simple and a more regular character; and may, in some sort, be regarded as a Report on the state and progress of the Colonial Church by the Bishops of the several dioceses.

The supply of Missionaries, and of Candidates for Holy Orders, is no longer principally from this country. The establishment of Colleges of Classical and Theological Education in all the Provinces of British North America has, to a great degree, superseded the necessity of sending out Clergymen from England. Codrington, Windsor, Fredericton, Cobourg, and Lennoxville, are now yearly supplying candidates for the Ministry, not less qualified by learning and devotion than those educated at home, and better trained for the work of an Evangelist in their own country, by being hardened to its climate, and inured to the privations and hardships which belong to new settlements.

*New Associations.*

Upward of 100 Associations in aid of the Society have been established during the past year. The total number at present is 1170.

*Summary of Clergy and Schoolmasters in the Colonial Dioceses.*

Toronto, 88—Quebec, 51—Nova Scotia, 78—Newfoundland, 28—Jamaica, 12—Barbadoes, 14—Antigua, 4—British Guiana, 10—New Zealand, 3—Australia, 36—Tasmania, 9—Madras, 28—Calcutta, 12—Bombay, 3.

If to these be added one Missionary at the Cape of Good Hope, and one at the Seychelles, the total will be 378. The Report states—

Of this number, 39 in Canada West are supported by the Territorial Revenue of the province; and 18 in Nova Scotia, by a Parliamentary Grant, limited to the lives of the present Missionaries. The total number of Missionaries maintained in whole or in part by the Society is 321. In addition to the above list of Clergy, the number of Divinity Students, Catechists, and Schoolmasters, maintained by the Society, is above 300.

#### *Concluding Remarks.*

The best, if not the only records of the Colonial Church for some generations past are to be found in the Journals and Correspondence of the Society; and certainly those of more recent date will not suffer by comparison with the earlier volumes of the series. Never, it may be said, was the Society doing so much as at the present time; nor was there ever a period in which its exertions in behalf of the Church were more needed, or the promise of success greater.

The question for the Members of our Church at large to determine is, not whether a Society, however much to be venerated for its age, or esteemed for its work's sake, shall continue to flourish; but whether those branches of the true vine, which have been planted by the Church of England in every province of our colonial empire, shall be suffered to languish during their season of growth, for want of nourishment and succour.

It has pleased the Almighty signally to bless the Society's Missionary Labours among the Heathen during the course of the present year; and this increase, we trust, is only as "the first-fruits" of a plentiful harvest hereafter to be gathered in from among a people providentially brought within the reach of the ministrations of our Church. While such success should surely encourage us to make still greater exertions for the diffusion of Christianity in our Indian Empire, we must never forget that the settlements of our countrymen in all parts of the world, replenished as they are continually by the accession of new emigrants, afford to our Church a wonderful and unprecedented opening, of which it will be indeed a shame and a sin if we fail to take advantage for the general spread of the Gospel.

Not, therefore, in its own behalf, but

for our brethren and companions' sake—for our fellow-countrymen of the same household of faith—the Society makes its appeal to the love and affection of English Churchmen.

For a century and a half the Society has held on its course stedfastly and without faltering, in the way of the Church of England: in the same course, with God's blessing, it will proceed; looking for the fruit of its labour to Him whose Gospel it seeks to propagate, *who will have all men to be saved, and to come to the knowledge of the truth.*

#### JEW'S SOCIETY.

#### THIRTY-SIXTH REPORT.

#### *State of the Funds.*

THE particulars of the Receipts and Expenditure were given at p. 248.

After defraying the expenses of the year, the Society have, for carrying on the work for the ensuing year, the sum of 7000*l.* vested in Exchequer Bills, and 2528*l.* 15*s.* 5*d.* in the hands of the Treasurer.

While your Committee thankfully acknowledge the goodness of God in placing at their disposal the means for extensive usefulness, they must also earnestly remind you, that the increase in the funds has by no means kept pace with the increased sphere of exertions on which your Committee have entered: while their expenditure has been increased by the sum of 2524*l.* 11*s.* 5*d.*, the increase of the receipts has been only 259*l.* 5*s.* 6*d.*; and this increase of expenditure is not owing to any casual demand, but to the circumstance that your Committee have occupied six New Stations, and sent ten New Labourers into the field, during the year.

It is also necessary to correct the mistakes into which some have fallen through the misapprehensions excited respecting the financial circumstances of the Society. It has been stated, that because the Society has had a considerable balance in hand at the close of its financial year, therefore it has not only no need of increased contributions, but has actually more than it finds absolutely necessary to expend. In reply to this, the Committee beg to assure their friends, that, at the close of the year 1843, they had not sufficient money in hand to meet the demands that might then have been legally made on the Society. The accounts presented

and actually payable at the Financial Committee Meeting, held December 22, 1843, amounted to 3567*l.* 2*s.* 2*d.* The receipts, including the entire amount of unsold Exchange Bills, were 3276*l.* 1*s.* 6*d.*; which were not only wholly absorbed, but there was a deficiency at that period of 291*l.* 0*s.* 8*d.* The reason of this is that, from March to December comparatively little money is sent up from the Auxiliary Societies, and the balance from the last year's account is more than needed to meet the demands made on the funds during these nine months, and to keep the Society out of debt.

Those who for a moment recollect how great and painful have been the difficulties of kindred Institutions, arising from anticipating their income, will at once acknowledge that the Committee have only acted as prudence required; and they who remember the early trials and difficulties of the Society, resulting from debts which threatened its entire destruction, will thankfully acknowledge the goodness of the God of Israel, who, while he has opened wide the door for the Society's exertions, has given them the means of providing and sending forth more Labourers.

The Committee earnestly entreat the friends of the Society to request information, when needed, from themselves, and not to receive as true, vague and unfounded reports. They are most anxious that the minds of the Society's friends should be thoroughly informed concerning their transactions; and feel assured that a full consideration of all the circumstances under which they act would certainly lead their friends fully to approve their determination not to incur liabilities which they have not the means of satisfying.

Many years having elapsed since any general examination has been made into the annual expenditure of the Society in its various branches and departments, and as, in consequence of the extension of the Society's operations, the disbursements have, both in nature and amount, greatly increased, your Committee have passed a Resolution recommending it to the future managers to institute an early inquiry into the various sources of the Society's income, and the different heads of its expenditure, and that it be suggested that they should endeavour to associate with them in the investigation some of the leading members of the Country Associations.

#### *Proceedings of Auxiliaries.*

The Rev. R. A. Taylor has been employed during a great portion of the year in visiting the Auxiliaries and Associations of the Society; and the Rev. A. Thomas, the Secretary of your Irish Auxiliary, has also, during three months of the year, visited many places in this country to preach and attend the Anniversary Meetings.

#### *Publications.*

The distribution of Scriptures, Tracts, &c., from April 1st, 1843 to March 30th, 1844, has been—Hebrew Bibles, 8vo., 1282; ditto, 12mo., 2399; Hebrew Testament, 8vo., 880; ditto, 32mo., 1369; Pentateuchs, Psalms, Portions, &c., Hebrew, Dutch, German, and English, 3412; Book of Common Prayer in Hebrew, 202; Bibles and Testaments, English, and in foreign languages, 8343; "The Old Paths," English, Hebrew, and German, 787; Tracts, 30,283.

Your Committee gratefully acknowledge the kindness of the British and Foreign Bible Society, who have assisted them during the year with 1540 copies of Bibles, Testaments, and Psalms, in the Arabic, Persian, English, and other Languages.

The attention of your Committee has been very seriously turned to the necessity of providing a larger supply of copies of the Scriptures, to meet the urgent and increasing demands among the Jews in all parts of the world.

The Missionary who receives permission to give Bibles, is entrusted with a sacred responsibility; but your Committee feel that they are fully justified in expecting that this permission will be exercised by your Missionaries with discretion. Your Committee have already commenced printing a large edition of the octavo, and of the small Hebrew Bible; and they trust that the kind support of the friends of Israel will be a proof that they have not been premature.

It has always been one great object of the Society's endeavours, to circulate the words of eternal truth; and as they have abundant reason to know that their efforts have not been in vain, for the word of God has not returned unto Him void; so do they look in faith for an increased blessing on those extended efforts for which they now ask your attention and co-operation.

A special fund is open for receiving

contributions for printing and circulating the Scriptures of the Old and New Testament in Hebrew.

Your Committee are also engaged in the publication of a new edition of the "Old Paths:" the second part of Bunyan's "Pilgrim's Progress" is also ready for the press; and a Hebrew Translation of "Jones on the Trinity," and the Tract entitled "Questions and Answers," are in course of preparation.

#### *Episcopal Chapel.*

The Chapel is placed under the spiritual charge of your Chaplain, the Rev. J. B. Cartwright. Divine Service is celebrated three times on Sunday, and every morning and evening during the week. The Chaplain undertakes the English Services, including two Sermons on Sunday, and another on Wednesday evening, together with the daily Evening Prayers at seven o'clock, except on Friday. On Sunday afternoon the prayers are in Hebrew, followed by a Sermon in English; and on Friday evening the prayers are also in Hebrew, with a Sermon in German for the special benefit of those Jewish converts or inquirers who understand English imperfectly. These two Services are conducted by the Rev. W. Ayerst and the Rev. J. C. Reichardt. The Morning Services during the week are at seven o'clock, and are entirely in Hebrew: they are conducted by the Rev. Dr. M'Caul, Principal of the Hebrew College, assisted by the Rev. W. Ayerst and Rev. J. C. Reichardt.

The attendance of baptized and unbaptized Jews and Jewesses at each of these Services is from thirty to sixty adults. At the daily prayers the Missionary Family may be said to be collected together in a manner which could not well be accomplished by any other means. Those in regular attendance are the members of the Hebrew College, the inmates of the Jewish-Converts' Operative Institution, and nearly one hundred Jewish Children, besides other Jewish and Gentile Christian Worshipers.

At the Sunday Services, independently of a respectable Gentile congregation, there is a larger attendance of Jewish Converts; many who have settled at a distance seem to take pleasure in paying frequent visits to the Church and Congregation in which they were baptized; and there are many who, having been brought up as children in the Hebrew Schools,

continue to attend, as circumstances allow, on ministrations endeared to them by early recollections. The attendance of unbaptized Israelites is various, and frequently altogether unobserved, as the result has in several instances proved. Many are continually led to attend, from their connection or acquaintance with the members of the Hebrew College, or the Operative Institution; and others, and those not a few, on account of their relation to children in the Schools. A large number are in the habit of attending when it is known that baptism is to be administered. These occasions, which become frequent on account of the increase of Hebrew-Christian Families, seem to lose none of their interest or solemnity, either with Jews or Gentiles. Baptism is usually administered after the Second Lesson at the Evening Service on Sundays, except in the few cases when a Convert is not sufficiently acquainted with the English Language, when it takes place at the Hebrew Service in the afternoon, either in Hebrew or German, as may be best understood by the Candidate.

There have been, during the year, 23 baptisms; making a total of 375 on the Baptismal Register of the Chapel.

The Sacrament of the Lord's Supper is administered on the great Christian Festivals, and also on the last Sunday of each month, as usual, after the Morning Service: there is also an early administration of the Communion at eight o'clock on the first Sunday in each month. The number of Jewish Communicants may be safely stated at the average of forty at least, connected with the congregation. The Chaplain has a Bible Class, specially for Jewish Converts, in the vestry of the Chapel, every Thursday evening, after Divine Service. The Vestry is used daily by the Chaplain for similar purposes connected with his duties, and particularly for the instruction of the Hebrew College, in which he takes part, under the arrangement of the Principal. Your Episcopal Chapel is the recognised Church-of-England Centre of your Missionary Operations in this great metropolis: it affords pastoral instructions to your Missionary Candidates, as well as to your Jewish Children; to the members of the Operative Institution, as well as to numerous other Converts and Inquirers of the Jewish Nation.

#### *Schools.*

The number of Children now in your



Schools is 50 boys and 44 girls. Eight boys and 13 girls have been admitted since your last Anniversary; and 5 boys and 9 girls have left the Schools during the year.

*Hebrew College.*

Thirteen Missionary Candidates—the same number as reported last year—have pursued their studies under the direction of the Principal, assisted by your Chaplain and the Rev. J. C. Reichardt: of this number ten are members of the House of Israel. Their diligence and general deportment, as well as their progress in the subjects of study, as attested by the half-yearly examinations, have been highly satisfactory; and your Committee hope that that more essential preparation for Missionary Labour, which is the result of private prayer, meditation, self-examination, and communion with God, has not been neglected. It is to this especially that your Committee look for a blessing on the labours of those whom they train for the great work of proclaiming the unsearchable riches of Christ to His own peculiar people. In the present year four Students have been sent to commence a Mission in Chaldea and Persia; so that the Hebrew College, though only four years established, has already proved a most valuable Auxiliary in the labours of the Society.

*Fund for Widows and Disabled Missionaries.*

When this Fund was opened, two years ago, your Committee hoped that the appeal which they made in behalf of the afflicted and the fatherless would have been responded to in a measure in some degree adequate to the urgent necessity of the case. They are pained to have to state, after two years, that their expectations have not been realized. Only 29*l.* 13*s.* 10*d.* has been contributed for this special object; and thus the Widow and the Orphan have been too much overlooked and forgotten.

*Temporal-Relief Fund.*

Only 342*l.* 15*s.* 5*d.* has been contributed for this object. At the last Anniversary there was a small balance in hand of 86*l.* 3*s.* 8*d.* In the month of July this sum had been expended; and although, in August, 72*l.* 2*s.* 6*d.* had been contributed, in addition to the balance in hand at the Anniversary, yet the Fund became involved in debt; and in November the deficiency amounted to 39*l.* 13*s.* 10*d.*

Having taken into consideration the destitute and suffering condition of many of the Jewish Nation, who have been baptized into the Church of Christ, or are inquiring into the truth of the Christian Religion, as well as the inefficiency of all the attempts hitherto made to afford the required relief, your Committee recommend to the Managers of the Society for the ensuing year, to take this subject under their careful and considerate deliberation, with a view to the adoption of some organized plan for supplying the deficiency, either by the establishment of a suitable Asylum, or by such other means as may be deemed advisable in connection with this Society.

*Mission in London.*

The numerous congregations of German and Polish Jews in this country have been left without a spiritual head for more than a year and a-half. Rabbi Solomon Hirschel, their late Chief Rabbi, died October 31, 1842, and no successor has as yet been appointed.

Much difference of opinion prevails among the Rabbinical Jews concerning the principles which they think it necessary to maintain in their public Services, as it regards the acknowledgment of the authority of the Talmud, and the numerous commentators on that vast compendium of Jewish Theology and Law.

Discussion concerning the fundamental principles on which Rabbinism, or modern Judaism, is based, must, in the end, do much good. The Jews are no longer contented to take every thing for granted on the authority of oral traditions, as heretofore; and the comparison of Scripture with the doctrines of man's teaching must necessarily tend to elicit the truth.

These discussions among the Jews have been very much occasioned by the exertions of your Society. Thirty years ago but little doubt was felt by the Jews in general in this country that they were in possession of the whole truth. They followed in the footsteps of their forefathers, and determinately avoided every thing that might tend to unsettle their persuasion that all was right and true in the doctrines which had been taught among them for successive ages. But the word addressed to them has not been in vain; a very great change has taken place in the nation at large.

The Rev. J. C. Reichardt prosecutes his labours in this important Station, now occupied by him for sixteen years, under

the blessing of the Lord, with continued success; and he also continues to superintend the Operative Jewish-Converts' Institution, in which his labours have been signally blessed. The number of inmates for a longer or shorter time during the year has been 31; and the whole number who have been in connection with the Institution, since its establishment in 1831, amounts to 162. Of these, several are employed as Missionaries of your Society, and three were admitted into the Hebrew College a few months ago.

The applications for Christian Instruction and Baptism have been very numerous during the past year. Precaution, and the temporal circumstances in which they are placed, have prevented many from being admitted as Candidates for Baptism; but notwithstanding, many have been instructed without being baptized, and the knowledge of Christ has been diffused among a large number of Israelites.

Mr. Reichardt has also been engaged in giving Lectures at the Hebrew College, in the translation of Tracts, and occasional journeys to advocate the cause of the Society.

The plan of employing Christian Israelites as Tract Distributors has been very satisfactory, and proved a great blessing. In addition to Mr. D. Alvarez and Mr. T. Davis, who have remained in London, your Committee have appointed Mr. M. Van Emden to act under the direction of the Rev. J. C. Reichardt; and not only have many copies of the Scriptures and Tracts been brought into circulation, but in consequence of their domiciliary visits and frequent intercourse with their brethren, the knowledge of Christ has been extensively diffused among the thousands of Jews in the Metropolis.

The endeavours of the Rev. T. Fancourt among the numerous Jews whom he has visited have been much blessed in many instances.

#### *Mission in Liverpool.*

The Rev. H. S. Joseph has rendered very efficient service to the cause in which we are engaged, by visiting your Auxiliaries in different parts of the kingdom. He has also availed himself of every opportunity to preach to the Jews, and, both from the pulpit and from house to house, to exhort them to flee from the wrath to come.

#### *Mission in Bristol and Bath.*

As the number of Jews who reside in

the large towns in the West of England is considerable, your Committee have stationed Mr. J. A. Pieritz at Bristol, from whence he can with facility visit the Jews at Bath. Mr. Pieritz has met with much encouragement in his endeavours to make known the way of life.

#### *Concluding Remarks.*

The enemy has, indeed, been busy in his endeavours to sow tares, and to raise opposition to the progress of the work which has been carried on. As in former years, so of late, there have not been wanting instances of severe suffering, occasioned by the superstition and intolerance of those who seek for righteousness by the deeds of the Law.

We may well apply to our own times the words of the Apostle, who says, when speaking of those who, in his day, desired to be under the Law. *He that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

But whatever difficulties may be in the way, the Word of God is *quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart.* Amid all the painful results which have followed a neglect of the pure word of Eternal Truth, we can this day rejoice in the abundant proof which we see on every hand, that if we bear testimony to that Truth with meekness and earnestness, however unworthy we may be to witness for God, he will not suffer our words to fall to the ground.

We feel that our work is in its infancy: we have only made a beginning. What are seventy or eighty Labourers among so many? We long to enlarge the sphere of our endeavours, and to increase the number of our Missionaries, ten—yea, a hundred-fold. We would say to the north, *Give up, and to the south, Keep not back* and send forth, not merely a few faithful men, who shall stand almost alone, and far from each other in their several Stations; but we would gladly visit every town, every village, where the scattered tribes of Judah are to be met with, until we could look around and say, that, beginning at Jerusalem, and going forth to all the lands whither Israel has wandered, we have fully preached the Gospel of Christ; and thus should every Jew know assuredly that God hath visited and redeemed His people. Thousands have heard this life-giving Word, and have received it into honest and good hearts: they have wept

for their sins, and found pardon and peace in Him of whom Moses and the Prophets did write, and as they now walk religiously in good works, so do we trust they, having been called by the Spirit and grace of God and found pardon through the sacrifice of the Redeemer, shall at length, by God's mercy, attain to everlasting felicity.

BRITISH SOCIETY FOR THE PROPAGATION  
OF THE GOSPEL AMONG THE JEWS.

FIRST REPORT.

*Introductory Remarks.*

SENSIBLE of the disadvantages under which they must necessarily labour, from the field of Christian benevolence being already so extensively covered with valuable and important Institutions, it was not without considerable misgivings that your Committee undertook to conduct the business of a new Society. They resolved, however, in the fear of the Lord, to prosecute the work which had devolved on them.

*Publications.*

The volume of Lectures on the Conversion of the Jews by Ministers of different Denominations, which was published in the course of last summer, has been very favourably received, and has excited increased attention to the claims of the lost sheep of the House of Israel.

Of the Epistle to the Hebrews your Committee ordered 1000 copies to be struck off, for circulation among such Jews as are familiar with their ancient and sacred language.

They have likewise prepared a selection of passages from the Old Testament, on the leading doctrines of Revelation, including all the principal prophecies of the Messiah. Of this Tract 2000 copies have been printed in Hebrew alone, as well as editions, 1000 copies each, in Hebrew and English, and Hebrew and German. A thousand copies of the Hebrew Edition have been placed at the disposal of the Free Church of Scotland's Jewish Committee, for circulation at Pesth, Constantinople, and in other parts of the East; and 100 copies, together with 100 copies of the Epistle to the Hebrews, have been committed to the care of the Rev. Mr. Oncken of Hamburgh, for distribution among the Jews in that city.

An edition of 1000 copies of our Lord's Sermon on the Mount, under the title of "The Prophet like unto Moses," has been  
Nov. 1844.

issued in English; to undertake which the Committee were induced, by its having come to their knowledge that it was by the perusal of this portion of the New Testament that a young Jew, now one of the accredited Agents of your Society, had his attention first savingly directed to the truth as it is in Jesus.

Your Committee would here express their obligations to the Committee of the British and Foreign Bible Society for a grant of Bibles and Testaments, in the Hebrew, German, and English Languages.

To the Committee of the Religious-Tract Society, they would also express their thanks for a supply of Tracts, specially adapted to arrest the attention of the Jews, remove their ignorance, and lead them to the *Lamb of God that taketh away the sin of the world.*

*Prayer Meetings.*

Your Committee have instituted a regular Quarterly Prayer Meeting, at which several Ministers conduct the devotional parts of the Service, and an address is delivered on some subject immediately connected with the spiritual interests of the Jews.

Beside these public meetings for prayer, a monthly assembly is held at the Society's Rooms, composed partly of Converted Jews and partly of Gentile Christians, for prayer and edification; and inquirers are met at stated seasons at the same place, for the purpose of reading the Scriptures and religious conversation.

*Lectures to the Jews.*

Your Committee have also established a Lecture directly addressed to the Jews, to be delivered at periods suiting the convenience of the Ministers who kindly undertake to preach it. These Lectures have been numerous attended.

*Agents.*

One of the earliest objects to which your Committee directed their attention was the selection of suitable Agents for carrying out their designs for the good of the Jews.

One has been assiduously occupied during the year in imparting instruction to Jews, who have come to his house in the character of inquirers, or who, having been previously baptized, were desirous of learning the way of the Lord more perfectly, in order that they might become qualified to engage in labours of usefulness among their own people. He has

also availed himself of such opportunities as offered of visiting and conversing with the Jews resident in the Metropolis, inquiring into their spiritual condition, and preaching to them Jesus. Our beloved Brother, conscientiously declining all temporal support, will continue to consecrate to the service of the Gospel, in connection with the operations of the Society, those portions of his time which he can spare from the avocations on which he is dependent for his livelihood.

Another Converted Jew, of a wealthy family, who, having sacrificed all for Christ, has been recently baptized into His Name and added to His Church, has likewise placed his services gratuitously at the command of the Society, and takes the greatest pleasure in rendering them, so far as the circumstances in which he is placed in business permit. At his own request, and on the strong recommendation of his Minister, he has been received on the list of your accredited Agents.

A third Agent, also a Converted Jew, full of faith and of zeal for the salvation of Israel, has been appointed by your Committee to labour in Bristol. He has proceeded on a visit to Birmingham, for the purpose of ascertaining the number and state of the Jews in that town, and endeavouring, during his stay, to call their attention to the Gospel of Christ.

Anxious to obtain a Labourer, not of Jewish Extraction, who might devote his time exclusively to Missionary Work among the Jews of the Metropolis, your Committee applied to the Directors of the London City Mission, who, on taking the subject into consideration, agreed to transfer to your Society Mr. James Thomson, who had for some time been employed as one of their Missionaries.

#### *Results.*

The Reports which have been furnished by the Agents of the Society fully confirm the impressions previously resting on the minds of your Committee respecting the great and various difficulties which lie in the way of the accomplishment of their object. To the houses of Jews in more respectable circumstances your Agents find it difficult to gain admittance. Nor do they always meet with a friendly reception at the houses of the poor. Not only are they regarded by many with suspicion, but often treated with rude and contemptuous language; and what proves most trying to their feelings is the scur-

rilous blasphemy which is poured, especially by the females, upon the blessed name of our Redeemer. Not unfrequently, when portions of the Old Testament are read to them they betray evident suspicion that what they hear is not in reality the Word of God; and when they find it is, often express their surprise that it should contain such plain prophecies of what is held by Christians.

On the other hand, your Committee have great satisfaction in stating, that, in many instances, their Agents have been received with much civility, have been thanked for their visits, and requested to call again. Some have shewn great willingness to converse on spiritual topics, and especially to hear what might be advanced on the subject of the Messiah. Others have received Tracts with the evident intention of giving them a serious perusal. The prejudices of not a few have been broken down; several give evidence of their being the subjects of Divine Teaching; and a number have been induced to attend the preaching of the Gospel in our Places of Worship.

#### *Ladies' Committee.*

The Committee owe much to the zeal and activity of the Ladies' Committee, formed in November last, and which has already raised upward of 100*l.* for the funds of the Society.

#### *Appeal, and Concluding Remarks.*

To the consideration of the Ministers of Christ your Committee earnestly commend the interests of the Society. Without their cordial concurrence and co-operation, they feel it will be in their power to make comparatively little progress. By delivering Lectures on the subject of the Jews; by making them the objects of more special and fervent public prayer; by communicating information respecting the means employed for their conversion; by encouraging the formation of Auxiliaries, Associations, &c.; and by granting collections in aid of the Society's funds; they will procure for it that countenance and support which the importance of its object demands, and which the Committee are convinced the Christian public are prepared cheerfully to afford.

Your Committee cannot conclude their Report without giving expression to their feelings of deep sympathy with those portions of the family of Jacob, in Poland, which have recently been reduced to

circumstances of extreme perplexity and anguish, by the ruthless edicts of a despotic Government; and earnestly praying that these, and all the sufferings with which that people are visited, may be sanctified for their spiritual good, by leading them seriously to inquire why the Lord is contending with them, and how they may regain that favour, of which for so many centuries they have been deprived.

A statement of the Receipts and Expenditure was given at p. 241.

## Continent.

### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Forty-fifth Report of the Society.

#### France.

A grant of 12*l.* in books has been placed with a friend, to aid in the formation of twelve religious libraries, designed for the lower classes, in the different quarters of Paris. "The results of this new effort," remarks that friend, "are as favourable as can be expected under the circumstances, and promise well for the future." The Society's smaller works have been circulated through many Agencies in France, particularly among the Railway Labourers; and libraries of its publications have been established at Boulogne, in connection with the Day and Sunday Schools, and at Bourdeaux, under the care of the Protestant Christian Society.

The Paris Religious-Tract Society has printed in the year more than 700,000 publications. The distribution has amounted to upward of 600,000. The Committee have printed fourteen New Tracts, most of them being original compositions, making the total number of Tracts 214. The Society's total Receipts amount to 25,700 francs, while its Expenditure has been 32,000 francs; leaving the Society in debt 6300 francs.

Among the new works is one in Breton, entitled "The Life of Christ," composed of extracts from the Gospels; and a selection of Hymns in the same language. Our Paris friends state—

In spite of all sorts of attempts to prevent their circulation, we have increasing testimony to the usefulness of our publications, both as to their peculiar suitability to the state of

society in large districts, their adaptation as a means of religious propagation, and their influence on the heart and conscience of individuals.

The Committee have granted 100*l.* to the Paris Society, feeling, as they do, a growing interest in its value and usefulness.

The Evangelical Society of France continues its beneficial operations, particularly by the employment of pious Colporteurs. At the last Anniversary, Admiral Ver Huel, Peer of France, presided. Upward of sixty devoted Agents are employed to diffuse in their land "the light that shineth in darkness." It has been stated that the principal means by which this Society carries on its work are, by preaching the Word of God, by familiar teaching, catechetical instruction, visits to the sick and the poor, private reading of the Scriptures, Sunday Schools, dissemination of Bibles and Religious Tracts, and other edifying books furnished from religious libraries. To these may be added, addresses at funerals, made to the people as they stand by the grave of the deceased, and where there is frequently a large circulation of Tracts. Those funerals are generally attended by a great concourse of friends and spectators; and in cases where the deceased was a Protestant, curiosity attracts many to see the manner in which the interment is conducted.

The Committee have had the satisfaction of placing Tracts and Books, to the value of 100*l.*, with this valuable Institution.

The friends at Lyons are distributing many religious works. The Rev. C. A Cordes states that their circulation has been attended with the Divine blessing. "The Sinner's Friend," and "The True Cross," furnished by this Society, have been very acceptable to many.

These dumb, though eloquent preachers of righteousness find their auditories, not merely in our omnibuses and other public vehicles, in our walks and streets, in our homes and schools, but likewise in the Chapel itself, where great numbers are every Sunday received by eager hands and taken home, in order to be perused on that only leisure day in the family circle, and, in some instances, to visitors called together from neighbouring apartments.

The Strasburg Evangelical Society has applied for further aid in the prosecution of its labours; and a grant of 5*l.* in German Tracts has been voted. The Tracts of the Society are distributed by a Col-

porteur, who travels through many parts of the district.

The Toulouse Association for the Publication of Religious Books has printed, during the year, 105,500 copies of the various Books and Tracts, which have been widely and gratuitously distributed, particularly in the formation of religious circulating libraries.

It has been found that "the Colporteurs, who sell our publications, find them most useful, not only to themselves, but also in exciting the people to buy the Scriptures. One of our friends has applied to us for a grant of books for different parishes from which the Roman Clergy were long since obliged to retire. We gladly acceded to his wishes."

The Committee have voted to the Toulouse Society the sum of 70*l.*, to assist in their general operations, and in aid of the publication of "Believe, and be saved;" to which has been added the Sermon of Archbishop Leighton, "On Christ being made of God unto us Wisdom and Righteousness, and Sanctification and Redemption; his admirable "Commentary on St. Peter;" and some other Books.

The grants made to the Societies in France, and to different Correspondents amount, in the year, to 456*l.* 7*s.* 4*d.*, being an increase of 100*l.* on the preceding year.

#### *Switzerland.*

In addition to a grant of Tracts from Hamburg, the Committee have authorized an English friend at Basle to prepare several new German Tracts, being faithful translations of this Society's works, to the extent of three sheets, in editions of 10,000 each.

A Correspondent at Zurich circulates the Society's English Tracts among our countrymen who travel in that land. In his Letter, requesting a supply of suitable works, he writes—

So many of your countrymen come to our beautiful country without thinking of the Lord who hath made our scenery, and without praising the Almighty Maker of the world, that I have taken the resolution to write to you for a number of Tracts, which I may lay on the table of my room, and give to those of your travelling fellow-citizens who may require spiritual food."

The value of the Geneva Evangelical Society, and of its devoted Colporteurs, appears to be manifesting itself in France. Col. Tronchin writes—

We must attack, as well as resolve on self-

defence; for the Society for the Propagation of the Faith has long and vigorous arms, and extends its efforts from Rome even to England. Several Priests have told us, that if we suspect the tottering state of the great papal scaffolding we ought not to relax our exertions.

A grant of 50*l.* has been voted to the Evangelical Society, the Committee deeply regretting their inability to render more liberal assistance. The Society's books placed in the library of the Theological School have been beneficial to the students. The Rev. Dr. Malan has printed a Tract entitled "La Fête Dieu," which he widely circulated in Geneva on the Sabbath before the Festival of Corpus Christi. The Committee have voted 5*l.* in aid of this timely publication, and 10*l.* toward a new and complete set of the Doctor's Tracts. The grants to Switzerland amount to 26*l.*

#### *Belgium.*

The Evangelical Society has acknowledged the grant of 20*l.* for printing Dr. Malan's Tract, "The True Cross," which has been stereotyped, and 6000 copies printed. "The work," writes the Secretary, "appears to be eminently calculated for this country. The title at once attracts the attention of the Catholics, and leads the reader by degrees to the perfect sacrifice of the Redeemer."

The Belgian Committee have applied for assistance in printing and stereotyping French and Flemish Tracts at Brussels. The sum of 75*l.* has been voted for the object, which has enabled the friends to print 30,000 copies of nine new Tracts. In addition to this aid, the Belgian friends have devoted in the year 235*l.* to this branch of their operations.

The following extract from the last Report of the Evangelical Society will shew the importance which the friends attach to the circulation of religious publications:—

The Journal of our Agent bears constant testimony to the value of this means of usefulness, which gives rise to conversations on the true interests of man with the varied characters to be found at the inns, the public walks, the work-shops, and barracks of the country. This kind of intercourse has the peculiar advantage of clearly eliciting the religious opinions of the persons engaged therein, no motive to concealment existing. This affords the faithful Labourer the opportunity of attacking error more directly than it can otherwise be done; for what would be carefully kept back from a

Minister or a Christian of more elevated position, is not so scrupulously guarded before an itinerant vender; and such persons are often more struck with the Word of Truth from the mouth of a man in a working-dress than by the most eloquent discourse of a Preacher of the Gospel.

*Netherlands.*

The Netherlands Religious-Tract Society continues its operations at home, and in foreign countries where the Dutch language is spoken. Two Correspondents at Rotterdam have received grants of 3100 Tracts and Children's Books for circulation.

The Amsterdam British and American Seamen's Friend Society has received a grant of 2220 Tracts; and, in acknowledging former supplies, notices the value of the Society's publications for sailors.

*Spain.*

On the application of several friends, grants of 1820 Spanish publications have been placed at their disposal for gratuitous circulation. A few works continue to be issued in Gibraltar, but the country is still closed against all efforts to spread Religious Truth. At the request of a military friend, 10*l.* in books for sale, and a further grant of Spanish Tracts, have been voted to Gibraltar. The English Books, he thinks, are likely to be purchased by numerous steam-boat passengers, who touch at the Station in their way to and from India and other places.

*Portugal and the Portuguese Islands.*

The large broad-sheet Tract, printed in a superior style, entitled "The Law and the Gospel," having been found acceptable, 1000 copies have been sent to a Correspondent for circulation, with a further grant of 9100 Portuguese and French Tracts.

*Italy.*

The circulation of Italian Tracts has increased during the past year. Grants have been made to friends residing in several important towns. The attention of the Committee has been especially called to the subject by a Correspondent deeply interested in the diffusion of pure truth in the Italian States.

The Committee have cheerfully placed 10,000 Tracts and Books at the disposal of these friends, and 6000 with Correspondents in Pisa and Leghorn.

*Hungary.*

The Society's Correspondent gives a

brief detail of his extensive labours through the press. Beside several thousand works sent direct from Württemberg, he has printed in Hungary—

Biblical Histories: German, 21,000; Bohemian, 10,000; Hungarian, 30,000—Church Histories: German, 3000; Bohemian, 10,000; Hungarian, 10,000—Sin and Salvation: German, 3000; Hungarian, 10,000—Tract, "Hexeten trene Jesu:" Hungarian, 10,000—Total, 107,000.

The Society's Correspondent reports that there have been distributed in the past year 20,000 copies of Dr. Barth's "Biblical History," and "Church History," in the German, Bohemian, and Hungarian Languages, and 12,000 Tracts. The new edition of Neff's "Sin and Salvation" is also translated into the Hungarian, and 5000 published; and 5000 of the Society's "Catechism of Scripture Biography."

The Committee have paid 150*l.* to their Correspondent, to assist him in his labours. He devotes great attention to the press. He writes—"Oh, there is much to do here! We have already printed 117,000 Bible Histories, Church Histories, and Tracts. Above 100,000 are already distributed. The youth of the whole monarchy are instructed from these books. The blessing of God rests visibly upon this business."

It is with sorrow the Committee have heard that opposition has been raised against these benevolent efforts. In Bavaria the circulation of the "Church History" has been interdicted by the Government. At Regensburg it has been publicly burned by the Roman-Catholic Priests. In Hungary the work has appeared in the "Index Librorum Prohibitorum." These proceedings have led to a more diligent perusal of the books.

*Lower Saxony.*

The Lower-Saxony Tract Society, at Hamburg, after painful interruptions in its operations by the fire that consumed a large portion of the town, has been able to renew its labours. Nearly all the Tracts have been reprinted, the editions amounting to 968,000 Tracts and other works. "The Pilgrim's Progress," Keith "on Prophecy," Neff's "Conversations on Sin and Salvation," are again in circulation.

A grant of 40*l.* has been voted to the Hamburg Committee, to promote the gratuitous distribution of their Tracts,

and 2900 English Tracts for sailors and residents. A native of Hessa has been sentenced to twelve months' banishment from Hamburg and its territory, for distributing Tracts at St. Pauli, a place between Hamburg and Altona. A grant of 2735 Tracts has been voted to Mr. Oncken.

#### *Württemberg.*

The Rev. Dr. Barth has published the fortieth edition of his "Bible Stories," and the ninth edition of the "Church History," in German, and the second in French. The Committee have furnished him with various casts of cuts for introduction into his books.

#### *Denmark.*

The Rev. Dr. Henderson, one of the Society's Secretaries, has visited Copenhagen for a kindred Institution, and, writing from that place, says—

A new Society for the printing and circulation of religious publications has already 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 Saint's Rest," by the same author, is about to appear—publications, than which none could be better adapted to the present state of Denmark.

A Correspondent states that Doddridge's "Rise and Progress" has met with extraordinary success; and applications for it are daily received from Clergymen and private Christians from all parts of Denmark. In consequence of this demand, 1000 copies of a cheap edition will be published, in aid of which the Committee have voted 10*l*.

The Society has also printed 1000 copies of the Psalms, and 1000 of the "Call to the Unconverted" The Committee have suggested to their friends the desirableness of preparing a series of small books for the Young, which they have promised to consider.

#### *Norway.*

The Committee have heard from the Rev. G. Kjelland, of Lyndgal, that a Union of Christians has been formed for the publication of approved Juvenile Christian Books in the Norwegian Language. "Poor Henry," by Dr. Barth, has been printed; and a "History of Young

Persons," by the Missionary Fjelstadt, is in the press. The Union has applied to the Committee to assist them in the publication of the "Church History" by Dr. Barth. This work has been selected "on account of its evangelical spirit, and the love it breathes toward all portions of the Church of Christ."

The Committee have granted 10*l*. for this object, and casts of all the cuts in the English edition of the "Church History." The compiler of "The Sinner's Friend" has given a donation of 5*l*. for the publication of that work in Norwegian.

The Rev. Mr. Stockfish, the Lappish Missionary, has presented to the Committee several Books and Tracts prepared by himself. It has been stated "that the Laplanders shew a lively disposition to take advantage of his labours."

#### *Russia.*

The Tracts, children's books, and larger publications, printed in the year, in Russ, Finnish, Esthonian, Lettish, and German, amount to 80,563; these, added to the stock in hand, give a good variety to the works in the depository. These publications include many of the well-known and useful works which have long been circulated by the Parent Society.

The issues of Tracts in various languages in the year, from the St. Petersburg depository, amount to 162,862: of these, 33,349 have been sold at the depository, and the remainder have been sold or distributed gratuitously, chiefly by benevolent individuals. The total issues have been 2,768,877.

In addition to the works actually printed, the St. Petersburg friends have about sixty new works in preparation, in various languages, which will be published as the funds may permit.

The American-Tract Society has provided means for the publication of 5000 copies of Mr. Baird's "History of Temperance Societies," and 10,000 copies of an abridgment of the same work.

"The Life of Christ," being a harmony of the Four Gospels, without note or comment, and a translation of the Society's work on that subject has been printed in Russ—a work which is likely to be acceptable to every class of the population.

The Tract entitled "Jesus Christ preached in the Old Testament" has been translated into Esthonian, and an



edition printed, which is now in circulation in various parts of Esthonia.

The Committee have paid the grant of 150*l.* in aid of the operations which have been detailed. They feel, with a Correspondent, that "so much good seed has now been scattered, and through such an extent of ground, that great and lasting good must result from it."

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
HIMALAYA MISSION.

### *Adoption of this Mission.*

SIMLA, in the Himalaya Mountains, presents one of the most promising fields of Missionary Labour, and the English Residents have contributed largely toward the support of a Mission; but the Society has hitherto been compelled to refuse their application for a Missionary on account of its pecuniary difficulties.

The English Residents above alluded to determined, however, to go forward with the work on which they had entered; and having formed themselves into a Committee, engaged, on their own responsibility, the services of a Missionary and Catechist—the Rev. J. D. Procknow and Mr. A. Rudolph—and commenced a Mission at Kotghur in April 1843.

In the meantime, a friend of the Society at home, a Lady, who wishes her name to remain unknown, upon reading the appeal in the Forty-second Report, generously offered to contribute 500*l.* for the outfit and passage-money of two Missionaries, and 25*l.* a-year, for ten years, in aid of their salary.

Thus encouraged, the Committee have determined to place two Missionaries at that Station. The Simla Committee have transferred the whole of their funds to the Church Missionary Society, and are acting as a Corresponding Committee under the direction of the Parent Committee.

*Account of Kotghur, the seat of the Mission—General Information concerning the Hill-People.*

The seat of the Mission is Kotghur, situated on the extreme north-western frontier of the British territory, on the high road from the plains of India to Tartary. The following account of it is given in a Notice of the Mission drawn up by the Simla Committee, and recently circulated in this Country.

Kotghur, a lovely spot, is forty miles north-east of Simla, on the left bank of the Sutledge. It is 6700 feet high, situated on a spur of Huttoo or Whartoo, a mountain near 11,000 feet high, which is the beginning of the snowy range to the north-east. Captain P. Gerard, who was thirty years in India, many of which he lived at Kotghur, thus writes—

Kotghur is free from fogs, has good water, a population, close together, of 1200 souls, and is just opposite to Kooloo, a very populous district belonging to Lahore, on the right bank of the Sutledge. The people are simple, and they shewed great anxiety to have their children educated by us. It is the granary of this region; and fairs are held in the neighbourhood, which would greatly help the spread of the Gospel to distant nations. It is a most interesting tract, and a better field could not offer itself for a Missionary Establishment.

He adds, in another Letter of September 1840—

I have no doubt education will soon uproot their prejudices and superstitions, and pave the way for Christianity, and that great progress will be made in a few years. The Hill People generally must be looked upon as very low in the scale of morality—among the most degraded of the human family.

A further account of the deplorable state of these people is presented in the following extracts from a Prospectus issued by the Simla Committee in December 1841—

It cannot be expected, in a brief Prospectus of this nature, to enter into much detail of the moral condition of the Hill People, for whose benefit the Mission is intended; but some remarks on the degraded character of their superstition, their social state, and mental darkness, may assist, on the one hand, in shewing the strong grounds that exist for the design in view; while, on the other, they

may serve for data for every one to form his conclusions on.

The Hill States, prior to the British Conquest, had for many years been subject to all the miseries of ruthless rapine and tyranny, both under the Goorkha rule and under the government of their own native Chieftains, from the effects of which evils they are now only slowly recovering.

The Cooly Class are supposed to be the aborigines of the country: the Chieftains, who are all Rajpoots, are stated, by traditional evidence generally, to have emigrated from the plains of India during the era of the first Mahomedan invasion.

The Kunaita, or Khusseeahs, are said to be the offspring of intermarriages between the emigrant Rajpoots and the lower class.

There are a considerable number of Brahmins; but they do not appear either to hold the same rank, or to entertain the same prejudices, as their brethren of similar caste on the plains, performing all the usual labours of husbandry in the same manner as the inferior caste.

The Coolies, who form a considerable branch of the population, have no pretension to high caste; and in common with the Kunaita, and indeed all their countrymen, exhibit a degree of simplicity in their manner and character unknown among the natives of the plains.

THERE ARE NEITHER ANY TEACHERS BY PROFESSION, NOR ANY BOOKS, and consequently, NO SCHOOLS!—facts to which the greatest attention is solicited. A few individuals are possessed of a very limited knowledge of reading, and of writing letters in the simplest form on domestic concerns, and accounts.

Their superstition betrays the most extreme ignorance: no ceremony is undertaken without duly offering a propitiatory sacrifice to some Deota.

HUMAN SACRIFICES, in former times, were not unfrequently immolated at the shrines of their temples; but it is believed that since British sway has been established these impious barbarities are no longer observed.

Every accident or misfortune, however trifling, is connected with the evil agency of the Genii Loci, who are very numerous, having particular functions attributed to each: for example, some are believed to preside over the crop, and some to exercise an influence over the heart of man—some over the summits of mountains, sources of rivers, forests, &c.; and large

flocks of goats are carefully kept in most villages for sacrificial purposes.

In many of the States, where the system of hereditary Wuzzeers or Ministers prevails, it is the practice to tempt the Chieftain to indulge in every species of debauchery, with the view of bringing on a state of idiotcy, by which the Minister is enabled to absorb, in his own person, all the real power of the state, and the Prince becomes a mere puppet.

The sale of females, for the worst purposes of slavery, though carried on with secrecy and caution, is still continued in various parts of the Hill Territory; and a frightful evil, which will be noticed below, may, in a great measure, be traced to this pernicious system.

It is a notorious fact, that, for ages past, the Zenanahs of rich natives of the plains have been supplied with females from the Hill regions; which, together with the cruel custom of female infanticide, have caused a great numerical disproportion between the two sexes, and given rise to the monstrous evil of polyandria, a practice that obtains throughout the country. Where females are so scarce, and where they are almost sure of commanding a price, it is difficult to trace the motive for the perpetration of such a crime as that of female infanticide. It seems improbable that the same feelings of jealous honour, and false respect for family, which actuate the mind of the high-caste Rajpoots of India, can in any way influence the people of the Hills, whose habits and practices are at total variance with their ideas.

It has been supposed that the fear of the parties, to whom female children are born, of spoiling the sale of elder daughters, may prompt the iniquitous deed; or, among the lower orders, the insufficiency, in their estimation, of the amount they expect to realize in the marriage of their female children; or perhaps the practice may be attributed to the result of a dark superstition, and vows offered to some deity by the parents, in order to obtain male issue, on which the future hopes of a Hindoo so much depend. Whatever may be the inducement, there is no doubt of the prevalence of the crime; no less than FOUR CASES, in which the FATHERS had buried THEIR CHILDREN ALIVE, having been brought to light under the Simla Agency last year.

The very marriages of the people are strongly tainted with slavery; for no man can obtain a wife without paying a sum

of money to her father. If she be turned out without a cause assigned, the purchase-money is retained until another marriage is contracted, when the first purchaser receives back his purchase-money.

Thus the females in no respect appear to be above the condition of slaves, being considered as much an article of property as any other commodity. We could adduce other facts to shew, that vice, added to ignorance, go hand in hand in reducing this class of human beings to the lowest level of existence.

Humanity mourns over this melancholy picture of vice and misery, so subversive of social and domestic happiness.

*First Report of the Committee of the Himalaya Auxiliary Church Missionary Society.*

The following Report embraces the progress of the Mission from its first establishment to March 31, 1844—

The Committee of the Himalaya Church Missionary Society, in presenting their first Report, would commence by acknowledging the gracious help of Him, without the concurrence of whose Providence no purpose of our minds can be fulfilled, in so blessing our feeble efforts to promote His glory, and the good of our fellow-men, as to enable us at length, after much difficulty and anxiety, to establish the Mission at Kotghur on such a basis as we trust will, with God's continued assistance, render it permanent.

The circumstances which led to the formation of this Mission originated in the generous offer of Captain Philip Jackson, late of the Bengal Artillery, to contribute the sum of 60*l.* per annum toward the support of a Mission at Kotghur.

The Church Missionary Society, to whom the offer was in the first instance made, were unable to accept it, having already extended their operations to the full extent of their means. Captain Jackson then communicated with some friends in this country, in the hope that they might be able to assist him in carrying out his views. They met at Simla in December 1841; and after drawing up a Prospectus of the objects contemplated in the establishment of the proposed Mission, addressed the Lord Bishop of Calcutta, and requested his Lordship's assistance and advice. His Lordship entered most warmly into their views, and promised to send

Nov. 1844.

them a Missionary as soon as a suitable person could be found.

The Committee had hoped, that, when the Church Missionary Society were acquainted with the sympathy which this object had excited among its friends in India, and the means which they were prepared to place at the Society's disposal, it would readily occupy the field thus opened to it. But the financial difficulties of that Society rendered it necessary for their Committee to decline entering upon the undertaking; and the Simla Committee felt it incumbent to use their best efforts in commencing operations, and securing Labourers for this portion of God's vineyard. They accordingly purchased premises at Kotghur, and engaged the services, at the recommendation of the Lord Bishop, of the Rev. J. D. Procknow, lately ordained Deacon, and of Mr. Rudolph, as Missionary and Catechist respectively.

Mr. Rudolph arrived at Kotghur in April 1843, and immediately commenced his labours. He has now a School containing 20 boys, all of them living in the Mission Premises; and a second School has recently been established at Kepoo, a village on the left bank of the Sutledge, about three miles north of Kotghur. The boys at Kotghur come from various distances; four of them from a distance of thirty-six miles, sent to Mr. Rudolph by the Wuzeer of the Rajah of Bussaher; and some of them from Koomharsen, sent to him by the Rajah of that place.

Mr. Procknow arrived at Simla last July, and entered upon his duties at Kotghur as soon as premises could be prepared for his occupation—in November 1843. Thus the Mission was fully established.

On the estate which the Committee purchased for 700 rupees there had been two houses; but the larger had, a few months before the purchase, been burnt down. It has been rebuilt, on a somewhat reduced scale, for the Rev. J. D. Procknow, and the smaller one has been repaired and assigned to Mr. Rudolph. A commodious dwelling-house has been built for the boys, to which a School-room has also been added, and the out-offices have been repaired and newly roofed.

The Reports of the Rev. J. D. Procknow and Mr. Rudolph, which we now give, will shew the progress made in the several departments of the Mission.

*Report, by the Rev. J. D. Procknow,  
Nov. 29, 1843.*

Kotghur is an important place for Missionary Labour, chiefly from the surrounding villages, one to three days' march distant. The whole district is very populous.

The people are at first somewhat shy; but we are glad to say that we have already obtained their confidence, so that they now come to tell us their little troubles and anxieties, sometimes, in case of disputes, wishing to make us their arbiters. The people are quite different from those in the plains; being not at all careful or deceitful, but free and open. Strong in mind and body, they feel quite independent.

I have visited several villages of the neighbourhood, and conversed with the people. I am glad to find that they understand plain Hindes, on the whole, though the older men with some difficulty.

Temples and idols are here very scarce. In the larger villages are some small ones, generally annexed to a house. Sometimes, in the midst of the village is a small pyramid of roughly-cut stones, serving as an idol. I have here never seen idols, and worshipping them, as in the plains. The Melas, also, have here quite a different character: they seldom last longer than a day. A few days ago I visited one in the neighbourhood. At noon all the inhabitants of the surrounding villages, male and female, come together. The principal men carry with them some ornaments and clothing for the idol, which is nothing more than a kind of chair or wooden block, resting on two long beams. Having clothed and ornamented the idol, it is carried outside. The one I saw had on a crown, to which small shells, musical instruments, were affixed. Immediately under the crown was a face of silver; somewhat lower, in one line, three other faces of copper; and under these were two others of silver. These faces were very well formed, and were surrounded with many old coins fixed on drapery, all surmounted with numerous chairs of different colours. Two men bore the beams on which was placed the idol, or rather the ornamented chair, on their shoulders; while another man carried before the idol a very large canopy. On both sides the musicians played large drums and horns, two straight and two curved: these musicians, as well as the shells of the idol, made a great noise. Behind the idol nearly all the male visi-

tors—and at other places, I understand, the females also—one close to the other, one hand in the girdle of the next man, and in the other hand a large knife or sword, begin a dance, inclining the body slowly from one side to the other, with very slow steps. The four idol bearers shook the idol very much, in time with the music. This dance perhaps occupied half an hour, when the people placed the idol on a higher spot, so that it could be seen by all, the female portion sitting round about the terraces of the rocks and fields, or at the houses. After a short rest, the men began to dance, in the same manner, before the idol. This slow, and, in some respects, grave and solemn dance, reminded me strongly of David's dancing before the ark of the Lord with all his might. How Satan can change things! I could not help thinking, that this worshipping of idols and dancing before them, as well as the whole feast, was a corruption of the old feasts of the Jews in honour of the living God. The character of the whole assembly, their dance, their music—especially their horns—bore, in some respects, a strong similitude to those of the old Jews. Soon after three o'clock the idol was carried inside, every one taking from it his share of the ornaments and clothing, and then going his way with his family. Only one of all the visitors at this mela attempted to defend the idolatry, and this was a sepy of the plains: the mountaineers immediately confess the foolishness of their doing so; and have nothing to reply to your question, why they have forgotten the living God, and bow before stocks and stones, but that it is the custom of the country. The great difficulty here, as everywhere, is to bring the people to feel the necessity of a reconciliation with God: they know not sin, nor do they feel the guilt of it, and therefore they cannot understand what grace is. It must be our earnest prayer and chief design to bring them to the knowledge of Christ, and to give them the precious truths of the Gospel. We have not to fight against the idols: we have only to preach *Jesus Christ and Him crucified*.

The Rampore Mela of November I visited with Mr. Rudolph, and am very much encouraged by what we there experienced. The people are, on the whole, of the same kind, simple, confident disposition. Only the men of the court, and the Brahmins near the Rajah, brought

forth the same nonsense as their brethren of the plains. The Rajah promised to send some more children to our School, and many a fine boy expressed a great desire to follow us to Kotghur; but their parents and Goroos would not allow them to do so. We found many who could read, and who gladly accepted books—many more than we expected to find. We distributed thirty different copies of the New Testament, single Gospels, and Genesis, all in Hindee. One copy of the New Testament, in Hindee and Ooroo, and of Genesis and Exodus, we presented to the Rajah; and to one of the many Lamas from Upper Kunawur, who could read and understand the Thibetan, we gave fifty Tracts in that language, for distribution at home, which he willingly promised to undertake.

It is of the greatest importance that the boys dwell with us, in order to see our manner of life and whole conversation. This influence is, I repeat, of unspeakable importance; and we should do all in our power to gather about us as many children as possible.

*Report, by Mr. A. Rudolph, Nov. 29, 1843.*

During the rainy season no mela has been held in this neighbourhood. I visited the mela at Rampore, and took with me five or six of the School-boys, who were most diligent in recruiting boys for the School; and I hope their efforts have awakened much desire for instruction among the children. Two boys, being in the hands of their Goroos, requested me to ask their Goroos' permission to attend the School at Kotghur. One of the Goroos promised to send the boy at the end of the mela; but the boy, on hearing that we intended to leave the next morning, came again, asking me to beg his Goroos to let him go at once with me, as he feared that he would not be allowed to go afterward. I therefore went again to him; when he said that he could not let him go now, but would send him after a few days. He has not yet sent him. It was cheering to see that these boys so earnestly longed to be taught in our School; but painful to perceive that the Goroos prevented the poor children from getting a better education than they are able to give to them. We did not distribute many books at Rampore; but more than we had expected. The intercourse which I had with a few persons on religious subjects was sufficient to shew me the deplorable

ignorance of many of the unlearned class, and also that the dreadful doctrines of the Hindoos of the plains prevail at Rampore among those who consider themselves to be learned; that is, who are able to read a little Hindee. They use the same arguments as those of the plains, to shew that though their gods have committed many dreadful sins, and shewn, by them, the wretched state of their hearts, they are, nevertheless, gods: being powerful, they may do what they like. We hope that our good Lord will bless the Word which we distributed among them, and that which we were able to speak to them.

Another mela was held last week near Kotghur. We distributed some books, and spoke to some who were able to understand Hindee.

The following passages are extracted from communications written at the end of March last.

*Education—Preaching the Gospel.*

The native, Sala, has been sent to Kerpoo, on the Sutledge, and is conducting a School there. We intended to establish a School at Koomharsen, a large village in a populous district; but after having had a long conversation with the Rajah of that place, we thought it better not to do so. The Rajah expressed his fear that his people would not obey him, if they should learn more than he understands, viz. reading and writing. Some weeks ago I had the pleasure of receiving a very interesting Letter from the Rajah of Kotekai, inviting me to go and establish a School at that place. As soon as the Kottu is passable, I shall pay a visit to the Rajah.

I have visited all the villages of the neighbourhood within six miles, and some more than once. Several times Mrs. Procknow has accompanied me. Generally, the whole population of these small hill villages, male as well as female, come together, and hear very attentively. Though their own dialect is very different from the written Hindee language, they understand a good deal; and after repeating what I have said, and asking them about it, I find that they understand what I say and want them to do. I have always found open ears, and never the least objections to what I have said, nor reasonings, as in the plains, nor any argument to support idolatry. Once I heard the assertion that the Deotas were real gods, giving answers when asked; but no

reason whatever could be brought forth, from all the Priests and men of the village, to support the assertion. The occasion was this. Visiting one of the villages near the Simla road, commonly called Deota Makhau (God's House), because there exists a pretty temple, and a very large mela takes place there once or twice a year at this place, I found one of my carpenters, who had asked leave of absence eight days previously, on account of a heavy sickness of his brother. On my asking him what business he had so very far from his house, he answered, "To implore the help of the Deota for my poor brother I came to this place." "And what answer has the Deota given you?" I asked. He confidently answered, "He has promised me that my brother shall soon recover." This led to a very long explanation, and I fully expounded the Word of God, and shewed to the people the way of salvation.

Mrs. Procknow's object in accompanying me has been to gain the confidence of the females, and to establish, if possible, a Girls' School. Our efforts in this respect have had, as yet, no success: the distance of the villages is very great; and the parents will not allow the girls to stay with us, as the boys, during the week. We shall try again, and do all in our power to get, at least, the few girls of the neighbourhood for a Day School.

Every Lord's Day we have Divine Service; and early in the morning all our servants, and the boys of the School, attend. We sing a hymn, a part of the Morning Prayers is read, and then a short Discourse follows: this Service is conducted by Mr. Rudolph and myself. Another Hindoo-stance Service I have with my Native-Christian servants in the evening, using the complete Liturgy and reading a Sermon. At eleven o'clock A.M. we have our English Service. The three Native Christians behave exceedingly well, and I hope and pray that they may become a salt to these mountains. [Rev. J. D. Procknow.]

The number of boys attending the School at Kotghur during January, February, and March, has generally been 16. Their number once increased to 20; but the unfavourable weather during the season has prevented the children of the more distant villages coming regularly to School. The number may appear small; but it is not so if we compare it with the small population here, and the great distance of one village from another. We

must therefore be thankful to the Lord that He sends so many children, when the Natives take so little interest in the matter, and fear so much that their children will become unfit for husbandry, having once left it, and learned to read and write. The 16 boys have attended the School regularly. They are divided into three classes; the first containing 4, the second 8, and the third 4 boys. Wherever an opportunity has occurred we have availed ourselves of it to sow the precious seed of the Gospel into the hearts of the children. During the last fortnight we have instructed in the new School-house, which is indeed a valuable addition to our Mission.

During these three months comparatively few patients have come for medicines—generally only two or three. One reason is, that there are more persons sick during the hot than the cold season; and the ways, also, are now so bad, that no patient has been able to come from the more distant villages. [Mr. A. Rudolph.]

## New Zealand.

CHURCH MISSIONARY SOCIETY.  
NORTHERN DISTRICT.

KAITAIA.

*Particulars respecting the late War at Oruru.*

OF the war which took place between two numerous tribes at Oruru, about twenty miles from Kaitaia, a detailed account of some particulars connected with this distressing event and of the mitigating circumstances attending it, is contained in the following extracts from Letters received from Mr. W. G. Puckey and Mr. J. Matthews.

Mr. Puckey writes—

Oruru, as all the old and wise men of these parts declare, belonged to Noble Panakareao by hereditary right from Poroa; but some of his distant relatives—the father of Pororua, and others—having no land on which to live, were permitted by Poroa to live at Oruru. After a course of years, for some unknown reason, Noble's relations wished to expel them from thence, and repeatedly drove them away; but as constantly did Pororua's relatives return. At last Poroa said, "Well, let them remain; my sister is a wife to one of them:" and all acquiesced. In the

mean time, European Settlers increased, lands were purchased, and Pororua's relatives took the liberty of selling large portions at Oruru and Manganui; which secretly were like goads in Noble's heart; but still the animosity slumbered, except in occasional grumbings.

When his Excellency Governor Hobson came to Kaitaia he acknowledged Noble's right to the purchased lands of Oruru and Manganui, and gave him 100*l.* and a horse for the whole. No doubt Noble was pretty well satisfied, and would have said no more on the subject, although he thought the sum too small; but Pororua also presented a claim to the Governor, who, hoping to conciliate both parties, and to do away with their ill feelings, made the same present to Pororua. This, I need not say, vexed Noble a great deal; but still they all lived at Oruru—not, indeed, in charity, although peace was creditably maintained.

At length the Land Commissioner for these parts arrived at Manganui, the land sold by Pororua, and whose right to sell Noble disputed. The two Chiefs, Noble and Pororua, agreed to let the claims be examined in silence, neither of them saying any thing on the subject; but Pororua remembered not his promise, and stood forth as sole master of the lands which he had sold. And so the quarrel began. Noble refused to acknowledge Pororua's claim, and returned to Kaitaia; and after the Commissioner had stayed a month at Manganui, hoping matters would be settled, he also came to these parts. While he was here, Noble agreed to compromise the matter with Pororua, and sent messengers to that effect; but Pororua was very hostile, and shortly after began killing Noble's pigs at Oruru, to exasperate him. They then commenced building a Pa, and our Natives, seeing them so engaged, did the same, and collected their forces. It is but justice to the Christian Natives to say that the war was against their inclinations, and that they followed their leader merely from a sense of duty to him.

It was not to be expected that such a body of Natives would quietly live together long when every thing was ready for war; and in fact, after a few depredations on each other, they began skirmishing, and the loss of two or three Chiefs grieved them sorely, and occasioned still more skirmishing. The number killed and wounded was not large: fifteen, I think,

were killed; and both killed and wounded together, if I recollect rightly, did not amount to more than forty. The Natives assembled from all parts, and compelled both parties to leave the contested land without occupants for, I believe, four years. So the matter rests; but I hope peace will shortly be permanently established.

His Lordship the Bishop of New Zealand very kindly stayed a week in the camp, trying his best to effect a peace, and so did the Rev. H. Williams and other parties. Mr. J. Matthews and myself were continually backward and forward. It was very gratifying to our feelings to witness the respect and love, I may truly say, with which we were always received by both parties. The Natives seemed to feel that the Missionaries were their best and real friends. Two Europeans from these parts went for the purpose of seeing the battle; but were received very roughly by the Natives, who plainly told them that they did not come to do any good, but merely to look on, and so bid them begone. The conflicting parties had prayers morning and evening; and the Lord's Day was always a day of rest, and observed as religiously as usual. Each party had Divine Service on that day. This shews that there is a real and great difference for the better.

Mr. J. Matthews writes—

The late event, which has so much unsettled our tribes, was not unexpected by us, and we used every endeavour to keep our Natives in peace; but it appears to be a hard thing to remove the animosity from the human heart, when once fixed. As a body, our Natives are altogether opposed to war; but they say they cannot but obey their Chief, when he requests their assistance. I was much interested one moonlight night, when the war first broke out, in several Christian Teachers, who were conversing with me on the subject of Christian Natives going to assist their Chief. One of them pulled out his Prayer Book, and pointed to the 37th Article, which says that "It is lawful for Christian men, at the command of the magistrate, to wear weapons, and serve in the wars." I was at first rather put to a stand; but managed to explain matters. One of the Natives said, "I will not agree to that Article as being good." It was remarkable that this Christian Native opposed Noble in all his de-

signs of reclaiming his lands, and would not fight, but went unarmed into the camp, from time to time, to see his brethren. This man went with me into the hostile Pa, and was much respected by many, because they thought he was consistent in not fighting. About a fortnight ago another Native opened his book, and shewed me the same Article with a pencil-mark against it. The Article, however, was not translated rightly, and has since been altered. The Article, as it stands in the old Prayer Book, has the word "Rangatira," instead of "Kaiwakawa." As every Kaiwakawa may be a Rangatira, while every Rangatira is not a Kaiwakawa (Magistrate), the difference is very striking, and shews what an important thing it is to have the Bible and Prayer Book translated so as to give the true sense of the original.

#### MIDDLE DISTRICT.

*Appointment of the Rev. A. N. Brown as Archdeacon.*

The Rev. A. N. Brown has been appointed by the Bishop to act as Archdeacon of the district of Tauranga, including Rotorua, Taupo, and other places.

#### TAURANGA.

The ancient enmity between the Tribes of Tauranga and Rotorua, which formerly caused fierce and devastating wars, and which at one time had the effect of breaking up many of the Stations in this district soon after their first establishment, has not wholly subsided. The smothered embers of deadly strife, which have, during the last six years, been restrained from bursting out into a flame by the powerful influence of Christianity, occasionally manifest their existence, and prove that they have not been entirely extinguished. The following Report and Journal of the Rev. A. N. Brown will present several distressing proofs of this, interspersed with many gratifying indications of the triumphs of the Gospel, notwithstanding the vigorous efforts made by the prince of darkness to maintain his cruel dominion.

*Report, by the Rev. A. N. Brown.*

We have often been privileged, in past years, to report, with St. Paul, a *great door and effectual is opened unto us*: we have now to continue his language, and *there are many adversaries*. At the commencement of the year, a band of murderers from the Thames, attacking a defenceless Pa of the professing Natives, succeeded in killing six and carrying away thirteen others as slaves. This produced an excitement among the Natives around us that caused the wheels of our Missionary Chariot to drag heavily onward. They were, however, persuaded not to seek for a "payment" then; but to leave the matter in the hands of Government. Since that period, three more Natives, connected with Tauranga, have been murdered by the Rotorua Natives.

At our Annual Examination at Tauranga 213 only assembled from the various Schools: last year there were upward of 400. At Maungatautari, however, we were cheered with an interesting examination, and the Natives present in the classes—461—shews an increase upon the number last reported. Taking the whole of the Congregations in connexion with Tauranga, Matamata, and Maungatautari, the decrease has been but 145.

The baptisms, during the year, have been 154; viz. 93 adults and 61 infants.

*Baptism of nearly 500 Natives.*

Mr. Brown writes—

Our work is making progress. I have baptized nearly 500 Natives in this district during the last seven months; two-thirds of them being adults. Surely amidst this "profession" there must be some "principle;" and after every probable deduction for the chaff, may we not reasonably hope that there is wheat here, which will be gathered into the heavenly garner, sufficient to call forth the warmest feelings and the liveliest praise toward *the Lord of the harvest*?

*Illustration of 1 Cor. viii.*

June 16—In the afternoon I was engaged with a party of Natives from Maungatapu. Nuka, the principal Chief, had been exhuming the bones of several of his wives, and, according to native custom, had been making a large feast, of which the professing Natives, with few exceptions, had partaken, in common with their heathen countrymen. The question was, whether it was lawful for them to do



so. The food was cooked in three ovens. The first was made sacred for the Priests engaged in the ceremony, and the Native "karakia" had also been used over the food in the second oven, which was reserved for the Ariki; but no ceremony appears to have been performed with the food contained in the third oven, of which all who were not sacred partook, including the women and children. It was of the food from this that the professing Natives ate. As it was not connected with any religious ceremony of course no moral guilt attached to the act; but I urged their abstaining from all appearance of evil. If lawful, it was certainly not expedient, as it gave occasion to such of their countrymen as had not embraced the Gospel, as well as to some of the believing party, who were weak, to think that there was no difference between Christianity and Heathenism. We read together 1 Cor. viii.

*Just Views of a Native on the Declension of a few Individuals.*

August 13 — Old Matthew called to see me. He has just arrived from the Thames, whither he had gone on a visit. We were getting anxious from his protracted stay, he being at the Thames at the time Taraia and his party came over and murdered Wanaki and the others at Katikati. The old man referred to the baptized Natives who had forsaken their profession and joined the fight. "Let not your heart be dark on that account," said he: "do not think that the Church of Christ has fallen because eight boys have gone outside the fence."

Sept. 16 — Matthew and others came to converse. The old man is less grieved than many of his brethren as to the conduct of those who left us in consequence of the murder of Wanaki. "Let us not be cast down," he remarked: "we could not see the wheat from the chaff before; but now the wind of Satan has blown away the chaff we can better discern the wheat—the real believers."

*Hopeful Death of a Native Female Teacher.*

Sept. 15 — Our Native Teacher, Mary Sharpe, died this afternoon. During the month she has been lying at the Papa she has been so deaf that it has been impossible to hold any conversation with her. Her eyes, also, have been too dim to allow her to read her Testament. We believe, however, that it was not on her death-bed that she had to learn the Way of Salvation. In health she manifested the reality of her

faith in Jesus by devoting herself to His service. She was *faithful in a few things*. Just before her death she said to her husband, "My body is dead: my heart is living. When I am gone, leave my little child with Mother Brown, to take care of it."

*Specimen of a Day's Employment in New Zealand.*

Sept. 25: *Lord's Day*—Matamata. There were 350 Natives at Divine Service, and I baptized nine adults. The School was attended by 75 men and 120 women. In the afternoon I went to the Heathen Pa to converse with the Natives, and returned to hold Evening Service at the Chapel. I baptized five infants, and conversed with three sick Natives who desire baptism; but found them too ignorant to partake of that Holy Sacrament. As I was going to Chapel this morning an old Priest called out to me to make my karakia very short, as he was going to attend Service.

*Popery—Discussion with two Priests.*

Oct. 9: *Lord's Day* — Matamata. Two Roman-Catholic Priests called on us. They are urging another public discussion, and were very angry because, in a Note which we sent them yesterday, we declined wasting the Lord's Day in controversy.

Oct. 11 — We met the Priests by appointment; and about 500 Natives assembled. The discussion was almost confined to the Rev. R. Maunsell and the Roman-Catholic Priest from Tauranga. The Papists will not, I think, reckon this discussion among their victories. Toward evening, the Natives held an open conference, in our presence, as to whether they should not send away the Priest from Matamata. One old Chief, however, objected to this, though certainly not in a way to flatter the vanity of the Priest—"Why should he be sent away? He is a quiet man; he does us no harm; and nobody attends to his karakia."

*Illustration, by a Native, of the worthy and unworthy Reception of the Lord's Supper.*

Nov. 5 — I have been occupied with various classes of Candidates. Their examination, on the whole, was so satisfactory that very few were rejected. One of the men, in illustrating the right partaking of the Lord's Supper, remarked, "Two men may be taking a long journey in the Koraha, and, being weary, determine to drink the juice of the Tupakihī berry.

The one, being a wise man, is very careful lest any of the poisonous seeds should pass down his throat: the other, being an ignorant man, drinks the juice and the seeds together. One man is refreshed: the other dies. It is so with those who come to the Lord's Supper. One man ignorantly partakes of it as a common feast: he has no repentance, no faith: he eats and drinks his own damnation. Another man eats of the same Supper; but he discerns, by faith, the Lord's body: he spiritually eats and drinks; and, being refreshed, he goes on his journey toward heaven with increased strength."

*Administration of the Sacraments.*

Nov. 6: *Lord's Day*—I baptized 81 adults at Native Service this morning, and in the afternoon 31 infants. At night I administered the Lord's Supper to 35 Natives.

*Sympathy of Natives in Mr. Brown's Ill-Health.*

Feb. 8—I received two native letters to-day from Matamata and Tauranga, in consequence of my present rather indifferent health. The first, from Henry Williams, was in the following terms: "Mr. Brown, we have heard that you are near to death, and our hearts are very dark because of our Father. We have also heard that you are going to England, and therefore our hearts are increasingly dark. If our Father goes there to die, we shall also die, for the greatness of our love toward him." The second letter, from Samuel, was to this effect: "Sir, how do you do? Great is my love to you because of your illness. Constantly remember our Father who is in heaven, and our Saviour Jesus Christ. *Pray without ceasing*, that Jesus Christ would send His Holy Spirit to guard you."

*Services at Matamata and Maungatauri—Native Punishment of a supposed Breach of Etiquette—Examination and Feast.*

March 23—I arrived at Matamata, and held Service at the Chapel, with an interesting Congregation of 200 Natives. In the evening it was arranged that the Natives of this place should go on with me to the Annual Examination at Maungatauri.

March 25—Engaged at Wareturere with the party who had taken upon themselves to excommunicate their Native Teacher, and remove the bell from the

Chapel, in consequence of his having entered into a second marriage at rather an early period after the death of his first wife. The offending party expressed regret for the steps they had taken, and I again put Wiremu Hapi (William Sharpe) in charge of the School and Chapel.

The Natives have raised a large quantity of grain this season, and the wheat-stacks scattered around are indeed a pleasing sight: still more so the moral fields, whitening to the harvest.

March 26—The Chapel, into which not more than 600 could crowd, proving insufficient to hold the Congregation, we assembled outside; between 700 and 800 attending Divine Service. In this number, however, were included 200 Heathen Natives belonging to this place and Matamata. I baptized 20 adults, and afterward preached. Of the 200 who, after Service, attended the Men's School, about 150 read in the Scriptures; but of the 170 Women who were at School, not more than 70 were able to read in the Testament. In the afternoon I baptized 18 children; and at the Evening Service again addressed the Natives, 300 being present.

March 27—Administering medicine, conversing with the Natives, baptizing a child, examining Baptismal Candidates, &c. At Native Service in the evening I baptized six adults. I had a long conversation at night with the Native Teachers. They reported the falling away of some who *did run well*; and one of them observed, "More will go outside as the White Men increase around us."

March 28—I baptized four children, making the number of baptisms on this journey forty-nine. The Natives around are making preparations to give the visitors at the Examination a large feast. More than a hundred pigs have been killed at the Pa, where my tent is pitched. At the Examination 700 Natives assembled, 461 of whom, arranged in thirty-two classes, went through their usual routine of school exercises. It was pleasing to see nearly 250 of the Natives reading that Word which is able to make them wise unto salvation.

*Administration of the Sacraments at Rotorua.*

May 6—A large assemblage of Natives from all parts of Mr. Chapman's district, including Taupo, were present to-day at the Examination. It was truly a spirit-stirring scene: 800 Natives stood up in class, while about 400 Heathen Natives

were standing about in various groups, listening, perhaps for the first time, to *the words of eternal life*, which came sounding from the various classes who were engaged reading the New Testament.

May 7, 1843—At Morning Service I baptized 202 adults, and in the afternoon 73 children.

May 8—I administered the Sacrament of the Lord's Supper to 77 Natives. It was a solemn season. One of the Communicants, who is on the confines of eternity, and who, I trust, has been prepared by Divine Grace to enter upon its glorious realities, received the Sacrament lying at the rails of the Communion Table, his head supported by one of his relatives. Another of the Communicants, by the accidental igniting of some gunpowder this morning, was so dreadfully burnt, that I fear he cannot survive. He expressed, however, a wish to fulfil once more the dying commands of his Saviour in partaking of the Sacrament in remembrance of Him, ere he was introduced, through the portals of the grave, to the enjoyment of the heavenly banquet.

#### *Horrible Murder at Tauranga.*

May 9—I returned from Rotorua. Another fearful murder has taken place during my absence. A Chief, resident at Otumoetai, suspecting the unfaithfulness of one of his wives, who was staying at our Settlement, came over last night to fetch her, and while the poor woman was quietly walking before her tyrant, he shot her through the back, and she fell lifeless at his feet.

#### *Hopeful Death of a Child.*

May 18—The child of one of our Christian Natives died during the night. He had been for many months a severe sufferer. Just before his death he wished his father to read a chapter to him: when it was finished the child was speechless; but lay apparently free from pain, and in the enjoyment of reason. "Whither are you going?" asked his father. The boy pointed upward, and his soul immediately took its flight—may we not hope?—to Him who has said, *Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.*

#### *Backsliding of a Native, and consequent Murder—Another Murder.*

July 24 to 29 — Administering medicine, &c. Zechariah, our Native  
Nov. 1844.

Teacher from Hanga, came to the Settlement. Uita—the man who some years since murdered William Marsh's child, but who afterward embraced Christianity, and, from his subsequent good conduct, was ultimately baptized—has, it appears, been committing adultery, and, in consequence, has been turned out of the Pa at Patetere. He has made application to be received into the Christian Pa at Hanga, and hence Zechariah was despatched to consult with me on the subject. I of course objected to his admission.

Another dreadful circumstance has just taken place, the result of this wickedness on the part of Uita. His wife, having given birth to a child, immediately murdered it, in order to shew her anger toward her husband. This is the third case of murder which has of late come to my knowledge. One I have already recorded, under date of May 9th, and the other occurred at Waikato. The wife of a Chief being taken ill, persuaded her husband that she had been bewitched by another of his wives, when the enraged savage immediately proceeded to the poor suspected woman, and severed her head from her body with his battle-axe.

#### *Difficulty in supplying Medicine to Heathen Natives.*

Aug. 5—Te Mutu passed through the Settlement. He appears to have quite recovered from his late severe illness; but ascribes that recovery partly to the medicine with which we have supplied him, and partly to Nuka's native karakia. I have often doubted how far it is right to supply medicine to those Natives, who, during the time of their taking it, apply also to the Native Priests to be karakiad; for, in the event of their dying, it is ascribed to the medicine; and if they recover, the influence of their lying karakia is extolled.

#### ROTORUA.

#### *Report, by Mr. T. Chapman.*

In retracing the proceedings of the last twelve months, there appears to be very little to remark relative to the Christian Natives of this district. Their numerous little bands have kept steady, somewhat increasing in every part.

There have been 112 Adults and Children baptized during the above period, and 32 admitted to the sacred ordinance of the Lord's Supper.

Of the heathen population of this district, it may truly be said that very many of them are following their own devices, and still cleaving to their former wickedness. A party at Maketu treacherously murdered two relations of the principal Chief of Tauranga, residing at Mayor Island; again abridging the hope we were beginning to entertain of introducing peace into these long-unsettled districts.

WAIKATO.

*Report, by the Rev. R. Maunsell.*

The closing year invites the Missionaries of the Waikato District to renew their expressions of admiration and gratitude: ourselves and our families preserved in health; but little serious interruption to the progress of our labours; and our people still interested in the blessed message conveyed to them. In two parts of our district, it is true, sources of disturbance have arisen, and evil has been apprehended. Still, when we reflect on former times, we cannot but recognise, in the hitherto peaceful issue of this excitement, the strong overruling influence of better principles.

During the year a new position has been occupied in our district; Mr. Ashwell having removed from the Waikato Heads to Kaitotohe. This place has lately risen considerably in importance. Its occupation has involved but little additional expense, while it serves to maintain the connexion between Otawao and the other two Stations of this district, and to bring the population of the central parts of the river more regularly and directly under the influence of the Gospel.

In one part only of our district, Otawao, had Popery heretofore endeavoured to gain a footing. The Converts to that system, however, are few, and chiefly from among the Heathen Natives, and will, we trust, as soon as the novelty wears off, fall, as has frequently been the case, into the ranks of the Christians. At the village of Wawarus, indeed, southward of Otawao, the Converts of the Priests appear to have all joined the Christian party.

What growth our people may have made in Christian habits and knowledge it is difficult to determine. *The kingdom of God cometh not with observation.* But while we indulge hopes, from the steadiness of our people in their attendance on the Services, we would earnestly

invite our friends to pray that our labour may not be *in vain in the Lord.*

*Destruction of Mr. Maunsell's Dwelling, &c., by fire—Good Conduct of the Natives.*

The following particulars of this distressing event, given by Mr. Maunsell will call forth the sympathy of our Readers—

I avail myself of this opportunity to inform you of a very heavy misfortune which I have just sustained, in the destruction of my house, and a large quantity of my property, on the night of the 22d inst. Mrs. Maunsell's assistant had put a large log of firewood into the kitchen grate, and at midnight it seems to have rolled out into the room. Our first alarm was from the howlings of a dog, and in about an hour afterward the whole house was in flames.

In the midst of judgment, however, our Master remembered mercy: we were all preserved from serious injury, and the next night Mrs. Maunsell was safely confined, in an out-house, of a daughter.

This trial I feel more acutely than almost any thing that has yet befallen me in my Missionary life. At the request of the Bishop, I had undertaken a revision of the New Testament, and, after six months of hard study, had reached to the fourteenth chapter of St. John's Gospel. At his request, also, I had spent a good deal of labour on my Native Dictionary, with a view to its publication. I had in my study, also, many translations which I had made with care from the Old Testament. All these, with a valuable collection of books on criticism, and other subjects, perished, without one being saved. The visitation was indeed to me a heavy one; but I would humbly receive it as the chastisement of a Father who loves, and who will promote His cause by His own means. On the evening of the fire, Saturday, I had, according to my custom, consigned my labours of the week to His care, and begged that my studies might be made a blessing: He has answered in a mysterious manner; and I should be altogether discouraged, if I were not aware that the darkest time is often made to usher in the brightest.

The conduct of the Natives in this lamentable event was peculiarly gratifying. They gave me far greater assistance in rescuing my property than the same number of Europeans could have given, and

shewed the greatest sympathy and kindness. Although every thing was lying loose about, I cannot find that a single thing was pilfered.

*Missionary Meeting.*

In the same Letter Mr. Maunsell writes—

Some time since we held an Anniversary Missionary Meeting, at which Natives alone were present. The sum of 15*l.* was collected.

*Missionary Tour—Notices of Orere.*

Mr. Maunsell remarks—

I have lately taken a tour round the western bank of the Thames as far as Orere. The population of the whole coast does not amount to more than 1000 souls; but its proximity to Auckland—about thirty-five miles by water—and the need there is of a Missionary to visit that place occasionally, would, I think, render the formation of a Station there desirable. With the people I am, as indeed I always was, much pleased. For the last six years I have been the only person who has paid them occasional ministerial visits; and the pleasure with which they received me, and the concern with which they learned that I was not likely to return, were very gratifying. The Bishop sent them notice to prepare for meeting him in the beginning of this month with a view to Confirmation, and I had the pleasure of concluding my labours among them by preparing them for the ordinance.

*Decrease of the Population at Orua.*

On this subject Mr. J. Hamlin writes—

I and my family are still living in our ranpo house at Orua, not having yet enjoyed the comfort of a better habitation. There is a decrease in the native population in this neighbourhood. For want of suitable ground for cultivation at Manukau Heads, several small parties of Natives, who were residing on the spot when the Station was formed, have left: some have emigrated to Waikato, some to the vicinity of Moeatoa, and others to Auckland; so that the population of this neighbourhood is not much more than half what it was when we first came here. Indeed, I do not think that the Natives would ever have come out to Manukau Heads to reside, but for the hope that an

abundance of shipping would have frequented the harbour; in which, however, they have been happily disappointed.

*Missionary Meetings at Orua and Orakei, Waitemata.*

In the same Letter Mr. Hamlin gives the following particulars of these Meetings—

The Meeting at the Station consisted of myself and family, and the Natives from the adjacent villages: the weather being unfavourable, scarcely any from a distance attended, and there were probably not more than 80 present. The Meeting commenced by singing a hymn, reading Matthew xxvi. 6—13, and prayer. This being concluded, I addressed those present, by observing, that although many of them were informed of the object of Missionary Meetings last year, when, through the mercy of our Heavenly Father, we were permitted to meet for a similar object, yet, seeing some before me who were not then present, and fearing that others had forgotten, I would again repeat, that the great object of all Missionary Meetings was to send the Gospel to those lands in which the name of the Saviour had not been heard. I addressed them at some length on this subject, and concluded by saying that I knew all present would acknowledge the blessings which the Gospel confers upon a people, even in a temporal point of view, and that all whom I then addressed would assert that it was the influence of the Gospel alone which had prevented hostilities in Manukau during the last eight months. Having resumed my seat, several of the Natives addressed the Meeting, and spoke much to the purpose, exhorting their fellow-countrymen to live more closely to God; and, as they had received so many blessings from our Heavenly Father, to shew their love to Him by contributing to His cause according to what they possessed. At the close of the Meeting a collection was made of 6*l.* 10*s.* 2*d.* I was pleased to see each of my children spontaneously give something out of their small stock toward the Missionary Cause.

In the same month, I held another Missionary Meeting in the Native Chapel at Orakei, Waitemata; but, from some misunderstanding, many of the Natives were not apprised when the Meeting would take place, in consequence of which it was but thinly attended: probably, not

more than seventy were present. This Meeting proceeded in the same manner as the one before described. G. Clarke, Esq. favoured us with his company, and addressed all present much to their satisfaction. When the Meeting closed, a collection was made of 4*l.* 7*s.* 10*d.*; which, added to 6*l.* 10*s.* 2*d.*, makes a total of 10*l.* 18*s.* 0*d.* This, though small, is an increase upon last year; and, by the blessing of God upon our labours, may we not hope for a much greater increase in the ensuing year?

## HAURAKI.

*Report, by Mr. J. Preece.*

During the year 59 Natives have been admitted into the Church by baptism; viz. 33 men, 10 women, and 16 children. The number of Congregations in connexion with this Station is 24, scattered, on the river and coast, over more than 80 miles: each place has been visited. There is everywhere a good attendance on the Means of Grace. There are many who love the Word of God, and desire to walk according to its directions; but there are also others, who, although they make a profession of the Gospel, shew great indifference about the state of their souls. Much assistance has been received from the Native Teachers, many of whom spare no trouble to promote the spiritual welfare of their fellow countrymen; and, to the best of their ability, teach them *the truth as it is in Jesus*. There has been an accession from the heathen party of about 80, several of whom are principal Chiefs.

The Day Schools have been nearly every where discontinued, owing to the people giving more of their time to cultivation. Children's Schools have been commenced in several places. The Sunday Schools are well attended. There is, we thank the Lord, much to encourage us to go on with our work.

## EASTERN DISTRICT.

This district contains five Stations; viz. Turanga, in Poverty Bay, at which Archdeacon Williams resides—Uwawa, 36 miles North of Turanga, where Mr. C. Baker has commenced a new Station—Rangitukia, near Waiapu, where another new Station has been commenced by Mr. J. Stack—Kauakaua, in Hicks' Bay,

where the Rev. G. A. Kissling is stationed—and Opotiki, under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connexion with this District. Native Teachers have also been sent to various Stations to the South of Turanga, even as far as to the neighbourhood of Port Nicholson, so that the whole of the Eastern Coast has been brought into communication with the Missionaries of this District.

*Report, for the Year, by the Ven. Archdeacon Williams.*

The Mission of the Eastern District, after having been established four years, begins at length to assume a more organized form. The care of this widely-extended field is now divided by the augmentation of Labourers.

At Turanga, the frame of a large building, put up by the Natives, as reported last year, was progressing in a satisfactory manner in the hands of an English carpenter, and would soon have been made a substantial building; but in the month of December it was blown down in a violent hurricane, and the material was so shattered as to be useless for the same purpose again. A part of the timber which had been sawn for the Church is in the course of erection into a dwelling-house for the Missionary of the Station.

The Schools, at the best times, are but indifferently conducted. The Scholars are chiefly adults, and are not easily kept within the bounds of regularity. If they are so disposed, they attend the School; but if otherwise, they keep away. Notwithstanding all disadvantages, however, the knowledge of reading is very general, and is decidedly on the increase. The number of Schools in connexion with Turanga and Table Cape is 20, and the Scholars average about 650. Those of Ahuriri and Wairoa are 15; and the Scholars, of whom there are no regular returns, average about 400.

The attendance of the Natives on religious services is generally the same as it was last year; but at Table Cape there is a large reduction, owing to a party of Natives belonging to Palliser Bay having returned to their own district.

The Candidates for Baptism attend with much regularity; but of late there has been a falling off among those who have been disappointed in being refused admission to the rite of baptism as soon as they expected. The baptisms at Turanga have been 144 men, 97 women, and 61 children; at Table Cape, 131 men, 91 women, and 58 children; at Wairoa, 111 men, 58 women, and 87 children; at Ahuriri, 110 men, 43 women, and 39 children: at Uwawa and Tokomaru, 145 men, 70 women, and 83 children.

Of the Christian Natives in immediate connexion with Turanga, about 350 regularly attend the Bible Classes once a fortnight. These constitute the body of Communicants, and there is good reason to hope that many of them are sincerely desirous of receiving spiritual benefit. The Christian Natives of Table Cape, Wairoa, and Ahuriri, have not the same means of instruction, neither can so much be known of their general consistency of conduct.

The body of the Natives profess Christianity; but, as may naturally be expected, there is much of mere profession. On the first introduction of our holy religion, it was received favourably by most of the leading Chiefs. The multitude soon followed, not perhaps from any conviction of its suitability to their present comfort, or its importance to their future well-being, but because it was becoming the general religion of the country. There were certain advantages which could not fail to strike every one—such as the quiet possession of their property, and freedom from the hostile incursions of their neighbours; but then there were restraints put upon them which could not be submitted to without feelings of dissatisfaction. Hence it has not unfrequently happened, that, where a solitary individual has wished to cast off the yoke, many others have been ready to follow the example. Such, without doubt, has been the course of Christianity from its commencement, and our Divine Master has taught us to expect no less. It is only a portion of the seed which falls upon good ground, and brings forth a fruitful increase. In the case of others, the Word, which was at first gladly received, is, after a time, choked by the cares of this world, and by the deceitfulness of riches, and by the lusts of other things, and it becometh unfruitful. It is a sufficient encouragement for us to know that the purposes of God's

mercy are fulfilled in the case of many, while we look forward in prayerful expectation to the time when the Kingdom of Christ shall be fully established, and all shall know the Lord *from the least unto the greatest.*

UWAWA.

*Report by Mr. C. Baker.*

On January the 12th I arrived at Uwawa, with the chief part of my family, and forthwith commenced my Missionary duties. I have held two Services with the Natives on the Lord's Day, and one English Service. I have had one Week-day Lecture with the Natives, and have attended meetings for reading and imparting spiritual instruction. I have also been much engaged in administering medicine to the sick. I have been twice to Tokomara and Anauru, and have visited several other Native Settlements in connexion with the Station. A Day School, for both males and females, had been held on the Station with some interruptions. The Congregations present for Divine Worship at the different places on the Lord's Day, have attended School on that day for reading the Scriptures and rehearsing the Catechisms. Of the Baptized Natives I have more than 300 on the books, to whom I have given religious instruction: some from among these have acted in a way to bring disgrace upon their profession; but the greater part have maintained better conduct. Rigid attention to special instruction, as conducted in the Reading Meetings, is of great benefit to the people, while at the same time a moral restraint is kept upon them. The same means of instruction have been afforded the inquiring Natives as the baptized; but I fear that there are but few who are anxious about the salvation of their souls. It is, however, gratifying to find that so many of the people attend the Means of Grace; and that not a few can read the Word of God in their own tongue. The Scriptures are circulated, the Word is expounded, and there are some whose lives witness to the power and efficacy of the Truth. The Holy Spirit alone is now wanted to turn this *wilderness* into a *fruitful field*—to cause this moral *desert* to blossom as the rose.

The Chiefs of Uwawa have presented to the Society, as a site for the Station, about ten acres of land; eight acres of which I have had fenced in. The work of the

Station has considerably advanced; and a moderate sum, in addition to the present cost, will complete the necessary outlay. At Tokomara the Natives have put up a good rush Chapel at their own cost, save that of nails and a few other articles.

In a Letter dated Dec. 16, 1843, Mr. Baker gives the following further particulars—

The Society will not, I trust, have cause to regret the formation of this Station. It was of very great importance to place a Missionary here. The number of Natives baptized within the boundaries of my charge is, I believe, about 350; living in at least twelve different villages. The northernmost of these is about ten hours' walk from the Station, and the southernmost about three hours' walk. There are also different settlements up the Uwawa River, to the distance of three hours' walk.

#### KAUKAUA.

*Report by the Rev. G. A. Kissling.*

We made Hicks' Bay on the 18th of March; and had no sooner anchored in front of the Pa, Kauakaua, than a number of canoes came off to our vessel to welcome our arrival. After dinner, we made ready to go ashore: the sea was rather rough; but still we landed safely on the pebbled shore, amidst a crowd of people who had congregated from the various villages in the neighbourhood. A number of large canoes were immediately launched; and at the close of the day, our bedding, furniture, and little live stock, were safely landed, and carefully brought to our humble habitation, by a people, who, a few years ago, would have thirsted for our blood. Our habitation had been erected by those very people, who now *hunger and thirst after righteousness*; and, notwithstanding its rude construction, proved very comfortable, and was, therefore, most acceptable to us. We praised our Heavenly Father for His past mercies, and took courage for the time to come.

The Lord's Day succeeded, and I attended two Native Services, reading the prayers, and had also an English Service in the Native Church. The Lord had prepared a feast for my soul. There had never been a European Labourer stationed here, yet we had an attendance at Church, both morning and evening, of 400 or 500 persons. Their

worship was solemn and devout; they offered their prayers with one accord to *the only true God, and Jesus Christ whom He has sent*. The sight of this Congregation would have cheered the hearts of our friends at home, even those not excepted who are inclined to take a gloomy view of the New-Zealand Mission. To me it was doubly gratifying, since the place will be the principal sphere of my labour in the propagation of the Gospel of Christ.

#### *Honesty of the Natives.*

At the dawn of day, on Monday, the "Columbine" was surrounded by the canoes of the Natives; and at the close of the day all our things had been carefully landed, and conveyed to our house. The whole Pa—old men, young men, youths, women, and children—were busily and cheerfully engaged in carrying along the Pakeha's (white man's) boxes, inquisitively looking at what each of them contained; but notwithstanding the bustle which was naturally occasioned by so many hands, not the smallest article was found missing when the work was done. A few nails had fallen out of a cask, and were picked up by little children; but the Chief took them from their hands, and brought them to my house, making an apology, and advising me to secure the cask. These are the people, who, a few years ago, butchered and devoured the White man, and seized upon his vessels, when they came within their reach. I content myself with barely stating these facts, leaving it to the reflection of those whom this account may reach, that they may ascribe praise and glory to Him who "stilleth the outrage of a violent and unruly people," and causeth them to walk obediently in His holy commandments.

When the "Columbine" had taken her departure, I called the people together, to give them a slight remuneration for their toil. The men and boys formed a circle on one side of my house, and the women and girls on the opposite side formed another: each of the men and boys received a New-Zealand Testament, or a Prayer Book, and the women and girls a garment. All were delighted with their boon, and returned to their respective places of abode rejoicing.

#### *First Administration of the Lord's Supper.*

During the week I examined into the state of the Congregation, as I intended to administer the Holy Sacrament of the



Lord's Supper to the Communicants on the ensuing Lord's Day. About 30 of those whom the Ven. Archdeacon Williams had baptized on former occasions expressed a desire to partake of the tokens of our Saviour's love.

On Lord's Day the 2d of April, the weather being fine, we had an extraordinary attendance on Divine Service. The Church was filled some time before the Service commenced, and many persons had to remain outside for want of room. The children were neatly arrayed in their new garments, and the whole was to me an overwhelming sight. What caused my mind to be still more solemnly impressed, was the circumstance of its being my thirty-eighth birth-day, and the first time that I had been enabled to preach in the Maori language *the unsearchable riches of Christ*. At the close of my subject, I made some remarks respecting the Lord's Supper, which was now for the first time administered at Hicks' Bay. I had the satisfaction to learn, afterward, that my language was intelligible to the Natives; and I have since made it a point each week to write a Sermon in Maori, trusting thus to become useful to my flock, and to acquire more of the language, till I shall be able to address them more fully and frequently, both in public and private.

The Chief, our Native Teacher, and the principal men of the Pa Kauakaua, manifest a pleasing readiness to be guided by my advice and direction; and with their assistance I find it not a difficult task to manage and regulate the rest of the Congregation.

The Candidates for Baptism I have divided into classes under their respective teachers, meeting a class myself twice or thrice a week. I have baptized three children, and solemnized one marriage, during the last three months.

*Fondness of the Natives for speculative Questions.*

A Roman Catholic, formerly an energetic opponent to the labours of some of our Brethren, has lately joined our Church. He did so entirely of his own accord; for I have carefully abstained from agitating the points at issue between the Protestant and the Roman Churches. My reasons for not speaking to the Natives on these points are, that I perceive the Natives, in general, are more open to speculative knowledge than practical instruction; and hence it is that a number of them are in-

clined to dispute about religious differences ere they have become acquainted with the doctrines of our holy religion itself. By an agitation of speculative questions we foster pride and self-conceit in their minds, while we take away from them that relish for a sound form of doctrine, which tends to godliness, to the honour of God, and love to Christ.

*Description of the Station.*

I have not much more to report, and shall therefore conclude with a few remarks on the locality of my Station. I have every reason to say, with David, *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage*. This is both literally and spiritually applicable to my situation. The place is healthy and cheerful, both of which I particularly need. Our board house, which is nearly finished, with about six acres of land, which the Natives have given, through the Government, to our Society, are on a plain about four miles in length. This plain is almost entirely under cultivation—maize, potatoes, bread-fruit, cabbages, melons, &c.; with a number of evergreen trees, forming groves and shades, which give the place a most lovely appearance. These groves and shrubberies attract the feathered tribe, which warble their melodious songs as soon as the day begins to dawn in the morning, and late at night; thus giving us a most powerful admonition, on each returning day, to say, with Asaph, *Unto Thee, O God, do we give thanks: for that Thy name is near thy wondrous works declare*. About 800 feet south of our house is a beautiful table-mountain, with trees and shrubs of variegated green: to the east of us, about five minutes' walk, lies the village, Kauakaua, on an elevated ground, by the side of which a small river falls into the ocean, coming through a valley which opens on the Pa. On the western side of our residence our view is bounded by a lofty range of mountains, declining toward the sea till they form a point at Warekaheka, under which the mariners find shelter on their voyages along the coast. To the north we have the open ocean, the water of which is at times splendidly coloured by the reflection of the forest on the steep and lofty mountains; but at other times awfully foaming, its raging billows breaking upon our pebbled beach, and producing a hollow sound like

that of distant thunder. Never, till we came to Hicks' Bay, did I feel how suitable and sublime the language of St. John is, when he compares the voice of our exalted Saviour to the sound of many waters. The dark night heightens the awfulness, and the thundering sound of the waves impresses the mind most solemnly with a sense of the power and majesty of God, who made heaven and earth, the sea, and all that in them is. Surely all His works praise Him!

OPOTIKI.

*Report by Mr. J. A. Wilson.*

Though, during the last year, a general peace has prevailed in this part of the country, enabling the inhabitants to cultivate undisturbed the fruits of the earth; yet, notwithstanding this auspicious circumstance, the propitious appearance which was discernible nearly two years ago, and, above all, the knowledge which many have acquired, their advance in zeal and holiness is by no means satisfactory. It is true, there has been a great cry for books; but, on the other hand, when desired to purchase them, considerable reluctance has been manifested. This, in

reference to those situated at a distance, could reasonably have been borne with; but from the Natives residing at Opotiki, and in its immediate neighbourhood, a better spirit might have been anticipated. This tribe alone are now in possession of two small vessels, and those of Wakatane a third: the consequence is, they are frequently at Auckland and the Bay of Islands, where they are associated with the lowest Europeans, to which may be attributed that supineness which is now so prevalent. To this may be added, a sad spirit of covetousness, which absorbs in some, and appears to sully in others, every nobler feeling. Indeed, among the majority who make a profession, their distinguishing feature consists rather in refraining from flagrant sins, and the old native superstitions, than a reaching forward unto the measure of the stature of the fulness of Christ, and growing up into Him in all things.

In December, the Bishop of New Zealand visited this Station, and was pleased to admit 27 to the ordinance of baptism. There are likewise others who have received this ordinance at the Bay.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—Mrs. Mason, Widow of the late Rev. J. Mason, left New Zealand, on board the "Himalaya," February 20, 1844, on her return home; and arrived at Falmouth on the 10th of October.—The Rev. Messrs. Peyton, Smith, and Townsend, with their Wives, embarked at Gravesend on the 29th of October, for Sierra Leone (p. 64); Messrs. Peyton and Smith on their return to that Mission, and Mr. Townsend for the Abbeokuta Mission (p. 456).

*London Miss. Soc.*—The Rev. C. D. Watts and family arrived from Demerara on the 6th of October.—Rev. Isaac Lowndes, of Corfu, arrived in London on the 12th of October.—The Collections at the various Jubilee Sermons and Meetings at present amount to about 8000*l*.

*Jews' Soc.*—A Special General Meeting of the members of the Society was held at the Society's House on October 22d; at which the following Rule, adopted at a previous Meeting, was confirmed:—

Hereafter it shall not be the object of this Society to grant temporal aid to adult Jews out of its general fund: a separate fund, however, may be opened for that purpose; in which case the moneys subscribed for such temporal relief shall be appropriated by a Special Committee, appointed by, and out of, the General Committee; Provided always, that nothing in this Law shall be considered as a hindrance to the prosecution of the following objects—The Hospital and School of Industry at Jerusalem.

### INLAND SEAS.

*Church Miss. Soc.*—The Rev. J. Mühleisen was united in marriage to Miss Jemima Cannon, on the 31st of August last, by the Bishop of Gibraltar, in the Palace Chapel, Malta; and left that place, on his way to Bombay, on the 8th of October.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. D. Procknow was admitted to Priests' Orders, by the Bishop of Calcutta, on the 25th of July last.—Mrs. Valentine, Widow of the late Rev. G. M. Valentine, left Bombay, on board the steamer, on the 31st of September; and arrived at Southampton on the 11th of October.—The Rev. J. Tucker, in a Letter dated Madras, September 21, 1844, informs us that the Rev. Messrs. Schaffter and Bärenbrück, with their Wives, safely arrived at that place on the 15th of September (p. 376).

The Rev. H. W. Fox having, it is hoped, recovered his health, arrived at Madras, with his family, from the Neilgherries, on the 17th of August; and had, at the date of the Letter above mentioned, left for Masulipatam, on their return to that Mission.

### CEYLON.

*Church Miss. Soc.*—The Rev. H. Powell and Mrs. Powell have returned to Cotta from Nuwera Ellia, Mrs. Powell's health having much improved (p. 256).—Mrs. Bailey, Widow of the late Rev. J. Bailey, arrived at Southampton on the 11th instant, on her return home.

# Missionary Register.

DECEMBER, 1844.

## Biography.

BRIEF MEMOIR OF THE REV. JOSIAH PRATT, B.D. F.A.S.

VICAR OF ST. STEPHEN'S, COLEMAN STREET, LONDON; AND FORMERLY SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

(Continued.)

WE now resume the Memoir of the late Rev. Josiah Pratt. It was stated, at p. 462 of our last Number, that, on the retirement of the Rev. Thomas Scott, Mr. Pratt succeeded him in the office of Secretary to the Church Missionary Society. At that time, however, no Mission had been attempted.

The first Mission of the Church Missionary Society was commenced in 1804, on the West Coast of Africa, at Sierra Leone, by sending thither two Lutheran Clergymen. For several years this was the only Mission of the Society; and it demanded no common share of wisdom, perseverance, decision, and, above all, of faith, to bear up against a variety of adverse and changing circumstances, and the fearful mortality of Europeans residing on that coast.

In 1809 were sent out the first Christian Teachers to New Zealand; and many and anxious were the deliberations of the conductors of this Society with the zealous Chaplain of New South-Wales, the late Rev. S. Marsden, ere they attempted to send a Mission to the dreaded savages of that land.

But the most important period of Mr. Pratt's labours was in the year 1812, on the renewal of the East-India Company's Charter, when a wide door was opened for Missionary Exertion in India, and a new impulse was given to the friends of that sacred cause. Then it was that all the faculties of Mr. Pratt's mind were summoned to take full advantage of the important crisis; and eminently were his efforts prospered. Through his personal labours, plans were devised and put into execution; men were engaged as Missionaries; influential friends were brought to co-operate together: and thirty years' subsequent experience has proved that the good hand of his God was with him at that eventful day.

In the year 1815 a Mission was commenced.

It commenced in South India; in 1816 in North India; in 1818 and 1819 the operations of the Society were extended to Ceylon and Bombay. To this Society was given the high honour of sending out the first Clergyman of the Church of England who went to India as a Missionary.

During these years a Mission was also commenced in the West Indies, and one at Malta for the vast countries bordering on the Mediterranean.

In 1822 a ninth Mission was undertaken to North-West America. So that when Mr. Pratt resigned the Secretaryship of the Society, in the spring of 1824, the Society had nine separate Missions widely spread over the globe, in which 36 Missionaries and 26 European Catechists were labouring, with 265 Schools and above 13,000 Scholars, and an income of above 37,000*l.*

After Mr. Pratt had resigned the onerous duties of the Secretaryship, he had the pleasure of witnessing, during a period of the same length as that during which he had held office, the operations of the Society—conducted by those whom he had trained to the work and animated by his example—still increasing: he lived to see 93 Stations occupied by the Society; 113 Clergymen, 9 of them Native or Country-born, labouring in its Missions; 50 other European Teachers, and above 1000 Native Teachers; its Congregations, gathered from the Heathen, so numerous, that there are 8205 Communicants; the Scholars, in its Schools, 35,283; and its income 100,000*l.*

The FIRST official act of Mr. Pratt was

to meet, as one of sixteen Clergymen, all without wealth or rank, to form the Society; the LAST was, to stand forth at a Special Meeting of the Society, when it had attained to this eminence, and to advocate the adoption of a proposal made by the Bishop of London and the Archbishop of Canterbury, for the purpose of receiving the Society into more direct connection with the Heads of the Church.

Seldom has it been granted to one man to witness such fruits from labours which he was so justly entitled, humanly speaking, to call his own, but of which he ever disclaimed the merit and glory.

While Mr. Pratt was devoting himself to the promulgation of the Gospel among the Heathen by means of the Church Missionary Society, he was not indifferent to kindred Societies in the Church, but took a lively interest in their prosperity and usefulness. When, in the year 1819, in consequence of the controversy which had arisen respecting the Church Missionary Society, the attention of the Bishops and Clergy was excited towards Missionary Operations, more especially in connection with the British Colonies, great was Mr. Pratt's delight at the issuing of the King's Letter to urge collections for the Society for the Propagation of the Gospel. Mr. Pratt instantly perceived that it was a new era in the Church of England, and might, by God's blessing, lead to important consequences. Were the opportunity duly improved, it appeared to him that the Church of England might become one vast Missionary Institution, according to the precedent of the Apostolic Age. Unhappily, however, to a large proportion of the Clergy and Laity the subject was but little known, and, to a wide extent, was very distasteful. Even the Society for which the Letter was granted was little known, very few of the Clergy exerted themselves in its behalf, and but for Parliamentary aid would have become almost inert. To excite the attention of the Clergy and Laity to the object of the Propagation Society, and to enlist them in its behalf, Mr. Pratt waded through voluminous documents of the Society for more than a century, and collected, from the Annual Sermons preached before its Members by a long succession of Divines, chiefly Bishops, from Beveridge and Burnet to Ryder and Howley—a chain which has been lengthened to the present time—a copious selection of passages, bearing on the duty, difficulties,

encouragements, trials, and successes of Missionary Enterprise. This from the Secretary of another Society, which Archdeacon Thomas and some others had attempted to range in invidious rivalry, was truly graceful, and, it is believed, was eminently useful in spreading correct and important information throughout the country. In the same spirit of Christian, Churchmanlike, and conciliatory principles, Mr. Pratt urged the Church Missionary Society to make munificent grants to Bishops' College, Calcutta, by which important assistance was rendered toward its erection and endowment.

The work through which he went in the rapid growth of the Church Missionary Society was astonishing. His ministry was of itself such as might fully have occupied many. At one time he preached in the morning of the Lord's Day at Wheler Chapel, in the evening at St. Mary Wolnoth, and on Wednesday at St. Lawrence, Jewry. Beside all this, he was often occupied in the work at the Church Missionary House from ten in the morning till ten, or later, at night.

He was eminently practical in all his religious views, plans, and pursuits. He troubled himself little with questionable matters or mere theories, but heartily worked with all his might at whatever God called him to do for His glory and the good of others.

Though he was so much engaged in the work of his ministry and in the widest labours of benevolence through the world, he attended primarily to his more immediate and direct duties in his family. The steady discipline, admirable order, and yet happy freedom that reigned in his family, shewed him to be one that ruled well his own house, *having his children in subjection with all gravity*. His children manifestly, from their early years, equally revered, obeyed, and loved their wise and most affectionate father. He was remarkable for system and punctuality in every thing, and all the proceedings of his family were regulated by military time. His children have since risen up to call him blessed, and to carry on, in their father's spirit, that blessed work in which he laboured before them. He ever desired and laboured that his children should serve God our Saviour. His directions on his dying bed to his son, when he came in from visiting some poor, were, "Prosecute your work with the poor." He then took hold of his hand, and, looking stedfastly at

him, said, "I pray God, Josiah, to make you a constant and faithful witness for Christ; be instant in season and out of season; pray much; walk closely in communion with God."

It is well known, that, in the last century, beside that general revival which took place in all the British and American Protestant Churches by means of Whitfield and Wesley, there was an eminent revival of pure and evangelical religion more directly in the bosom of the Church of England; which led its Ministers to entire devotedness to the Lord Jesus, deadness to the world, and abounding labours of love for the salvation of their fellow men. Grimshaw, Romaine, Hervey, Conyers, Cadogan, Venn, Adams, and Walker, were early in this list of faithful Ministers; Newton, Milner, Robinson, Cecil, Scott, and Simeon, were honoured leaders in it. For the last fifty years Mr. Pratt was a consistent, laborious, and largely-blessed witness for God, walking consistently and orderly in the principles and discipline of our Church, in the same spirit, and teaching the same truths. He was one of the few remaining links which connect us with those who commenced this revival in the Church of England. There was little of splendid and brilliant powers of mind, of extended human learning, or of dignity of official station, in this revival; the glory of God's grace was, as usual, displayed in that God chose the *weak things of the world to confound the things which are mighty*—that *no flesh should glory in his presence*. When we see what God has done by faith, love, and devotedness in his servants thus situated, all may be animated to be followers of them whom he has honoured by such distinguished usefulness.

At the age when this revival of true Religion began in our Church, there was needed a class of men, not only bold and uncompromising in the preaching of the truth, but also of striking and attractive powers of elocution, prepared to stand forward as *signs and wonders*. Such men were raised up in Whitfield, Romaine, Walker, Newton, and many others. When they had, by God's signal blessing on their warning voice, kindled in many souls a zeal for the Saviour's name, there needed men of another class of character—fitted for more retired labours—to carry out, in their practical application, the great principles of the Gospel to which the Church was

awakening; and such men were found in Scott, Simeon, Venn, Owen, Pratt.

The connection of Mr. Pratt with the generation of zealous men who preceded him was of a close and interesting kind. When the late venerable and indefatigable John Riland removed from the Curacy of Huddersfield to the Church of St. Mary's, Birmingham, which was connected with a large and crowded population, he happily obtained the aid of several pious laymen to assist him in his pastoral labours, by exercising a Christian influence and oversight, each over a few assigned families, and communicating with their Minister at stated intervals. The father of Mr. Pratt was one of the most valued of those *selfhelpers in the Lord*. With such a pastoral and parental example before him Mr. Pratt was trained in his early years. Designed for a mercantile life, he acquired habits of business which were of essential service to him as Secretary of the Church Missionary Society, and which he always regarded as a providential assistance in the work. Subsequently, by a few years spent in the Curacy of a country town, by being the assistant of the Rev. R. Cecil, in London, and afterward of the venerable Mr. Newton, he was signally prepared and providentially designated for the great work of his maturer years.

The wisdom, judgment, solid sense, thoughtfulness, cheerfulness, and comprehensiveness which marked his mind and character were generally acknowledged. He clearly discerned things that differed, and hence was an invaluable Counsellor as a friend; and in those many plans of benevolence in which he was so long actively engaged, men acted with confidence on his advice; and the good thus done by him will never be disclosed till the last day.

He was a man who had eminently overcome the natural selfishness of the human heart. He lived not for himself, but for others. Many can bear testimony of him, as St. Paul did of Timothy, they *know the proof of him*, that he sought not his own, but the things that are Jesus Christ's.

The unweariedness of his labours was truly extraordinary. Few men are capable of such continuous exertion as he endured; and still fewer would give themselves up to toil herein, not for a temporal reward, but to send a blessing to distant lands.

All these endowments were connected with constant and diligent private prayer. He ever practised this himself, and he was

very particular in recommending his friends to have their private devotions before they were wearied and sleepy at night. His own practice was to retire half an hour before the family prayers, which were at nine o'clock in the evening. He was an early riser, and recommended early rising to his friends, principally for the purpose of securing time for morning private devotion. Latterly he also retired a short time at noon for private devotion.

He held *fast the form of sound words in faith and love which is in Christ Jesus*, taking each doctrine according to the proportion of faith. The sovereignty of grace, and the responsibility of man; the free pardon of all sins by the blood of Jesus, and the holy walk to which that hope leads; our personal election in Christ, and the need of diligence to make our calling and election sure; the work of the Spirit and all its blessed fruits, and the duty of seeking His aid, walking in Him, and not grieving Him; the final perseverance of every saint, and yet the duty of working out our own salvation with fear and trembling; the certainty that we are complete in Christ, and yet the reality of a future judgment, in which we must give account of all our thoughts, words, and works, and be rewarded according to our works; the future resurrection; the eternal punishment of the wicked, and the everlasting glory of the righteous; these doctrines he cordially received for his own salvation, and declared them fully and in their season as the Minister of Christ.

His faith was eminently lively and strong in all that God has testified in His word. *The Lord reigneth*, was firmly grasped by his mind, and he rejoiced in the assurance that *he must reign till he hath put all enemies under his feet*. He felt assured that all was working to this great end, and that the most apparently adverse circumstances were really subservient to this happy issue. He had hence a joyful confidence in the loving-kindness and constant Providence of God. And in nothing perhaps was this faith more manifested, than in struggling through and triumphing over the natural tendencies to despondency of that disease which ended his valuable life.

His faith worked by enlarged love. As he was walking in the streets, he would often say to himself of the strangers he saw there, "How I could love you, if I knew that you were a true disciple of Jesus Christ." Wherever he saw the image of

God and the mind of Christ—wherever he felt there was sincere love to the Lord Jesus Christ, his best affections were given. By conviction a conscientious Minister of the Church of England, believing Episcopacy to be scriptural and expedient, and its Liturgy full of spiritual benefits to our Church and our country, he had yet a large heart of love for Christian Brethren of other denominations.

It was not his own choice that he was called into prominent stations. Unobtrusive retirement was his own preference. It was a great force upon his natural character to appear at public meetings in London and the large cities of our empire.

He was exceedingly cautious not to obtrude religious or scriptural phraseology at any time in a needlessly offensive or in too familiar a manner. He was always moderate in his expression of his own religious feelings, and afraid of uttering a word more than his experience at the moment would strictly warrant. Of this measured and cautious disposition he gave very remarkable instances in his *last days*. He had joyful and even triumphant feelings; yet, when questioned, he repeatedly answered, "If I were to say more than I do, I should be deceiving you." When asked if God comforted him, he would reply, "Yes, I think so. Nothing but a revelation from God can make me say I am a poor pardoned sinner prepared for eternal life." When asked, "Do you long for heaven?" "Yes, indeed I do, if I can tell that I am prepared. Oh what a song shall I then sing! Glory to God in the highest, everlasting thanks to Jesus!" On one occasion he wished his inquiring friends to be told, "I am lying in the hands of God, and am thankful for many mercies, but waiting for His greatest mercy—eternal life." From the lips of this holy man, when the fatal tendency of the disease became manifest, were heard only the accents of deep self-abasement for past unprofitableness, for sins of omission, and for lost opportunities; of earnest supplications for pardon and mercy through the blood and righteousness of the Lord Jesus Christ; and exhortations to all around him to work while it is called to-day.

He expired about four o'clock on Thursday morning, October 10, 1844. When the twenty-fifth Psalm was read an hour before his death, he answered each verse with a deep and fervent amen. At half-past three, Watts's version of the seven-

teenth Psalm was read to him. At the verse,  
 "Oh glorious hour! Oh blest abode,  
 I shall be near and like my God,"  
 he raised his hand in a sort of exultation.  
 The very last words in which he audibly  
 joined, only a few minutes before his ad-  
 mission into the joy of his Lord, were—

"Open thou the living fountain,  
 Whence the healing waters flow:  
 Let the fiery cloudy pillar  
 Lead me all my journey through.  
 Strong Deliverer!  
 Be thou still my strength and shield!"  
 They drew out the joyful emotions of his  
 soul, and he soon after fell asleep in Jesus.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.			Income.			Year.			Income.		
ANTI-SLAVERY.			£	s.	d.				£	s.	d.
British and Foreign	1843-44	..	1974	5	3	Gospel-Propagation	1843	..	6827	11	1
<b>BIBLE.</b>						Halle	1842-43	..	65	8	4
American	1843-44	..	32175	0	2	Hamburgh	1842-43	..	622	0	0
American & Foreign (Baptist)	1843-44	..	5139	1	3	Lausanne	1842-43	..	217	8	4
British and Foreign	1843-44	..	98359	2	4	London	1842-44	..	81812	17	11
Edinburgh	1842-43	..	2793	10	11	Netherlands	1842-43	..	5851	11	8
French Protestant	1842-43	..	1316	11	8	Rhenish	1842-43	..	3354	3	4
French and Foreign	1842-43	..	1911	19	2	Scottish	1842-43	..	9137	6	1
Hibernian	1843-44	..	3976	0	0	United Brethren	1843	..	14368	18	3
Merchant Seamen's	1843-44	..	435	18	4	Upper Canada Committee	1842-43	..	544	12	2
Naval and Military	1843-44	..	2998	10	7	Wesleyan	1843-44	..	108110	8	1
Trinitarian	1843-44	..	9251	6	10	<b>SEAMEN'S.</b>					
<b>EDUCATION.</b>						American Seamen's Friend	1843-44	..	3170	19	8
American	1843-44	..	7268	2	6	British and Foreign Sailors'	1843-44	..	1971	4	0
Amer. Presbyterian Board	1842-43	..	6463	6	8	Destitute Sailors' Asylum	1843-44	..	1013	7	9
American Sunday School	1843-44	..	14731	13	4	Destitute Sailors' Home	1843-44	..	5398	16	3
British and Foreign School	1843-44	..	10481	1	0	Episcopal Floating Church	1843-44	..	345	10	4
Eastern-Female Education	1843-44	..	1470	2	9	<b>TRACT AND BOOK.</b>					
Free Church of Scotland	1843-44	..	4942	19	2	American Tract	1843-44	..	226	0	16
Home & Colonial Infant-Sch.	1843-44	..	3403	18	2	American Baptist Tract	1843-44	..	2648	5	2
Irish Sunday School	1843-44	..	2484	1	0	American Presbyt. Bd. of Pub.	1842-43	..	3887	14	4
Ladies' Hibernian Fem. Sch.	1843-44	..	2164	7	5	Berlin	1841-42	..	339	15	0
Ladles' Negro Children Educ.	1842-43	..	2773	0	3	Church of England Tract	1843-44	..	299	1	7
National Education	1842-43	..	11341	17	4	Irish Tract and Book	1843-44	..	1850	16	7
Newfoundland School	1843-44	..	3750	8	0	Prayer-Book and Homily	1843-44	..	1750	6	6
Sunday-School Union	1843-44	..	13672	1	2	Religious Tract	1843-44	..	51767	11	11
<b>JEW'S.</b>						Toulouse	1842-43	..	960	3	4
British Society	1843-44	..	927	11	11	<b>MISCELLANEOUS.</b>					
Free Church of Scotland	1843-44	..	4549	18	6	American Colonisation	1843	..	6247	6	2
London	1843-44	..	26675	5	6	American Peace	1843-44	..	520	16	8
<b>MISSIONARY.</b>						Belgium Evangelical Society	1842-43	..	1136	9	2
American Board (Congregat.)	1843-44	..	49248	15	0	Brit. & Foreign Temperance	1842-43	..	473	8	8
American Baptist	1843-44	..	13929	13	0	Christian Reformation	1843-44	..	1084	0	0
American Episcopal	1842-43	..	7332	16	3	Christian Instruction	1843-44	..	964	13	5
American Foreign Evangel.	1843-44	..	2768	6	8	Christian Knowledge	1843-44	..	20942	19	11
American Methodist	1843-44	..	23351	13	4	Church Pastoral-Aid	1843-44	..	21828	5	6
American Presbyterian	1843-44	..	14182	1	7	Clerical-Aid	1843-44	..	14469	13	5
Baptist	1843-44	..	21651	2	9	Colonial Church	1843-44	..	3230	10	1
Baptist (General)	1843-44	..	2075	1	3	Foreign-Aid	1843-44	..	1799	6	10
Berlin	1842-43	..	2635	3	4	Free Ch.-of-Scot. Col. Miss.	1843-44	..	3619	1	7
Berlin (Goerner's)	1842-43	..	586	0	0	Hibernian (London)	1843-44	..	3876	0	0
Church	1843-44	..	114323	15	10	Irish Soc. of London & Dublin	1843-44	..	4117	13	6
Dresden	1842-43	..	1045	0	0	Irish Scripture Readers'	1843-44	..	2454	0	0
Free Church of Scotland	1843-44	..	13432	18	8	London City Mission	1843-44	..	2246	19	5
French Protestant	1842-43	..	3789	13	4	Lord's-Day Observance	1843-44	..	768	19	2
German Evangelical (Basle)	1842-43	..	6178	5	0	Operative Jewish Converts'	1843-44	..	912	1	4
Glasgow	1842-43	..	1500	0	0	Peace	1843-44	..	1796	4	0
Glasgow African	1842-43	..	1420	0	9	<b>Total</b> .....£1,189,529 17 7					

In addition to the above amounts, there had been received by the National-Education Society, previous to 29th of May, on account of the Special Fund, 91,154*l.*, and Collections by the Queen's Letter, 12,516*l.* 2*s.* 7*d.*

## United Kingdom.

### CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1843-44.

#### Issues of Books and Tracts from April 1843 to April 1844.

Bibles .....	112,668
Testaments .....	104,994
Common-Prayer Books .....	282,922
Psalters .....	6,133
Bound Books .....	473,606
Tracts .....	2,795,053
Total .....	3,775,376

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	15099	7	9
Benefactions .....	5598	11	4
Legacies .....	5137	6	6
Dividends and Interest .....	4972	11	3
Rent .....	133	11	7
	50941	8	5
On account of Books sold .....	57828	0	2
Ditto to Government .....	2173	11	4
Total .....	£ 90,942	19	11

#### Payments of the Year.

Books, Paper, Printing, Binding ..	64852	1	10
Books issued gratuitously .....	2206	15	2
Books on account of Charities .....	459	15	0
Books for Committee and Office,	83	14	10
Copyright, &c., of Tracts .....	293	19	0
Grants for Churches, Chapels, and Scholarships .....	2275	0	0
Remainder of Grant for Colonial Bishoprics' Fund .....	5000	0	0
Home Grants for Schools .....	50	0	0
Scilly Missions, Pensions .....	171	14	0
Newport Charity Schools .....	48	8	2
Foreign Grants .....	4475	16	6
Grants on account of Trust Funds,	479	9	8
Foreign-Translation Fund .....	1266	11	4
Duty on Legacies .....	25	0	0
Annual Reports .....	923	18	0
Rent and Taxes .....	348	9	10
Office Expenses, Postage, Stamps, Repairs .....	791	10	10
Salaries to Secretaries, Clerks, &c.	1643	18	6
Expenses of Depository, Salaries, and Wages .....	1886	5	4
Packing-cases, Cordage, Shipping, Coals, Gas, Insurance .....	2359	9	1
Repairs and Alterations .....	174	10	7
Anonymous Donation received for New Brunswick Bishopric Fund,	250	0	0
Investment in Exchequer Bills ..	5205	6	3
Total .....	£ 95,271	13	11

#### Miscellaneous Notices.

There is much cause for thankfulness to Almighty God in the continued success of the Society. The Letters of acknowledgment received from time to time fully attest the sense entertained of the benefits which it confers. Some falling off has taken place during the present year in the amount of Annual Subscriptions, but there has been an increase under the heads of Benefactions and Legacies; and the total Receipts of 1844 have exceeded those of 1843 by upwards of 6800*l*.

The sale of Books and Tracts in the retail department of the Depository, Great Queen Street, has amounted, during the year, to the sum of 12,476*l*. 16*s*. 7*d*., which is an increase of 1245*l*. 5*s*. 4*d*. over the sale of 1843.

A considerable increase has also taken place in the sale of School Materials, several District Committees availing themselves of the advantage thus afforded by the Society's department for the supply of the Schools in their neighbourhood.

#### District Committees.

The services rendered to the Society by the District Committees in different parts of England, not only by a large and judicious circulation of its books, but by liberal contributions to its funds, are gratefully acknowledged.

These Committees now feel the importance of regulating their transactions in accordance with the Rules, and especially the ninth Rule, which directs that payments for all books supplied to them shall be considered due six months after their transmission. It is satisfactory to observe, that the loss formerly sustained by the Society, through non-observance of the Rules, has been, in a great degree, repaid through increased exertions; and that the system of early payments has been found to work well for the interests, not only of the Parent Institution, but of the Branches connected with it.

#### Alterations in the Works of Deceased Authors.

The attention of the Society having been drawn to the alterations from time to time made in works of deceased authors on the Permanent Catalogue, the Tract Committee presented to the Board, at the General Meeting in March, a Statement of the Committee's proceedings since its appointment in 1834, with respect to such alterations.

At the subsequent Meeting, in April, a



statement of facts connected with the alterations made by the Society in the works of deceased authors, before the appointment of the Tract Committee, was presented by the Standing Committee.

*Books for Schools.*

It was stated, in the Report for 1843, that some Books especially adapted for the use of National and other Schools, and suited to the capacities of children, were in preparation. The following Educational Books have since been published:—

READING SERIES, No. 1:—*Lesson Book*, No. 1.

HISTORICAL SERIES:—No. 1. *History of England*.

GEOGRAPHICAL SERIES:—No. 1. *Elements of Geography*.

*Foreign Translations.*

The Report of the Foreign Translation Committee appeared in our Number for July, pp. 303—305.

The Standing Committee having, at the request of the Board, taken into consideration a former Report of the Foreign Translation Committee, the sum of 1000*l.* was, on their recommendation, placed at the disposal of that Committee at the General Meeting in December.

The Lord Bishop of Gibraltar having suggested that some assistance should be rendered by the Society toward a translation of portions of "Nelson's Festivals and Fasts" into Modern Armenian, which was in the course of preparation, under the superintendence of the Rev. Horatio Southgate, of Constantinople, and it appearing, by Letters from Mr. Southgate, that the "Preliminary Instructions concerning Festivals," and the parts on the Lord's Day, Christmas Day, and the Circumcision, had been already translated, and that the translation, as far as it had proceeded, had been approved by competent judges, the sum of 75*l.* was placed by the Board at the disposal of the Committee for this purpose.

*Special Grants.*

The sum of 50*l.* has been granted toward the endowment of the new Church now building in the parish of St. Giles-in-the-Fields, 150*l.* having been granted toward the building in 1843. Books, consisting chiefly of Bibles, Prayer Books, and Homilies, to the value of 10*l.*, for the bargemen and boatmen on rivers and canals; and books to the same value for

the watermen on the Mersey and Irwell navigation. Educational Books, to the value of 30*l.*, from the fund of Clericus, to the forces in the garrison of London; namely, 5*l.* to each of the six Regimental Schools. Books and Tracts to the value of 5*l.* toward the formation of a Lending Library in an Institution lately founded at Warrington, for the education of the daughters of Clergymen of the diocese of Chester, and for the training of young persons as Teachers for Middle and Parochial Schools. Books to the value of 71 10*s.* to the National Schoolmasters' Society for Mutual Improvement, in Bradford, Yorkshire, and its neighbourhood. Books for the performance of Divine Service, to the Rev. J. M'Millan, Minister of the Episcopal Congregation at Dunkeld; and a similar grant to the Rev. C. J. Lyon, of St. Andrew's, Fife. One hundred Common Prayer Books, in the Irish Language, for the College of St. Columba, in Ireland.

*Concluding Remarks.*

When the magnitude and extent, no less than the variety of the Society's transactions are considered, it will be obvious that additional support is absolutely needed. The very zeal and activity manifested by other Institutions have increased the demands made on the Society.

In consequence of the impulse given of late years to the cause of religious education in the principles of the Established Church, the applications for gratuitous supplies of Bibles, Prayer Books, and other books for Schools and Lending Libraries at home have become very numerous; and the assistance which the Society is capable of rendering, as its value is more duly appreciated, is more eagerly sought by the Parochial Clergy.

The exertions of pious individuals in the erection of new Churches have in many cases been met by gifts of folio and quarto Bibles and Common-Prayer Books, for the performance of Divine Service.

In the mean time, the calls for help from the Colonies and dependencies of Great Britain are frequent and pressing. The Members of the Church in distant settlements have themselves done much toward supplying their own spiritual wants; but there are many places in which, from a variety of causes, great difficulties have arisen in the attempts made to secure even the decencies of Divine Worship; and the main hope of Christian Instruction and improvement

lies in the means which this Institution and the Society for the Propagation of the Gospel, shall, with God's blessing, be enabled to supply.

members of the Royal Family. Among all ranks the friends of true religion and social order responded to the appeal with a liberality which equalled the most sanguine expectations; and it is probable that so large a sum, proceeding solely from voluntary contributions, was never before provided for a benevolent object in the same space of time in any country of the world.

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NATIONAL EDUCATION SOCIETY.

THIRTY-THIRD REPORT.

*Introductory Remarks.*

In the early part of last year the attention of your Committee was forcibly arrested by the facts brought under their cognisance relative to the outbreaks which occurred in some of the manufacturing and mining districts during the autumn of 1842. It was clearly elicited, from concurrent but unconcerted testimony, that the disturbances were caused not so much by physical as by moral destitution; that they arose not so much from the cravings of want as from the promptings of an undisciplined and disaffected spirit. Further inquiry plainly shewed that discontent and insubordination were most rife in quarters which least enjoyed the advantages of education under the superintendence of the Church. And while the absence of the means of sound instruction was everywhere marked by the prevalence of disorder, it was especially noticeable that the agitation was unable to gain footing in proportion as each place had been brought under the benign influence of an education conducted on the principles of the Established Church. So strikingly was this truth established on the authority of more than 150 competent individuals, that your Committee held a Special Meeting on the 5th of last July, to consider what measures should be adopted for imbuing the minds of our manufacturing population more effectually with the principles which result from good early training.

At that Meeting it was unanimously determined to take immediate steps for collecting "a Special Fund" for the extension and improvement of education in the manufacturing and mining districts. His Grace the President issued an Address earnestly requesting the attention of the laity as well as Clergy to the important objects which this fund was to aid in accomplishing. The Sovereign of the realm was graciously pleased to patronise the efforts of your Committee by the donation of 1000*l.*; and similar munificent encouragement was extended by her Majesty's illustrious Consort and other

*Application of Special Fund.*

As soon as a certain portion of the Special Fund had been collected, two main objects at once presented themselves—the building and the maintaining of Schools.

*Grants for Building*—In voting grants for building, your Committee were always prepared to offer such assistance as seemed necessary for carrying any well-arranged plan into effect, and likely to call forth the largest amount of local Subscriptions and Government Aid. It has since been found expedient, in some cases, to vote a second grant in addition to the first.

*Grants for Maintenance*—Out of the present extraordinary Fund, it was resolved to devote a portion to the maintenance of Schools in the manufacturing and mining districts. To insure that this temporary aid should not be frittered away without leaving behind solid advantages, your Committee determined to vote aid toward maintenance in such cases only as offered a fair prospect that the temporary grant would accomplish permanent good. Upon "new" Schools it appeared possible to confer lasting benefit by a temporary grant. In populous localities, therefore, where the inhabitants had not yet an opportunity of learning to appreciate education, your Committee were prepared to vote temporary grants toward the efficient maintenance of newly-established Schools, or toward opening on the week-days buildings hitherto used only on Sundays. At first, your Committee, on the recommendation of the Factory Inspectors, guaranteed a certain sum toward meeting the expenses of the School for one or two years. Afterwards it was considered a preferable arrangement to vote a definite sum absolutely toward providing School books and materials, and paying the Teacher's salary.

*Grants for Teachers' Residences, Repairs, &c.*—It was thought that the difficulty which is found in supporting Schools might be diminished by the annexation of **TEACHERS' RESIDENCES.** Aid has accord-

ingly been given for this object, both in fresh grants to such old Schools as were desirous of residences, and in an increased rate of grant to those new Schools in which they formed a part of the building plan. Your Committee have likewise afforded help toward REPAIRING School-houses which they had not contributed to build. And in some extreme cases, grants have been made toward liberating School-buildings from the burden of DEBT, on condition that the applicants should procure elsewhere the remainder necessary for its entire liquidation. The proportion voted has generally been one-third of the whole incumbrance. Help has also been apportioned for the ENLARGEMENT of School-rooms, for providing CLASS-ROOMS, and sometimes for WALLING-IN PLAY-GROUND. Beside these objects, a limited number of steady and intelligent youths have been received into the Central School as PAID MONITORS, preparatory to their becoming Assistant Teachers, and eventually Masters of Schools; and ORGANIZING-MASTERS have been employed to introduce into Schools the most approved methods of teaching.

*Grants Voted*—Your Committee have voted grants for the building (and partly for the temporary support) of Schools in and about Manchester, 1185*l.*; Ashton-under-Lyne, 463*l.*; Oldham, 1263*l.*; Rochdale, 540*l.*; Whalley, 1134*l.*; Blackburn, 972*l.*; Wigan, 400*l.*; Stockport, 745*l.*; Macclesfield, 1090*l.*; Mottram, 475*l.*; to Schools in and about Liverpool, 500*l.*; St. Helen's, 350*l.*; Warrington, 520*l.*; Preston, 250*l.*; to Schools in and about Bradford, 1692*l.*; Keighley, 315*l.*; Leeds, 628*l.*; Birstall, 330*l.*; Halifax, 920*l.*; Huddersfield, 240*l.*; Almondbury, 505*l.*; Sheffield, 710*l.*; to Schools in and about Birmingham, 1506*l.*; Darlaston, 350*l.*; Sedgley, 1265*l.*; Wolverhampton, 425*l.*; Brierley Hill, 350*l.*; Stroud, 350*l.*; Trowbridge, 400*l.*, &c. &c.

*Model Factory School*—The flourishing condition of the Society's Model Factory School at Bradford encouraged your Committee to lay out on it the additional sum of 300*l.*; and by this expenditure increased accommodation has been provided for 250 scholars. The number of factory children alone in the Model School were, on the 22d of March last, 429; while the Parish Church School contained 316 children of the same class. In the two Schools there are about 1000 children.

*Training of Teachers*—During last au-  
Dec. 1844.

turn, the conviction was forced on your Committee of the imperative necessity of providing an increased body of skilful Teachers for the Schools which were beginning to spring up. They resolved, therefore, to allot fifty exhibitions out of the Special Fund to the Diocesan Training Institutions, for any persons not under the age of twenty-one years, who should hereafter be received into training, under an agreement to take charge of such Schools as this Fund was intended to benefit. By each exhibition the Diocesan Training Institution was to receive twelve shillings a week for a period not exceeding eight months. This measure, however, was rather calculated to improve the quality of Masters than to increase the supply.

*Training Institution, Battersea*—Your Committee unexpectedly received an offer from Mr. Kay Shuttleworth and Mr. Edward Carleton Tuftnell to place the Training Institution at Battersea in the hands of the National Society, without any other stipulation than that the present Masters and methods of instruction should be allowed a fair trial for a sufficient period. Your Committee closed with the proposal; and the charge of the Institution has accordingly devolved upon this Society. They found that the Committee of Council were still prepared to make the grant of 2200*l.*, which had been promised to Mr. Kay Shuttleworth, for a material enlargement and improvement of the premises and grounds at Battersea. The landlord has agreed to grant a lease; so that there is a fair prospect that the Institution will be maintained for a reasonable period.

The first step taken by your Committee was to appoint a Principal. Their choice fell on the Rev. Thomas Jackson, M.A., of St. Peter's, Stepney. The gentlemen to whom the chief instruction was confided by Mr. Kay Shuttleworth, and who have consented to continue their services, are the Rev. John Hunter, Vice-Principal; Mr. Thomas Tate, Mathematical Professor; and Mr. Macleod, Master of Method, or the Art of Teaching, and Superintendent of the Practising School. It is of these gentlemen that the Rev. John Allen, Her Majesty's Inspector of Schools, observes, in his Report, "I attended the Lectures of the several Tutors; and by this means I had an opportunity of noticing how admirably well these gentlemen did their work. In my judgment their modes of teaching were characterized

by remarkable accuracy, clearness, and spirit." There are also approved Masters, who give lessons in Geography, Drawing, Music, Ornamental Writing, Gardening and Works of Industry, and Gymnastics.

This Establishment is now open for the reception of pupils. A charge of 30*l.* will be made for one year's board and lodging; but all instruction is gratuitous. The number at present in training is 21. Accommodation of the most suitable description will be provided for about 70 pupils. Every particular respecting admission into training may be obtained from the Rev. T. Jackson, Terrace House, Battersea.

*Total Amount of Grants*—The sum total expended out of the Special Fund is 32,834*l.*

*Receipts*—The entire amount of the Special Fund on the 16th day of May was 150,435*l.*, of which the sum of 91,134*l.* has been already paid to the Treasurer.

*Interest awakened*—The measures taken by your Committee last summer for the extension and improvement of education in the manufacturing and mining districts have produced results beside those of a pecuniary character. A spirit of interest and inquiry on the subject of primary instruction was awakened throughout the whole kingdom, especially where the inhabitants are engaged in mines or manufactures. And when the Special Fund swelled rapidly in amount, this spirit ripened into a hopeful and energetic movement. Valuable Reports were transmitted to the Society, embracing particular as well as general statements of the educational wants of large parishes and sections of country. The wide field of view gained by your Committee from all these, as well as from other sources, cannot be too highly estimated.

#### *Queen's-Letter Fund.*

The aid given out of this source during the year amounted, at Christmas 1843, to 7758*l.*; by which accommodation has been procured for 25,127 children in 218 School-rooms. In August 1843 a Royal Letter was again obtained. On the 20th of May, 12,516*l.* 2*s.* 7*d.* had been received as the proceeds of these Collections from 2362 places.

*Application of the Receipts*—Your Committee are not only desirous to lengthen the cords of education, but also to strengthen its stakes: they would not

merely extend its surface, but increase its solidity. They wish to contribute to the erection or the purchase of Teachers' residences; to yield temporary assistance toward opening Sunday Schools for daily instruction, in neglected rural and maritime localities; to give further aid toward the salaries of Organizing Masters, and, if necessary, of Inspectors, to be employed under the Diocesan and District Boards. In these and various other ways they are anxious, not simply to enlarge the quantity of Church Education, but to amend its quality and establish its foundations.

#### *Applications for Aid from Parliamentary Grants in 1842-43.*

The following statistical facts relative to the Parliamentary Vote for Education are collected out of the last Volume of Minutes of the Committee of Council.

Description of School.	Number of Applications.	Grants awarded.	
		£	s.
National.....	277	30,563	15
British.....	13	2202	0
Church and Parochial	7	593	0
Wesleyan.....	1	85	0
Roman Catholic.....	—	—	—

#### *Schools received into Union.*

During the year, Schools in 194 places have been admitted into direct union with the Society; beside which, numerous other Schools, by entering into union with the Diocesan and District Boards, have become indirectly united to the incorporated body.

#### *General Fund.*

*St. Mark's Training College, Stanley Grove*—In the first instance, St. Mark's College was constructed for 56 students; but by a recent alteration a few more pupils can be accommodated, and there are at present 58 youths in training. The Model or Practising School attached to the College has at all times its full complement of scholars; a sufficient proof of the estimation in which it is held.

The whole Institution was carefully examined last year by the Rev. John Allen, Her Majesty's Inspector of Schools. In summing up his account, Mr. Allen observes: "Different estimates of the value of Mr. Coleridge's plan will undoubtedly be formed by different minds; but what I am concerned to testify is, that, according to my judgment, he has nobly carried into execution his original theory. His pupils will leave the college educated men; their papers shew a remarkable

power of apprehension, habits of reflection, skill in discrimination, and judgment."

*Whitelands Training School*—The Training School for Female Teachers at Whitelands, Chelsea, has now commenced yielding supplies of Schoolmistresses. During the year fifteen pupils were appointed to Schools in England and Wales. The demand, however, still far exceeds the supply, and some measures have been adopted to meet the want. The number at present in the establishment is thirty-three.

Last summer the Institution sustained a severe loss in the retirement of Miss Field, the Head Governess, and daughter of the matron. Your Committee have filled the vacancy by the appointment of two ladies, sisters, and accustomed to tuition. There are at this time three Practising Schools attached to the establishment—a Middle, a National, and an Infant School. The Rev. E. Wyatt Edgell, Rector of North Cray, Kent, has placed the munificent sum of 1000*l.* in their hands, the interest of which is to be spent in promoting the efficiency of this important Institution.

*Westminster Training Institutions*—These Institutions for Adult Male and Female Teachers continue in full and active operation. There are 91 individuals receiving instruction at the present time in Manchester Buildings and Smith's Square. The number of Teachers who have been trained and placed in charge of Schools since the last Report is 137; and 23 persons already nominated to situations have received a course of training. The total number is 160. The number of applications during the year, for Masters and Mistresses, amounts to 274.

The Society has recently sustained a loss in the retirement of the Rev. James Hill, the Clerical Superintendent of these establishments, who has been appointed Head Master of the Royal Naval Schools at Greenwich. Your Committee are happy to express their sense of the judicious and faithful manner in which Mr. Hill discharged the toilsome duties of his office. The Rev. P. Moore, M. A., has been appointed successor to Mr. Hill.

*Central Schools*—The Central or Model Schools at Westminster, in which all the Teachers in training are instructed and practised in the art of teaching, have been carried on as usual. In addition to the ordinary operations of this School, a number of well-recommended youths have been

admitted, during the last year, as paid Monitors, with a view to their becoming Assistant Teachers, and eventually Masters of Schools. The instruction given them by Mr. Wilson, after school-hours as well as in school, is purely a preparation for usefulness.

*Psalmody*—Your Committee have not overlooked the increasing importance attached to Music, as an element in education, and they have secured the services of Mr. Hullah to conduct musical instruction on a system similar to that of Wilhelm, in all the Training Institutions of the Society. Your Committee have more particularly in view the cultivation and improvement of Church Psalmody, by instructing in Sacred Music the future instructors of Church Schools. Your Committee are anxious to rescue Church Psalmody from the untutored efforts which cause it, in so many Places of Worship, to be submitted to as a custom, instead of being engaged in for the expression and excitement of spiritual devotion; so that even those who cannot swell the note of praise with their voice, shall, by the concord of solemn sounds which they hear, be filled with *melody in their heart to the Lord.*

#### *Miscellaneous Notices.*

*School Inspection*—As regards the Inspection of Schools, the Society has no Officer at present.

As the number of Schools assisted by the Parliamentary Vote increased, the Education Committee of Privy Council augmented their staff of Inspectors; and there are now five Inspectors appointed by Her Majesty, in conformity with the Order in Council dated August 10, 1846. These Officers cannot claim admission into any Schools except those which have received aid from the Parliamentary Grant since the establishment of the Committee of Council. But that Committee have made arrangements for their Inspectors to visit Schools which have not received such assistance, where the Managers intimate a willingness that their Schools should be periodically inspected; and of course it would be competent to them, for any good reason, to withdraw from the arrangement.

It certainly appears not unfitting that, wherever public money has been given to assist the establishment of a School, there should be persons acting under the State to see that every attempt is made to fulfil the conditions on which that money was

allotted. And, generally speaking, it cannot be doubted that inspection, under competent and legitimate authority, is calculated to produce beneficial results, by exerting upon Schools a constant stimulus from without, and arresting their natural tendency to relapse into torpidity.

*Retirement of Archdeacon Sinclair*—It was stated, in the Report for 1843, that your Secretary had succeeded to the office of Treasurer. The Society is fortunate in still retaining the services of Archdeacon Sinclair as Treasurer; but your Committee cannot allow this opportunity to escape them of recording their strong sense of the uncommon ability and discretion, as well as of the patient kindness and untiring energy, with which for four years he uniformly discharged the duties of Secretary to this Society.

*Diocesan Boards*—By a Minute of the Committee of Council, dated Nov. 22, 1843, their Lordships agreed to vote grants toward the expense of building Normal and Model Schools; and applications for such aid are to be conveyed through the Committee of this Society, or through that of the British and Foreign Society. By a subsequent Minute, the Committee of Council arranged to make their grants toward Normal Schools at the rate of 50*l.* for every pupil which the proposed building is calculated to accommodate; in addition to which, the usual rate of aid will be given toward the erection of the Model School. Your Committee have had much pleasure in conveying applications of this kind from the York, Chester, Durham, and Salisbury Boards.

*Concluding Remarks, and Appeal.*

There is, undoubtedly, ground of congratulation for what has been of late effected; but very much remains to be accomplished. Many a remote rural parish, with its scattered population, has less ability to help itself than a town filled with manufactories. And it may be doubted whether any of our artisans or miners have more need of a Christian Education than the manual labourers who throng the commercial ports of Hull, Plymouth, and Bristol, or who crowd the seafaring districts of Deptford, Greenwich, and Chatham.

The experience of your Committee induces them to recur, with especial anxiety, to the subject of School Teachers. It will be useless to multiply Schoolrooms if properly-qualified persons are not provided

to conduct them. It has been well said, "As is the Master, so is the School." The system of instruction, whether it be the mutual, the simultaneous, or the explanatory, is comparatively of little moment, provided the directing and presiding power be of the right kind. With a really good Teacher no system can be bad. It must be admitted, however, that the national or monitorial system seems peculiarly to require the presence of a master mind. Morality and Religion can only be infused into children by bringing them into the atmosphere of a mature person who is moral and religious.

The grand difficulty to be encountered in a voluntary system of education lies in the proper maintenance of Schools. Yet even this difficulty is rarely felt where the Teachers are thoroughly efficient. The poor, no less than the rich, can now estimate the value of a sound education, and are found ready to pay for it. All experience tends to establish this truth. Your Committee are resolved, therefore, to spare no pains in improving the Training Institutions of the Society. The extent, however, of accommodation for pupils in training is sadly deficient; as is evident from the fact, that, in considerably more than 100 cases during the last year, your Committee had to state their inability to supply competent Teachers.

The country is now engaged in the holiest war which it has ever waged—a war against ignorance, vice, and infidelity. There is a hard battle to be fought; but it cannot too speedily be brought to a termination. The parents of the present youthful generations have been neglected; and *while men slept, the enemy came and sowed tares*. But until the precepts taught in the class are enforced by the practice witnessed at the fireside—till the home co-operates with the Schoolroom—education cannot exercise its legitimate influence. The experience of the past year bids them look to the results of individual zeal and self-devotion; to the humanizing effects of increased intercourse between the educated classes and the children of the poor; above all, to the personal influence of each Clergyman in his own Schoolroom.

From this time forward let the affluent classes place sound education within the poor man's reach, in a spirit of free Christian benevolence, and their good shall not be frustrated. Let them prove

to the son of toil that their object is, not so much to make themselves more safe, as to render him and his children more happy, and the victory will be won. Then even these our times shall not be without their own honour. Your Committee will not draw back from the work to which they have put their hand; but are contented to leave the issue in the hands of Him whose servants they are, and with whom faithfulness, not success, is the condition of reward.

The Treasurer's Balance Sheet has not yet been prepared for publication.

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BRITISH AND FOREIGN SCHOOL SOCIETY.  
THIRTY-NINTH REPORT.

*Model Schools.*

It is due to Mr. Crossley, the Superintendent of this Establishment, to state, that the course of instruction was never so varied and extensive, or the discipline and moral training of the children so complete as at present. During the year considerable attention has been paid to drawing from models, an art in which many of the children now greatly excel. The number of boys admitted during the year is 781, making the total received into the School, since its formation, 27,141.

The Girls' School, which has derived important advantages from a new classroom and gallery, together with other necessary accommodations, may now be considered as in a high state of efficiency. The number of children admitted during the year is 450, making the total number received since the commencement 16,162.

*Normal School.*

Under the new arrangements, the Normal School has been divided into two classes or sections; the first or higher class being placed under Mr. Cornwell, and the second under Mr. Saunders.

Mr. Henry Pickton has been appointed Teacher of Model Drawing; and Mr. Griffiths, as Curator of the Establishment, superintends the Students at those periods when they are not engaged in study under the Tutors. The instruction in the Normal Classes is now enlarged and complete: it embraces every branch of knowledge adapted to Schools; and the Students are carried forward as far as the time of their stay in the Institution will permit.

The whole has worked during the year most effectively and harmoniously, and,

together with the household and domestic arrangements, has given much satisfaction to the Committee.

*Training Department.*

The numbers of the year are these:—

For Boys' Schools: In training, April 1, 1843, 35; received since, 140. Appointed to Schools at home, 91; abroad, 4; withdrawn, 18; remain, 62.

For Girls' Schools: In training, April 1, 1843, 18; received since, 95. Appointed to Schools at home, 54; abroad, 9; withdrawn, 13; remain, 37.

The Committee have now the satisfaction to report the completion of the new building for the Female Training Establishment, of which the Ladies' Committee took possession in August last. This has been found by experience to be in all respects adapted to the work for which it was designed.

Mrs. Macrae, the Superintendent of the Establishment, will in future reside at some distance from the School, but will be in daily attendance to direct its proceedings. Mrs. Barrow, who was for many years connected with the Infant Orphan Asylum at Dalston, has been appointed Matron.

*New Schools.*

During the year, 86 new Schools have been opened: many of these are held in Sunday Schoolrooms, some in hired buildings, and others in places erected for the purpose. Among the latter, the Schools at Burton-upon-Trent, which were aided by Government, and the Schools of the Herold's Charity, Bermondsey, which were built out of Trust Funds, may be referred to as worthy of notice.

Everywhere proofs of increased interest in the education of the poor are beginning to manifest themselves. Schools are springing up in districts where, in former years, the most energetic efforts have been found unavailing; new and convenient rooms are rising in the place of close and ill-ventilated apartments; and both in the manufacturing and agricultural districts there is an evident determination to do much more than has yet been accomplished for the instruction of the people. Many of these efforts have been stimulated by the correspondence, the lectures, and the grants of the Society.

*Parliamentary Grants.*

Only one application has been made to

Government for aid in the erection of British Schools, viz. at Derby, to which 450*l.* has been granted. The application from Sedbergh, carried over from last year, has been decided, and 125*l.* allowed. An application has also been made from Holbeck and Wortley toward the payment of a debt; to which 150*l.*, under special circumstances, has been granted. And 20*l.* has been allowed toward a School at Holywell Colliery, near Newcastle. This is all that has been applied for on account of British Schools.

All applications for grants are now made direct to the Committee of Council, and not through the Society.

So far as the Parent Institution is concerned, the question stands thus:—The Society has received 5000*l.* toward the erection of its Normal School. It is therefore open to inspection, so long as the Committee do not consider such inspection to be injurious, and it will incur the liability to repay that sum, whenever it may think fit to decline any further visits.

The correspondence relative to the inspection of those Schools which have already, or which may hereafter accept Government Aid, has terminated satisfactorily. Mr. Fletcher has been appointed Inspector of British Schools; and they have every reason to believe that this gentleman will perform the duty he has undertaken fairly and faithfully.

#### *School Inspection.*

At present, 4 Agents are more or less employed in visiting and inspecting Schools. Mr. Althans has paid, during the year, 312 visits to Schools: he has also conducted 43 Public Examinations, and attended 24 Public Meetings on Education. Mr. Duval has chiefly been engaged in the West of England in the same work. Mr. Barton and Mr. Watson, in the North, have given much attention to this department, while engaged in other duties for the Society; and both Mr. Saunders and Mr. Cornwell have devoted all the time they could spare from other occupations to the same great object.

In the course of these visits much has been brought to light of an encouraging nature. 1. Satisfactory evidence has been afforded that moral training, far from being neglected in British Schools, is throughout the country regarded as of the very highest importance. 2. The union subsisting between different Denominations of Christians, in support of British Schools, remains, for the most part, unimpaired.

3. The intellectual instruction imparted in the Schools is now, for the most part, extended and effective.

At Tavistock, the last Public Examination took place in August. "The boys were examined in Geography, Political Economy, History, the Old and New Testament, and other branches of Education; and their answers were such as to reflect the highest credit on the judicious and indefatigable exertions of Mr. Smith. The display of maps, architectural drawings, and representations from the animal and vegetable kingdoms, the production of the boys, was such as afforded a convincing argument, that if this branch of the fine arts shall be carried out as it has been begun, our country need not be under the stigma of a deficiency of taste in this respect. The singing according to Hullah's system was highly creditable. The attendance of His Grace the Duke of Bedford on this occasion, as well as the liberality manifested by him in the erection of class-rooms, attached to the building, at his own expense, added much to the interest of the Meeting."

The main evils of which the Inspectors complain are— the inadequacy of the salaries which are still too frequently paid to Teachers, and the disposition unduly to limit the School in its supply of books, maps, and other material, in order to save expense.

#### *Extension and Improvement of Education.*

The publication of the new Manual, referred to in the last Report as in the press, has also been found very valuable.

In order to bring recent improvements more immediately under the attention of Local Schools, the Committee resolved, in August last, to receive a limited number of Masters from the country for two or three weeks during their harvest vacation, and to board and lodge them in the Institution free of cost.

Special arrangements were accordingly made for their instruction, including, 1. A course of lectures on teaching; 2. Practical illustrations obtained by practice in the Model Schools; and 3. Lessons in model drawing, and other branches, according to the wishes of the student. The whole scheme was found to work admirably.

#### *Popular Ignorance.*

The Chaplain of the Taunton Gaol states, that—

During the last three years, no less



than 360 prisoners had come under his notice, who were unable to repeat the Lord's Prayer, and who knew nothing of the name of Christ except as a word to swear by. They were in utter darkness and ignorance as to Religion; and as to moral and religious duties they were just as barbarous as the Heathen.

The Committee of the School of Gloucester observe—

In the calendar of the sessions, of 92 prisoners, only 3 could read well; of the remainder, 34 could not read at all, and 55 could read imperfectly only, and it is questionable if they could understand what they read. Of 14 prisoners tried at the last city sessions, only 1 could read well, 8 imperfectly, and 5 not at all. Thus only four per cent. could be said to be educated, whilst thirty-nine per cent. had received no education whatever. Other calendars, both in this and neighbouring counties, shew that the prisoners are principally taken from the ignorant and uninstructed: and at the last Gloucester Assizes, the Judge, in his charge to the grand jury, stated—"I cannot, however, conclude without making one remark, and it is, that, out of the 110 prisoners, I find that 100 cannot read or write, or at least but imperfectly."

#### *Wales.*

An opportunity having offered for engaging, at a reasonable cost, the services of a gentleman every way qualified to promote the objects of the institution in North Wales, the Committee felt themselves justified in engaging, for two years, to bear the expense which would be occasioned by such an agency. Since that period, a series of Public Meetings have been held, numerous Committees have been formed, and arrangements have been made for the immediate establishment of Schools in central situations. Eight Teachers are in course of training, and twenty-three others are anxious to be received as soon as there is room.

#### *Educational Conferences.*

The Committee having for some time had under their consideration the propriety of convening a Meeting of the friends of the Society, to take into consideration various matters relating to the present state of public opinion on education, it was finally agreed that such Meeting should be held on Thursday the 14th, and Friday the 15th of March, in the large lecture-room of the Institution, and that it should be entitled "An Open

Meeting of the Committee, to which those friends of the Society who have been of late years most largely and practically engaged in efforts for the promotion of education, whether in town or country, be specially invited, in order that they may furnish the results of their experience, and advise with the Committee as to the best means of advancing the general interests of the Society at the present juncture." At the Meeting the discussions were animated and interesting, and a liberal subscription was commenced, in order to carry forward more extended operations. Upward of 6000*l.* was subscribed by the close of the Meeting, including a few sums given in anticipation, and some appropriations from the fund of the Congregational Union.

#### *Finances, and Appeal.*

Early in the year, and immediately after the withdrawal of the Factories Education Bill, the Committee thought it right to issue a special appeal, earnestly soliciting aid to enable them to enlarge their operations by engaging additional Agents—by promoting a more regular system of school inspection—by increasing the number of Teachers in training—and by originating new Schools in districts where they were especially needed. This appeal was favourably received and responded to.

A special subscription was also opened for the removal of the debt upon the new Normal School, which then pressed heavily upon the Institution. Eight members of the Committee generously came forward and offered to give 100*l.* each, three others offered 50*l.* each, and others offered to raise, by private solicitation of their friends, sums of 50*l.* or 100*l.* each, if the whole could be removed without delay. The Committee are happy to report that the work has been accomplished. The new Normal Schools are now free from debt. Among other donations to this object, the Committee would especially acknowledge a vote of one hundred guineas from the Fishmongers' Company.

The General Fund of the Society is also in a very encouraging state. The list of Annual Subscribers is larger than at any former period. The Donations received during the year have more than equalled their average amount, and the sales of school material have been decidedly greater.

The Committee have further to acknowledge, with gratitude, appropriations from various subscribers to the Congregational Fund to the amount of 1085*l.*

These will be paid in instalments during the next five years. At the Educational Conference recently held at the Society House, a subscription, as already stated, was commenced, which, including the amounts just referred to, has now reached 7503*l*. In every department of the Society's business a regular and rapid increase is taking place.

Duty, gratitude, the love of liberty, and the law of love, all combine in demanding from us, at the present juncture, gifts proportioned to the exigency—sacrifices commensurate with the occasion which now calls them forth. The responsibility of educating the people henceforward rests on us. We have courted it as a boon. We must now go forward to the work in a spirit of faith, of humility, and of manly energy.

The State of the Funds was given at p. 250.

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*CHURCH-OF-ENGLAND TRACT SOCIETY.*  
THIRTY-SECOND REPORT.

CONTRIBUTIONS, 89*l*. 1*s*.—Sales, 210*l*. 0*s*. 7*d*.—Tracts issued: by Sales, 72,340 in separate Tracts, and 1417 in bound volumes; and, by Grants, 4479; Total, 78,236—Tracts printed, 60,037.

*Design of the Society.*

The object of the Society is, "to circulate in a cheap form, among the poorer Members of the Church of England, her Homilies, the lives of her Reformers and Martyrs, extracts from their writings, and from the publications of her Bishops, with such short pieces illustrative of the primitive history, constitution, doctrine, and discipline of the Church, as the Committee may approve."

This object has strictly been pursued during the thirty-two years of its establishment: and an inspection of the publications will prove that care, diligence, and some measure of research, proportioned to the importance of this object, have been employed by their authors. No Tract is put to press without the inspection and approbation of the Committee. The Tracts are designed and adapted for the different Members of our Church. The Young are remembered, when they are of an age to commit to memory the Catechism of our Church; and when they arrive at years of discretion to offer themselves as candidates for the sacred rite of Confirmation, preparatory to an admission

to the Sacrament of the Supper of the Lord. The Offices of the Church, which more immediately affect persons of riper years, form subjects of explanation for the benefit of those on whose behalf they are performed, or whose responsibilities they enforce. And when the last act of affection and respect is paid to the remains of departed relatives and friends, by consigning them to the grave, the spectators of the funeral are furnished with suitable admonition, calculated to remind them of their own mortality, as well as of that preparation for death, which alone can deprive it of its sting, and render it the gate of life.

It is sought, in all the publications of the Society, to counteract, by God's blessing, the tendency of man to repose in forms of worship and religious ceremonies, while the spirit of godliness, and the duties connected with it, are overlooked. If at any time it is needful to furnish the poorer Members of the Church with the means of acquiring information on her discipline, doctrines, and constitution, that they may perceive what solid grounds exist for their attachment and membership, it is especially so at the present time.

*Sphere of Operation.*

The Colonies of Great Britain, as well as the mother country, have partaken of the benefits connected with the distribution of these silent and unobtrusive, but, in many instances, powerful and efficient monitors. Emigrants have used these aids to devotion, and meditated in private on doctrines and duties brought afresh to their remembrance, when the voice of the living teacher in the sanctuary of God could no longer be heard among them. Convicts suffering in penal settlements the visitations of justice, have been supplied with the Society's Tracts, that they may listen to Christian counsel and exhortation, if haply they may be led to repentance and inquiry after God. Grants for these purposes have been made by the Society.

The Parochial Minister has found the publications of the Society of material assistance in the formation of the parish library, in his visitations, and in Sunday and Day Schools.

Chaplains of hospitals and prisons have been aided by grants of Tracts. Patients, suffering pains from bodily disease and casualties have not unfrequently, while using such means of Christian Instruction, had their anxious attention directed to the more destructive malady of sin, and to

the Physician of the soul, whose skill is infallible; and, availing themselves of the appointed remedy, they have not only become spiritually convalescent, but obtained strong consolation in the prospect of dissolution, and the solemn moment of death. The prisoner, likewise, in the solitude of his cell, has doubtless, in many instances, been helped by the Society's Tracts in learning the true nature of his crimes in the sight of God, together with the divinely appointed method whereby his guilt can be expiated, and the sentence of the righteous Judge averted from his soul.

#### *Appeal.*

Unity in design, and energy in co-operation, are needed among the members of the Church of England, that the defensive and aggressive measures, furnished by different members and bodies in her communion, might be brought to bear, in a combined manner, upon the Athelism, Popery, and Infidelity of the age. A Society formed expressly for the purpose of explaining the Institution and Services of the Church—especially to those in the lower classes—that membership may be maintained and defended on solid and rational grounds, ought not to languish for want of an adequate income. Contributions have flowed into the treasury of the Church for building new Churches and their enlargement and reparation, where necessary, as well as for supplying additional Clergymen. The Committee are of opinion that the doctrines and discipline of the Church of England, and her decent ceremonies, ought likewise to be considered fit objects for the exercise of christian liberality, that the congregations gathered together may be assisted in praying with the heart, and with the understanding also. Amid the many methods and opportunities for the employment of Christian zeal, few present themselves of more importance than those connected with the objects of the Church-of-England Tract Society. They would therefore respectfully suggest to the Committees of District-Visiting Societies the advantage of availing themselves of its Tracts, as many of them are adapted to the class of persons whose moral and religious improvement is especially contemplated in the establishment of such Societies.

Dec. 1844.

#### PRAYER-BOOK AND HOMILY SOCIETY. THIRTY-SECOND REPORT.

##### *Issue of Tracts and Books.*

DURING the year there have been issued 11,963 Bound Books, and 40,011 Homily Tracts; a smaller number than usual; but the crippled state of the Society's funds fetters the operations of the Society.

##### *New Publications.*

The portions of the Liturgy in Arabic, which the Society determined on printing, are now going through the Press. A Committee, composed of the Clerical Members of the Society, has been appointed to consider the parts or portions of the Formularies, and works set forth by authority, recommended to the Committee to be printed.

##### *Visits to Ships in the Port of London.*

In the Port of London, during the year, there have been 4359 ships and other vessels visited or re-visited. On board those vessels 1127 Prayer Books, 6 Family Prayer Books, 8 Books of Homilies, and 503 Homily Tracts, have been purchased by Seamen; 649 copies of a Book of Select Homilies, and 1250 Homily Tracts have been supplied to the ships gratuitously; making a grand total, since the year 1824, of 45,904 vessels visited or revisited in the Port of London only; and of 23,065 Books of Common Prayer, of 273 Books of Homilies, and of 500 Homily Tracts, sold to Seamen at reduced prices; also of 17,112 Books of Select Homilies, and of several thousands of Homilies, as Tracts, supplied to the ships gratuitously.

##### *Encouraging Facts relative to Sailors.*

The Society continues to receive very satisfactory evidence of the blessing which attends their labours among Seamen. Our pages, in several past years, have contained many details of cases in which the books distributed by the Society have been eminently useful in promoting the knowledge of the Gospel among the maritime population of Britain and other nations. The last Report gives the following additional instances:—

The Society's usefulness has not only been manifested in the case of individuals, but whole ships' companies have reaped

benefit from its labours. A Clergyman thus addressed the Visiting Secretary of the Society: "Can you tell me where we last met? Do you remember what part of the country you were visiting in the month of June 1827? I will tell you," he said: "you were at Gravesend, on board a large ship, bound to Calcutta. I was then going out as a Chaplain to India. The captain of that ship was a pious Churchman: you supplied him with more than 100 Prayer Books, and a large number of Books of Select Homilies. We had on board that vessel a ship's company of seamen and troops, numbering altogether about 500. When we got well out to sea, I was called on to perform the regular Church Service. We immediately sold, at your reduced prices, all the Prayer Books with which you supplied us, and the Homilies were divided to portions of the crew, and to the troops. The effect was most gratifying. The men regularly came to Church, and, with the help of their books, joined in the Divine Service with devout attention; and some of them, after a while, were evidently very deeply impressed with the important truths which they learned under the Means of Grace."

The master of a vessel from Newcastle received the Society's Agent very courteously. He was not acquainted with the Book of Homilies; but he accepted a copy with much thankfulness, and purchased a Prayer Book. When he was asked whether he had prayers on board his vessel, he replied, "No; I have not sufficient fortitude to propose such a duty to my crew." He was informed that the object of the Society, in sending to visit his ship, was to encourage him and his people to unite together in prayer; and that the Book of Select Homilies was supplied gratuitously, that he might have some authorised sermons to read for the instruction of the ship's company. He then said, "With this help, I do not see why I should not have prayers on board in future." Afterward, he looked into the Book of Homilies, and seeing a picture at the head of the Homily "Of Repentance," he remarked, with a degree of pleasure, "Surely, here is a Sermon to the Prodigal Son: that is the character by which I am called. I was once only a carpenter on board ship. In that situation I was nearly lost at sea; but God shewed mercy on me, and He has since

greatly blessed me with many blessings; and, among other things, He has now made me the captain and owner of this vessel." This observation was suitably improved by the Agent; and the captain thanked him for his visit, and promised, through the Divine Blessing, to attend to the Means of Grace, and to encourage his crew to unite with him.

#### *Funds.*

The amount received has been 1750*l.* 6*s.* 6*d.*, being nearly 800*l.* less than was reported last year. This diminution arises from two causes. In the receipts of 1842-43, the legacy of the late Rev. J. Natt, amounting to 250*l.*, was included. Secondly, the diminished sale of books, consequent upon the state of the Society's funds, will in a great measure account for the remaining deficiency. No falling off has occurred in the List of Subscriptions: the debt of the Society has been reduced; and the prospects of the Society, since the last year's accounts were made up, have assumed a much brighter aspect.

#### *Appeal.*

Ought such a Society to be overlooked and neglected? What Society so distinctly sets forth, by means of its publications, the doctrines of our Reformers? It carries on every one of its publications, from the least to the greatest, the imprimatur of the Church of England: it furnishes the population of this country, and of its Colonies, with the Formularies in English: it makes known the doctrines of the Church of England in most of the European Languages.

To the Jew it testifies in Hebrew that Jesus is the Christ; to the Arab, and to the native of Hindostan, it gives the Liturgy; and now it is prepared to circulate in China that book which directs us how we ought to worship Him who is placed for salvation even unto the ends of the earth.

Your Committee trust that it will be found that their appeal has not been made in vain: that the Prayer-Book and Homily Society will be raised to that eminence which it ought to occupy: that, by God's blessing, it may be an instrument of making known, far and wide, the glorious doctrines of the *Gospel of the Grace of God*; and of hastening forward that time when a *pure worship* from all His redeemed people shall be offered to the Lord.

## Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

Mr. de Pressensé, in a recent Letter, communicated the following account of the

*Blessing attendant on Reading the Scriptures.*

About a year ago one of our oldest Colporteurs met a female, far advanced in years, to whom he offered a copy of the Scriptures. Although she was in very easy circumstances, her husband being the wealthiest butcher in the place, she had enjoyed no opportunity of cultivating her mind; her parents, like many others belonging to the class of tradesmen, being wholly occupied in amassing money. In fact, she could not read. This she candidly owned to the Colporteur on his pressing her to purchase a Testament. "There can be no doubt," said she, "that if your book contains all that you say it does, it must be an excellent book; but what am I to do, for I have never had time to learn to read?"—"What course do you pursue, then," asked the Colporteur, "when your foreman brings you a Letter?" "What? why I refer to my husband, or, if he is not in the way, to my mother, for they are both more clever than myself, and they read it for me."—"Well, then, let me make a supposition. Suppose that I am the foreman, and that God has commissioned me to convey a Letter to you which it is your duty to read, and the important tidings in which it is necessary to believe, in order to be saved." "Saved! Saved!" interrupted the other, what do you mean? who is it that has come to tell you what is going forward below? No, no, my friend, when we are once dead we are dead, and happily there is an end of us."—The Colporteur's reply was serious, deep, and solemn, and it soon began to alarm the poor infidel. Among the rest he told her, "You are advanced in age; your health does not appear to be strong; and therefore be prepared; for who can guarantee you another year in this world? who can say that your soul shall not ere long be required of you?" The female shuddered on hearing this, and declared she considered him as a prophet of bad news. The Colporteur took occasion to dwell a little on her declaration; and after further conversation, the result was, that the other agreed to purchase a Testament, though

without engaging to make any use of it. Our friend then took his leave.

After an interval of a year, the Colporteur re-visited the same place, in September last, having entirely forgotten the circumstances above detailed. As usual, he went from house to house, offering the Testament to all the inmates. On coming to a butcher's shop, he halted, and making known his purpose, a young female, seated in the counting-house, arose, and running toward him, exclaimed, "She is dead, as you predicted!"—"Dead! cried the Colporteur, in astonishment, "who is dead? and what did I predict?" "What! do you not recollect? I am speaking of my old aunt." And then she reminded the Colporteur of the conversation that had taken place between him and her relative.—"True, very true," cried the Colporteur; "I now remember it well: but I have seen so many different people since, and had so many conversations of the same tenour, that the meeting with your aunt wholly escaped my memory. But tell me," he continued "in what state of mind did your relative quit this life?" "Ah, Sir," replied the other, "there is something astonishing, marvellous, connected with her decease. Only fancy: after your departure my aunt related to us the particulars of your visit, ridiculing your object, and what she called your prophecy; and, amid bursts of laughter, exhibited the book which you had sold her. Three months afterward she was suddenly taken very seriously ill. One day during her sickness she called me to her, and, with much emotion, addressed me thus: "You see the uneasy state of mind in which I am. The conversation of the Bible-vender is perpetually recurring to me. If his words be true; if after death our souls—my own soul—oh, I am terrified at the thought! You must go and get me the book, and read me something out of it." I accordingly did so; and from that time my aunt, as well as myself, took such an interest in the perusal that we continued it daily, and frequently more than once in the course of the day. And oh, what a wonderful change did it produce in the mind of my aunt! Often would she say to me, 'The Bible-vender was in the right: it is indeed the book of books; that which opens to us heaven, and which teaches us to know and love Him who has so much loved us. O Jesus,' she would repeatedly exclaim, 'Thou art my Saviour; enable me to believe with my whole

heart, and to love thee as my Redeemer.' My aunt," she proceeded, "suffered much during her illness; nevertheless she never uttered the smallest complaint; and when those around her expressed their grief at her extreme sufferings, she would say, 'Do not pity me, for I now see that all is for my good, since I believe that Jesus endured in His body far more than I, miserable sinner, now suffer; and what He endured was for my salvation.' In this strain she continued to speak to the last. A short time before her death she begged me to bring her a crucifix; and pressing it to her heart, she exclaimed, 'Do not think I attach any value to this image—this piece of wood; but though I may perhaps be in error, I love to behold the representation of Him who has revealed Himself so clearly to me in His Word.' Thus she quickly fell asleep."

The Colporteur was deeply moved by what he heard, saying within himself, How important is my calling! for doubtless more than one copy that I have circulated has produced similar effects, without my knowing it. Then turning toward the young female with whom he had been conversing, and in order to ascertain the nature of those impressions which the above occurrence could not fail to have made upon her mind, he asked permission to see the Testament which her deceased relative had so highly prized; and on her producing it, he begged that she would let him have it in remembrance of her aunt. "No! no!" cried the young woman; "I would rather give you this house, and all that it contains—in short, all that I possess in the world—than part with this inestimable treasure. It has comforted, strengthened, and given peace, and the assurance of eternal life, to my dear aunt, and from it I hope to derive the same blessing." The husband of the deceased soon after entering the apartment, the nature of the Colporteur's proposal was communicated to him; but he at once declared that the book should never go out of the house, and that he himself hoped that in his last moments it would prove a source of joy and consolation to him also. Two young persons coming in, sarcastically observed, "Truly, at such a time you will be doing well to read the book: it would doubtless prove of great benefit." The Colporteur, turning toward them, said, "My friends, to some extent you are right; but *to-day* is the proper time for reading the Sacred Volume, and its perusal ought not to be

postponed to the close of life, for ye know not when the Son of Man may come." The youths perceived with dismay that the Colporteur was speaking of death, and, in their ignorance, actually fancied that what he said was a prediction addressed to themselves personally of their approaching deaths. An explanation quickly followed; and the Colporteur had good reason to hope that it was profitable to all present.

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UNITED BROTHERS' MISSIONS:

The Synodal Committee's statement, recently issued from Berthelsdorf, gives the following Summary of the

*Income and Expenditure in the Year 1843.*

Receipts of the Year.		£	s.	d.
Brethren on the Continent.....	202	12	6	
Friends on the Continent.....	1652	0	3	
Brethren in Great Britain.....	1175	19	0	
Friends in Great Britain.....	4317	19	3	
Brethren in North America.....	109	11	0	
Friends in North America.....	129	9	0	
Brethren's Society in Pennsylvania,	471	10	0	
Legacies on the Continent.....	600	17	6	
Legacies in Great Britain.....	1814	6	6	
Missionary Associations in Antigua,	692	11	0	
		12,986	16	0
Received in liquidation of Debt,		1372	2	3
Total.....		£14,358	18	3

Payments of the Year.

Missions—		£	s.	d.
South Africa.....	398	19	10	
Antigua.....	1148	15	7	
Barbadoes.....	295	17	3	
Jamaica.....	2025	16	11	
St. Kitt's.....	18	18	0	
Tobago.....	242	8	8	
Danish Islands.....	1533	8	1	
North-American Indians.....	311	0	0	
Labrador.....	138	9	4	
Greenland.....	712	19	6	
Pensions—				
To 21 Married Brethren and 7				
Widowers.....	879	16	6	
To 50 Widows.....	555	7	8	
To 130 Children at School.....	2205	0	4	
To 29 Youths Apprenticed.....	220	11	9	
To 17 Girls' Allowances.....	78	5	4	
Expenses of Management.....	681	7	7	
Miscellaneous Disbursements.....	320	9	2	
		11,767	11	6
Deficiency in 1842.....		1021	13	6
Total.....		£12,789	5	0

*Remarks of the Synodal Committee on the State of the Funds.*

Our present statement shows a receipt on account of the Liquidation Fund of 137*l.* 2*s.* 3*d.*; which, deducting the last year's deficiency of 102*l.* 13*s.* 6*d.*, leaves a surplus of 350*l.* 8*s.* 9*d.*

The expense occasioned by the earthquake in Antigua and St. Kitt's, amounting to 214*l.* 10*s.* 3*d.*, has not only been covered by special contributions, but there is a surplus of 268*l.* 0*s.* 7*d.*, which is appropriated for buildings required in those islands.

In the West-India School Fund there is a surplus of 455*l.* 8*s.* 6½*d.*, and the present year's statement of the General Mission Fund shows an excess of income over expenditure, amounting to 1569*l.* 13*s.* 3*d.*, arising principally from an English Legacy of 1000*l.*

All these proofs of the special help of our Lord bow us in the dust before Him. We feel ourselves unworthy of all His mercy and faithfulness, and accept it as a token of His patience with us, putting to shame our little faith, and convincing us that *His hand is not shortened, that it cannot save.* And, while we would set up an Ebenezer to His praise, and offer Him the tribute of our heartfelt gratitude, we cannot refrain from giving expression to the liveliest feelings of thankfulness to our dear Brethren and Sisters, and all the valued friends and helpers of our Missionary Cause, for those benevolent exertions to which, under God, we have to ascribe so cheering a result of our financial statement.

Yet, thankful as we are for the gracious help experienced, we feel a proportionate obligation on our part to preserve the equilibrium thus regained, and to keep within the limits which the Lord has assigned to our comparatively little strength. We pray Him, who fed the thousands in the wilderness, and yet would not permit the fragments to be lost, to grant us, and all who are employed in our Missions, the grace to husband carefully the funds entrusted to our management. We feel bound in conscience to do so; and a closer inspection of our finances convinces us that it is likewise necessary, and warrants the request, that all the members of our communion, and all the esteemed friends of our Missions, would continue their faithful and active co-operation. For along with the extension of the work, a permanent increase of expense has unavoidably accrued; so that

the total outlay of the year has been 11,767*l.* 11*s.* 6*d.*, whereas last year's amounted only to 10,620*l.* 4*s.* 3*d.*; an increase, consequently, of 1147*l.* 7*s.* 3*d.*

The chief increase of expenditure has been in Jamaica and the Danish West Indies. Nor are the causes which have operated to produce this of an incidental and transient nature. The contributions of our Negro Congregations in Jamaica have diminished with the decreasing prosperity of the island; while in the Danish West Indies, the enlarged sphere of our labours, and the slender profits now yielded by the business carried on for the benefit of the Mission, will render it dependent, to a large amount, on the General Fund. The expenditure of this latter Mission has been materially increased this time by the establishment of a new Station in the town of St. Thomas; but this, likewise, will entail an additional outlay on future years. An Association has been formed at Christiansfeld, under the name of the North Sleswick Missionary Association, for the special benefit of the Mission in the Danish Islands.

The expenditure for Antigua has been again defrayed, in a great measure, by its own Local Association. On the other hand, the contributions of the Bethlehem Missionary Society have fallen off very considerably; and as the defalcation has not originated in temporary causes, the work committed to us can no longer expect the same amount of assistance from this quarter as in former years.

The constantly extending Mission in Surinam promises, at no distant period, to lay claim to our assistance. Hitherto our Missionaries have been able to maintain themselves by their own resources, aided by the contributions received from Holland. The Society at Zeyst for the Propagation of the Gospel among the Heathen makes this Mission the peculiar object of its benevolent attention.

The Brethren's Society for the Furtherance of the Gospel, in London, has defrayed the cost of the Labrador Mission, as hitherto, with the exception of journey expenses; and in South Africa, our Brethren, by the blessing of the Lord on their diligence in temporal things, have, with the same exception, been enabled themselves to cover their expenditure,

To the increase of expense which has attended the expansion of our Missionary

Sphere belong likewise the maintenance of retired Missionaries, and the education of their children. We were last year induced to propose the gradual formation of a Pension Fund to meet those claims; and we are happy to say that the suggestion has already been responded to, and the Fund has been established.

We return our special and most cordial thanks to all the Associations, in and out of our own circle, which have hitherto so kindly and effectually aided our cause, and materially contributed to its extension; and we would, at the same time, beg them not to grow weary in well-doing, but continue to give it the same zealous support, both by their prayers and benefactions. This is requisite, if we are to prosecute our labours in the wide field which the Lord has thrown open to us; still more so, should we receive an intimation from Him to lengthen our cords and enlarge the place of our tent.

Now may He, whose promises are Yea and Amen, and who *has kept in His own power* the time when the *fulness of the Gentiles shall come in*, grant us the grace, that we may all, without exception, each in his allotted sphere, be found faithful and active Labourers in His vineyard! We implore Him to bless our work—which is His own work—in all its branches; and, finally, we earnestly commend it, along with ourselves, to your continued faithful intercessions.

In reference to the above Circular, the Committee of the Brethren's Society for the Furtherance of the Gospel observe—

The leading feature of the foregoing Circular—the fact, that the Mission Fund of the Brethren's Church is once more free from debt—will doubtless excite in the breasts of her faithful members, and her esteemed benefactors in other Churches, emotions of the liveliest joy and gratitude to God. In these feelings, the Committee of the Brethren's Society for the Furtherance of the Gospel cordially sympathize; but in recording their thankfulness for the aid so bountifully vouchsafed, both to the Lord himself and to those whom He has made His almoners, they cannot refrain altogether from reminding their Brethren and Christian Friends, that, without the continuance of their kind and zealous efforts, the work in which they have shewn themselves so deeply interested

would soon be involved in fresh difficulties and embarrassments.

The expenditure on account of our Missions in the West Indies is not likely to experience, for some years to come, the very large reduction which was at one time anticipated. In the British Islands such a reduction has already taken place to a considerable extent; but against this must be set the increasing cost of the Mission in the Danish Islands. Of the surplus which appears in the account of the General Mission Fund for 1843, a considerable portion will probably have been required for the much-needed improvement of the Missionary Dwellings at Lichtenau, in Greenland, and the providing of a Schoolroom at that Settlement.

From the apparent balance in favour of the West India-School Fund the sum of 200*l.* must be deducted, applicable to the specific purpose of erecting a Chapel School at Bethel, in St. Kitt's.

The Committee have observed with grateful satisfaction the very considerable increase which has taken place within the last few years, in the amount of contributions to our Missionary Work, derived from the liberality of our Brethren and friends on the Continent of Europe and the various Churches of Britain. The aid so freely, so generously, and so effectually bestowed in years past, and for which their Brethren must ever remain their debtors, will also, it is confidently hoped, be extended to them in the time to come.

#### JEW'S SOCIETY.

THE Thirty-sixth Report furnishes the following

##### *Summary of Proceedings among the Continental Jews.*

*Amsterdam*—At this place the number of the descendants of Judah at present amounts probably to 30,000, and in Holland to 100,000. A large proportion of them are very ignorant, and afford a sad and striking proof of the debasing tendency of Rabbiniism. Your Committee have appointed the Rev. C. W. H. Pauli to occupy this Station.

*Brussels*—Mr. Saul's usefulness in this field of labour was, during last summer, put an end to by a disease of the heart. He obtained, therefore, your Committee's consent to return to this country, and took up his abode near your Episcopal Chapel, the scene of his faithful labours



in your Society's service for twenty-seven years. Medical skill, however, proved in vain, and he was called to his eternal rest on the 30th of October.

Your Committee have lost in Mr. Saul one of their oldest, most faithful, and, in his station, most useful servants. His sterling worth, which acquired him the good-will and respect of all classes of Jews in London, both converted and unconverted, rendered his services most valuable in the cause of your Society.

*Creusnach*—Your Missionary, the Rev. J. Stockfeld, has, during the year, been much restricted in his labours by bodily suffering: he could only make three short Missionary Journeys in the neighbourhood during the summer. He reports very favourably of his reception by the Jews. He found a great desire on the part of the Jews for copies of the "Old Paths;" and states several cases in which this work has been instrumental in opening the eyes of the readers to the errors of Rabbinical Judaism, and inducing them to inquire into the doctrines of Christianity. Mr. Stockfeld has continued to be actively employed in the circulation of the Scriptures, great numbers of which he finds means for sending to different parts of the Continent.

*Strasbourg*—This Station was first occupied by your Society in the year 1826, and is important on account of its contiguity to the numerous Jews in Alsace. This district has been repeatedly visited by your Missionaries, although the reception they met with has often been discouraging. The contrary has been the case in the neighbouring parts of Baden, Würtemberg, and Westphalia, which are also, from time to time, visited by your Missionaries. In Baden, especially, their efforts have met with much encouragement; and the Rev. J. A. Hausmeister has been in frequent correspondence with Israelites, who, during his periodical visits, have been led to inquire into the saving truths of the Gospel. Four individuals were baptized during the year. Mr. J. P. Goldberg has been chiefly engaged in the instruction of inquirers, and intercourse with those Jews who call on your Missionaries.

*Frankfort-on-the-Maine*—Several historians speak of Jews as having resided at Frankfort for more than a thousand years; and one, particularly, mentions the sixth century as a period when they were to be met with in this town.

They were for centuries subjected to many restraints, and deprived of many of

the civil privileges enjoyed by their fellow-citizens.

But notwithstanding many disadvantages, they seem to have found themselves more secure in Frankfort than in many other places, where far greater evils awaited them, with scarcely any prospect of relief.

During the present century, many of the ancient restrictions have been done away. The Jews can now reside in every part of the town, and carry on every kind of trade.

The Rev. T. E. Hiscock and Mr. H. Poper have continued in active intercourse with the Jews, many of whom have visited them, both from Frankfort itself and from neighbouring places. Your Missionaries have made it their especial object to visit those towns where Jews reside, on the Jewish Sabbaths; on which occasions they have visited the synagogue, and very interesting conversations have been held both there, in the streets, and in the houses of the Jews.

Your Committee regret that the unwearying exertions of the Rev. T. E. Hiscock have so far impaired his health, as, for a time, to put a stop to his Missionary labours.

*Berlin*—The Missionary here, more than any where else, finds opportunities for intercourse with Jews of education and learning, as many come to pursue their studies at the University, or at other public Seminaries and Institutions. There are above 1000 converts resident in Berlin. Much interest is also taken by Christians here in the Jewish Mission. The public services of your Missionary, the Rev. C. W. H. Pauli, have been attended by great numbers of Jews. Sixteen individuals have been baptized by him during the year; while above sixty have been under instruction for a longer or shorter period. Many copies of the Old and New Testament, as well as Tracts, have been circulated. During Mr. Pauli's residence at Berlin—about two years and a half—he has administered the holy Sacrament of Baptism to forty-one members of the House of Israel. The Rev. C. W. H. Pauli having been stationed at Amsterdam, your Committee have appointed the Rev. R. Bellon to this station.

*Breslau*—The number of Jews in Breslau amounts to nearly 6000. They have twelve synagogues. Much infidelity is prevalent among the Jews here; and while many throw off the yoke of the Talmud, there is too much reason to fear that they

are equally ready to disregard the revealed Word of God. Dr. Neumann is most frequently brought into contact with learned Jews, and young men who attend the University in that town. Several cases have occurred where the father, while struggling against conviction in his own breast, has been willing to allow his children to be received into Christ's Church by baptism. Dr. Neumann says he often feels encouraged by seeing how, in such cases, the Lord has repeatedly turned the hearts of the parents by means of the children.

*Königsberg*—Königsberg contains alone 1600 Jews, and is the chief town of East Prussia, which contains about 6000. The Missionary here has opportunities for preaching the Gospel to great numbers of Jews, who come here for the purpose of commerce, especially from the Russian Dominions. Many of these have made it their special object to call on the Missionary for the purchase of copies of the Word of God, that they might take them home to their families. Your Missionaries find among the Jews an increasing desire to obtain the New Testament. During the year, 1600 copies of the Scriptures have been circulated at this Station, among which number were 400 Testaments. The number of Israelites baptized in the province of Prussia during the year 1843 was twenty: seven of these were Russian Jews.

The Rev. E. M. Tartakover, originally appointed to Beyrout, having been compelled by ill-health to remove to a more northern climate, has been stationed at this place. Mr. Noesgen came over to this country last autumn, and was admitted to Holy Orders by the Lord Bishop of London, and has since returned to his Station.

*Dantzic*—The Jewish population amounts to about 2500. It is the chief town of the province of West Prussia, which contains about 20,000 Jews. Dantzic, being situated near the mouth of the Vistula, is visited by numbers of Jews from different parts of Poland and Galicia. It has been frequently visited by your Missionaries during the last twenty years, and a School for Jewish Children was established here in 1828, by the Rev. M. S. Alexander, now Bishop of Jerusalem, then Missionary of this Society to the Jews at Dantzic, together with the Rev. W. Ayerst. This School continued to flourish for several years, although it has of late met with great opposition from the

hatred of a few individuals who have been incessant in their endeavours to prevent its usefulness. There is an English Church at Dantzic, and the Rev. H. Lawrence, formerly Missionary at Warsaw, has been appointed to this Station.

*Poland*—It is supposed that the number of Jews in Poland amount to 400,000; but those called Polish Jews, from their speaking the Polish Dialect, are more than 2,000,000.

During the past year Missionary Journeys have been undertaken by the Missionaries residing at each of your Stations, Warsaw, Lublin, and Kalisch, into the interior of the kingdom of Poland. Fifteen Israelites have, during the year 1843, been baptized.

Twenty-eight individuals have enjoyed the advantages of the Institution for Proselytes at Warsaw during the year 1843. The inmates are employed in bookbinding and printing. Several Tracts have been reprinted for circulation among the Jews; and also some new ones have issued from the press. The Rev. J. C. H. West, the Superintendent of the Institution, reports favourably of the general conduct of the inmates, and the Christian spirit manifest among them.

The Rev. F. W. Becker, as well as Mr. Rosenfeldt and Mr. Goldinger, have had frequent opportunities for intercourse with Jews from Warsaw itself, as well as from distant places, many of whom came to town for the special purpose of applying to the Missionaries. Much of their time has also been occupied in the preparation of Candidates for Baptism.

Mr. Waaschitscheck has been obliged to labour alone at Kalisch during the greater portion of the past year, in consequence of the continued illness of Mr. Deutsch.

*Cracow*—It is supposed that about half the population of this large town are Jews. They are, for the most part, miserably poor, and do not possess Rabbinical Learning. Violent opposition is often made to the labours of your Missionaries, who, for the last ten years, have with varied success been engaged in the great work assigned to them. More than twenty persons applied for and received instructions from your Missionaries during the past year, yet only three of these have been baptized. Many, however, of the House of Israel have heard the Gospel preached; and the Scriptures and Tracts have been circulated far and wide. By these means a spirit of inquiry has been raised in countries now

inaccessible to your Missionaries ; and very pleasing have been the communications received by them. Various places in Poland and Silesia have also been visited. The proximity of Silesia adds to the advantages of Cracow as a Missionary Station, as it contains 26,703 Jews. The Jews of Upper Silesia are better instructed in their own religion than those of Cracow.

Mr. Behrens, during the last year, visited Pless, Sohram, Ribnik, Ratibor, Cosel, and Ojest, in all of which places he found an open door for Missionary Labour.

*Prussian Poland*—The number of Jews residing in the town of Posen is about 7000, and in the province of which it is the chief town, 77,102. Posen has long been celebrated among the Jews as the seat of Rabbinical Learning.

When your Missionaries, in the year 1822, first visited Posen, the sensation caused thereby among the Jews was so great, that the aid of the Civil Power became necessary to protect them from being suffocated amid the crowds that flocked to their lodgings, to converse upon the Christian Religion, and to obtain Books and Tracts. The Duchy of Posen has ever since presented one of the most interesting fields for Missionary Labour, especially as regards the opportunities for public preaching to the Jews. Mr. Graf, who, until lately, has been stationed at Fraustadt, but has now been appointed to Posen, has, during the year, visited many places in the Duchy, and generally found the Jews willing to listen to the words of the Gospel.

The Rev. R. Bellson, who was stationed at Posen, has been much occupied in the regular instruction of inquirers, and has devoted much time to the superintendence of the Schools for Jewish Children, the number of which is seven. The progress of these has in every respect been encouraging to the highest degree.

*Frankfort-on-the-Oder*—This town contains about 1000 Jews. Its chief importance as a Missionary Station arises from the circumstance that it is visited by large numbers of Jews, who attend the great markets or fairs which are held here three times every year. Your Committee have stationed the Rev. J. C. Hartmann at this place.

Mr. Hartmann has met with great encouragement in preaching to the Jews. During the fairs he has had the assistance of Mr. Graf, who has also made several Jour-  
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neys in the Duchy, in every one of which he had opportunities for delivering Lectures to the Jews.

Much interest has been excited in the Jewish Cause among Christians at Frankfort ; and a Society has recently been formed there for assisting proselytes.

*Sweden*—The Jews in Sweden reside almost exclusively in four cities, Gothenburg, Stockholm, Norrköping, and Carlskrona. Their number is estimated at nearly 1700 individuals. No Jew is allowed to live in Norway. In the Danish States there are about 15,000 Jews scattered throughout the kingdom. In Copenhagen there are 4000, and in Altona 2600 individuals.

Mr. Moritz arrived at Gothenburg—his appointed Station—toward the end of August, and endeavoured to renew his acquaintance with those Jewish Families where he had found an entrance for his labours during his residence in this country in 1827 and 1833. But although he was everywhere kindly received, the message of the Gospel appears to have been less acceptable than in former years ; not so much, Mr. Moritz says, from bigotry and Talmudical zeal, as from a spirit of perfect indifference, and from their having imbibed the pernicious principles of infidel Christians. He was enabled to deliver Public Lectures to the Jews on Wednesdays and Saturdays, which were well attended both by Jews and Christians. The attention these excited was so great, that the Jewish Preacher thought it necessary repeatedly to warn the Jews against attending them, or having any intercourse with your Missionary, whom he often attacked in violent language. Mr. Moritz remained in Stockholm until the middle of January ; and circulated, during the time of his stay, a considerable number of Scriptures and Tracts.

*Gibraltar and Cadix*—Vast numbers of Jews are to be met with in the empire of Morocco, where they are subject to many hardships, and live, for the most part, in great ignorance. A great number of the descendants of Abraham are to be found among the inhabitants of Spain and Portugal. Mr. Ewald visited Lisbon in December 1841 ; and found that, in addition to those Jews who publicly join the synagogue in that city, there are many who keep the Jewish feasts, although they outwardly conform to the Roman-Catholic Worship.

Your Committee appointed Mr. A. Levi to this important Mission in September last. He resided for some time at Gibraltar; and after paying a visit to Tangier, took up his abode at Cadiz, where he enjoys the best opportunities for acquiring that knowledge of the language of the country which is necessary to enable him to prosecute his labours.

## India within the Ganges.

SIMLA.

### *Bishop of Calcutta's Address.*

THERE is so much interesting information and sound and judicious instruction contained in the following extract from the Bishop of Calcutta's address, on laying the foundation-stone of a new Church at Simla, upon the Himalaya Mountains, that we lay it before our Readers. The ceremony took place, and the address was delivered, on the 9th of September. The Bishop's high testimony in favour of the union of Science and Religion deserves the consideration of those Christians, who, startled by superficial difficulties and apparent objections, have feared that the progress of discovery and speculative knowledge may injuriously affect Religion. The Bishop pays Religion a better compliment. In the earlier portion of his address, his Lordship, referring to the local situation of the new edifice, and to the season at which its first stone was laid, says—

Nor need we fear for the safety of the edifice which we are about to rear on our rocky mountains. Many, perhaps, have imagined that the site we have chosen was insecure, when they saw the mass of loose earth on it, and witnessed the unusual torrent-rains of this season. But no; they shook only the trees rooted in the superjacent soil; they carried down only fragile tenements not built on the mountain rock; but the rock itself, and our foundations opened upon it, remained unmoved. *The rains indeed descended, and the floods came, and the winds blew; and our Church would have been beaten upon it, but it would not have fallen, for it was founded upon a rock.* So the eter-

nal truths of the glorious Gospel, founded on the unchangeable will and grace of Christ our Lord, are secure; while the *traditions of men, and will-worship, and voluntary humility, and the mediation of saints and angels, and the whole fabric of man-invented superstitions and idolatries, are carried away by the storm.*

I have every reason to be thankful for the earnest manner in which the Christian Society on these hills have been crowding their small and inconvenient Church this season; and I beseech them still to go on bearing with these temporary difficulties, and accommodating each other with real kindness of heart. The new Church will remove every obstacle. The Christians here are about 300 gentry, and perhaps 100 of other classes. Of these 400, perhaps a third part are, upon an average, prevented, by sickness and other unavoidable impediments, from attending Church at one and the same time. The new edifice will accommodate above 300 on the ground-floor, and with galleries, to be erected as they are wanted, 550 persons altogether, or nearly double our present population.

This is quite abundant. Hereafter, should the Settlement increase so as to demand it, which I trust and believe it will, a second and a third Church can be erected.

Nor is there any reason to fear a want of Reverend Chaplains for the performance of sacred duties. About one-third are, upon an average of 20 years, found to be compelled to quit the plains on sick leave—that is, about 16 or 17 out of 53. These will be appointed to do duty on the Hills of Simla, Mussooree, Lsndour, Almora, and Darjeeling. It may occur, that for one or two years there may be a greater or less number of these our sick Brethren than usual. In case of necessity, then, the Chaplains at the nearest Stations will be directed to come up to the Hills for the more important portions of the season—parts of April, May, and June, and of September, October, and November.

The Calcutta Diocesan Additional Clergy Society is also gradually becoming known, and will be a most valuable resource for destitute Stations, if God is pleased to prosper it, and open the hearts of Christians for its adequate support. And of this I entertain no doubt, things are moving on so quietly and yet rapidly. We have already about seventy Churches,

almost all erected within comparatively a few years, in this diocese; and seventeen or eighteen more are now projected or actually in progress.

And here I would go on to observe—what it is of great importance to remember—that all these sacred buildings go to strengthen the security of the British Power in India, by raising the tone of Religion and morals in our services; by improving the details of the administration of public justice; by recommending more and more our Christianity to the Natives by its holy fruits; and by honouring Almighty God, and placing us and our Empire under the shield of Divine Protection.

For God is the Moral Governor of the nations of the earth. His great design in the movements of states and empires is to prepare for the diffusion of the beneficent and saving influences of Christianity. When a great people acknowledges His Gospel, keeps holy His Sabbaths, erects buildings for the worship of His Name, encourages by its example the moral and religious behaviour of its subjects, and devotes wisely a suitable portion of its revenues to those high and holy purposes which bring down the Divine Blessing upon all the rest, we may then humbly hope for the increasing prosperity of its councils and its arms. Such a nation builds upon a rock.

But when a powerful Christian People is ashamed of Christ, discourages the mild and peaceful diffusion of His Gospel, is reluctant to build Churches to His great Name, allows the Sabbath to be desecrated by public works, neglects the religious education of the people, and is low, selfish, narrow, jealous as to every thing relating to God's commands and man's highest interests, such a nation builds upon the sand.

It may most justly dread the Divine Displeasure; it may expect to be expelled from a position which it has failed to understand and occupy; it may fear division in its councils, disappointment in its military operations, and the crumbling of its power in the dust, like that of Babylon or Nineveh, or Tyre of old.

Thank God! England's rule in India has been, especially of late years, most beneficial, honourable, and righteous in its general course. The good of the Natives has been its aim. The suppression of all the grosser forms of cruel rites, and

an absolute disconnection with idolatry, have been accompanied with the diffusion of many of the elements of civilization. There has also been entire abstinence from any interference of Government with the native usages and habits. All this will improve insensibly and surely.

It is in this view I consider every public manifestation, moving on toward Christianity, as strengthening the foundations of our Indian Empire. All knowledge and learning, if not poisoned with a sceptical leaven, subserves the interests of Religion; all history, all chronology, all improvements in agriculture, medicine, jurisprudence; all legitimate commerce; all the arts and conveniences of life; every step toward the increase of human happiness; is a preparation for our holy faith.

And yet more, Colleges and Schools, where the elements of every division of human knowledge are taught, and the Evidences and History of the Christian Religion are duly interwoven with it, are of the greatest importance. So Churches, where those who profess Christianity may worship their God and Saviour, receive instruction in morals and piety, and be consoled in the hours of sickness and death, are of still higher moment. They are "full of the seeds of things," as it was said of Lord Bacon's works. Every School is an academical preparatory Church; and every Church a *pillar on the border of the land to the Lord*. They prove to the Hindoo and the Mahomedan that we have a Religion, and lead them to reverence us for our open, consistent performance of its rites and ordinances.

In this respect the new Cathedral at Calcutta will, I trust, not be without its value; and as I find that some ignorance naturally prevails here and there concerning it, I may just state one or two facts. The objection is, that it is too large and too expensive, and, in short, not wanted. But, in truth, it is only of the size of one of our larger Parish Churches at home—231 feet by 61, and at the transepts 105; and it will not have a single ornament beyond that which the magnitude of the work, the strength required for the foundation and walls, and the proportionate height of the tower and spire for such an edifice, demand. The building is now up to something more than 100 feet, and will be ready for consecration some time in the next year, as I hope.

Its objects, as it is known from my

Address at laying the first corner-stone in 1839, are threefold:—

1. A local Church for the populous neighbourhood, which had been most urgently wanted, and attempted at various times to be accomplished, for fifteen years. To this first object the Honourable Court has made a grant of one and a half lacs, has given a site, and promised two Chaplains, with other advantages, not worth less altogether than five lacs; beside its permitting its own Master of the Mint, Colonel Forbes, to be its architect—a benefit beyond all price.

2. The second, object, in which the Honourable Court takes no part, is, as a Mother Church or Cathedral for the metropolitical diocese of Calcutta, more convenient and ample in every way than the present one.

3. The third, in which the Honourable Company still more distinctly takes no concern, is, a foundation for six Prebendaries, to be supported from an Endowment Fund in India, and not from Societies at home. These Clergy will assist the Rev. Chaplains in their duties; will aid in establishing Native Schools; and work in, as a discreet, benevolent, subsidiary body, with the Propagation and Church Missionary Societies, and with the Bishop's College, in the gentle diffusion of the light of the glorious Gospel of Christ.

It is to this Endowment Fund that the excellent Mr. Gorton, of this Station, has just promised 10,000 Company's rupees. A gentleman in London has also given 40,000 Company's rupees; the Propagation Society 46,000 Company's rupees; the Christian-Knowledge Society 25,000 (besides 25,000 to the Building Fund); the late General Ogländer 2400; and Sir H. Gough 1000. We have now about two and a half lacs out of the six which are indispensable to its adequate establishment: and I mention it because some persons present may possibly be disposed, either during their lives or by will, to give half a lac, a lac, or more, toward so grand an object; their names being attached to such prebends as their beneficence materially contributes to found.

The grants of the Honourable Company are, however, made, as I have said, exclusively to the sacred building as a Parish Church, and that only, and on the ground of its being required for the use of their servants; and it constitutes one of the noblest and most Christian acts, among

many of the same character, which have distinguished this great imperial Association, the glory of the dominions of the British Crown.

All these things are tending to one point—the improvement and elevation of India. The Government is constantly assuming more and more of a paternal and Christian character. The prejudices of the class of what was termed the old Indians are gone by, with the vices and unbelief and ignorance of Christianity on which those prejudices were built.

It will soon be almost impossible for the British Government in India not to favour Christianity more than it has yet done. It has already planted in it a noble branch of our National Protestant Church. This it will uphold and venerate, as I trust, more and more. It will also shew that it is pleased that its subjects should embrace Christianity. It will cheerfully offer all proper means for the studious Youth of India to understand and weigh the nature of moral evidence. Respectable Natives will not be discouraged, nor allowed to be despoiled of their patrimony and rights by becoming Christians, but will rather be the more employed and honoured, according to their talents and conduct. It will permit the Teachers of Schools, where the parents do not object to it, to open to them the history, and truths, and precepts of the only true Religion—the Religion of Christ. In a word, it will simply avoid, as it ever ought and must, whatever would have the aspect of an undue influence; for the Gospel cannot, and should not, wear the appearance of the slightest compulsion.

To this extract we add another, as it contains excellent advice, applicable everywhere, and not only in what his Lordship styles “the bilious and quarrelsome country of India:”—

It is the “second” word that makes the quarrel. Avoid harsh and rash judgments. Report not the idle tales that may be floating about. *Keep your mouth as it were with a bridle. Be meek and lowly of heart, like our blessed Lord.* And in matters of controversy be doubly on your guard not to exaggerate the errors you justly condemn, and not to impute motives of which you know nothing.

## CHURCH MISSIONARY SOCIETY.

## AGRA.

*Commencement and Progress of Missionary Labours at this Station.*

We take the following passages from the "Third Report of the Agra Church Missionary Association and Orphan Institution Committee"—

The objects of the Committee are twofold; one, to provide for the temporal and spiritual welfare of the Native Orphan Children entrusted to their care; and the other, to aid the Missionaries, by supplying them with the means for carrying out more effectively the local objects of the Mission; as, the establishing of Schools, the erection of Preaching Chapels, the support of Catechists and Readers, &c.

This Association was formed about fifteen years ago, with the view to superintend and provide for the little Native Church which was collected in this city by the exertions of the devoted Bishop Corrie, when Chaplain of this Station, aided by the pious Abdool Messeeh. An English School also was established in the city, by the Committee, as early as 1829. At the earnest request of the Local Committee, the Church Missionary Society sent, in 1837, the Rev. J. J. Moore as their Missionary, to take charge of the Native Congregation, and to superintend the School. In the calamitous famine of 1838, three hundred Native Orphan Children, preserved from starvation and misery by the exertions and benevolence of the Christian Public, were received by the Committee; and to provide for them, and train them up in *the nurture and admonition of the Lord*, was henceforth one great object of their care and labour.

The work having thus become too much for one Missionary, the Home Committee resolved on increasing the number of their Labourers. Mr. Moore was consequently joined by the Rev. C. T. Hærnle in 1839. Soon afterward, the Orphans were removed from the city to Secundra, and located in two spacious old buildings, granted by Government to the Committee for this purpose.

In 1840 the Rev. F. A. Kreiss arrived, and took charge of the School and the Native Congregation in the city; thus enabling Mr. Moore to give his undivided attention to the Orphan Boys, of whom he had the charge.

The following year the Missionaries received a further accession to their num-

ber by the arrival of the Rev. C. G. Pfander. Shortly after this, Mr. Moore having accepted of a Government appointment, and of the Ministry of the English Church in the Civil Lines, gave up his superintendence of the Orphan Boys' Institution, which was now again taken charge of by Mr. Hærnle. He soon found that it was necessary to be constantly on the spot, in order to exercise an effective superintendence, and therefore removed to the Boys' Institution at the beginning of last year, after the arrival of the Rev. F. E. Schneider, Mrs. Schneider having taken the charge of the Orphan Girls.

## TELOGOO MISSION.

*Acquirement of the Language.*

It has been mentioned that the Missionaries were zealously prosecuting the study of the Telooگو Language. In September 1843 the Rev. R. T. Noble, Mr. P. B. Gordon, and Mr. Sharkey, Catechists at this Station—Mr. Sharkey having been appointed from the Madras Institution—submitted themselves to the examination of experienced Telooگو scholars at Madras. The result of the examination was highly satisfactory. Mr. Fox also passed a similar examination at Madras, on his way from the Neilgherries to Masulipatam.

*Opening of the School—its Progress.*

In a Letter to the Rev. J. Tucker Mr. Noble writes, Dec. 6, 1843—

On the 21st of November we opened our School with one Soodra boy each. Much fear and distrust of us prevailed among the Natives. They have now, in a great degree, subsided. We commence daily—the Lord's Day excepted—at seven o'clock, and continue our instructions till nine o'clock. We began with a Gospel; by it teaching Grammar, and gently, every now and then, urging the truth upon them, or rather setting it before them. The miraculous conception of our Lord they appeared to treat rather with a smile. I dwell much, at present, on the grounds acknowledged by us both—the existence of one God, the necessity and beauty of a holy life, if the Lord lead them to seek it. I trust, as we go on holding up the high standard of revealed truth, they will, by the grace of the

Spirit, and their utter inability, and so see the suitability of the remedy in the means which the Gospel makes known for expiating guilt, and for our moral renovation. After a portion of the first chapter of St. Luke we passed to Exercises on the English Verbs, and after that to a portion of the Bhagavat Gita, which I purpose reading through with the first class. Our Lord's words seem very applicable: *Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil: so I wish them to think that we have not come to set aside the light of nature, and the truths which it has set down, but to enforce, to correct, to fulfil, with the additional light of Revelation.* We bestow much time, also, on translation. Yesterday I gave them a theme; viz. to shew that there is a God, and our duty to Him. They were very confident that they could handle it; but they completely failed, and their failure I hope to employ for their humiliation and improvement. Mr. Sharkey's boys are not so advanced as my own. They all know something of English; and their number now is 15—9 Brahmins and 6 Soodras. In Mr. Sharkey's class there are 11; in mine 4. We form only two classes; and do not, till Mr. J. W. Taylor shall join us, purpose forming any more. We restrict our number to 24, so that we have yet room for 9. The Soodras are some of the most wealthy in the place, and extremely attentive and well-behaved. I gave notice that we should charge half a rupee a month for each boy—at present we have not collected it—and that we should make them pay for the books used by them in our Schools. Before we began, I sent to the Sheristadars and Moonsiffs to say that we wished to pay them a visit; but they sent to say that they would call on us. When they called, I simply told them our Lord's command to us to go into all lands and teach our Religion, and that this was the object of our coming. We told them that we should read in our Schools, and teach our boys, the Bible; but should use no underhand arts, nor offer any enticements or violence, to induce any to embrace Christianity. I gave one of them, a very old man, a large Bible, as he said he was able to read English very well. Mr. Sharkey's class being not so advanced as mine, he does not read the Bhagavat Gita with them; but he does all the rest in the same manner with myself. Thus we are beginning to drop

the little mustard-seed, and hiding our leaven openly, lest any should say we did not announce our design

And again, on the 28th of January 1844—

Our School flourishes exceedingly. I have now 7 in my class, and Mr. Sharkey 10 or 12 in his; but at present his number fluctuates. We have declined receiving many Brahmins, who were not sufficiently acquainted with English to fit either class. There is a very considerable attempt made to dissuade our boys from attending us.

#### MATAVERAM.

##### *Relinquishment of this Station.*

As this Station has been, during the last few years, several times deprived of the services of a Missionary, and its situation is too distant from all other Missions of the Society to allow of its receiving support from them, the Committee have determined to withdraw from it; and Mr. C. J. Taylor, the Catechist, has been since removed to Tinnevely, after having been admitted to Holy Orders by the Bishop of Madras.

#### TINNEVELLY.

##### *Visitation of the Cholera—Varying effects upon the People.*

During the half year ending Dec. 25, 1843, the whole province of Tinnevely was afflicted with a very severe visitation of cholera. Great numbers of the people generally were carried off by this dreadful disease, although it was much less fatal among the Christians than among the Heathen. On this subject Mr. Pettitt remarks, in his Report of the Palamcottah District—

I have no hesitation in ascribing the lightness of the scourge to the merciful Providence of God over those who profess His Holy Name; although, indeed, that may have been vouchsafed in the way of bestowing His blessing upon the means we have used, and something must be ascribed to the improved habits and feelings of the Christian people. Fear is allowed, on all hands, to be a predisposing cause, and leads men to seek superstitious means as a remedy.



The effects of this awful visitation upon the minds of the people have been various. Some have been led to forsake Heathenism, expecting to find that protection from the God of the Christians which their own idols have not afforded them. Others, with their dying breath, have advised their children and relatives to join the Christians, saying that they had deceived themselves, and were now heartily sorry that they had not left Heathenism before. Of this the following instance is given by Mr. Pettitt—

In one of the villages in my district a heathen woman was attacked by cholera, and all efforts were made to appease the wrath of the devils, to whom the poor superstitious people of this country ascribe this fearful chastisement of the Almighty; but all were made in vain. When she perceived this, something that she had heard or known, in some way, of Christianity, appears to have come forcibly to her mind; for she called her family together, spoke to them of the uselessness of their heathen practices, and exhorted them to forsake them, and, immediately upon her death, to go over to Christianity. They attended to her dying injunctions, and have placed themselves in connexion with the Pandānavilei Congregation, where they are now learning the Word of God. This is an instance of knowledge laid up in the mind becoming useful in death; and how many more such instances there may be it is impossible to say.

On the other hand, a few among the inquirers and recent converts have gone back. Many, however, of the Christians who were removed by this disease died in the faith, and left a pleasing testimony behind them.

PALAMCOTTAH DISTRICT.

*Report by the Rev. G. Pettitt.*

*Congregations.*

There has been a diminution, during the past half-year, in the number of persons connected with the Congregations. This is partly to be accounted for by the number of deaths from cholera, and partly by the expulsion from the Congregation of persons who, by returning to Heathenism, or discovering culpable neglect of the

Means of Grace, have forfeited their connection with the Christian Church. Those who neglect the Means of Grace are not summarily expelled; but all means are first tried to bring them to a proper mind. Many instances have from time to time occurred in which expulsion, and its consequences, have been the means of their recovery: in some, all means fail, as might be expected. There are new Candidates, also, whose names have not yet been placed on the list.

I have been much gratified, in visiting the villages, by seeing the steadiness and regularity of the people generally, and the many evidences which appear of their sincere attachment to Christianity; most of them not having, as I believe, the remotest idea of ever returning to their forsaken idolatry. The desire to learn to read is manifesting itself among the younger members of the Congregation, in order that they may join in the responses, and in reading the Psalms in Public Worship; and more girls are gradually coming into the Schools. During the past six months I have baptized 49 adults—always after strict examination of each person—and 88 children; which, of itself, is a good sign of the gradual progress of the Truth among the people. And if any one would take the trouble to talk to a heathen, especially a heathen woman, to ascertain her knowledge of those truths which we require to be known of persons about to be baptized, the progress of our Candidates would at once be evident.

*Catechists.*

I am thankful to report that all my Catechists have been preserved, by the goodness of God, from fatal attacks of the cholera, although they have been constantly among those who were attacked by it. They have been very useful, also, in giving medicine, supplied by us, to the heathen around them, many of whose lives appear to have been saved by this means. None have behaved otherwise than satisfactorily during the last half-year.

*Schools.*

The Schoolmasters have a little increased in number during the last year, new Schools having been formed in three places, making a total of twenty-six Schools. The Catechists' Schools have decidedly improved: they are now eleven in number, with a daily attendance of more than 150. The attendance in all

the Schools has been greatly affected by the prevalence of cholera. The total number of children now in my Schools is 1244, with a daily attendance, during the last quarter, of 900: of these, 123 are girls. Several very promising children have died during the late sickly season, and not without leaving reason to hope that they had derived benefit from the instruction which they had received. Two of them, especially, expressed a wish to die, and were very composed and cheerful in the prospect of death.

*Societies.*

The three District Church-Building Societies in my District are proceeding satisfactorily. The first has been called to suffer much discouragement; yet I have been delighted to see that the Catechists, and people also, so far from being discouraged, have shewn more zeal and attachment to it than ever. The new Church of Asirvadapooram was approaching toward completion—the roof had been put on and was nearly finished—when one side of it fell in, one of the pillars of the arches having given way through the careless workmanship of the bricklayer. We have learned, by dear experience, that we cannot trust the country bricklayers in important works of this kind, but must send suitable persons from our principal Stations, though at the time greater expense is incurred. The loss occasioned by this misfortune amounts to nearly 200 rupees; which, however, I hope to raise without a public appeal; indeed, the greater part of the sum has come to hand already.

The Anniversary Meetings of our Book Society and the Tract Society were held on the 4th of January at Palamcottah, and were highly interesting.

*Report of the Seminary, by the Rev. Septimus Hobbs.*

The Rev. Septimus Hobbs, who has been placed in charge of the Seminary, has furnished a Report, from which the following is extracted—

We have now in the Seminary 39 boys, of whom 37 are boarders and 2 day scholars. They study, in English—Grammar, Geography, Church History, Composition, and Arithmetic. In Tamul—Composition, Nannool, and Tamul Arithmetic. A portion of the Scriptures is read every day in English. Their progress is satisfactory,

but slow; partly in consequence of their being examined in Tamul with respect to what they have acquired in English, and *vice versâ*. After the ensuing Examination I intend to send three into different Preparandi Classes in the Mission, and three to Bishop Corrie's Grammar School, Madras.

I cannot conclude without expressing my conviction of the importance of this particular branch of the Society's operations in this province, which has already supplied, and still continues to send out, so many Catechists and Teachers of Religion to each of the Society's Missionary Stations here; and I earnestly hope that all the friends of Missions will give it a special place in their prayers, that God may raise up, from those who are educated in it, many faithful men, who shall be able to teach others also.

SATANKOOLLAM DISTRICT.

*Report, by the Rev. J. Devasagayam.*  
*Congregations—Communicants—Candidates.*

The general state of the Congregations, I am thankful to say, has been more than ever satisfactory. Their attendance on the Means of Grace has been regular. A great number have applied to be admitted as Candidates for Baptism and Communion, and have diligently attended the instruction specially intended for them. The number baptized in the last six months is 189; of whom 118 were adults, and 71 children. The number of new Communicants is 110. I am confident most of them have a sense of their lost state and need of a Saviour, and that the name of Jesus is precious to them. The number of old Communicants, who come here once a month from distant villages, has also greatly increased. The Rev. J. T. Tucker preached his first Sermon in Tamul on Advent Sunday, from St. John iii. 16, and assisted me in the Communion Service. The number of Communicants here is at present from 100 to 150.

*Adult Sunday Schools—Bible Class.*

Great is the blessing which my Sunday Adult Schools have enjoyed in the last half year. I had a general Examination of them on the 21st of December, in the presence of Mr. and Mrs. Tucker, and two young ladies, friends of Mrs. Blackman. Their number was 79; viz. 30 men and 49 women. Most of the women were mothers of one or more children. Two wives of the Catechists, who commenced learning their letters about two years ago,

read in the New Testament fluently.

The Bible Class of both sexes, 141 men and 29 women, have regularly attended their Lord's-Day Meetings, and made pleasing progress in scriptural knowledge. I am thankful to say that I observe in many of them a favourable change. They regularly attend the Means of Grace, and faithfully observe the Lord's Day.

*Schools.*

The present number of boys is 404; of whom 178 are New-Testament readers. All are Christian children, 113 excepted. The Station Boarding-School has 10 boarders and 5 day-scholars, of whom 6 read the English New Testament. The present number of girls is 291, an increase of 36. They are instructed in seven Schools, and in seven Catechists' Schools. They are all Christian children, and the number of New-Testament readers is at present 130. The diligence of the Catechists and their wives, the Schoolmistresses, in instructing the girls, has been very satisfactory. They make pleasing progress in religious and useful knowledge, and in their half-yearly Examination.

*Church-Building Society.*

Our Church-Building Society has been active in the last year, the contributions amounting to rupees 185.14.2; including 50 rupees, an especial donation from the Sundenkotei and Darmanagaram Congregations. They have commenced building a Church at Darmanagaram, which is very near to Sundenkotei, that both Congregations may assemble together. The Second Anniversary of this Society was held, at Kadatchapooram, when above 800 people, including school-children, attended it.

**MEIGNANAPOORAM DISTRICT.**

*Report, by the Rev. J. Thomas.*

*Congregations—Baptisms—Communicants.*

I may say of the Congregations generally that they are in a favourable state. The attendance at Morning and Evening Prayers is satisfactory, and the progress of the people in Christian knowledge is gratifying. 164 adults and 140 infants, or persons under twelve years of age, have been baptized during the year, and 124 admitted to the Lord's Supper. The attendance at the Lord's Supper at Meignanapooram averages 110, and at Pragassapooram 125. Moreover, 293 souls have been received from Heathenism, and, to the present time, have remained steadfast. Many of them are connected with families which have been for some time under instruction, and

Dec. 1844.

baptized; and this is one way in which our converts from Heathenism must necessarily increase. The Christians are most anxious that their relatives should renounce idolatry; and if they do not, the result often is, that they entirely separate from them, and form new connexions among the Christians of other villages.

The people of various villages have most laudably exerted themselves this year in the erection of more suitable Places of Worship. In six different villages very creditable places have been erected, and four Churches, not completed last year, have been finished. Though these buildings have no claim to ecclesiastical architecture, they are, nevertheless, spacious and well-ventilated rooms, from 30 to 40 feet long, by 18 or 20 wide, with walls 10 feet high, and a neat olei roof, lined with mats. The people of the village in which such a Church has been erected have uniformly contributed according to their power, and in some instances, I may truly say, beyond their power, independently of their Annual Subscription to the Church-Building Fund of the District. I confess I am astonished to find that they are willing, of themselves, to do so much.

I have met among the people with many instances indicative of correct Christian feeling and simple piety. I may mention the following, as one with which I felt much affected. In examining the Candidates for Baptism, I asked a man, after having heard him repeat the Creed, Lord's Prayer, and Ten Commandments, what was specially necessary in order that we might receive the spiritual benefits conveyed to us in Baptism. His answer was to this effect: "A heart imbued with faith." Upon which I remarked: "Now, then, the great question is, Have you such a heart?" The man paused. He no doubt feared, that if he answered in the negative, Baptism would be denied him. On my repeating the question, there was an evident struggle in his mind, and at last he said, with considerable emotion, indicative of deep humility, "How can I venture, Sir, to say that I have such a heart?"

Another man, in relating some ordinary matter, happened to mention that his father-in-law, still a Heathen, had great respect for Christianity, and had punished the children for behaving improperly while he was saying grace before taking food at his house. Here is an instance of a Christian confessing Christ in the house of his heathen relative, and that confession respected.

*Summary.*

On Lord's Days I generally have two or three Services. The Lord's Supper is administered on the first Lord's Day in the month at Meignanapooram, and on the second at Pragasapooram. The principal Congregations are visited every month. Catechists are in attendance every Friday for instruction, and Divine Service in the evening.

Three or four days of every month are spent with the Catechists and Schoolmasters, receiving their Reports, Journals, &c. A Preparandi Class has to be attended to daily.

In all these duties I receive most valuable assistance, where lay assistance is admissible, from Mr. Spratt, a student from the Madras Church Missionary Institution, who is now Catechist in my district.

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## North-American States.

*BIBLE SOCIETY.**Summary of the Twenty-eighth Year.*

*Receipts:* 154,440 dollars 5 cents; being an increase of 27,995 dollars—*Issued,* 314,405 Bibles and Testaments; making a total of 3,584,683.

*BAPTIST BIBLE SOCIETY.**Summary of the Seventh Year.*

*Receipts:* 24,667 dollars 49 cents; of which 3215 dollars 86 cents have been received for Bibles and Testaments sold—*Issues:* 25,702; Appropriations for Foreign Missions, 8000.

*EDUCATION SOCIETY.**Summary of the Twenty-eighth Year.*

*Receipts:* 34,886 dollars 96 cents—*Payments:* 22,849 dollars—*Sum received:* 3514 dollars. The Society owes 27,988 dollars 55 cents—*Beneficiaries:* 338 young men have been assisted, of whom 68 have been admitted during the year. The whole number aided by the Society since its commencement is 3550.

*SUNDAY-SCHOOL UNION.**Summary of the Twentieth Year.*

*Receipts:* 70,712 dollars; of which 14,343 dollars were Contributions, and 56,369 dollars were received for Books—*Issues:* Books, value 69,109 dollars. The

number of Reading Books adopted is 25, of which 18 are original; and the total number of distinct Publications 91. Donations have been made to 243 Schools, and their value 2350 dollars.

*BOARD OF MISSIONS.**Summary of the Thirty-fourth Year.*

**ORGANIZATION**—The Board is composed of Corporate Members, elected under the Act of Incorporation: Corresponding Members also elected; Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers.

**FUNDS**—*Receipts:* 244,224 dollars 50 cents—*Payments:* 257,247 dollars 25 cents. There have been also received 5800 dollars from the Bible Society, and 10,300 from the Tract Society.

**MISSIONS AND LABOURERS**—Missions, 26: Stations, 86: Ordained Missionaries, 134, of whom 7 are Physicians: Physicians, not Preachers, 8: Teachers, 14: Printers and Bookbinders, 10: other Lay Assistants, 6 male and 184 female—being 356 Labourers sent from America. To these add 14 Native Preachers and 116 other Native Assistants, and the whole number labouring in the Missions will be 486. Of these there have been sent out, during the year, 15 Missionaries and Assistants; viz. 2 to Turkey, 1 to Syria, 4 to Persia, 3 to the Mountain Nestorians, 1 to the Sandwich Islands, 4 to the Choctaw Indians. Seventeen Missionaries have dissolved their connection with the Board, from failure of health and other causes.

**COMMUNICANTS**—There are 62 Mission Churches, which are formed of 25,313 Members, of whom 5465 have been admitted during the year.

**EDUCATION**—Seven Seminaries for training Native Labourers contain 524 pupils: 22 Boarding Schools contain 699 pupils, of which more than 400 are girls: and 600 Free Schools contain 30,778 pupils.

**PUBLICATIONS**—*At Home:* the circulation of the Missionary Herald is 21,000, and of the Day-Spring 50,000 copies every month; 5000 copies of the Annual Report and an edition of Rev. Dr. De Witt's Sermon. *Abroad:* Printing Establishments, 16; Presses, 30; Type Foundries, 4; Founts, 431. Books and Tracts printed 56,383,000 pages in 600,000 publications: total number of pages printed for the Missions, from the commencement, 442,056,185.

## MISSIONS OF THE EPISCOPAL CHURCH.

No Report has been received.

## PRESBYTERIAN CHURCH MISSIONS.

*Summary of the Seventh Year.*

*Receipts:* 74,374 dollars—*Payments:* these exceeded the Receipts by 200 dollars—*Appropriations:* from the Bible Society 3000 dollars, and from the Tract Society 3300 dollars—*Missionaries:* during the year 8 Missionaries have been sent out.

*Missions.*—There are 13 Stations occupied by the Society, beside those in Siam and China, which are not definitely fixed: with these are connected 44 Labourers, who are assisted by many Native Teachers.

## METHODIST EPISCOPAL MISSIONS.

*Summary of the Twenty-fifth Year.*

*Receipts:* 112,040 dollars — *Expenditure:* 102,780 dollars. The debt of the Society has been reduced from 43,000 to 7888 dollars. This debt has since been paid off.

## BAPTIST MISSIONS.

*Summary of the Thirtieth Year.*

*Receipts:* 62,062 dollars 29 cents—*Payments:* 74,221 dollars. The debt is 27,018 dollars. There have been received from the Baptist Bible Society 6000 dollars, from the Tract Society 2500 dollars, and from the United States' Government 3300 dollars for the Indian Schools—*Missions,* 18—*Stations and Out-Stations,* 92—*Missionaries and Assistants,* 110; *Native Preachers and Assistants,* about 100—*Churches,* 75—*Baptized in the year,* 829—*Communicants,* 4800.

## TRACT SOCIETY.

*Summary of the Nineteenth Year.*

*Receipts:* 108,484 dollars 44 cents. Of this sum 51,804 dollars was received for publications sold, and 56,680 dollars as donations—*Payments:* 108,774 dollars 84 cents—*Gratuitous Distribution:* 35,011 dollars—*Publications* printed in the year: volumes 217,000; publications 5,536,000; pages 96,118,000—*Issues:* 91,471,456 pages. Pages issued in 19 years, 1,391,325,967. There have been 73 Colporteurs in the service of the Society during the year.

## BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY.

*Summary of the Fifth Year.*

*Receipts:* 12,714 dollars—*Payments:* 12,999 dollars.

## FOREIGN EVANGELICAL SOCIETY.

*Summary of the Fifth Year.*

*Receipts:* 13,288 dollars—*Payments:* 13,132 dollars. Beside this, 4069 dollars have been received for the Grand Ligne Mission in Canada. There are 62 Labourers engaged by the Society; and 10,000 francs have been given to the Evangelical Society of Geneva.

## TEMPERANCE UNION.

*Report of the Eighth Year.*

No account of the Receipts and Expenditure has reached us: but the Report gives an encouraging view of the progress of Temperance. In South India 17 Societies have been established.

## SEAMEN'S FRIEND SOCIETY.

*Summary of the Sixteenth Year.*

*Receipts:* 15,220 dollars 78 cents, and 3525 dollars for the Sailors' Home. There have been 4114 Sailors as Boarders in the New Sailors' Home during the year.

## PEACE SOCIETY.

*Summary of the Sixteenth Year.*

*Receipts:* 2500 dollars. The Society is in debt to the Treasurer 3636 dollars.

## North-West America.

## CHURCH MISSIONARY SOCIETY.

*Visit of the Bishop of Montreal—General View of the Mission.*

THE year 1844 will be memorable in the annals of this Mission, on account of the valued and self-denying visit of the Bishop of Montreal. His Lordship had long cherished the intention of making this visit, and the proposal was heartily seconded by the Society. The prior claims of his own extensive diocese, and the state of his health, however, prevented the accomplishment of that intention until last summer. The undertaking was an arduous one. The Red River is about 2000 miles from Quebec, and "for 1800 miles of this distance the Bishop's only conveyance was the birch-rinded canoe, his couch the lap of mother earth, and his only shelter a tent. And in this way, after traversing Lake Superior from its eastern to its western extremity,

he had to pass 800 miles through a country inhabited for the most part by savages and beasts of prey." Such is the description of the journey given in the Address presented to the Bishop by the Clergy of the Mission; and our Readers will doubtless agree with them in considering that "the self-denying zeal which stimulated, and the persevering industry which accomplished, this pious, noble, and arduous enterprize, entitle his Lordship to our warmest acknowledgments of gratitude." The result of the visit was most satisfactory; and there is every reason to believe, that, under God's blessing, it will greatly tend to the stability and extension of the Mission.

The Reports and Journals of the Missionaries are, in almost every respect, exceedingly encouraging. The principal fact of an opposite character has been the extensive prevalence, for several months, of scarlet fever, in a very severe form, from which scarcely a family escaped. This, of course, greatly interfered with the attendance at the different Churches and Schools. On the other hand, the peaceful deaths of many who, there was every reason to hope, died in the Lord, afforded alleviation to the sorrow which prevailed, and proved that the message of the Gospel had not been delivered in vain. There has been an accession of strength to the Missionary Body, by the Ordination of Mr. John Macallum, A.M., and the arrival out of the Rev. John Hunter.

*Summary of the Bishop's Labours, and General Review.*

During the Bishop's visit, which lasted seventeen days, he preached, in the different Churches, eleven Sermons; delivered four Lectures to the Candidates for Confirmation in the respective Congregations; confirmed 846 persons; held two Ordinations, after previously examining the Candidates; addressed the Sunday-School Children; and visited all the principal inhabitants of the Settlement. This visit has greatly cheered the hearts and strengthened the hands of the Missionaries; and expressions of gratitude abound in their communications.

*The Bishop of Montreal's Testimony to the Labours of the Missionaries.*

The impression made on the Bishop's mind by his visit is conveyed in the following short but satisfactory testimony, extracted from a Letter to the Secretaries, dated Aug. 27, written immediately after his Lordship's return to Quebec—

It is impossible that I can write to you, after my visit, without paying at least a passing tribute to the invaluable labours of those faithful men whom the Society has employed in that field of its extensive operations: and the opportunity which was afforded to me, of contrasting the condition of the Indians who are under their training and direction with that of the unhappy Heathens with whom I came in contact upon the route, signally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the Gospel of Christ.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*United Brethren*—Br. and Sr. Morhardt and Br. Vollprecht, after a short sojourn in London, found it needful, in consideration of Br. Morhardt's health, to proceed to Germany on the 28th of September.—Br. John Gottlieb Herman, Minister of the congregation at Bethlehem, in Pennsylvania, sailed from New York, with his wife and daughters, on the 30th of September, and reached Liverpool on the 19th Oct. He proceeded to Berthelsdorf on the 13th Nov.

*London Miss. Soc.*—On Oct. 26 the Rev. William Fairbrother and Mrs. Fairbrother embarked for Calcutta, with the intention of proceeding thence to Shanghai, the Station to which he has been appointed.

#### WESTERN AFRICA.

*American Board*—Mr. Campbell, who embarked for the Mission on the Gaboon River, January 1, died at Capo Palmas, April 19. His disease was the African Fever. Mr. Bushnell,

who sailed from this country in the same vessel, and who was with him at the time of his death, was in improved health, on the 24th of May.

#### SOUTH AFRICA.

*London Miss. Soc.*—The new ship, the "John Williams," reached the Cape on the 24th of August; and on the 26th the passengers landed. Rev. J. C. Brown remains at the Cape as Minister of Union Chapel.

#### EASTERN AFRICA.

*Church Miss. Soc.*—By a Letter from the Rev. Dr. J. L. Krapff, dated Mombas, Aug. 13, 1841, we have received the afflictive intelligence of the death of his wife and infant child. Mrs. Krapff was prematurely delivered of a daughter on the 6th of July, but with the prospect of doing well. Puerperal fever, however, came on, and she died on the 13th of July, in the sure and certain hope of the Gospel. The child survived her mother but two days. Dr. Krapff had himself been suffering much fever, but at the date of his communication was convalescent.

#### INLAND SEAS.

*Jews' Society*—Mrs. Winbolt, wife of Mr. Winbolt, of the Jerusalem Mission, died on the 14th of September.

#### INDIA BEYOND THE GANGES.

*London Miss. Soc.*—We are happy to announce the safe arrival of the Rev. William Gillespie at Macao, July 26.

*Amer. Presbyt. Board*—Rev. Mr. Way and Mrs. Way have reached Batavia, on their way to Bankok.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—By a Letter just received from the Rev. M. Wilkinson, dated off the Cape, Sept. 23, 1844, we learn that himself and party were all well (p. 336); and that Mrs. Leupolt was safely delivered of a son on the 24th of August.

*London Miss. Soc.*—Mrs. Hay, of South India, departed this life, after a premature confinement, on the 19th of August.—On Sept. 14, Mrs. Gordon, wife of the Rev. J. W. Gordon, of the Chicacole Station, arrived at Vizagapatam. On the same day is announced the death of the Rev. J. E. Nimmo, of Combaconum.

*American Board*—Mrs. Allen, wife of Rev. David O. Allen, died at Bombay on the 11th of June.

#### SOUTH SEAS.

*London Miss. Soc.*—On the 17th of March, Mrs. Pratt, wife of the Rev. George Pratt, of Savau, departed to her rest.—The Rev. Henry Nott, of Tahiti, died on the 2d of May, after a long life devoted to the service of Christ among the Heathen. Respecting Tahiti it is said:—

The Directors have received direct information to the 14th of June concerning events at Tahiti. We lament to learn that no appearance of improvement had taken place. Actual hostilities between the Natives and the French took place, and our worst apprehensions as to the sanguinary character of the war have been more than justified. After the battle of Mahaena, in which many lives were lost on either side, the Natives retired to Papeeno, where they had erected a fort for their protection; and when the latest accounts were forwarded from Tahiti, they were still encamped there, with a fixed determination to defend their liberties and their country to their latest breath. The Missionaries were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French Authorities with distrust and anxiety. Their families had been removed to a neighbouring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment of four of the Mission Stations, and there was reason to fear, that a partial, if not entire abandonment of the remaining Stations would also become necessary. The people had not abandoned their hopes of assistance from England; and the Queen was still on board the "Basilisk," with her family, exerting all her influence, but in vain, to tranquillise the minds of her people, and to restore the blessings of peace. It will be observed that these lamentable occurrences took place under the assumed French Sovereignty, which the Government of France has long since disowned.

#### WEST INDIES.

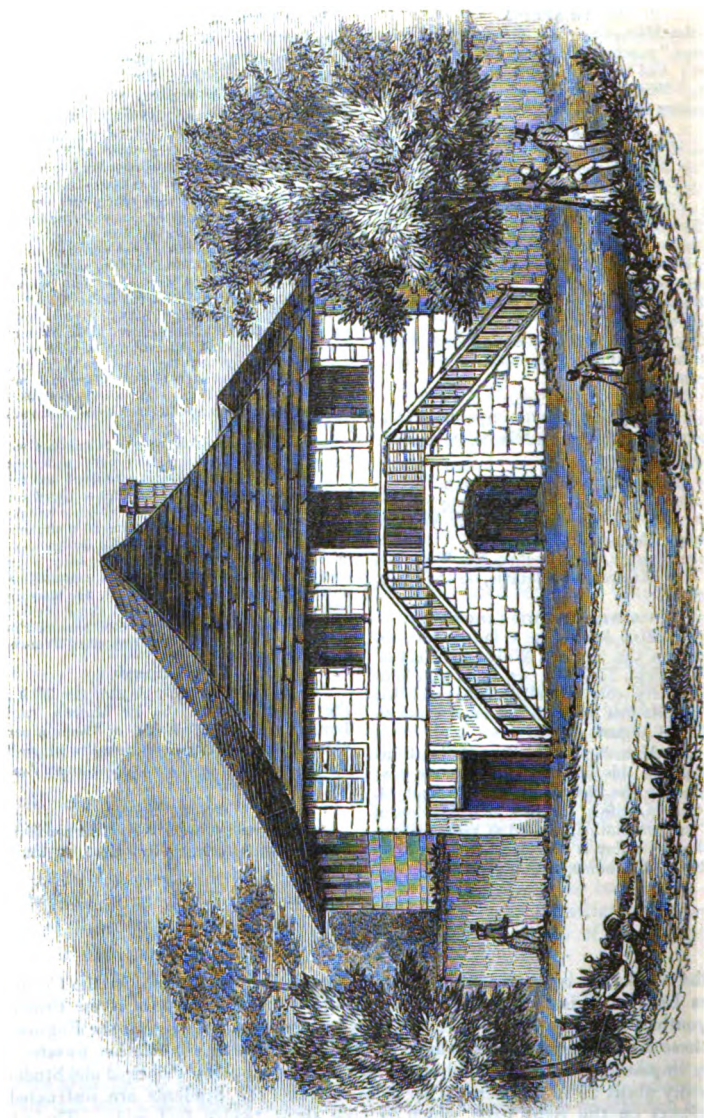
*United Brethren*—On August the 28th died the widow of the late Br. Morten Paulsen Lund; and on the 10th of September it pleased the Lord to call home to himself, at Paramaribo, the married Sr. Marianne Tank, of the Surinam Mission.

#### UNITED STATES.

*Amer. Presbyt. Board*—Rev. James M. Connely embarked for Settra Kroo on the 17th of July.

## Miscellanies.

On the other side is an Engraving of the Fourah-Bay Institution, in the Colony of Sierra Leone. It is a front view of the building formerly the house of the Principal, the youths being lodged and instructed in other premises, not seen in the Engraving; but these having become so ruinous as to render their farther habitation unsafe—not to say impossible—it is now used as the residence of both the Principal and Students, generally about 25 in number. The place in which the Students are instructed is the piazza on the right hand, which is only about twelve feet wide. The whole building is far too small to lodge so many persons with any comfort. Indeed, if not told to the contrary, it might naturally enough be supposed to be a moderate farmhouse, rather than a building so largely and intimately connected, as we trust, with the future conversion of Africa to God. The original is not even so respectable in appearance as the Engraving. A larger and more convenient building is now so absolutely necessary, that measures have been taken to have one erected.



CHURCH MISSIONARY INSTITUTION, FOURAH BAY, SIERRA LEONE.



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