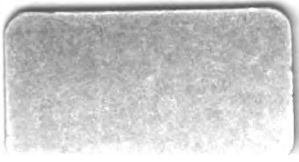


# *Missionary Register*

Church Missionary Society



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THE  
**MISSIONARY REGISTER**

FOR  
M DCCC XVI.

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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HE MUST REIGN, TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET.

1 Cor. XV. 25.

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# Missionary Register.

JANUARY 1816.

**GEOGRAPHICAL LIST**  
OF  
**PROTESTANT MISSIONARY STATIONS AND MISSIONARIES**  
THROUGHOUT THE WORLD.

*Introductory Remarks.*

EUROPE, ASIA, AFRICA, NORTH AMERICA, SOUTH AMERICA, and the WEST INDIES, are the principal Divisions under which the following List is arranged. These Divisions are formed into such districts as appear most natural. In arranging our view of Christian exertions in Asia, the most populous and interesting quarter of the globe, we have adopted the following order:—TARTARY—CHINA—CONTINENTAL INDIA, comprehending both Peninsulas and the Northern Districts—CEYLON—INSULAR INDIA, including Ceylon, and the immense groups of islands which lie south of the Farther Peninsula and China, on or near the Line—AUSTRAL ASIA, comprehending New Holland and its neighbouring islands—and POLYNESIA, or the almost countless islands of the great South Sea.

In each Division, or District, the Stations and Missionaries of the different Societies, with the date when most of the Stations were occupied, are placed under the names of their respective Institutions. The Societies occur in the order in which they began their exertions in the different countries.

The order in which these Societies were formed, or entered on their labours among the Heathen, was as follows:

Society for propagating the Gospel in Foreign Parts . . . . .	1647
Christian Knowledge Society . . . . .	1698
Royal Danish Mission College . . . . .	1706
Scottish Society for propagating Christian Knowledge . . . . .	1709
United Brethren's Missions . . . . .	1732
Wesleyan Methodist Missions . . . . .	1786
Baptist Missionary Society . . . . .	1792
London Missionary Society . . . . .	1795
Edinburgh Missionary Society . . . . .	1796
Church Missionary Society . . . . .	1801
American Board of Commissioners for Foreign Missions . . . . .	1809

Jan. 1816.

The expenditure of these different Societies, on objects connected with Missions, amounted, during their last year, so far as we have been able to estimate it, to about SIXTY THOUSAND POUNDS.

The following List has been compiled, with no inconsiderable degree of labour, from the most recent documents of the respective Societies, and by the kind communications of friends. We propose to prefix a similar List to each future volume; and shall be obliged by such corrections as may tend to render it more perfect.

The Christian Reader will see, with regret, from the following List, that, after all that has been said on the subject of Missions to the Heathen, there are not yet TWO HUNDRED AND FIFTY EUROPEAN PROTESTANTS gone forth on this errand of mercy, even in the various characters of Missionary, Catechist, and Schoolmaster, of which the List is composed. About FIFTY NATIVE TEACHERS will be found in the List; though, doubtless, more accurate information would augment the number.

Beside these, there are, perhaps, ONE HUNDRED ENGLISH CLERGYMEN, who occupy the important office of Chaplain, in British Colonies, Garrison, and Factories, or under the East-India Company, many of whom are promoting, with great zeal and ability, the extension of Christianity among the Mahomedans, Heathens, or Slaves, near whom they are situated; and are thus treading in the steps of noble-minded and disinterested members of their body, who are now gone to their reward. The names of Brown, Buchanan, and Martyn, will survive the world. And we cannot but hope that there is an increasing conviction among this honourable class of men, that they lie under a high responsibility in the use of the advantages which their

B

situations afford for the diffusion of Christian Light through the regions of darkness and error.

It may be added, that, in the British Possessions in North America, several Societies support a number of Ministers and Schoolmasters; but they have little or no intercourse with the professed Heathen, and do not properly come therefore under the description of Missionaries. The Society for the Propagation of the Gospel counts more than EIGHTY of this class; the Wesleyan Methodists, between TWENTY and THIRTY; and the London Missionary Society have FIVE.

But, after all, the number should stimulate us to increased exertions, rather than to glorying in our past efforts. To Almighty God we ascribe the praise of whatever has been effected; and we fervently beseech Him to knit the hearts of Christians to those various bodies to which they belong, in the exertions which they are making for the conversion of the world.

There are other Institutions, not named in the following List, because their efforts are rather subsidiary to Missions, than directly Missionary. We shall hope, indeed, at no distant period, to include the Jews' Society in our Annual List; and to record the names of Missionaries whom it will have sent to gather in the lost sheep of the House of Israel scattered through the world.

We shall, with pleasure, record in our pages the Proceedings of the other In-

stitutions to which we have alluded; such as the following:—

The British and Foreign Bible Society.  
The National Education Society.  
The British and Foreign School Society.  
The African Institution.

The Society of Friends in their efforts for the Civilization of the American Indians.

The Prayer Book and Homily Society—now beginning the publication of the Liturgy in the languages of Mahomedans and Heathens.

The Religious Tract Society—which is extending its operations in the dissemination of Christian Truth among the Heathen.

The Church of England Tract Society—which will doubtless follow in the same honourable career.

We shall also keep our eye on the Proceedings of the following Institutions, which are more immediately connected with Missions:—

New England Company—for the Conversion of the Negroes.

Netherland Missionary Society.

Berlin Missionary Seminary.

Basle Missionary Seminary.

Christians on the Continent will doubtless avail themselves of the recovery of their freedom, to imitate and second the noble efforts of this country, in the diffusion of Christian Truth throughout the world. We shall avail ourselves of every practicable means of obtaining information of their proceedings, in order to bring them before our readers.

## Europe.

### MALTA.

CHURCH MISSIONARY SOCIETY.

1815.

William Jowett.

LONDON MISSIONARY SOCIETY.

Appointed to Malta and the Greek Islands,

Isaac Lowndes.

## Asia.

### TARTARY.

EDINBURGH MISSIONARY SOCIETY.

KARASS.

1802.

Alexander Paterson,  
James Galloway.

ASTRACHIAN.

1814.

Charles Fraser,  
John Mitchell.

ORENBURG.

1814.

John Dickson,  
George M'Alpine.

### CHINA.

LONDON MISSIONARY SOCIETY.

CANTON.

1807.

Robert Morrison,  
William Milne.

## CONTINENTAL INDIA.

## ROYAL DANISH MISSION COLLEGE.

TRANQUEBAR.

1705.

Augustus Caemmerer,

— Schreivogel.

*Country Priest,*

Savarayen.

## CHRISTIAN KNOWLEDGE SOCIETY.

VEPERY (NEAR MADRAS).

1727.

Charles William Pæzold.

CUDDALORE.

1737.

TRICHINAPOLY.

1766.

Christian Pohlè.

TANJORE.

1766.

John Caspar Kolhoff.

*Country Priests (Assistants in the Society's Missions, having received Lutheran Ordination):*

Sattianaden,	Wedanayagam,
Nanaperagason,	Abraham.
Adeykalam,	

## BAPTIST SOCIETY.

SERAMPORE AND CALCUTTA.

1799.

William Carey, D. D.

Joshua Marshman, D. D.

William Ward,

John Lawson,

Eustace Carey.

*Lately arrived,*

— Yeates.

*Natives :*

Krishna,	Manika,
Sebukrama,	Jahans,
Bhagvat,	Cait'hano.
Neelo,	

DINAGEPORE AND SADAMAH'L.

1804.

Ignatius Fernandez.

CUTWA.

1807.

William Carey, jun.

*Natives :*

Kangulee,	Buluram.
Muthoora,	Kanta.
Vishnuva,	

RANGOON.

1807.

Felix Carey,

Adoniram Judson,

JESSORE.

1807.

*Country Born (i. e. of a European Father and Native Mother),*  
William Thomas.

*Natives :*

Pram-das,	Punchanun,
Pran-krishna,	Manika-sha,
Sephul-rama,	Nurottuana.

GUAMALTY

1808.

*Native,* Ram Prusad.

DIOAH.

1809.

William Moore, Joshua Rowe.

*Native,* Brindabund.

BALASORE.

1810.

*Armenian,* John Peter.*Native,* Juggunat'ha.

AGRA.

1811.

— Peacock, — M'Intosh.

NAGPORE.

1812.

*Native,* Ram-mohun.

PATNA.

1812.

— Thompson.

BOMBAY.

1812.

*Armenian,* Carapet Aratoon.

CHITTAGONG.

1812.

— Du Bruyn.

SIRDHANA.

1813.

John Chamberlain.

*Native,* Purum-anunda.

PANDUA.

1813.

*Native,* Krishnoo.

AVA.

1813.

Felix Carey.

ALLAHABAD.

1814.

N. Kerr.

*Native,* Kureem.

## LONDON MISSIONARY SOCIETY.

MAGALAUDY.

1804.

William Tobias Ringeltaube.

*Destined for Travancore:*

Charles Mead, Samuel Render.

VIZAGAPATAM.  
1804.

John Gordon,  
Edward Pritchett,  
James Dawson.

*Natives:*  
Ananderayer,  
Narasimloo.

MADRAS.  
1805.

William C. Loveless.

BELHARY.  
1809.

John Hands, Joseph Taylor.

*Destined for this Station,*  
Richard Reeve.

GANJAM.  
1813.

William Lee.

CHINSURAH.  
1813.

Robert May.

SURAT.

John Skinner,  
William Fyvie.

MALACCA.

C. H. Thomsen.

*Destined for Calcutta:*  
Henry Townley, James Keith.

*Destined for Madras:*  
Richard Knill.

CHURCH MISSIONARY SOCIETY.

MADRAS.

1815.

The Society had, for several years, promoted Missions in India; but has only recently occupied regular Stations.

John Christian Schnarré,  
C. Theoph. Ewald Rhenius.

*Sailed for this Station,*  
Thomas Norton.

AGRA.  
1813.

*Native,*

Abdool Messeeh (Servant of Christ), assisted by his nephew, Inayut Messeeh (Gift of Christ), and by Nuwazish Messeeh (Kindness of Christ).

*Sailed for this Station,*  
William Greenwood,  
Christian Fred. Gottholf Schroeter.

MUTTRA.  
1814.

*Native,*

Talib Messeeh Khan (Scholar of Christ).

COEL.  
1814.

*Native,*  
Burruckut Ullah (Blessing of God).

BAREILLY.  
1814.

*Native,*  
Molwee Munsoor, (Helped).  
Molwee signifies Doctor.

BANDHA.  
1814.

*Native,*  
Amaunt Messeeh (the Pledge of Christ).

The four Natives placed at Muttra, Coel, Bareilly, and Bandha, embraced Christianity under the ministry of Abdool Messeeh, at Agra. They received their significant names at their baptism. On the return of the Rev. Daniel Corrie to Europe, they were taken into the service or under the protection of English Gentlemen at the above places, where they embrace such opportunities of extending Christianity as may be in their power.

BENARES.  
1815.

*Country Born,*  
William Bowley.

AMERICAN BOARD OF MISSIONS.

1812.

Samuel Nott,  
Samuel Newell,  
Gordon Hall.

CEYLON.

LONDON MISSIONARY SOCIETY.

1804.

COLUMBO.

J. D. Palm.

MATURA.

J. P. Ehrhardt.

ANLAMGODDY.

William Read.

BAPTIST SOCIETY.

COLUMBO.

1812.

James Chater.

*Sailed, Dec. 20, for this Station,*  
Thomas Griffiths.

WESLEYAN METHODISTS.

COLUMBO.

1814.

William M. Harvard.



## JAFFNAPATAM.

1814.

James Lynch,  
Thomas H. Squance.

## BATTICALOE.

1814.

William Ault.

## MATURA.

1814.

George Erskine.

## POINT DE GALLE.

1814.

Benjamin Clough.

*Sailed, Dec. 21, for Ceylon and the East:*Barnabas Shaw, Robert Carver,  
Samuel Broadbent, Elijah Jackson,  
John Horner, John Callaway.

## CHURCH MISSIONARY SOCIETY.

The Rev. Thomas Norton, and the Rev. Wm. Greenwood, were destined to Ceylon, but have been directed to proceed into the Company's Territories.

Two Cingalese Youths of good family, Petrus Hermannus Gerardus Phillips and John Gerard Pevera Appohamy, selected by the Chief Justice, the Hon. Sir Alexander Johnston, for education under the Society in this country, have been long expected; but it is feared that one or both of them perished in the Arniston Transport, wrecked off the Cape of Good Hope.

## INSULAR INDIA.

## BAPTIST SOCIETY.

JAVA.

1813.

William Robinson, — Riley.

AMBOYNA.

1814.

Jabez Carey.

*On his Voyage,* — Trowt.

## LONDON MISSIONARY SOCIETY.

JAVA.

1814.

John Christopher Supper,  
Gotlob Bruckner.

AMBOYNA.

1814.

Joseph Kam.

## AUSTRAL ASIA.

## CHURCH MISSIONARY SOCIETY.

NEW ZEALAND.

1815.

Thomas Kendall, William Hall,  
John King.

## POLYNESIA.

## LONDON MISSIONARY SOCIETY.

SOUTH-SEA ISLANDS.

1797.

John Davies, Wm. Scott,  
James Hayward, Samuel Tessier,  
Wm. Henry, Charles Wilson,  
Henry Nott, Henry Bicknell.*Sailed, Jan. 23, for Polynesia:*

Wm. Threlkeld, Wm. Ellis.

*About to sail:*

John Orsmond, Charles Barff.

## Africa.

## SOUTH AFRICA.

## UNITED BROTHERS.

GNADENTHAL.

1736.—Renewed in 1792.

J. Adolphus Kuester, J.M. Peter Leitner,  
H. Marsveld, J. G. Schultz,  
Daniel Schwinn.

## GRUENEKLOOF.

1808.

John G. Bonatz, H. Schmitt,  
J. Fritsch.*On their Voyage, with the Rev. C. J. La-  
trobe, Secretary to the Brethren's Society  
for the Furtherance of the Gospel:*Anton Martin August Clemens,  
and his wife,  
Christian Thompsen, and his wife,  
John George Frederic Stein,  
John Lemmertz.

## LONDON MISSIONARY SOCIETY.

BETHELSDORP.

1802.

James Read,  
J. G. Messer.

## THEOPOLIS.

J. G. Ulbrecht,  
John Bartlett.

## BUSHMAN'S COUNTRY.

Erasmus Smit,  
W. F. Corner.

## GRIQUA TOWN.

William Anderson,  
Lambert Jantz,  
Henry Helm.

## BETHESDA.

Christopher Saas.

## NAMAQUA COUNTRY.

1804.

J. H. Schmelen.

## STELLENBOSCH.

— Bakker.

## TULBACH DROSDY.

Cornelius Kramer.

## ZUREBRACH.

John Seidenfaden,

Michael Wimmer

## HOOG KRAAL.

Charles Pacalt.

## RODEZAND.

Ariel Vos.

## CAPE TOWN.

George Thom.

*Settled with the Chief, Africaner,*  
1815.

J. L. H. Ebner.

## LATAKOO.

1815.

John Evans, G. Barker,  
Joseph Williams, Robert Hamilton.

*Natives, on various Stations :*

Berend, Peter David,  
Jan Hendrick, Jan Goedman,  
Andries Waterboer, Cupido.

## ISLE OF FRANCE.

John Le Brun.

## WESLEYAN METHODISTS.

## CAPE TOWN.

John M<sup>c</sup>Kenny.

## WESTERN AFRICA.

## SOCIETY FOR PROPAGATING THE GOSPEL.

## GOLD COAST.

*Native,*

Philip Quaake, *Missionary, Catechist,*  
*and Schoolmaster to the Negroes.*

## CHURCH MISSIONARY SOCIETY.

## SIERRA LEONE.

Leopold Butscher,  
John Henry Schulze.

## BASHIA.

Melchior Renner,  
Jellorrum Harrison.

## CANOFFEE.

Frederick Wenzel,  
John Godfrey Wilhelm.

## YONGROO POMOH.

Gustavus Reinhold Nyländer,  
John Christopher Sperrhacken

## GAMBIR.

Jonathan Solomon Klein.

## GOREE.

1815.

Robert Hughes.

*About to sail,*

*as Schoolmasters and Schoolmistresses:*

John Horton, W. A. Bernard Johnson,  
Henry Düring, Christopher Jost,  
with their Wives.

## WESLEYAN METHODISTS.

## SIERRA LEONE.

William Davies, sen.

## North America.

## GREENLAND.

## UNITED BRETHREN.

## NEW HERRNHUT.

1733.

Valentine Mueller,  
Henry Mentzel.

## LICHTENFELS.

1758.

John Gottfried Gorcke,  
J. G. Fliegel,  
Michael Eberle.

## LICHTENAU.

1774.

John Conrad Kleinschmidt,  
John Jacob Beck.

## LABRADOR.

## UNITED BRETHREN.

## NAIN.

1771.

C. T. L. Schreiber, J. L. Moihardt,  
George Schmidtman, J. Lundberg,  
Jacob Nissen, J. Knaust,  
Thomas Christensen, T. Körner.

## OKKAK.

1776.

Benjamin Kohlmeister,  
John Samuel Meisner,  
Traugott Martin,  
George Knoch,  
Samuel Sturman.

**HOFEDALE.**

1782.

John Hasting,  
 Frederic J. Mueller,  
 Adam Kunath,  
 Suen Andersen.

**CANADA, &c.***SOCIETY FOR PROPAGATING THE GOSPEL.***KINGSTON.**

George Okill Stuart,  
*Missionary to the Mohawks.*

John Green,  
*Schoolmaster to the Mohawks.*

**NIAGARA.**

Robert Anderson.

**UNITED BROTHERN.****FAIRFIELD.**

1734.

Christopher Frederic Dencke,  
 John Schnall.

By the last reports, this was a fugitive congregation; the Settlement having been destroyed by the American forces.

**SANDUSKY CREEK. (DELAWARES.)**

Abraham Lukenbach,  
 John Joachim Hagen.

**SPRING PLACE. (CHEROKEES.)**

John Gambold,  
 Michael Jung.

**FLINT RIVER. (CREEKS.)**

— Petersen,  
 — Burghardt,  
 John F. Holland.

Various attempts have been made, in later years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for propagating Christian Knowledge, the New York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other Missionaries, greatly distinguished themselves by their labours among the Indians.

**South America.****GUIANA.****UNITED BROTHERN.****HOPE.**

1735.

William Christian Genth,  
 John Hafa.

**PARAMARIBO.**

Thomas Langballe, C. F. Schwarz,  
 J. G. Buechner, T. Blitt,  
 C. F. Schroeter, C. E. Graf.

**SOMMELSDYK.**

— Randt, J. Daniel Lutzke.  
 — Richter,

**LONDON MISSIONARY SOCIETY.****BERBICE.**

John Wray.

**DEMARARA.**

1807.

John Davies, Richard Elliott.

**WESLEYAN METHODISTS.**

Thomas Talboys,  
 William Lill.

**West Indies.****ST. THOMAS.****UNITED BROTHERN.****NEW HERRNHUT.**

1732.

**NIESKY.**

John Gottfried Haensel.  
 J. G. Ramsch.

**ST. CROIX.****UNITED BROTHERN.****FRIEDANSTHAL.**

1733.

— Huenerbin, J. Sparmeyer,  
 — Hoyer, J. C. Lehman.  
 — Jessen,

FRIEDENSBERG.  
 Matthew Wied.

FRIEDENSFELD.

## ST. JAN.

UNITED BRETHREN.

EMMAUS.  
1741.

BETHANY.

## JAMAICA.

UNITED BRETHREN.

1754.

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

WESLEYAN METHODISTS.

1789.

John Wiggins, John Burgar,  
John Shipman, William White.

BAPTIST SOCIETY.

Moses Baker,  
John Rowe.*Destined for the West Indies,*  
Lee Compeer.

## ANTIGUA.

UNITED BRETHREN.

ST. JOHN'S.

1756.

Christian Frederic Richter,  
Joseph Newby,  
J. Mack.

GRACEHILL.

1756.

C. F. Stobwasser.

GRACELAY.

W. F. Sautter.

WESLEYAN METHODISTS.

1786.

Thomas Morgan,  
John Lewis, jun.  
Daniel Hillier.

## BARBADOES.

UNITED BRETHREN.

SHARON.

1765.

Nicholas Ganson,  
J. A. Kaltofen.

WESLEYAN METHODISTS.

Calvary Riley.

## ST. KITTS'S.

UNITED BRETHREN.

BASSE TERRE.  
1774.C. F. Procop,  
C. F. Berg.

## ST. KITTS AND ST. EUSTATHIUS.

WESLEYAN METHODISTS.

1787.

James Whitworth,  
John Raby,  
Thomas Hurst,  
Jonathan Rayner,  
Thomas Blackburn.

## ST. VINCENT'S.

WESLEYAN METHODISTS.

1787.

John Dace, John D. Allen,  
Wm. Coultas, Wm. Beacock.

## DOMINICA.

WESLEYAN METHODISTS.

1788.

Abraham Whitehouse.

## NEVIS.

WESLEYAN METHODISTS.

1788.

Samuel P. Woolley,  
John Mortier.

## VIRGIN ISLANDS.

WESLEYAN METHODISTS.

1788.

George Johnston,  
William Westerman,  
William Shrewsbury.

## BAHAMA ISLANDS.

WESLEYAN METHODISTS.

1788.

W. Turton, Roger Moore,  
W. Dowson, Michael Head.  
Joseph Ward,

## ST. BARTHOLOMEW.

WESLEYAN METHODISTS.

1788.

Jeremiah Boothby.

## TRINIDAD.

WESLEYAN METHODISTS.

1788.

George Poole.

LONDON MISSIONARY SOCIETY.

Thomas Adam.

## BERMUDA.

WESLEYAN METHODISTS.

1788.

W. Wilson, Moses Raynes.

## GRENADA.

WESLEYAN METHODISTS.

1788.

Myles C. Dixon.

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## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

SPEECH OF THE EARL OF LIVERPOOL.

WE have great pleasure in laying before our readers the sentiments of the Prime Minister of this Country, in favour of this Noble Institution. They will serve, it may be hoped, to allay unreasonable fears, and to remove groundless prejudices.

On Tuesday, the 5th of December, the Earl of Liverpool presided, in Dover, at the Second Anniversary of the Cinque Ports' Auxiliary Bible Society, of which His Lordship is the President.

On taking the chair, the Noble Earl adverted to the dignified state to which, under the superintendance of Divine Providence, this nation had been raised in the estimation of Europe. It became our duty to justify this good opinion, by shewing that Britain, great in Arts and in Arms, was, by the tone of her moral feeling, justly entitled to the pre-eminence which she has so happily attained. It became our first duty to spread the benign influence of Christianity, the knowledge of pure religion, to the utmost bounds of the earth. His Lordship remarked, that the British and Foreign Bible Society had its origin at a period of national calamity, when the bonds of civilized society were nearly burst asunder; and we should demonstrate, that now, when prosperity was smiling on us with her choicest favours, we would not relapse from our exertions, but, with increased ardour, determine that, in prosperity or in adversity, we would persevere till the whole world was illumined with the light of Divine Revelation.

Jan. 1816.

On receiving the thanks of the Meeting, his Lordship entered more particularly into the nature and merits of the Institution. As a Member of the Established Church, from education and habit, but much more so from consideration and conviction, he was particularly desirous of promoting its interests, to the utmost of his ability. Under this impression he had recently appeared, on a public occasion, as a supporter of the Society for Promoting Christian Knowledge. He was anxious to extend the influence and advantages of that Institution; but he saw no reason why he should not, at the same time, afford to the British and Foreign Bible Society every assistance in his power, and evince an equal anxiety to promote its success. The objects of the two Societies were one—that of dispersing the uncorrupted word of God; and, as the means in each were pure, he should always consider it an honour to aid them, or any other Society which had the same object in view, and was labouring to effect the same end—the dissemination of Christianity over the habitable globe. His Lordship was a friend to the Bible Society, because it would operate where, from national custom, or prevalence of different sentiments, the Society for Promoting Christian Knowledge would not obtain admission. The universality of the object proposed by the British and Foreign Bible Society, and its tendency to unite all Christians (however divided on subjects of minor concern) in the bonds of Christian sympathy and benevolence, gave it, in his Lordship's mind, a powerful claim to universal support.

The Noble Earl concluded a speech of great energy, liberality, and decision, by stating, that, in accepting the office of

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President, he had considered that he was performing an act of duty: if his influence had been attended with the happy effect of benefiting the Society, his end was fully answered, and he should feel it his duty to persevere, and the zealous friend of the British and Foreign Bible Society, as long as he lived.

#### NATIONAL EDUCATION SOCIETY.

The Committee of this Institution, apprehending, from the state of their funds, that they should be under the necessity of relaxing their exertions in the important work of Public Education, prepared an Appeal to the Nation, which it was intended to circulate soon after the Annual Meeting in June. But the prompt beneficence of Subscribers at that Meeting, where nearly 4000*l.* was contributed, having relieved the Committee, for the present, from their apprehension, they did not hesitate to suspend their claims on the public attention, in favour of a call of immediate and almost unexampled interest on behalf of the sufferers at Waterloo. That call having been answered in a manner worthy of the country and of the occasion, the Committee have felt, that, in justice to the important trust with which they are charged, they cannot any longer withhold an Appeal, the success of which is essential to the attainment of the great National Object for which the Society was instituted.

We have great pleasure in aiding the circulation of the Address in question.

The Funds entrusted to the General Committee of this Society, from its institution in October 1811 to the present time, have consisted of Annual Subscriptions and of Benefactions to a considerable amount, derived from Royal Munificence, from the liberality of many Noble Persons who have honoured the Society with their support, from the two Universities and other Corporations, from the Archbishops and Bishops, with the great body of the Clergy, and from a multitude of other generous and public-spirited individuals of almost every rank in society.

The sum total of the Benefactions has already been expended in prosecuting the important objects of the Society; and

that portion of its funds is now wholly exhausted.

The Annual Subscriptions mean while constitute, it is found, a revenue totally inadequate to support the existing establishment of the Society, and to meet the urgent claims for its aid, which are daily preferred from every part of the kingdom.

A renewed appeal, therefore, is now made to the liberality of the Public;—but not made, it will be seen, until the Committee are enabled to lay before them the first-fruits of that abundant harvest which they may reasonably expect to reap from their bounty.

Within the short period of less than four years, Societies in union with the National Society have been established in every Diocese throughout England and Wales; and kindred Institutions are gradually forming in the Foreign Possessions of the British Empire. By the well-timed aids of the National Society, one hundred and twenty-two Schools have been erected or enlarged; considerable supplies of Elementary Books have been furnished; three hundred and thirty-six Masters, and eighty-six Mistresses, have been trained in the principles and practice of the National System, and are now, with few exceptions, conducting important Schools in town and country; whilst a succession of Masters has also been kept in constant pay at the Central School, for the purpose of being sent out wherever their services were required, for the formation of new, or the regulation of old Establishments. And lastly, besides that great number of Children who have already quitted the different National Schools, after having received a competent share of Instruction, more than one hundred thousand Children are actually returned to the Committee, as at this time under a course of Education, in five hundred and seventy Schools formerly united to the National Society.

To this brief statement the Committee feel it necessary only to add, that the whole amount of money hitherto confided to them by the Public, and dispensed in producing such gratifying and important results, has scarcely exceeded 24,000*l.*; and that the greater part of this sum has been applied in promoting the erection and enlargement of permanent buildings, which promise to benefit the latest posterity.

On these grounds, and with a growing conviction that the cause in which they are engaged is the cause of God and of their Country, the Society humbly, but confidently, look forward to such an enlarged measure of public bounty, as may re-instate their Committee in the fullest activity. They pledge themselves, therefore, to renewed exertions; and, if supported

as they have hitherto been, they trust that, with these exertions, the blessings of this Institution may be offered to every poor man's child in England and Wales.

Benefactions and Subscriptions will be received by the Treasurer, Joshua Watson, Esq. at Messrs. Drummond's, Charing-cross; and Messrs. Sikes, Snaith, and Co.'s, Mansion-house-street.

T. T. WALMSLEY, Sec.

### CHURCH MISSIONARY SOCIETY.

#### SECOND REPORT OF THE LEICESTER AND LEICESTERSHIRE ASSOCIATION.

THE principle on which this Report is drawn up cannot be too highly commended. The Associations, formed in various parts of the country in aid of the different Benevolent Institutions which are aiming to bless the world, should be animated by the spirit which lives in the Parent Bodies, and should labour to transfuse this spirit into every member. The Reports of each Parent Institution convey the details of its proceedings; but a large proportion, especially of the smaller contributors, do not see these Reports, but must be indebted to Local Meetings or Publications for that information which is indispensable to the preservation of an enlightened interest in the sacred cause.

This Report accordingly surveys the exertions of the Parent Society, passes a judgment on its various efforts, and calls on the Members of the Association to take a due interest in its respective difficulties and encouragements.

Various Resolutions were afterwards proposed to the Meeting, wherein those feelings were embodied, which it is desirable to cultivate in the Members toward the exertions of the Society.

We have thought it right to give nearly the whole of this Report. It will serve as a model to other Associations, in their endeavours to awaken and perpetuate a spirit of cordial sympathy with that Society to which they are anxious to lend the most effectual aid.

On the important assistance now rendered to benevolent designs by the great mass of the population, the Report has the following just and forcible remarks:

Persuasion, in its most impressive and useful exercise, has not wasted itself in the temporary effusion of a moment, by drawing forth a liberal donation at the church-door, but has stirred up a band of active and faithful auxiliaries, who, by a continuous and steady effort, are adding hundreds and thousands to the yearly funds of the Institution. It is from this species of exertion more than from any other source, so disinterested yet so useful to those engaged in it, that our Society, like other kindred religious charities, will be found ultimately to receive its most effective and inviolable support. We bless God that we can number opulent, dignified, and ample contributors amongst our patrons; but, knowing the fickleness and mutability of man's will, your Committee consider it as a matter of rejoicing that our Society has struck its roots deeply into the bowels of the great mass of our population, and may be said to be supported by the many, rather than by the few. Your pious mothers and your prudent fathers cannot but rejoice to see their children interested in a work which, whilst it saves a world, saves him who helps to save; and, whilst it seems to impoverish, exalts and tends to enrich the "brother of low degree."

From the able survey which follows, of the principal scenes of the Society's labours, our readers will derive much information in a little compass, and will be assisted in forming their judgment on the proceedings and prospects of the Church Missionary Society.

The African Mission, as it is well known, has been a source of great trial, expence, and difficulty. The climate most unfavourable, prejudices from the remembrance of ancient wrongs, the revival of the nefarious blood-traffic with all its catalogue of crimes and plagues, and the base artifices of interested men, who fattened on injuries which our country and her Missionaries had been active in preventing and removing,—these, and other causes, have conspired to make our enterprise in Africa the most arduous of all Missionary undertakings. Events have enhanced the difficulty. Many Settlers and some Missionaries have died after a short residence on

the coast. Some have suffered more than one shipwreck. Part of the settlement in BASHIA has been twice burnt. The school-house in CANOFFEE has been destroyed by the same malicious fury. The produce of the ground has been cut up. Fierce threatenings, opprobrious names, foul calumnies, and straits of provision, have made up the woe. But your Committee assure themselves that you will join with them in expressing your cordial approbation of the dignified firmness with which the Society maintains, and determines still to maintain, its ground; and the exalted patience—patience like His, and worthy of their Master—with which their Missionaries, “in perils amongst the Heathen, in perils amongst false brethren,” meet all and say, “Not as we would, but as THOU wilt.” It was well remarked by a Christian Statesman, one of the glories of our times, that when God has a great purpose to fulfil, He usually begins with trying the patience of his instruments. Infer therefore, not that God is *against* your Africa, from these adversities, but *for* it. Your Committee are adventurous enough to declare, that they rejoice in these tribulations. Evil conquered by endurance is triumph. A Missionary should be PATIENCE. What should your Society be then? What should your representatives in Africa be?—The ground was nobly chosen at first—not the ground of ease and ostentation, but of difficulty, delay, and justice;—and not less nobly has it been maintained. May the Lord make it the lot of his inheritance! There is hope that He will.

The education of children, now so extensively and vigorously pursued—children of chiefs and natives, the bulk of whom have been recaptured from smuggling slave vessels—perfected as this scheme will shortly be in the establishment of a CHRISTIAN INSTITUTION at Sierra Leone, gives solid and authentic promise—would to God that its completion were as near as it is sure!—“Africa shall be the Lord’s.”

Your Committee venture to predict, that the project of CHRISTIAN INSTITUTIONS will be a source of abundant usefulness and comfort at the several Stations in which it is proposed to establish them. Their destined stations are evidently well chosen;—Sierra Leone, Malta, New South Wales, and Calcutta. To the resources which our Society may be enabled to afford them, will be added the salutary protection of British authority, together with such direct and indirect assistances as our Government may see it consistent to bestow upon our undertakings, which it has in many instances shewn a kind inclination to promote. Thus

they will become points of refuge and support to the Missionaries; seminaries of Christian knowledge, and nurseries of the simpler arts of life to the Natives; asylums to the aged and incapacitated; and the fruitful parents, as we may humbly hope, of Native Teachers and even Native Missionaries, who shall be Lights, Renovators, and Defenders to their country, and shall at length supersede much of our labour.

Our Society has now four settlements on the western coast of Africa; to which the Christian Institution of Sierra Leone will add a fifth. Two Christian churches are at this time erected; upwards of two hundred children are receiving daily education, with great order, method, and apparent success; the Scriptures are in a course of translation into two native languages which had not before been written; and the Mahometans are receiving the gift of the Arabic Bible, of which a new and improved translation, judged necessary by some of the best Oriental Scholars, is preparing and already far advanced towards publication. Whilst a frown has seemed to dwell on the face of two of our settlements, a smile has been discernible on the other. The brighter prospects of the Bullom Mission must be set against the difficulties of the Susoo.

Your Committee rejoice to add, that much of the present wretchedness of the African Enterprise is in the way to be mitigated by a project which owes its successful commencement to the pious liberality of Bristol, but which is evidently viewed with favour by the public at large: This is no other than the institution of a MISSIONARY SHIP which may pass between the British Isles and Africa; and thereby secure, amongst other advantages, safe and salutary conveyance, regular correspondence, necessary supplies, reasonable means of return, and occasional visitations to the Missionaries and other Settlers. The enlightened Doctor Buchanan, who had himself been an eye-witness to the difficulties and wants of the Missionary Service, was the warm and energetic advocate of a similar measure upon a broader scale; such as might embrace all the Missionary Settlements of the various Missionary Societies in different parts of the earth. At present no such enlarged undertaking is projected: as applied to Western Africa the scheme is simple and practicable; nor does any other station seem so urgently to demand its adoption. After much deliberation and inquiry, in which the Committee has been particularly assisted by the communications of Mr. Latrobe and the experience



of the United Brethren in their mission at Labrador, a plan has been devised for obtaining the advantages of the expedient without risque, by securing to our Society the due controul over a vessel for a stipulated sum per annum, without becoming the owner of it. A correspondent plan which has long been in the contemplation of some liberal persons zealous for the civilization and improvement of Africa, who in prosecution of their object had determined to establish a regular intercourse with that coast twice a year, is one of those remarkable coincidences of which our Society is wisely availing itself, and which we may be justified in interpreting as a token of widely-extended good to that depressed and deeply-injured people.

A separate fund is opened for this part of the Society's plans, and for its education-projects. Your Committee would be glad to direct the attention of our Leicester and Leicestershire friends to these distinct funds, as observing that they do not appear at present to have engaged a due share of their favour.

In turning their view to India, your Committee are led to notice an exemplification of what seems to be a general principle in God's Providence. He does not always require the labour of our hands in the particular enterprise on which it is more immediately exerted; but let a man serve, and He will pay him his wages. We have sown proportionably less in India; but we appear to be reaping there more abundantly. Five hundred pounds placed at the disposal of a Corresponding Committee at Calcutta was the *germ* of our exertions in India; and it is now becoming a *tree*. Agra, Calcutta, and Madras, are already feeding and thriving under its branches: Tranquebar, in the support of its schools, the late-drooping schools of Doctor John, is also tasting of its pleasant fruits. We know not how soon the Malabar Coast, Ceylon, and Persia, may repose under its shade. Each of these latter stations, in itself a world for Missionary Activity, is athirst for the waters, and seems to be calling upon us to come and draw for it. In fact, the accounts from India are so encouraging, that we know not where to begin our references to them; or, beginning, where to cease. An Episcopal Establishment, with facilities for the Ordination of duly qualified Natives; a Corrie to call them; a Thomson to encourage them; a Thomason to counsel; a Robertson to instruct and train them—with the whole appendage of Schools, Catechists, and Readers—must in no long time *thrust out* for us a sturdy

band of native labourers, who shall reap those fields which are already "white unto the harvest." And where is patient Ab-dool? with his sword of the Spirit, his forty-one adults and their fourteen children at his feet—a Mahomedan less by the knees to Christ—may we not hope that he is destined to lead the van in that army of conquerors which shall make the crescent wane?

Your Committee would lead your song of praise to the Society for its labours of high promise in the work of Translations. What they are attempting in the rude languages of Africa, they are executing in the more-refined dialects of the East. Their Persiac, Hindostanic, and Arabic Scriptures; their Eastern Versions of the Church of England Liturgy, with the gratifying testimonies which they have received to its acceptance and spiritual profitableness; their well-selected Arabic and Persiac Tracts which they address to Mahomedans and Heathens; these various productions together furnish so grave and unquestionable a specimen of the solid, extensive, erudite, and durable monuments on which our Society exercises and records its labours, that your Committee would call you to bless God, who has not only put it into the hearts of men to build a Temple to His honour, but has also provided Priests for that temple, whose "lips distil knowledge," and in whom "the word of Christ dwelleth richly in all wisdom." Will He not own this work which is so surely His, by making it effectual to the pulling down of the strong-holds of error, and to the building up of the walls and towers of truth?

Your Committee cannot forbear from suggesting to you, that Malta, though not yet assayed, is likely soon to become the scene of one of our encampments. They have large expectations from the pregnancy of the soil, and from the skill and assiduity of the cultivator. Malta is a sort of centre to the civilized world. Like the famed oracular spot of old, it is visited, though not for the same purpose, by the inhabitants of all the circumjacent countries, the most refined of the earth. Jews, Mahomedans, and Pagans, may be addressed with advantage by the pious man of learning there. The drooping spirit of the Greek, Ethiopian, and Armenian Churches, may be revived, purified, and invigorated by seasonable, enlightened, and brotherly inquiries, excitements, communications, and assistances. Our Society, uniting its labours with those of the British and Foreign Bible Society, and with the Society for promoting the Conversion of the Jews,

may do much towards restoring old foundations, and calling up new ones; towards bringing back the wanderers, healing the sick, and giving life to the dead. In the benefits which our Society has already derived from the eloquence, moderation, and intelligence of Mr. Jowett, we have a pledge which fully justifies the conviction that our Literary Representative at Malta will make full proof of his Mission.

Your Committee will conduct you, lastly, to the shores of that Colony which, by a happy inversion of titles, from having been called a den of thieves, is now made the house of prayer. Under the pious, ardent, and successful labours of Mr. Marsden, Port Jackson is becoming a nursery of truth and righteousness. From thence, under the operation of the same wise expedient, which is to promote the evangelization of Africa, the Messengers of peace are now spreading their sails—sails which a ripe judgment and an intrepid disinterestedness have spread at their own hazard—to bring the harmless, valiant New-Zealanders to the knowledge of liberal, useful, and honourable arts; to agriculture, jurisprudence, and sound policy; and to that which is the foundation-stone of all for excellency, aye, and the head-stone of all for beauty, to this happy fabric—the knowledge of the Son of God! Is not this to make our Jerusalem, whence all this honour and utility have primarily gone forth, a *praise in the Earth*? Is not this “to open the eyes of the blind, and to unstop the ears of the deaf?” “to make the lame man leap as an hart, and the tongue of the dumb to sing?” “to make the heart of the rash to understand knowledge, and the tongue of the stammerers ready to speak plainly?”

Your Committee have only to add, that they trust you will endeavour by all means to impress it upon the minds of your fellow countrymen and fellow Christians, that undertakings such as these are vast, and require large supplies: that as your Society evidently possesses extensive means of exertion, so it is the bounden duty of its conductors to use and to improve these to the uttermost; that to them there is no honourable retreat; they are pledged to continue the support given; fatherless and motherless cry to them for succour, and their cry must be heard; the honourable and self-denied labourer is waiting upon them for bread.—But why should they wish for a retreat? Their cause will bear them out; and their God, in whom they trust, will not deceive them. He is able to support them; He has sup-

ported them: In Him we trust, that He will even yet support them.

Your Town and County have done well, but how much more can they do? Your hundred of Annual Subscribers may at least be doubled. Your seven Congregational Collections may be made at least seven times seven. Your twenty Parishes which contribute Penny Collections may be made two hundred. May God give us the heart to do what we can! lest it be said to us in *that* day, “Out of thine own mouth will I judge thee.”

#### WYMONDHAM BRANCH ASSOCIATION.

ON Friday, the 15th of December, a Branch Association was formed in the Market-house of Wymondham in Norfolk, in aid of the Norfolk and Norwich Church Missionary Association. The Secretaries of the Norfolk Association severally addressed the Meeting, and Subscriptions were entered into which will raise the annual sum of 40*l*. This Association was formed under many circumstances of peculiar discouragement, and we mention it in the hope that the example will be speedily followed by other towns in the County.

#### SHEFFIELD ASSOCIATION.

At a Meeting held on the 4th of January, at the Girls' Charity School, of the Members of the Established Church in Sheffield, the Rev. Thomas Sutton, Vicar, in the Chair, an Association was formed in aid of the Church Missionary Society.

Every Subscriber of Five Shillings, or Donor of Five Guineas, is considered a Member. The officers consist of a Patron, a President, a Treasurer, a Secretary, and a Committee of Twelve Ladies.

The correspondence with the Parent Society, and all public business, are entrusted to the Gentlemen who may be the officers of the Institution: the collecting of Subscriptions, and such business as may be incident thereto, will be managed by the

Committee of Ladies, with such assistance as they may procure.

*Patron,*  
Rev. Thomas Sutton.  
*President,*  
Rev. M. Preston.  
*Treasurer,*  
Mr R. Hodgson.  
*Secretary,*  
Rev. G. Harrison.

FIRST ANNIVERSARY OF THE BROAD-WAY  
CHURCH ASSOCIATION, WESTMINSTER,

WAS held on Thursday evening, January 4th, in the School Room, Horseferry Road; the Rev. Isaac Saunders, M. A. President of the Association, in the Chair.

This Association was formed by the Teachers of the Westminster Sunday School, under the superintendance of Mr. Saunders. The School consists of about six hundred children of both sexes; and of fifty teachers, male and female, who gratuitously instruct the children committed to their charge. A Missionary Spirit has long been diffused among them, by reading Missionary Intelligence; and that spirit has been much increased from the circumstance of two of their own body having actually engaged in the work.

The Chairman opened the business with remarks on the happy state of our country, in comparison with other nations of the world; ascribing every blessing to the influence of our holy religion: inferring from thence the duty of all Professing Christians to use every possible exertion for the communication of this invaluable treasure; and especially to those to whom Christians in England are bound by the most powerful obligations, both in India and in Africa.

That the inhabitants of India needed that boon, he would appeal to a Gentleman present, who had passed many years in that country; and who would, by a detail of facts, that evening, prove that they were *perishing for lack of knowledge*.

Here the Chairman introduced the Rev. Daniel Corrie, lately returned from Agra, who, by his personal exertions, has evinced a most

lively interest in the salvation of the Heathen; and who has, by his frequent attendance at Public Meetings, transfused into the minds of others a feeling that can never die.

Mr. Corrie detailed a variety of circumstances which he had witnessed, as illustrative of the Ignorance, Superstition, and Cruelty of the people of India. It was not possible, he observed, to describe the lamentable state into which they were fallen. He remarked, with great effect, that HE HAD SEEN the smoke of the funeral pile, on which women sacrificed themselves with the dead bodies of their husbands, ascend towards heaven, and aged parents taken by their children to expire on the banks of the Gauges.

Various Resolutions were moved or seconded by the Rev. Messrs. Gurney, Ruell, Marshall, Clementson, and Williams, and by Messrs. Walker, Hill, Fincher, and Johnson.

The Officers of the Association are as follow:

*President,*  
Rev. Isaac Saunders, M. A.  
*Treasurer,*  
Mr. Richard Sawyer.  
*Secretary*  
Mr. Samuel Sanders.

A Collection was made at the close of the Meeting, amounting to 12*l.* 1*s.* Twenty-six persons gave in their names as Subscribers; and six, as collectors of one shilling, or upward, per week, becoming thereby entitled to copies of the Society's Reports, and of the Monthly Numbers of this Work. The amount of the receipts of this Association, from its commencement, is 76*l.* 15*s.* 7*d.*

May other Schools, after this example, go and do likewise!

DEPARTURE FOR AFRICA OF THE REV.  
EDWARD BICKERSTETH, ASSISTANT  
SECRETARY OF THE SOCIETY.

MR. Bickersteth having been admitted to Holy Orders, and an opportunity offering of his proceeding to Sierra Leone on board the Salisbury, Captain Cready, a Special Meeting of the Committee was held

at the House of the Society, on Tuesday, the 26th of December, to furnish him with suitable Instructions. To these instructions, Mr. Bickersteth replied in a manner which, while it increased the regret of the Committee for his temporary absence, confirmed their confidence in God that he had been graciously pleased to prepare his servant's mind for the important mission on which he was about to enter.

These Instructions, with the Reply, will appear in the Appendix to the next Annual Publication of the Society.

Many points of detail requiring fuller discussion than the short notice which had been given of the vessel's sailing would allow, the Secretary accompanied Mr. Bickersteth to Deal, whither they proceeded on Friday, December 29th; and, as the wind was unfavourable, they continued together till the Tuesday evening following, when the Secretary returned to town, the time having been fully occupied in conferring together on the subject of Mr. Bickersteth's visit to Africa.

The Salisbury left Deal the next day, January 3d; but was obliged to put into Portsmouth by contrary winds. Mr. Bickersteth was received there with the utmost kindness by the Society's friends. He was detained at Portsmouth till the 24th, by the prevalence of westerly winds; but made the best use of his time in the exercise of his ministry, and in cherishing the Missionary Spirit which has been so effectually awakened in Portsea and its vicinity.

**DESIGNATION OF FOUR SCHOOLMASTERS  
AND FOUR SCHOOLMISTRESSES TO SIERRA  
LEONE.**

The Committee, having it in view to supply the Colony of Sierra Leone, as well as the Settlements of the Society, with Teachers duly qualified to impart Christian Instruction to

the children, have availed themselves of the opportunity afforded by the Committee of the National Education Society, to procure for their Schoolmasters and Schoolmistresses the benefit derived from passing through the Central School Mr. Robert Hughes and his Wife were there instructed. They are now settled at Goree; Sierra Leone, to which they were originally destined, not agreeing with Mrs. Hughes. A large supply of the National Society's books was sent out by them.

The following Schoolmasters and Schoolmistresses, after receiving the Instruction of the Central School, will embark in a few weeks for Sierra Leone, on board the Echo, Captain Roe, and will take with them a further supply of the books of the Society:

John Horton,  
W. A. Bernard Johnson,  
Henry Daring,  
Christopher Jost,  
with their Wives.

**THE SIXTEENTH ANNIVERSARY OF THE  
SOCIETY**

Will be held on Tuesday, the 30th day of April; the First Tuesday in May falling, this year, on the 7th of that month: in which case the Tenth Rule of the Society provides that the Anniversary of the Institution shall not be held on its usual day, the First Tuesday in May, but on the Tuesday preceding, or the 30th of April. This arrangement is adopted in order to accommodate those friends of the Society who may wish to attend the Anniversaries of both the Church Missionary Society and of the British and Foreign Bible Society; the Anniversary of the latter being fixed for the First Wednesday in May of each year. When the first Wednesday occurs, as it does this year, on the First day of the month, the Anniversary of the Church Missionary Society will take place on the 30th of April.

We are happy to announce that the Rev. Daniel Corrie has engaged to preach the Anniversary Sermon, on this occasion, before the Society: after which, the Annual Meeting will be held at the Freemasons' Tavern, as usual.

Further particulars will be given in due time.

### BAPTIST MISSION.

#### DESIGNATION OF A MISSIONARY TO CEYLON.

At Bristol, on the 6th of October, Mr. Thomas Griffiths, a Missionary Student in the Baptist Academy at Bristol, was appointed to proceed to Ceylon, to assist Mr. Chater, the Baptist Missionary resident in that island. Mr. Saffery addressed a charge to him, from Acts xxvi. 17—23.

### WESLEYAN METHODIST MISSIONS.

The following six Missionaries, appointed by the last Conference to Ceylon and the East, sailed from Gravesend, on the 21st of December last, in the Eclipse; which ship was hired by Government to carry the Mail to India.

Barnabas Shaw,  
Samuel Broadbent,  
John Horner,  
Robert Carver,  
Elijah Jackson,  
John Callaway.

Mr. Griffiths, mentioned in the preceding article, with his wife, sailed in the same vessel.

### MISSIONS OF THE UNITED BRETHREN.

#### PROPOSED HISTORY OF THE MISSION TO THE DANISH ISLANDS.

A History of the Mission of the United Brethren to the Danish Islands of St. Thomas, St. Croix, and St. Jan, in the West Indies, has long existed in German. We have the best authority for saying, that the narrative contains one of the finest exemplifications of the Missionary Virtues which can be presented to the Christian World. It is surely

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most desirable, that those zealous labourers, whom the Lord of the Harvest is sending forth from us to reap the fields which are white unto the harvest, should be guided and strengthened by the wisdom and faith of those who have entered into the rest which remaineth for the people of God.

We understand that some of the Brethren are willing to prepare this work for the English Reader; but that they are withheld from publishing it by the apprehension of ultimate loss, which the impoverished state of the Brethren's funds will not enable them to encounter.

We are confident that this difficulty will be removed, as soon as it comes to be known by the Friends of Missions. Indeed, we cannot but hope that such favour will be shewn to the proposed work, that its publication will afford some relief to those resources which the desolations of the Continental War have nearly exhausted. Gladly would the Brethren, by the extension of their labours, answer the call of the Heathen, *Come over, and help us!* but they wait for the means.

These facts have come to our knowledge. We have, in consequence, urged the publication of the work in question. The Brethren themselves, with their characteristic modesty, have no hope further than to be secured from loss; but we have further hopes for them, and are confident that we shall not be disappointed.

The *History*, in English, of the *Mission of the United Brethren to the Danish West-India Islands*, in one volume 8vo. price 12s. will be put to press as soon as a sufficient number of Subscribers shall be obtained to defray the expence of publishing.

Subscribers' Names will be received by Mr. L. B. Seeley, 169, Fleet Street; by Mr. John Hatchard, Piccadilly; and by Mr. Le Febure, at the Society's House, Nevill's Court, Fetter Lane.

D

## Foreign Intelligence.

### MALTA.

#### CHURCH MISSIONARY SOCIETY.

*Extracts from the Journal of the Rev.  
William Jowett.*

The Rev. W. Jowett, who sailed, on the 4th of September, on board the *Lauderdale*, to act as Literary Representative of the Society in Malta and the Levant, arrived at that island, in safety, with Mrs. Jowett, on the 1st of November. The vessel having touched at Sardinia, where the Algerines had lately landed, she was put in quarantine for ten days, as a measure of precaution. Mr. Jowett's letters are dated the 20th of November. Some extracts from the Journal of his voyage will interest our readers.

Sept. 19, 1815. *Tuesday*. — Dull, and afterwards very wet morning; but about eleven o'clock a squall came on, which, though it was very rainy, and handled the ship pretty roughly, yet cheered us all by being a little northerly. It amuses me to see how instantaneously such a piece of news flies through the ship, and lights up every face with joy. "Buon vento! benissimo!" cry our sailors when you speak to them—the hands are all at work—the Captain seems quite in his element, and takes an extra glass of grog—the passengers, to whom the last several days had afforded more of the passive than the active, instantly cherish the hope that this new wind will last all the way, and carry us to Gibraltar presently—the log is heaved, and we find we are spanking on at the rate of ten knots—it is calculated that we may be in Gibraltar by Friday—a pleasant thought occurs to me that I may spend the next day, my birth-day, on terra firma; and, no doubt, every other breast has its own private pleasant thought—when, behold, in an hour the wind grows fickle and restive; and, for the rest of the day, we are little better than we were.

Sept. 23. *Saturday*. — The whole day very fine. About ten o'clock, land becomes very distinctly visible. The outline of the coast of Portugal very fine and bold; in one part, especially, where the country rises to an immense mountain. At three o'clock we doubled Cape St. Vincent. On the extreme point of the

Cape, which projects into the sea very boldly, with a cliff a hundred feet high, there is a large convent. With our glasses we could plainly distinguish the chapel, its belfry, and the cross at the east end of the chapel. Not a tree about it! it had a most forlorn and desolate appearance—almost out of the world. We sailed very rapidly, sometimes eleven or twelve knots an hour. Spoke two vessels, and saw many more.

Sept. 24. *Sunday*. — Between twelve and one o'clock, Cape Trafalgar very plain to the naked eye. We are not far from the very spot where Nelson fell. The outline of the coast of Barbary very distinct. Alas! poor Africa!—At four o'clock P. M. doubled Cape Trafalgar—came within sight of Tangier. The coast, on both sides, very bold and rocky. Africa seems like chains of high mountains, succeeding one another inland. Again and again I think, Alas! poor Africa! how many are thy enemies, how few thy friends—a few Lutheran Missionaries! And yet, twelve poor fishermen!

The temperature from twelve to two o'clock was not above summer heat (76°), generally below that. At six o'clock we were close abreast of Tarifa, not more than two miles from land. Here is a fortification, in its style Moorish; and a small island, on which is a light-house. At half past six, while we were drinking tea, the rock of Gibraltar broke on the view; but the shades of evening began to prevail. Half past seven, sailing up the Bay, with a fine gentle breeze—the water smooth—the sky beautifully star-light and clear—the moon not yet risen—the lights of Gibraltar Town and the New Mole quite plain—the rock, even by star-light, appears stupendously grand, perhaps in some degree more so, as the eye is not diverted by the view of inferior objects. West of the Bay is the town of Algeiras, about nine miles distant: a few minutes ago there were many lights in it, but they have dwindled to two or three: the people go to bed early (it is now half-past eight o'clock).

The Captain tells me, that the idea of the Mediterranean emptying itself by an opposite current several fathoms below the surface of the Straits, is not correct; but that there is a current westward, on the two coasts N. and S. of the Straits, while the main-tide sets in eastward through the middle channel.

Sept. 25. *Monday*. — About eight o'clock in the morning, Captain Beal, Captain

Eyna, and myself, landed at Water-Port Gate. We were detained at the entrance not less than half an hour, while a messenger went to find a soldier, to conduct us to the Town-Major's office, in order to obtain our passports. Here I had the opportunity of surveying crowds of men of various nations and dresses, all as eager in their business as the people on the Exchange of London. The population being chiefly Spanish, the clamour was unintelligible to me: there was also a multitude of Jews, who are considered to work harder at Gibraltar than in any other part of the world. Italians, Greeks, Moors, &c. very numerous. The women are dressed in red cloaks with hoods, and with very broad fringes of black, generally black velvet: the better sort are dressed in complete black, with a close head-dress; no bonnets. They are very dextrous in swirling, opening, and shutting their fans. Many of the men have countenances wonderfully expressive—the complexion, a bright brownish red—the eye strong—the figure manly. The women affect great gravity: it was long before I saw one of them smile: some of them were the most melancholy objects, in appearance, that can be conceived. This is the proper decorum of the sex in Spain.

Oct. 8, 1815. *Sunday*.—In the night we passed Malaga, and were this day off Old Malaga. We had Divine Service on deck, and I preached from John xi. 25, 26. *I am the Resurrection and the Life, &c.* At the end of the Sermon, I took the opportunity of observing how carelessly the remainder of the Sunday was usually spent. I recommended religious exercises; and, at the least, external seriousness of behaviour. The result was, that the day was more sober in its aspect than the preceding Sabbaths had been.

Oct. 9. *Monday*.—Calm all the day. In the afternoon the Captain gave us permission to visit a deserted island, Alboran, about four miles a-head of the ship. We set off about four P.M. five passengers, the mate, and four hands. We had a gun, fishing-tackle, and grains. In three-quarters of an hour we reached it. As we came near, it was mortifying to see the sun not far from setting, which gave us the prospect of but a short excursion, the darkness coming on very quickly in these lower latitudes. One or two birds hovered about the island, and gave the signal to the rest who were gone to roost, but who presently rose to receive our unwelcome visit. The moment we set foot on the top of the cliff, we could see the whole island, about three-quarters of a mile in length, and about one-third of a mile in breadth. Totally uncultivated

and deserted, it was covered with a short heath, and here and there a bush of furze.

We were first attracted by three hawks, which sat upon a stone nearly in the centre of the island, like lords of the manor, in a voice of surprise questioning our right to invade their haunts. As we approached, they deliberately sat the fire of the gun, and then fell. I was reminded of Cowper's lines on the animals of another desert island:

They are so unacquainted with man,  
Their tameness is shocking to me:

and could not but think sport too dearly purchased by the sufferings even of these creatures.

We proceeded to run through the length and breadth of the island; and had just reached the extreme point, when we perceived two of the men whom we left with the boat making toward us with loud vociferations: From the eagerness of their manner, we were no less eager to learn their errand; and having, just before we landed, considered that this island might be the occasional resort of fishermen or even pirates, we were not without apprehension that something more dangerous than hawks or wild geese had been discovered. As they came nearer, however, the cry of "Urse Marine!" was heard—"sea bears." In fact, they had found in a small creek, adjoining that where we put in, a great number of animals on the beach, which, it was supposed, were sea-calves. They were too quick for us; however, having tumbled themselves into the sea; except one, which appeared to be young, about five feet in length. This was presently knocked on the head or neck, and destined to come on board with us. It had the face and mouth of a dog; the body like a fish, but clumsy, with large fins, and covered all over with a fine hair. While we lingered on the beach, a large one, about ten feet in length, came toward the land; but being hit by a bullet, snorted up the water, and disappeared. After waiting a good while, we found that there was nothing more to be done; and, as day-light was now quite gone, and the moon but young, we began to think of returning.

Thus much for the Isle of Alboran; which afforded us some excellent exercise, and excited, without wholly disappointing, our curiosity.

Oct. 15. *Sunday*.—Calm. We had Divine Service as usual. I preached from Psalm ciii. 10. *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.* At noon, and during the afternoon, we were close in upon the African Shore; about seven

ruises off. We could distinctly see the town and fortifications of the Fort of Bâgete, near Cape Tenells.

Oct. 22, 1815. *Sunday*.—Close in upon Sardinia. The sea rather high, and the weather too tempestuous to admit of having Divine Service. The wind kept getting round to the S. E.; and, being short of provisions, and apprehensive that contrary winds might continue generally prevalent, the Captain in the afternoon came into the Bay of San Pietro. Here is very good anchorage, in the midst of several small islands, S.W. of Sardinia; having this advantage, that you may sail out of port with any wind. It was well for us that we put in here, as, in the course of the night, a tremendous storm took place out at sea; the effects of which we experienced in heavy rain, and a distant view of the most brilliant lightning possible. I sat up till twelve o'clock.

Oct. 23. *Monday*.—We went ashore, but could not obtain product—that is, permission to go about the town—but were kept in quarantine. We laid in provisions of fresh beef (2½d. per pound, but not good), water, wine, brandy, figs, oranges, lemons, grapes, raisins, almonds, walnuts, eggs, bread, &c. Milk was not to be had in the island. In the afternoon we went ashore, landing on the sandy beach, but were not permitted to ramble further than two or three hundred yards in every direction.

Here we were amused with the arrival of different visitors, the English Consul (an Italian), and the Priest of the town. I had some conversation with the Priest. He was a portly, courtly, comely man; very ready at conversation on the few topics that occurred, relative to his Church, &c. I offered to make him a present of some Italian and French Testaments; but, as we were in quarantine, they could not be accepted.

The town contains about 400 houses. It is badly fortified. There are a few country-houses; but all the inhabitants (in number, they say, 9400) retire to the town at night for security. There is but one parish, and one church. A principal source of trade in the island is salt. Wine also, of an approved quality, is made here; but that which they sold to our ship soon turned sour. They are always in fear of the Algerine cruisers. About a week before our arrival, the Algerines, in consequence of non-payment of tribute, landed at Antioche, an island opposite St. Pietro, and carried off 120 captives. There is an air of poverty in the place, and probably 50l. per annum would make a first-rate gentleman among them.

Oct. 27. *Friday*.—Sailed S. S.W. and came to the coast of Africa, into the Bay of Bizerte. The forts very plain to the naked eye, as we came within three miles of the shore. In the afternoon tacked several times off the Bay of Tunis. The currents favour us; otherwise, from the calmness of the wind, we should have made very little way. The Island of Cimaro passed in the night.

Oct. 28. *Saturday*.—The Island of Pantellaria in view, S.E. Passed it in the course of the day. Cape Bon S.W. at a great distance. Afternoon, Sicily in view. We came close in upon land, and left it about 11 o'clock at night.

Oct. 29. *Sunday*.—About seven o'clock in the morning, a very heavy sea came on. We were under close-reefed main-top-sail, with one flying gib. Throughout the day there was a very heavy sea, with constant strong breezes. The ship rolled and pitched more than she did in the Bay of Biscay. To have Divine Service was impossible.

Oct. 30. *Monday*.—Came along the coast of Sicily, within seven miles. Girgenti and Alicata in view.

Oct. 31. *Tuesday*.—Sicily out of sight all day, but the weather very hazy. The wind very dull; nearly calm. After so many delays and disappointments in the wind, this was rather a tedious day. We were somewhere from sixty to forty or thirty miles from Malta, during the different parts of the day. Five or six hours of steady northerly wind would have thrown us (as the Captain expressed it) chuck into the harbour of Valetta; while a south wind might still have kept us weeks at sea. Toward evening, however, the wind freshens; and Hope, after having so often cheated us, still promises us a sight of Malta early in the morning.

Nov. 1. *Wednesday*.—Goza in view at six o'clock—every body on deck—Mount Etna in view to the northward. We arrived at La Valetta about noon, and were ordered into quarantine.

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## INDIA.

### CHURCH MISSIONARY SOCIETY.

*Remarks on India, by the Rev. Daniel Corrie; illustrative of the Journals of Abdul Messceh, and of the Moral and Religious State of India.*

We have availed ourselves of the kindness of this intelligent and experienced friend of Indian Missions, to bring before our readers some



Remarks, drawn up by him at our request, in order to enable them to enter more fully into the interesting Journals of Abdool Messeeh, and the various subjects connected with the evangelization of India.

Our readers will be highly gratified, we are confident, with Mr. Corrie's further communication, before his return to the scene of his labours, of those views with which his observation and experience have furnished him. They will have learnt, with pleasure, from a preceding page, that Mr. Corrie will preach the Anniversary Sermon before the Society. It is obvious, from the remarks which follow, that a just and adequate estimate of the actual state of India with respect to morals and religion, of the various difficulties which obstruct its conversion, and of the best means of encountering them, can be obtained only from men who have viewed the scene itself, like him, with the enlightened eye and the patient and feeling heart of a Christian Philosopher. The communications of such men are of incalculable importance to Missionary Plans and Labours: and, though we cannot but sympathize with them, when declining health, as in the case of Mr. Corrie, requires a temporary suspension of their labours; yet they may find no small measure of consolation in the assurance, that, by the blessing of God on their information and their counsels, our schemes will be better laid, and our expectations better regulated.

As the Journals of Abdool Messeeh were written for the information of Europeans in India, and not with a view to publication in England, some of the terms used in them, and various circumstances connected with Abdool's labours, well known to residents in India, require explanation to English readers.

It should be understood, that the population of India consists of Mahomedans and Hindoos; though the

great majority are Hindoos. The common people of both descriptions are much alike in their habits and superstitions. There is little that is social in the general religious worship of either Mahomedans or Hindoos, except on certain festivals, when they resort in crowds to the place of assembly, and their respective processions are celebrated in much the same noisy and unmeaning manner.

In different parts of the country there are Durgahs, or Tombs of eminent Mahomedans deceased, which are endowed with lands for the support of persons to read the Koran at them. This is supposed to have a happy effect on the state of the deceased. At these places an anniversary is generally observed, which is attended as a fair by the people, no less than to make offerings at the shrine. There are certain Idol Temples also, by making pilgrimages to which, Hindoos think they benefit deceased ancestors, and forward their own future happiness. At these Tombs and Temples, the Priests entertain Disciples, who are instructed in their respective creeds.

Except at such places, the generality of Mahomedans observe the times of daily prayer according to their inclination, wherever they happen to be. In large Mahomedan Towns, indeed, a few assemble perhaps at the Mosques on Fridays: at Agra the number, except on festivals, was usually six. The Hindoos make their offerings at the Idol Temple at the time also most convenient to themselves; so that there is no general appearance of religious observances among them, unless at their festivals, when the whole country wears the appearance of a mountebank-show. On these occasions, a portion of the time is given to hear the History of the Prophet or God connected with the occasion; and where individuals unite to pay a Pundit, or learned Hindoo, he reads to them, usually of an evening, portions of their books in a chanting tone of voice, and explains sentence by sentence to the audience as he goes on.

By such means, the Mahomedans, especially the higher classes of them, are acquainted with the principal names in the Old and New Testament, and with some particulars of their history, with exceedingly gross intermixtures, which are to be found in the Koran. The Hindoo Books also contain some

stories derived from the Books of Moses, or from ancient tradition, mixed with much fable. These facts, in which all agree, serve as points on which a Christian may engage them in conversation; and from which, by rational deduction, he may prove them in error, whilst the Holy Spirit alone can convert them to the acknowledgment of the truth.

The general habits and superstitions of both Mahomedans and Hindoos greatly assimilate. They alike bathe their bodies, under the idea of rendering themselves more holy in the sight of Deity: they alike observe the distinction of caste, and avoid eating with certain classes of men: they alike revere Fakeers or Religious Mendicants: they alike pay adoration to the rising or setting sun, the new moon, and recently lighted lamps: and they alike implore, in their prayers, the intercession of deceased persons, reputed holy; and observe times and seasons, accounted lucky or unlucky. They all believe in ghosts and apparitions, and the active agency of evil spirits. To guard against their influence, they wear charms, and depend on the aid of some particular patron-god or saint. The more religious enlist themselves as the Disciples of some renowned Holy Man: and, in sickness, or under any calamity, or with a view to obtain some desired object, they multiply charms, or increase their offerings at the tomb or temple; make vows, or offer in sacrifice a goat or a fowl, sometimes a buffalo; and, on the day on which the Mahomedans commemorate Abraham's offering up his son, a camel is sacrificed, the flesh of which is eagerly sought after, as holy meat. Hence the arguments used by Abdool Messeeh, respecting the necessity of inward purity—the insufficiency of any mediator but One that is Divine—the doctrine of atonement, by the sacrifice of Immanuel—the happiness of having an Almighty Friend, Patron, and Protector, and of being under the teaching and guidance of the Holy and Good Spirit—were equally applicable to Hindoos and Mahomedans; and his instructions proved equally attractive to both descriptions of people.

The city of Agra, which is the principal scene of his labours, was formerly the residence of the great Mogul, and exhibits sufficient remains of fallen

greatness to excite a painful conviction of the passing glory of the world. The present city is merely the remains of what was three or four times larger: it consists of one long irregularly built street, running nearly from east to west; with numerous lanes and alleys, branching out in all directions.

Nearly about the middle of that street is the Kuttra, of which frequent mention is made in Abdool's Journals. The word "Kuttra" means a Court; and there are many Kuttras in Agra, distinguished by different names. That occupied by Abdool was known by the name of Bootat's Kuttra; having been built and inhabited by a chief of the eunuchs of that name. In 1812, this Court was put up for sale by auction, when it was bought by an English Gentleman; who, in 1813, generously gave it for the purpose to which it is now applied. The north side of the Kuttra or Court, next the street, consists of a gateway with folding doors, and two shops. Over the gateway and shops, Abdool Messeeh resides: the entrance to his dwelling is by stairs from within the Court: it comprises an open hall, with a room on each side, and servants' apartments connected with them. The interior of the Kuttra, at the time of sale in 1812, was a complete ruin; except on the east side, which consists of five narrow cells, in which some of the converts reside. When the premises came into our possession, the rubbish was cleared away; and, on the south side, a building was erected for divine worship, about fifty feet long, by twenty-two wide, and sixteen high within. The side toward the Court is built with five arches, which render it open to all who assemble in the Court: people passing in the street can also see the congregation assembled, and thus many have been attracted to enter and hear. A spreading tree had grown up in the middle of the Court during the dilapidated state of the premises, and was carefully preserved on the alterations being made: it forms a grateful shade for such as resort thither during the heat of the day.

In this place Abdool Messeeh regularly celebrates Divine Service, twice on Sundays, and once or twice in the week; besides performing daily Family Worship with the Christians who reside in and near the Kuttra. Between

March 1813 and August 1814, about fifty persons were led, chiefly through his labours, to embrace the Christian Profession, together with about twenty of their children. Of these, some were Fakeers, or Religious Mendicants; and some were of the class of House Servants. Six were Mahomedans of the first respectability; and the remainder, being the greater part, were of the Labouring Orders of the people. During most of that time, about a hundred Heathen and Mahomedan Children were also admitted into our Schools; and, if proper assistance for their instruction in English could have been found, much more might have been done for their improvement than was practicable with the means which we enjoyed.

The state of the Heathens and Mahomedans on embracing Christianity, in respect of their countrymen, is very similar to that of converts from among the Jews in Europe. The care, therefore, of providing for the Converts at Agra was a necessary attendant on their profession of Christianity. Cotton and wheels for spinning were accordingly provided for the females; and two of the men, being weavers by trade, were employed in weaving the thread into cloth, which served for making clothes for the children and poor. Some land also was hired, and ploughs provided to set the husbandmen to work.

It pleased God to interrupt our plans, by my being obliged, through sickness, to leave Agra. It then became necessary to look around for Patrons and Protectors to our new brethren. Some of them were engaged, by friends, as House Servants. Of the learned Converts, one has returned to his former errors; another is a doubtful character. The Hukeem, Talib Messeeh Khan, was sent to Muttra; Moonshee Buruckut Ullah, to Coel; Molwee Munsoor is at Bareilly; and Amaunet Messeeh is at Bandha, in Bundelcund: these four being with friends to whom they are serviceable in their respective employments, and who encourage them in their attempts to diffuse the knowledge of the Gospel among those around them. One valuable converted youth was left in the last stage, as we concluded, of consumption. Six Christian Boys were placed in the school for educating

Schoolmasters in Calcutta, and twelve remained in school at Agra, under the care of Abdool: some also of the Heathen and Mahomedan Children continued to receive instruction under his inspection. Abdool is assisted by his nephew, Inayut Messeeh, and by Nuwazish Messeeh.

“Native Christians” are sometimes mentioned in the Journals. They consist of converts made by Roman-Catholic Missionaries, and of the descendants of the Portuguese who first settled in India.

The “Drummers and Fifers” are also mentioned as receiving instruction. These are generally the children of English Fathers by Native Mothers. They are usually brought up, from four or five years of age, till ten or twelve, in the Lower Orphan School, at Calcutta. About that age they are appointed as Drummers and Fifers to the Seapoy or Native Regiments. Of these there are now thirty regiments, of two battalions each. To each battalion there are twenty Drummers and Fifers, and a Drum-Major and Fife-Major; and, in several of the regiments, a band of Musicians, made up of the same class. Being generally married, there are with such battalions, as have their complement, from forty to fifty or sixty persons of this description bearing the Christian Name. They live entirely as the Native Soldiers do; and, from mixing so constantly and exclusively with the Natives of the country, they generally forget the English which they learnt at school. Very few of these, indeed, can read an English Bible. There are many of the same class of Christians scattered up and down the country, as clerks in the different offices of government, and as assistants to merchants and indigo-planters; and many are without any visible means of support. The descendants of all these speak, in general, only the Hindoostanee Language. They are becoming a numerous class, and are generally without opportunities of obtaining Christian Instruction. It is become, therefore, a very pressing duty on the British Nation to attend to their spiritual wants. It is beyond conception how much they assimilate to the Natives in all their ideas on common subjects, and even in many of their superstitions; nor is this to be wondered at, seeing they have constantly before their eyes

all the circumstantial of idolatry, whilst the ordinances of Christianity are out of their reach.

Instances of this lamentable kind have occurred under my own observation, which to some may appear incredible.

A native Christian Woman at Chunar, observing a snake-hole in the corner of her hut, placed a little milk near the hole, after the manner of the Hindoo Superstition, as an offering to the animal. Making its appearance one day when she had neglected to place the milk, she ran to procure some, and approached near to give it to the snake, when, as might be expected, it bit her in the hand, and in ten minutes she expired.

On another occasion, a dispute arose between a Native Christian and a Native Heathen, on the cause of earthquakes; which, as they could not settle it, they referred to me. The Hindoo affirmed, according to the notions of his creed, that the trembling of the earth is occasioned by the elephant, on whose back it is supported, changing his foot, to rest himself. The Christian maintained, that it arose from the Virgin Mary giving the earth out of her hand to her Son, in order to take a little repose!

The difficulties in the way of improving this, and every other class of Native Indians, are greater than any one can suppose, who has not been acquainted with them. They are not however of a nature to demand great bodily exertion, or much severe privation. They arise from causes which require a common measure of understanding, and an intimate acquaintance with human nature as described in Holy Scripture.

The first difficulty which presents itself to a Missionary in India arises from the new, and—to an European eye, accustomed to consider good clothing and a comfortable dwelling as essential to happiness—the wretched appearance of the Natives of India.

The first feelings of languor and debility; produced by the warmth of the climate, increase the disposition to dwell on the dark side of things; and, whilst beholding the naked bodies, and hearing the uncouth language, of the first natives who approach the ship on casting anchor, the answer of the Pro-

phet to the question, *Son of Man, can these dry bones live?* immediately occurs to the anxious and reflecting mind,—*Lord, thou knowest!*

The Missionary next sees the European Residents in India moving amongst the crowd as a superior order of beings—pursuing their schemes of business or of pleasure, and without any regard to the Natives, but as they serve their own purposes. If the subject of their conversion be mentioned, it is generally scouted as chimerical and absurd. Even in pious families, where the hope is cherished of seeing the Heathen brought into the fold of Christ, little perhaps appears to be doing, in order to bring forward that happy day. I consider, therefore, the first arrival of a Missionary in India as a dangerous period to him. If he have not learned to *cease from man*, and his faith in the divine promise be not in vigorous exercise, the work of conversion will begin to appear hopeless—the acquirement of languages will go on heavily—a proud feeling of personal superiority over the Heathen will creep in—and, in short, the idea of doing a little good in the way of educating children, or of benefiting a few British Residents, will be suffered to supersede the main end for which a Missionary goes among the Heathen.

Another difficulty in the way of benefiting the Natives arises from their peculiar habits and prejudices.

Persons, whose intercourse with them relates merely to temporal concerns, can have little idea of their condition in these respects. It is thus that I account for the very incorrect reports, respecting the religious state of the Natives of India, which have been published in England, by some who resided years among them. I have even known men of real piety whose situations led them to much intercourse with the Natives for mercantile and other temporal purposes, express it as their opinion, that nothing less than a miraculous interposition could convert them to Christianity. I account for this from the circumstance, that they find such a disposition to chicanery and imposition in the Natives, as requires the exercise of a degree of authority, and even of severity, in men dealing with them, as is un-

known in England: and I may appeal to every Christian Breast, how contrary this is to that state of mind, both in the teacher and the scholar, in which they can be expected to benefit each other. A person whose intercourse with them is chiefly for religious purposes will be less exposed to the incursions of evil passions, which would obstruct his work; and will be led to bear with men whose selfish purpose in visiting him may be sufficiently evident.

From having lived always under an absolute military despotism, the Natives of India, beside that natural propensity to selfishness which in them is uncontrolled, are cautious how they offend their superiors; and such they consider Europeans of almost every rank. They must have had much proof of the forbearance and gentleness of a white man, before they will ask questions on any subject, further than he appears disposed to answer; and they will be cautious how they answer to his questions, lest they should unintentionally offend. I met with a striking illustration of this state of mind in an old man, baptized in 1813. He had waited twice on different English Gentlemen, for information respecting Christianity; and had received no satisfaction, because his first questions were misunderstood, and he durst not repeat them: some money offered him, also, he durst not refuse; but gave it, on going away, to the people about the house.

If Mr. Scott, after all his inquiries into the opinions of the Jews on Old-Testament subjects, acknowledges, as he does, that he was not aware of half the objections, current opinions, and traditions which stand in the way of a Jew to prevent his embracing Christianity, till he carefully perused Mr. Croft's manuscript on the Restoration of Israel, it may be easily understood how men, intelligent and sensible on other subjects, yet having no particular inclination or study to care or understand the prejudices and opinions which stand in the way of a Hindoo to prevent his embracing Christianity, may remain unacquainted with those prejudices and opinions, even though residing in India.

This servile spirit does not give place entirely, even on conversion: it renders much patience and tenderness neces-

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sary, in dealing with new converts, no less than with the unconverted. They have very little idea of an option being allowed them in things indifferent; and will often appear hesitating and indecisive, when their only fear is of offending their superior; so that the impossibility of benefiting or improving the moral state of the different classes of Christians above noticed is asserted by many of the British, equally as the impossibility of the conversion of the Heathen.

Whoever, therefore, aims at this high object, ought to labour to have faith in God—in his power and truth—in his love and grace. He alone can effect that mighty change, the new creation, in the soul of man. In England, all the preparatory means of education are accomplished by parents and friends; and the Minister of Religion has only, as it were, to sow the seed in a soil prepared. In Heathen countries, the whole work lies on the Missionary: he has the whole process to go through, and that under opposing circumstances; so that he, in a peculiar manner, has need of the *whole armour of God; above all, taking the shield of faith, and praying always with all prayer and supplication to the spirit.*

*Journal of Abdool Messeeh for the Month of January, 1815.*

THE preceding remarks will have prepared our readers to enter, with interest, into the following Journal.

Shekh Salih, a Mahomedan, born at Delhi, having received Christianity under the late Henry Martyn, was admitted to Christian Baptism, by the late Rev. David Brown, in the Old Church, Calcutta, on Whit-Sunday, in the year 1811, by the significant name of Abdool Messeeh, "Servant of Christ." In the close of 1812, he left Calcutta, to proceed to Agra, about 800 miles NW. of that city, with the Rev. Daniel Corrie, Chaplain of the Company at that station, by the aid of whose friendly direction and countenance he sustained, with the manifest blessing of God, the office of Reader and Catechist under

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the Church Missionary Society. Very interesting Journals have appeared of his proceedings, from the time of his leaving Calcutta to August, 1814, when Mr. Corrie quitted Asia, on his temporary return to Europe for the restoration of his health. These Journals were drawn up by Mr. Corrie from minutes taken at the time.

After Mr. Corrie's departure, Abdool soon began to feel the loss of his wise counsellor and affectionate friend; and, being at the same time afflicted in body, he seems to have kept no regular minutes of his proceedings, till January of last year, when he resumed his practice.

The following Journal for that month is the fruit of his recovered spirits and vigour. It is translated and compiled, by a friend, from the original minutes of Abdool, written in Hindoostanee. Our readers will, doubtless, wish, with us, to receive these Journals in uninterrupted succession. They will notice, with peculiar pleasure, the ardent affection of the Christians for Mr. Corrie—their "Padre Sahib," or English Father,—and the high estimation in which his affectionate labours are held, even by the Heathen.

January 1, 1815. *Sunday*.—Worship at the Church, at 8 A. M. All the Native Christians, men and women, and Mr. Keble with his children, attended. In the evening, various Christian friends and servants, and many Mussulmen and Hindoos, beside the Native Congregation, attended Service. At night, prayers with the family.

Jan. 2. *Monday*.—In the morning, all the Native Christians, men and women, came to prayers in the Church, and then went about their usual occupations. The children first pointed out a verse of the Gospel each, and then occupied themselves in their Persian Reading. After breakfast, having committed their tasks to memory, they were employed in writing Persian. Abdool retired to his house, to receive any who might wish to see him, for the sake of counsel or inquiry. After dinner, occupied in correcting the schoolboys'

Persian Writing. Nuwazish Meseeh and Inayut Meseeh heard them repeat their lessons. Occupied afterwards in looking over the Koran, to prepare answers to the Mahomedan Disputers. At four o'clock, heard the boys their lessons, and dismissed them. Abdool then went to meet the Christian Brethren who had come from Gualier to visit him, and brought them to his house. After taking refreshment, prayed together, and went to rest. Accidentally rising in the night, had much discussion respecting the Portuguese Church, and the inventions of their Priests. At last, having nothing to answer, they were silent.

Jan. 3. *Tuesday*.—Having performed worship and set the children to their tasks as usual, Abdool was preparing to return to his house, when a handsome well-dressed young man, with several attendants, entered the Kuttra, and inquired, "Where is Abdool Meseeh?" On Abdool's being pointed out, he came up to him; and, having saluted him, said: "I have come a long way to see you: I heard of you in Jaypore. I have read several books of the New Testament, and am fallen into great doubts respecting the Hindoo Faith; but, on account of my family, I am afraid to embrace the true way, and I have been in great distress a long time." He then repeated several parts of the Gospel; and it appeared from his discourse that he had read much of the Scripture, and had imbibed great suspicion of the soundness of his creed. He then inquired concerning the first conversion of Abdool. Abdool related to him his whole history; and, till eight o'clock, laboured, with arguments drawn from Scripture, to confirm him. The young man, raising his head after long consideration, observed, "What you say is very just. The Godhead of the Lord and Saviour is clear; but it is quite an impossible thing to leave all one's relations and friends." Abdool observed, "Our Saviour has said in the Gospel, that if *any one will not leave his friends, for my sake, he is not worthy of me.*" He was silent, and asked for a copy of the Epistle to the Romans, which was given him. He then took a friendly leave. At parting, Abdool asked his name: he replied, "Ramdyal Brahmin;" and said that he was going the next day to Muttra, where his elder brother had gone to bathe; and requested Abdool to

pray for him, that God would remove his doubts, and teach him the truth. Abdool answered, "Amen!"

Jan. 4, 1815. *Wednesday*.—After worship and talking the children, a servant of the Hukeem Hyder 'ooddeen came to call Abdool, saying, that the Hukeem's eldest son had come from the Court of Oojim, to see his father; and having heard of Abdool since his arrival, was desirous to see him. Abdool went, and found the sons of Molwee Unjud, and several of the heads of the city, seated there, and the volume of Mahomedan Traditions lying before them. On seeing Abdool, they advanced with kindness to meet him; and the Hukeem's son, who has attended on many Mussulmen as a disciple, inquired after his health. Abdool inadvertently replied, that, by the grace of our Lord Jesus Christ, he was better. All present frowned, and said, "That 's an infidel speech. You should not have so said. Jesus Christ is truly a Prophet, but not GOD; and it is idolatrous to call him so." Abdool replied, "It would be infidelity in a Christian to call Christ merely a Prophet. If Christ is like other Prophets, what advantage have Christians? A Prophet has no power to forgive sins; but our Saviour Jesus Christ has power to forgive sins. It would be stupidity to compare him with mere Prophets." They asked, "By what argument do you prove his power to forgive sins?"—Abdool answered, "By the Gospel;" and taking a copy from his man Dubel Messeeh, he read the ninth chapter of St. Matthew: they all listened attentively, and shook their heads in silence. At last the Hukeem's son, a very superior man, said, "If that is the original Gospel, and no wise corrupted or interpolated, you are right." Abdool wished, if any of them desired a copy of the Gospel, to give them one; but they were all ashamed to receive one. "Soon after, the Hukeem Hyder 'ooddeen, fearing such discourses should weaken his influence, and that some disagreement might arise, kindly dismissed Abdool. He had scarcely reached home, when a fever seized him till midnight, and then went off.

Jan. 5. *Thursday*.—Abdool, from weakness, was not able to conduct the Service, which was, therefore, performed by Inayut Messeeh. Afterwards, Inayut brought the book for the lessons

to be appointed. While Abdool was arranging them, Molwee Rownic, and Moonshee Meer Ulee, with three of their followers, came in. After salutation, they sat down, and said that they had heard of Abdool's apostasy, from Mahomed Kulee Khan, in Moradabad; and, having come to Agra on business, they had determined to ascertain his uncleanness, by a personal inquiry: Abdool answered, "God bless you, who have taken such trouble for a poor sinner like me, who has no refuge but in Christ!" One of them replied, "God has not made such a shameless fellow as you, upon the face of the earth." Abdool said, "You say true: I am even worse than you describe." On a sudden they said, in a milder manner, "How will you answer this to God?" Abdool replied, "It is most true, I know not what I can answer; but I hope in the word, that the Lord Jesus Christ himself has spoken, *I came not to call the righteous, but sinners to repentance*. I firmly trust, that He, and not another, shall answer for me a sinner. His grace is universal, and he casts out no one from his presence; neither, I trust, will he dismiss me in despair." When they heard this, they rose and departed, and said, "God give you understanding!" Abdool answered, "Amen!" In the evening, several friends and all the Native Christians assembled, when the Church Service was performed. At evening, a perspiration broke out on Abdool, and relieved his fever, so that he rested well.

Jan. 6. *Friday*.—In the morning, according to custom, Church Service was performed, and the school children set to their occupations. Abdool's nephew, Moghul Beg, with his son, came to obtain some intelligence of Mr. Corrie. A note arrived from Lucknow, which related that Munsoor had arrived there, and was gone on toward Calcutta.

Jan. 7. *Saturday*.—After Service, the children of the Loparkee Munde School came to the Kuttra to be examined: at twelve o'clock all were dismissed. Abdool employed himself on his Sermon, and Nuwazish Messeeh and Inayut Messeeh in collating the copy of Isaiah and the other Prophets, which Nuwazish had made for himself.

Jan. 8. *Sunday*.—At eight o'clock, several friends with their wives and children, and all the Native Christians,

men and women, attended Service. At three o'clock they assembled again; and, after Service and a Sermon, returned home.

Jan. 9, 1815. *Monday*.—In the morning, Abdool was waiting the assembling of the congregation, when a man from Saleh Dhurum Das came, and said that the Saleh's son, who considered himself a prodigy of correctness and religion, was waiting to see him. Abdool promised to go after prayers. Before prayers were over, another man came, and, seating himself in a corner, observed what was going on. At last he said, "Certainly, what the Gospel says is true, and what is therein written is indeed Godliness." After prayers, Abdool joined the messenger. They went on, conversing, till they came to the Saleh's house. On entering, they found the young man, very well dressed, sitting at his ease on a carpet, reclining on cushions; and several Fakeers of the Jogee Tribe sitting, like so many oxen, with their naked bodies rubbed over with dirt; and a very fat one among them, singing out, like the braying of an ass, from a book which he held in his hand. Abdool asked who they were. The young man answered they were mortified Fakeers. Abdool replied, that they did not grow so fat on austerities: these seemed well-fed, and at their ease. The company laughed, and commenced a disputation, with arguments founded on reason. Abdool gave such answers as appeared proper, and all were attentive. After three hours he retired.

Jan. 10. *Tuesday*.—Two Roman Catholics attended Service; and, when it was over, began to question concerning this way; and said, "It seems very wrong to us that you pray without the mediation of the Virgin Mary, who is the Mother of God, and without whose intercession no prayer can be acceptable." Abdool set the Gospel before them; and said, "If the mediation of the Virgin is to be proved from the Holy Gospel, be so good as to produce the passage." They said, "There is a book, called 'The Mirror of Holiness,' in which it is written that the Virgin also was born without sin." Abdool answered, "This is some fetch of your Padres. I presume 'The Mirror of Holiness' is written by some of your Priests." They assented; and brought a number of vain unfounded arguments, and said that the

Pope had lately composed a prayer, and had circulated it, which whoever should read, the sins of seventy years should be forgiven him by God. On hearing this, all who were present laughed, and said that could never be.

Jan. 11. *Wednesday*.—Usual Service performed. This day, Roshun Ulee, an inhabitant of Shumsabad, arrived from Abdool's friends at Lucknow, and inquired for Abdool in the city. The persons whom he asked spoke opprobriously of Abdool and his belief; and said, "What! do you want to go to that Kuttra, and be deceived? For God's sake, don't go. You had much better continue your journey." The man replied, "My good friend, I only asked you the way to the Kuttra: I did not ask your advice. You seem strange madmen here." At last an Armenian pointed out the way; when he came, and related to Abdool what had passed.

Jan. 12. *Thursday*.—This morning, during Service, a man called out at the door of the Kuttra for a light: another called to him not to take fire there, for it was impure. This afterward afforded much amusement to the Christians. In the evening, the usual European and Native Congregation attended, and heard Prayers and a Sermon. Afterward, Abdool had private prayer with his family.

Jan. 13. *Friday*.—This morning, after Service, and the instruction of twelve schoolboys in the Gospel, information was received that the small-pox had broke out on Khyrut Messceh and Rustoom Messceh. The neighbours pressed the mother to perform the usual ceremonies; to which she answered, that such things were not suitable to Christians.

Jan. 16. *Monday*.—After Service, and instruction of schoolboys, as Abdool was conversing with one of the sisters, a man arrived to say that sister Catherine, and Mihirban Khanum and Muriam, were assembled, and wished for him to read the Gospel to them. He went and read one chapter. Mihirban Khanum appears much impressed. Afterward, refreshments were prepared; but Abdool, being unwell, excused himself and returned.

Jan. 17. *Tuesday*.—During service, two very good-looking men entered the Kuttra, and asked if this was the Padre Sahib's Kuttra. On receiving an affirmative answer, they asked where Abdool Messceh was. Behadur Messceh



pointed him out. Abdool had begun reading a chapter of the Gospel. The two men came up, and saluted Abdool. Through respect to the Word of God he did not then return their salutation. After Service he conversed with them. They said they had come from the army of Mahomed Shah Khan, to purchase articles at Agra; and, having heard of his apostacy in the army, they came to observe the nature of his worship, and they should tell the Khan what they had seen and heard. They asked several questions respecting the faith of the Christians; and, on the Rules for Candidates being shewn them, they became much displeas'd, and departed.

Jan. 18, 1815. *Wednesday*.—As Abdool was standing by the Kuttra door, looking out for the Christians to come to Service, a man, called Usloom Beg, passed by on horseback. On seeing Abdool, he urged his horse up to him, and spat upon him, calling him an opprobrious name. Abdool wiped his face with his handkerchief, and said, "I pray God to pardon all your sins!" The man laughed, and went his way.

Jan. 20. *Friday*.—Two or three Hindoos, with marks drawn on their foreheads, came and asked after the Padre Sahib, and said that they had heard reports of him in the army of the Muharaj, and greatly regretted that they had no opportunity of paying their respects to him. They had heard, they said, that he was an Incarnation among the Europeans, and that many persons had from his preaching become Christians. They remained four hours, making many inquiries respecting the origin and effects of the Christian Faith, and then departed.

Jan. 21. *Saturday*.—Five or six poor widow women of the city were present at worship. After service, they inquired after the Padre Sahib. Abdool answered, that he had not obtained any relief from his complaint; and that he had heard that he had gone on board ship with his lady, with the intention of proceeding to England. They replied, "We all remain with uplifted hands in prayer, that Almighty God would bring him back in health and safety to this country." Abdool gave them a trifle, and then examined the boys of the Loparkee Munde School, who had come for that purpose.

Jan. 22. *Sunday*.—In the morning, Abdool, with Inayut Messeeh and Nuwazish Messeeh, attended the Chapel.

Besides the usual Native Congregation, several friends, with their wives and children, were present. At three o'clock, various friends, with the servants of many other gentlemen, and many Christians of the city, attended with gladness.

Jan. 23. *Monday*.—Molwee Kumurooddeen, an inhabitant of Murrerut, who was proceeding to Ajmere to visit Maiyun 'ooddeen, seeing Inayut Messeeh standing at the Kuttra door, inquired after Abdool, and came with his companion into the Kuttra: accosting Abdool, he said, "I am come from Lucknow, where I met your younger brother, who has called himself Yusuf Messeeh; and I understood, from his conversation, that he also has apostatized, like yourself. I therefore suppose, that, one by one, your whole family will become apostates." He then inquired the site of the Church, and the opinions of men in that quarter. When he heard the state of affairs, and the spread of the Gospel, he was greatly astonished; and frowning, and eyeing one by one all the men in the Kuttra, he departed.

Jan. 24. *Tuesday*.—After Service and instruction of the school-children in the Gospel, Abdool took a turn for his health along the bank of the river. He proceeded till he arrived at the Hukeem's garden, where he saw five or six young men conversing together. When he had approached near to them, he saluted them. They made no return. He supposed that they had not heard him, and repeated his salutation in a louder voice. They replied by a term of abuse. Abdool said, "Is such the answer to salutation required by the Mahomedan Religion?" They said, "Yes, to such as you." Abdool said, "God forgive you;" and remained silent. He afterward heard one of them say to another, "If you had this fellow in the plain, what would you do with him?" He answered, "I would sabre him": another said, "I would cut his tongue out, and put a stop to his deceivings and preaching of lies." Abdool, not thinking it of any use to talk to them, returned home.

Jan. 25. *Wednesday*.—In the morning, Abdool, after performing service to the Brethren, went to the Loparkee Munde School, to inquire after the scholars. He heard from the master, that a teacher of the Writer Caste had been endeavouring to cajole the parents of the children into the belief that it was wrong to allow

their children to be instructed in the English School, and to permit them to read the Gospel; for that, one by one, all the children would become Christians. Through the grace of God, the children perceived all he said to be nonsense; and, having satisfied their parents, came to the school, and said they would never give up reading there.

Jan. 26, 1815. *Thursday*.—After breakfast, Abdool was occupied in disputing with two or three Hindoos, who came for that purpose. After much debate, at noon they took leave.

Jan. 27. *Friday*.—After the usual Service at seven o'clock, and instruction of the children, Abdool was going home to breakfast. Just then a stranger, newly arrived at Agra, came to visit him. He began by saying, that he had come from the Punjab; and having heard Abdool's name exceedingly ill spoken of in the city, the men of which called him Infidel and Apostate, and a Renegade from the Faith of Mahomed, he came to ascertain the fact; and if, which God forbid, he should have been correctly informed, to inquire the cause. Abdool replied, "My friend, I was formerly a Mussulman: nay, I was forward in the Mussulman Faith; and all my family have been Mussulmen. When I came to read the Holy Book, I found that the Mahomedan Faith has not the truth. I, therefore, quitted that way. The visitor said, "This is very strange. You appear to have been well enough as a Mussulman. A dog or a hog would abhor such conduct as yours; and, in my whole life, I never saw one so cursed as you, who so shamelessly declare 'I was a Mussulman, and am become a Christian.' Curse on your conduct! And, alas! that Mahomedanism is become so degenerate! Were you in my city, the citizens would quickly speed you to hell." Abdool answered, "My good sir, you condescended to inquire after your servant's affairs: your servant simply related them. Do you break into such anger at the first hearing of facts? Would you remain silent but a moment, your servant would lay a statement of the Holy Gospel before you. If it be found worthy of approval, well. If there be any evil in it, command what punishment you will on this sinner." The stranger answered, "It is no injury that I do you; since the Prophet has forbidden our reading and hearing the Gospel, which has been abrogated." He then rose and departed.

January 28. *Saturday*.—A man came from sister Dobeë Muriam Khanum, to say that the corpse of sister Jygun had been brought from Gualior for interment in the garden of Padre Juntos; and if Abdool and his companions would go, it would be esteemed friendly. They accordingly set out. In the way, they learnt from a friend, that the Khazee (Judge) of the city had also gone through complaisance. When they arrived near the garden, they found that a great dispute had arisen between the servants of Padre Angelo and the Armenian Padre, so that they would not allow the body to be put into the ground, and at last swors were drawn. Inayut Messeeh advised that they should not go; for that, in the Holy Gospel, we are commanded to be *harmless as doves*, but *wise as serpents*; and it would be very wrong that Abdool's name should appear in such a business. Abdool greatly approved his advice, returned home, and remained till midnight occupied upon his Sermon.

Jan. 29. *Sunday*.—In the morning the usual congregation assembled to Service. At four in the evening, various friends, with their wives, children, relations, and servants, attended Prayers and a Sermon. Afterward, Mr. Lyon asked Abdool to go and have prayers at his house. On arriving, they found several persons assembled there: at nine they had Service, after which Abdool returned home.

Jan. 30. *Monday*.—The Hukeem Hyder 'ooddeen sent a man to say that one of Abdool's old friends had arrived; who, on account of the reproaches of the citizens, did not like to go into the Kutra, but was desirous to see Abdool, if he would come to him. Abdool, being lame, sent Inayut to him; who recognised in him one of his father's disciples. He greatly lamented, and said, "What a strange course your uncle has taken, which no one of your family ever took! I am greatly sorry for you, who have also forgone Mahomedanism through his persuasions." Inayut said, "I have not followed my uncle's word, but the word of Jesus the Saviour. No one who follows his word shall finally fail of salvation." Inayut then asked where he lodged; and being told in the Serai (Inn) near the fort, requested to be shewn his lodging. The stranger then rose and went with him, conversing as he went; shewed

him his lodging, and came with him to the Kutra. On seeing Abdool, he saluted him, and wept. Abdool spoke much to comfort him, and said, "Indeed, my brother, this is a matter of praise, not of sorrow: for the Lord Jesus Christ gave his life for the redemption of the whole world; and, after three days, rose again, and ascended to heaven, where he will remain for ever, and will come to judge the world in righteousness; and happy will that man be, who, forsaking vain imaginations, will obey the living command, which liveth and endureth for ever." After much conversation, his mind was a little softened, and he began to listen to the words of the Holy Gospel, and remained till evening, when he took his leave, with a promise of returning in the morning. At night, several of the citizens got about him, and so persuaded him, that at four in the morning he went his way.

Jan. 31, 1815. *Tuesday*.—Abdool went to the Serai, and inquired of the host for the stranger who had lodged with him. The host replied, that he had set off for Delhi; and that, in the night, many of the Mussulmen of the city came to him, and advised him for his good to depart. Abdool went to seek him as far as Iskundra; but not finding him, returned.

*Letter from Molwee Munsoor to the Rev. Daniel Corrie.*

THIS letter was written from Gazypoor, in June, 1815, and is translated from the Hindoostanee. Our readers have been already informed, that, on Mr. Corrie's leaving Agra, Molwee Munsoor removed to Bareilly. He was baptized in January, 1813, and is a man of great learning, and of consideration among his countrymen.

My guide! may God keep thee happy in the way of Christ! This servant, who is your disciple, always prays to God, who is a merciful Father through Christ, that God would preserve you in safety, and never put me to shame in this way which is true, and of his own mercy revealed; and quickly bring me to meet you, who are the cherisher of my soul. Amen!

I greatly desire to see you once more; and then if death come, so let it be, that I may die in your presence: and if God

will accept my prayer, then let him grant this, that I may behold you; and in this mortal life nothing do I desire beside a sight of you. Whatever reproach comes upon me from mankind the creatures, I thank God on account of it, and consider it a means of salvation; as Christ our Lord hath said, *When ye are persecuted for my sake, then rejoice, for your reward shall be in heaven.*

My history is this.—According to your order, I continued in the service of the Rev. Mr. Thomason till the end of March, learning Hebrew, and teaching Hindoostanee. When we arrived at Gazypoor, Mr. Thomason desired me to remain with Mr. P. I have therefore been three months with Mr. P.; and my spirit hath been greatly refreshed, because I have seen no one thing in him contrary to the Gospel. Moreover, the disposition to anger, of which my nature was full, by God's grace, through intercourse with Mr. P. is gone, and I hope will never appear more.

Now, in this month of June, the Rev. Mr. Thomason's letter arrived, desiring me to go to Bareilly, and abide there. Accordingly, I am about to depart to Bareilly. But I am exceedingly anxious about my Hebrew Studies, in which I had laboured much; but it is the will of God, and I am without resource.

Now my petition is this, that God, who hath of his own grace shewn me, worthless, the true way, will preserve me from shame till the Resurrection, and grant me peace in himself, and grant me quickly to meet you, and take out of my heart all desire of the pomps and vanities of the world, and bring all the Church, you, and all the world, into his own true way. Amen! Now may God keep me, and you, and us all, in peace. May the respects of me, a sinner, be acceptable to Mr. C. and to John (Adlington), and to all the religious Brethren; and let them all pray for me to God, through Christ, that he would not suffer me to be ashamed of the true way. Amen!

(Signed) MUNSOOR.

DISPATCHES have lately reached the Society, from the Rev. Marquess Thompson, and the Missionaries Schnarré and Rhenius, dated Madras, in November, 1814, and in January, February, March, May, and July, 1815; with the Journal of the Missionaries, from December 9, 1814, to July 4, 1815.

An abstract of the Journal will appear next month. We shall, at

present, lay before our readers the substance of the other communications. They cannot fail to be deeply interested in the promising state of things in the South of India; and by the ardent, but tempered zeal, which characterizes the Society's representatives and friends in that quarter.

*Formation and Objects of the Society's Corresponding Committee at Madras.*

THE Rev. M. Thompson thus addresses the Secretary on this subject:—

With the greatest pleasure I now make to you, as I had given you reason to expect, an OFFICIAL communication—the first, I hope, of MANY TO COME. It is to offer to the Society the services of a Corresponding Committee for the South of India. The inclosed Report of a Meeting held on the 30th November, to organize a Committee, will inform you fully of our minds—of our views of the services which we may render you—and of the result of our deliberations on the case of your Missionaries at Tranquebar.

We submit our proceedings, with great deference, to your Committee. Of ourselves, in the rank of society here, we are indeed but *small, and of no reputation*; but all warm, I trust, in the cause of our Blessed Redeemer, and desirous to co-operate with you to the utmost of our power.

We have endeavoured to state, distinctly, in what way we may perhaps become useful to you. Our offer of service, however, you will understand to be unlimited. We would be altogether your servants—to receive your instructions, and to fulfil your wishes, by all the means which our local information and influence may afford. We would supply your place to your Missionaries in this strange land; as friends and patrons, to counsel and encourage them in their ministry to our poor Heathen fellow-subjects, and to assist their communications with you.

As to pecuniary aid, we fear that we shall not soon be able to do much. What we can do, we will; and that heartily. We have made a beginning, each of us with a Donation and Monthly Subscription, from the 1st of Decem-

ber last; of which, however, we shall as yet make no shew upon paper. Our mite may become a mole-hill, as the year goes on.

May our Missionaries be found to tread in the steps of those great men who have gone before them! and may you be enabled to send us out many more, to support them, or commence New Missions, in this land of abundant, miserable, degrading superstitions! Assure them, whoever may have a heart to offer themselves freely for this work of the Lord, that they shall here find friends and brethren, to bear their burdens with them, and to care and pray for them.—I conclude, heartily imploring the Divine Blessing upon the Society, upon the Committee, and upon all their counsels and labours of love.

Madras, November 30, 1814.

At a Meeting this day, convened for the purpose of taking into Consideration a Proposal to form a Corresponding Committee of the Church of England Missionary Society,—

Mr. Thompson, having submitted to the Meeting, Extracts from "An Appeal, particularly to Churchmen, on the Duty of propagating the Gospel," from the First Number of the Missionary Register, as explanatory of the views and sentiments of the Society; and also a Letter to himself, from the Rev. Josiah Pratt, Secretary to the Society, on the desirableness of the proposed Institution to the Committee in England: It was Resolved, That the Meeting, heartily concurring in the sentiments of the Society, and desirous to contribute every thing in their power to forward their pious and laudable plans, willingly offer their services to the Society, as a Committee of Correspondence for the South of India.

The means by which they may render themselves useful to the Society, seem to be, by undertaking—

To collect, and supply to the Society, as may be required, information on subjects of a Missionary Nature, particularly on the most desirable Stations for Missionaries, and the means of rendering Missions in India effectual; in reference, especially, to the Institution of Caste, and other local peculiarities;—

To act as the Friends and Patrons of the Society's Missionaries, correspond with them, and be the medium of communication with the Society at home;—

To watch over the Society's Missions

and Schools, and aid them with all their influence ;—

To endeavour to raise Funds, to provide, at least, for the incidental charges of correspondence, &c. and for any extraordinary expences of the Missionaries, particularly in travelling or sickness.

*Advantages of Madras as a Station for the Society.*

ONE of the first steps of the Corresponding Committee was, the removal of the Society's Missionaries, Schnarré and Rhenius, from Tranquebar, where they were studying the Tamul, to Madras. Two Stations had been proposed for them—Madras and Travancore. The Committee deliberated on the comparative claims of these Stations for an immediate supply. Their unanimous choice fell on Madras, for the following reasons :—

Its high consideration, as Head of the whole Peninsula—the desire for Christian Knowledge which appears to prevail therein—the frequent demands for the Scriptures in three or four languages—the consideration that the Rev. Dr. Rottler has there already a Malabar Congregation, a secession from the Roman Catholics; the Chapel, in which he officiates by appointment of Government, open to the Missionaries; and a translated Liturgy of the Church of England just completed by him, for the use of his Congregation. It is manifestly important to occupy Madras by Church Missionaries; to provide for the Malabar Congregation, small as yet, but increasing, against the possible failure of their present venerable Minister, and thus keep open the Chapel for Tamul Divine Service. All this the Committee persuade themselves that they may accomplish by means of the Society's Missionaries. The Society will thus commence its career in the South, at the seat and under the eye of the Government.

*Prospect of establishing a "CHRISTIAN INSTITUTION" at Madras.*

It is the wish of the Society to establish Christian Institutions in those places where the greatest degree of influence may be exerted toward the conversion of Mahomedans and Heathens. In these Institutions every provision will be made of Missionaries, School-

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masters, and other Teachers, which may be adapted to the circumstances of the case. It will be seen, by the following extracts, that Madras is likely to afford great facilities for such an establishment. Our readers will have learnt, from our extracts from the Second Report of the Leicester and Leicestershire Association (see p. 12), that Sierra Leone, Malta, New South Wales, and Calcutta, were already in the contemplation of the Society, as suitable Stations for such Institutions.

I have now the pleasure to inform you (says Mr. Thompson) that your Missionaries are well settled, in a hired house of their own, in Black Town. It is a house so eligible, in every respect, that I quite exulted to obtain possession of it; indeed I was not aware that Madras could have afforded us a place so particularly desirable. The house is built of the best materials, and in a very respectable style—very airy and commodious, and capable of considerable enlargement, if required, at a small expence. It stands in a garden of a good soil, and well watered, and so extensive as to admit of any other buildings—a School, Printing House, and Chapel also, if necessary; well calculated, in short, to form a complete Missionary Establishment. It is situated within a hundred yards of the chapel in which Dr. Rottler officiates, and in which we hope soon to have our Missionaries assisting; of a distance from his people's village just sufficient for an easy evening walk for exercise, and is close adjoining to the most respectable Native Houses in Madras.

In this plan, you will observe that we propose to make Madras the seat of a complete Mission—to receive all your future Missionaries for the South of India, and here to prepare them for their particular Stations; the appointment of which we would beg you to commit to our discretion.

We entirely recommend to you, rather to establish one strong, efficient, respectable Mission here, than attempt three or four imperfectly elsewhere. We are persuaded that this will conduce ultimately to the most effectual accomplishment of our great purpose. Establish here a Mission, which may

be known and respected for the number, labours, and character of your Missionaries; and, we venture to say, they will soon be in requisition far and wide. You will give us credit, we trust, for a disposition not to limit unnecessarily the efforts of the Mission; not to allow Missionary Loiterers, nor be unwatchful ourselves.

As to the matter of expence, the purchase of suitable premises must, of necessity, be great at present; but it will only be anticipating a few years' rent: and this expence once incurred, we should hope, that, by establishing a respectable School, and by other means, the plan would be found the least expensive possible; if, indeed, such a Mission should not be able, in a little time, wholly to support itself.

*Reception and Occupation of the Society's Missionaries.*

IN contemplation of the Missionaries leaving Tranquebar, Mr. Thompson was requested by the Committee to wait upon the Governor, to obtain his Excellency's permission for them to settle at Madras. On this subject he says,—

I was prevented waiting upon the Governor, partly by my own and his illness, and the intervention of particular public business; but took an early opportunity to see him after their return, when, with an expression of the best good-will toward Missionaries, he desired to see them, gave them a very kind reception, and, after a short conversation, and a slight survey of the Summary of the Designs and Proceedings of the Society, not only permitted them to settle in Madras, but assured them of his countenance, so long as they conducted themselves with prudence. I had the pleasure to learn soon after, from the Archdeacon, that his Excellency had expressed to him a favourable opinion of them from that interview.

Of their attainments in the Tamul Language, Mr. Caemmerer wrote well to me; and, last week, Mr. Rhenius sent Dr. Rottler his first Tamul Sermon, which, though requiring much correction, was nevertheless very creditable to him. I am happy to say, both of them are very studious, and eager for the time, when they may begin to speak plainly, and to proclaim

in a new tongue the Gospel of Salvation. In the mean time, we hope they may make themselves useful in a School, which we are about to commence, with the consent of the owner of the house, within their own premises. We have long had a Native School attached to Dr. Rottler's Tamul Congregation; and this we purpose to transfer to their Garden, as soon as a place which they are preparing is ready for it, to be called the Church Missionary Tamul and English Free School.

From the front of their house, they have perpetually in view four or five ugly little mementos of the work for which they are come out; which will prove, I hope, an useful stimulus to increasing diligence in their studies, and fervour in prayer. These are Stone Idols, two of them snakes, at the root of a fine large Banyan Tree, at the head of a tank, within a few yards of the house, to which three poor creatures come regularly every morning to make their prostrations. We had requested to have them removed; but were told, that they had cost a large sum of money for the necessary ceremonies in placing them there, and would require as much, which the owner could not afford, for new ceremonies at their removal. He gave strict orders, however, that no persons should be admitted within the Garden to worship them; but these three contrive to make their way by some means, and the Missionaries, for the present, bear with them.

In the following extract from a letter of Mr. Thompson, written in May, 1815, our readers will rejoice to see his testimony to the character of the Missionaries, and his report of the prospects opening before them. They will remark, with pleasure, the growing attention to instruction on the part of the female population, hitherto abandoned to ignorance.

I am happy to say, all is going on in our New Mission as well as possible. Through Divine Mercy, the Missionaries have had their health hitherto very well, and seem admirably bent upon their work. They are Missionaries to the very heart—TRUE men. In the study of the language they have made such progress, as to be able to con-

verse with considerable fluency; and have both of them begun to compose in Tamul: so that we are expecting to have them in Dr. Rottler's pulpit in a few weeks; as soon as the Chapel, which is about to undergo some repairs, shall be fit to receive a congregation again. By the time this reaches you, I trust the Church Missionary Society will have been preaching for two or three months in Madras.

Our School was opened on the first of this month, and the number of our scholars is this day forty-six; and the prospect of a speedy large increase is such, that we are purposing to erect another School in the Missionary Garden immediately. It is a very pleasing thing that we have many applications to admit Girls, and even two or three Young Married Women have requested instruction. I hope we shall have a place ready for them in a few weeks.

Of the Benefactions and Monthly Subscriptions to the Missionary Fund, I will give you a further account some other time; as also of the system of education in our Schools—the mode of instruction—management of caste, &c. all of which will be submitted to the Committee on an early day.

*Remarks on the Salaries of Missionaries, more particularly in the South of India.*

Mr. Thompson makes some statements on this subject, which we print for the benefit of other Institutions. The conductors of Missionary Societies are Stewards of perhaps the most sacred of all the Funds of Mercy! They owe to their Missionaries a kind and tender consideration of their wants, and even of their convenience and comfort; while they owe, both to the Society whose concerns they administer, and even to the Missionaries themselves, such restrictions on the expenditure, as may reduce it within the narrowest expedient limits, and may foster in the Missionaries a spirit of frugality and care.

It were to be wished, indeed, that the Salaries of all Missionaries could be regulated, by mutual compact among the different Institutions under which they labour; as this

would obviate that temptation to dissatisfaction, which may act on the infirmities of good men, from witnessing their fellow-labourers under better circumstances than themselves. The most free interchange of information on this subject will be likely to lead to some result of this kind. It is on this ground that we print what follows; premising that the Church Missionary Society has adopted, as its standard salary, to be varied according to local circumstances, on the statements of friends on the spot—the sum of 100*l.* per annum to each unmarried Missionary—150*l.* to one married—and 10*l.* for each child; the Society defraying all extra expences of building, furniture, necessary travelling, &c.

In the more civilized countries of the East, the expenditure may be better ascertained, than in those which are less civilized. The following passage from the last Report of the Society deserves attention on this subject:—

There are two great scenes of the Society's exertions, which are, in their very nature, and must long continue to be, a great drain on its funds. In Western Africa and in New Zealand, we are attempting at once to civilize and to evangelize. In the endeavour to evangelize a nation wholly or partially civilized, our expence is better known and more definite; and it is comparatively small. But, where the first rudiments of letters are to be made known; where the language of the Natives is first to be fixed, and then taught to themselves; where the very children who receive Christian Instruction must be fed and clothed at our hands; where even the simple arts of life must be made known or improved; where the Servant of God not only can derive little toward his own support from all around him, but must maintain the character of a liberal benefactor,—it is obvious that the expence of such efforts must be large, fluctuating, and indefinite.

Still it may appear expedient, even in such scenes of labour, to limit the personal expences of Missionaries by fixed salaries, and to discharge all other expenditure under the head of extras—to be continu-

ally diminishing as the objects of the mission are attained, in the improvement of the Natives.

It may be remarked, however, that the expence of living varying very greatly in different parts of the world, the Society has acted wisely in placing its standard below, rather than above, the necessary average expenditure; as it must afford less temptation to dissatisfaction among the whole body of Missionaries, that the acknowledged dearness of one country or of one part of the same country above another, called for a special addition to the standard salary, than that the comparative cheapness of any country or district justified a diminution of such standard.

I must now proceed, by particular desire of the Committee, to call your attention to a review of the pecuniary appointment of your Missionaries, which is of necessity seriously affected by the change in their circumstances, from Assistants of Dr. John at Tranquebar, to Founders of a New Mission at Madras. Their present salary of 100*l.* per annum each, they tell us, was determined by what Dr. John specified in his Pamphlet on "Indian Civilization," as sufficient for the pay of European Superintendants of Schools. He speaks, it seems, of 60*l.* per annum—a sum so inadequate, that I do not think he could easily have procured for it any competent person whatever: 100*l.* per annum was sufficient for a School or Mission-Assistant at Tranquebar, a very cheap place—and with a view to his own personal expences, which is all, we suppose, that you calculated upon. For the establishing of a Mission, however, it is very obvious, much more is required. The Missionary himself should be supported in a somewhat superior style to such an Assistant. He should also be furnished with a decent house, with a Native Instructor in the Languages, and a Schoolmaster if possible. Your Missionaries' present salary, we are persuaded, is insufficient even for the first purpose alone, the proper respectable maintenance of a Missionary; which has been proved in all the Missions now established in the Peninsula. In the Reports of the Society for Promoting Christian Knowledge, you will find their Mission-

aries complaining, from year to year, of the insufficiency of their salary, even with the addition of annual supplies of stores: and the London Missionary Society has found it necessary to increase the allowance of their unmarried Missionaries in India from 100*l.* to 150*l.*, and of the married to 200*l.* The alteration, however, in your Missionaries' circumstances having resulted from our advice, the Committee have most cheerfully undertaken to bear the necessary additional charges. We have accordingly not only defrayed the whole of their travelling expences from Tranquebar, but are also paying one-third of their house-rent; and will pay yet more, if, after three months' trial of the competency of their salary, it should appear necessary. We have also engaged a Native Teacher for them, at three pagodas monthly. At the same time, these being but ordinary expences of a Mission in India, the Committee, in agreeing to these charges upon their funds, still I am sorry to say but small, deem it right to bring the matter to your particular attention, and recorded at their last Meeting a Resolution to this effect, recommending to your consideration, if you approve of the endeavour to establish a Mission in Madras, some such arrangement as the following:—

The Society to authorise the Committee in Madras to purchase, at their expence, any suitable premises for a Missionary Establishment in Black Town, at a moderate price, at which their future Missionaries may be received on their arrival, may be prepared in the languages, and may acquire the best knowledge of the native character and other useful local information for their ultimate destination. In the mean time, till such premises be procured, the Society to pay their Missionaries' proportion of house-rent, the Committee engaging to continue their payment of one-third; the Society to increase their Missionaries' salaries to 130*l.* each, per annum, and to send them out annually supplies of stationary for their own use, and black cloth, and slates and books for Schools, to the amount of 20*l.* each, as the Missionaries themselves may require; for which your Committee should procure, from the Court of Directors, the privilege allowed to the Society for Promoting Christian Knowledge, of free freight, and exemption from customs in this country.



*Inquiry after Schulze's Translation of the Bible into Gentoo.*

Niecamp notices (says Mr. Thompson) that Schulze translated the whole Bible into Telinga, or Gentoo. I cannot find that any trace of such a work exists in India; and a Gentoo Translation is yet amongst our greatest desiderata. A copy, or the original itself, might perhaps be found at Halle in Saxony, whither Schulze retired, and where, I think, he died: and if so, it would be a most important acquisition if we could procure it for publication. Dr. Knapp, no doubt, would readily spare it for the use of the Society, if some friend would undertake to apply to him, and many would bless him for it. We entreat your particular attention to this.

*Major Munro's Syrian College.*

MAJOR MUNRO, the Company's Resident in Travancore, conceived, and has now executed, the benevolent design of erecting a College for the instruction of Syrian Priests and Laymen, at Cotym, in Travancore; which he purposed to place under the superintendance of the Ramban Joseph, one of the most pious and respectable Priests in Travancore. It is Major Munro's wish to extend the plan of the College beyond his original purpose—to establish a printing-press therein—to send some Syrian Priests to Madras to learn the art of printing—and to make an endowment on the College, for the support of a certain number of Teachers and Students.

In such a noble design, the Resident has a strong claim to the thanks and the support of the Christian World. He deeply laments that the endeavours, which he has never ceased to employ for the benefit of the Syrian Christians, have been very much defeated by the divisions and dissensions which have prevailed among themselves. We are happy to report, in this respect, a favourable change.

The following Extracts from Letters of Mr. Thompson will prepare our readers to hear that the Church Missionary Society will second, with

all their power, the designs of Major Munro.

The College is a most important work—a work which entitles the Resident to the gratitude of all who love Christ and their Brethren; and who feel the interest, which, as Christians, we ought to feel, in this particular race of people, who have been found so admirably faithful to the Lord, notwithstanding some partial failures, through so many ages, and so many trying circumstances, such as formerly proved too powerful for many nations of Europe.—Pray, pray endeavour to send us out help. I long for your Norton and Greenwood—I am expecting Major M. to call upon me this morning, and shall propose to him the establishing of a Christian Mission in THE NEIGHBOURHOOD OF HIS COLLEGE; in which our Missionaries might make themselves most useful, in teaching English, and perhaps Latin and Greek, while they are themselves learning the Malayalim Language, and the Syriac as there used; and, bye and bye, might make the College itself a Seminary for Missionaries; and might thus be the happy means of raising up a host of the most important Missionaries for our Society, that could possibly be desired. My dear Sir, pray endeavour to calculate the very high importance of this Station; and see if you cannot, through Divine Grace, infuse into the minds of some clever, as well as pious young men, a zeal to come and serve the Lord, with all their hearts, in a sphere which presents so much of usefulness, and of good to men who deserve every thing of us for their faith sake, the faith of Christ, our own faith, and of great glory to God.

Any assistance also of Syriac Books, which you could afford to Major Munro's College, would be most acceptable.

He has this instant left me. We are perfectly agreed. He will be very happy if you can assist us in bringing these schemes into effect.

A Revolution of some consequence has just happened in the Syriac Churches. For several years past, there has been a schism among them, and two Bishops at the head of two different parties. One of them has lately died; and the Ramban Joseph, who was to superintend the College, which is quite finished, is the NEW

**BISHOP.** This event will turn, it may be expected, to good account.

*Review of the Society's First Year in the South of India.*

LET me particularly congratulate you and the Committee (says Mr. Thomp-son, writing to the Secretary, under date of July 6, 1815, on the completing of the first year of your first Mission in India. There is much, I think, to congratulate you upon—much for which to bless our God.

Your Missionaries have been received by friends, who take a lively and affectionate interest in them; and, let me add with peculiar pleasure, they continue, by their true Missionary piety and zeal, to grow in the esteem and confidence of their friends. They are worthy of all our love; and I trust will ever find in us the readiest and most cordial co-operation.

In the course of the year they have had the advantage of acquainting themselves personally with the oldest Protestant Mission in India—the Danish Mission; and seem, even short as their stay was at Tranquebar, to have done some good there, by suggesting improvements which Mr. Caemmerer has adopted in the system of education. They have since become established at Madras, the head of the whole Peninsula, with the free consent of the Right Hon. the Governor, in an excellent house and garden, very eligibly situated—have acquired the Tamil Language sufficiently to compose, converse, and read publicly in it—and have Two Native Free-Schools in their Garden, containing, this day, about one hundred and thirty scholars, though the first of the two was opened only on the 1st of May. Through Divine Mercy they are themselves in good health and spirits. Such, as to them, is the beginning of this Mission.

With respect to the Society itself, within the same first year, we have established a Missionary Committee in Madras—an humble one, no doubt, a very humble one; but entirely of one mind. We have also a Fund, small indeed, but sufficient for the present; enabling us to afford an aid of 7l. 8s. monthly to the Mission, with a balance in hand this day of about 80l. The latter has been somewhat increased lately by a donation from your Calcutta Committee, since the

return of Mr. Thomason from his tour with Earl Moira.

Nor is this all. Clouds are dispersing. Light is shining on our paths. We have brightening prospects before us, especially in Travancore. There it hath pleased God surprisingly to open a way for us, not only to the poor Heathen, but to raise up again the waste places of the antient Syrian Churches. I hope you will be able to help us, and send us out some good men to occupy these most desirable stations. I have ventured to give Major Munro strong assurances of support from the Society, in furtherance of his benevolent plans for them.

The Governor, I am happy to say, continues very favourably disposed toward our Missionaries. On a late conversation with him, he was greatly pleased to hear of their progress in the language, and the success of our Schools as to the number of scholars, and talks of accompanying me shortly to see them.

Are not all things for us? May we not well bless the Lord; and, at the close of our first year in India, sing with gratitude, Ebenezer! Hallelujah! and pray, that we may be found worthy still to bear the commission, in which he has so graciously favoured us in the year past! Let us all, in our several stations, abound yet more and more in Missionary Zeal and the prayers of faith, and God will give the increase!

I would tell you much more to encourage you, in respect of British India generally—of its religious aspect, and hopeful appearances beyond any thing, perhaps, that was ever before witnessed. You may form some idea of it from this one fact—that whereas, formerly, religious books were the veriest drugs, they are now the most rapid in sale of all books! and, notwithstanding very large supplies of Bibles and Prayer Books of late years, we have not at this time ONE Bible nor ONE Prayer Book, except of the commonest editions, for sale in Madras! I have not, however, time to say more. Even in this hasty sketch you will see, I doubt not, somewhat to rejoice you, and to encourage and strengthen you in your Missionary Work. May it be so! and finally, dear Brethren, pray for us in India, and give thanks also with us unto God our Saviour.

**Miscellaneous.****CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.****ASSOCIATIONS AND COLLECTIONS.**

THAT our readers may form an accurate estimate of the aid which the Society is deriving from the Public Liberality and Zeal, we have thought it expedient to occupy, in this Number, the space which will be usually allotted to the Monthly Contributions, with a report of the Total Sums remitted to the Society (exclusive of the Ship Fund, which is a separate Account) up to the end of 1815; with the month and year in which the Associations were formed, or in which the Contributions began.

The Contributions received this month will appear in the Number for February, together with such as may be remitted in the course of that month.

**IN AND NEAR LONDON.****BUCKS.**

Oct. 1812. Amicable Society	21	0	0
July 1813. St. Antholin's	86	11	7½
Apr. 1805. Bentineck Chapel, 2526	6	8	
July 1813. Blackfriars	256	14	10
May 1812. Bridewell	50	15	1½
Nov. 1813. Brixton	17	2	0
Mar. 1815. Broadway Church,	50	7	0
May 1814. By Mr. H. M. Bulmer, Pentonville.	8	4	0
Apr. 1812. Christ Church	90	9	3
June 1813. St. Clement Dances (Sunday School)	38	9	10
Mar. 1815. Clerkenwell (with Pentonville) from July 1813	259	14	11½
July 1814. Edmonton	35	7	3
June 1813. Ely Chapel	320	12	8½
Apr. 1815. By Mrs. Flint, Cambridge Street	3	5	0
Sept. 1813. Homerton	32	12	9
Sept. 1813. Horsleydown	39	5	9
Nov. 1811. St. John's (Bedford Row)	676	2	1
July 1813. Kennington	160	9	2
July 1813. "Ladies Association," by Miss Gasons	513	7	11½
May 1813. Lock Chapel	438	17	5
July 1813. Percy Chapel	623	8	8
July 1813. Queen Sq. Chapel	211	5	3½
July 1813. By Mrs. Smith, Little Moorfields	94	10	0
June 1814. By Mr. Smith and Mrs. Croft, Hoxton	17	1	10
Sept. 1814. By Mr. I. Smith, jun. Margaret Street	5	5	0
Dec. 1813. Southwark	802	11	1
May 1815. Tavistock Chapel	5	14	0
July 1815. By Mr. G. Tomlinson, Loadenhall-Market	5	12	10
Dec. 1813. Wheler Chapel	184	4	0
Oct. 1813. By Mr. Whyte, Tower	22	8	0
April 1814. By Rev. D. Williams	14	11	0
<b>BEDFORDSHIRE.</b>			
Dec. 1814. Bedford and Bedfordshire	149	2	1
<b>BERKSHIRE.</b>			
Dec. 1813. Clewer	105	19	6½
Mar. 1806. Harwell	47	13	4½
Mar. 1813. Reading:			
Christian Union	11	5	0
Penny Society, by Miss Hooper	15	9	0
Do. Miss Maberley	47	10	2½
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	74	4	2½

Apr. 1804. Aston Sandford	262	13	4
May 1812. Bledlow	34	5	11½
Oct. 1810. Drayton Beauchamp	95	6	8
May 1804. Loudwater	299	11	0½
Mar. 1802. Olney	131	16	9
May 1813. Princes Risborough	20	4	5½
July 1813. Wooburn	75	9	0
July 1813. Wycombe, High,	123	13	6

**CAMBRIDGESHIRE.**

Jan. 1814. Boxworth and Lolworth	19	11	0
Nov. 1815. Cambridge Committee	85	9	9
Oct. 1813. Cambridge (Ladies)	367	9	11½
Sept. 1814. By Mrs. Fowell, Cambridge	11	19	6
Jan. 1814. Chatteris	110	16	8
Jan. 1814. Chesterton	28	6	9
July 1814. Haslingfield	18	5	6
Nov. 1814. Meldreth and Melbourn	48	16	0

**CORNWALL.**

Aug. 1814. St. Austle and Charlestown	42	17	6
Aug. 1814. Falmouth	57	5	2

**CUMBERLAND.**

July 1813. Carlisle	180	18	8
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**DERBYSHIRE.**

Apr. 1815. Derby and Derbyshire (with Spondon and Ockbrook Branches)	205	5	10
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**DEVONSHIRE.**

Feb. 1810. Hatherleigh	29	11	3½
Aug. 1814. Plymouth Dock	193	2	10

**DORSETSHIRE.**

July 1814. Blandford	116	1	6
Mar. 1815. Dorchester	35	17	0

**ESSEX.**

Aug. 1813. Belchamp and Yeldham	58	11	9
Jan. 1815. Gosfield	10	10	0
Apr. 1814. Malden	36	7	6
Dec. 1813. Stebbing & Bardfield	38	1	9
Dec. 1813. Thaxted	30	1	0

**GLOUCESTERSHIRE.**

Mar. 1813. Bristol	4860	0	0
Oct. 1815. Newland	217	10	7½

**HAMPSHIRE.**

Oct. 1815. Basingstoke	20	0	0
Oct. 1813. Cowes (West)	49	4	8½
Mar. 1813. Guernsey (St. Martin's)	45	7	6

40 CONTRIBUTIONS TO CHURCH MISSIONARY SOCIETY.

Mar. 1814. Lymington : by Miss C. M. Nicolls 29 8 6	Jan. 1814. Society of Ladies 30 1 6	
July 1813. Penton . . . 23 2 0	Oct. 1815. Wellington . 42 17 8	
Sept. 1813. Portsea (St. John's) 185 15 4½	<i>SOMERSETSHIRE.</i>	
Sept. 1813. Portsea (Juvenile) 59 5 6	Mar. 1804. Milborne Port 88 16 2	
Mar. 1815 Romsey . . . 21 4 0	Mar. 1808. Wellington . 34 16 6	
May 1814. Tytherley (East) 15 8 0	Dec. 1815. Wells . . . 27 0 0	
<i>HEREFORDSHIRE.</i>		
Nov. 1814. Hereford (Ladies) 75 0 0	<i>STAFFORDSHIRE.</i>	
<i>KENT.</i>		
Feb. 1814. Canterbury . . 47 2 3	July 1815. Lane End . . . 10 0 0	
July 1814. By Rev. W. T. Staines, Rochester . . . 13 16 0	Oct. 1813. Stoke-upon-Trent 85 11 2	
<i>LANCASHIRE.</i>		
Apr. 1814. Accrington . . 46 10 0	Jan. 1814. Tamworth . . 297 16 0½	
Apr. 1814. Bacup . . . 32 1 0	July 1813. Tutbury . . . 37 2 10	
July 1814. Lancaster . . 112 11 9	Jan. 1814. Walton-on-Trent 47 13 6	
Oct. 1813. Liverpool (St. Mark's) . . . 724 2 5	<i>SURREY.</i>	
Apr. 1815. Manchester . 525 0 0	May 1814. Carshalton . . 44 10 6	
May 1815. Padiham & Altham 60 8 0	July 1813. Clapham (Ladies) 82 16 7	
Oct. 1814. Tottington . . 43 15 7	Mar. 1814. Sutton Sunday school 5 19 7	
Jan. 1815. By Mr. John Booth, Warrington . . . 4 5 3	<i>SUFFOLK.</i>	
<i>LEICESTERSHIRE.</i>		
Jan. 1814. Ashby de la Zouch 134 16 2	Oct. 1813. Sudbury . . . 100 10 5	
Dec. 1813. Leicester and Leic- estershire . . . 893 4 2	Nov. 1813. Suffolk & Ipswich 517 16 0	
July 1814. By Miss Hicks, Lockington . . . 13 9 1	<i>SUSSEX.</i>	
<i>LINCOLNSHIRE.</i>		
Aug. 1815. Colsterworth . 3 0 0	April 1813. Hastings & Oare 103 12 1	
<i>NORFOLK.</i>		
Sept. 1813. Norfolk & Nor- wich . . . 2089 12 0	<i>WARWICKSHIRE.</i>	
<i>NORTHAMPTONSHIRE.</i>		
May 1814. Broughton . . 33 10 6	Oct. 1814. Birmingham . 535 6 0	
Oct. 1813. Burton Latimer 36 15 9½	Feb. 1814. Church Lawford 121 9 0½	
July 1814. Cranford . . . 22 0 0	Sept. 1810. Clifton . . . 60 10 9	
Mar. 1805. Creaton . . . 89 17 6½	Sept. 1814. Coventry . . 209 6 8	
Oct. 1813. Kettering . . 119 3 9	Apr. 1814 Rugby . . . 50 2 9	
Feb. 1815. Northampton . 114 9 2	<i>WESTMORELAND.</i>	
Dec. 1815. Weedon Lois . 19 0 0	Oct. 1813. Kendal . . . 210 19 2	
<i>NORTHUMBERLAND.</i>		
Dec. 1814. Newcastle-on-Tyne 35 0 0	<i>WORCESTERSHIRE.</i>	
<i>NOTTINGHAMSHIRE.</i>		
Feb. 1814 Nottingham, (St. James's) . . . 225 18 2	Dec. 1814. Bewdley . . . 39 0 7½	
<i>OXFORDSHIRE.</i>		
Nov. 1815. By the Rev. E. Marsh, from Bal- don & Nuneham 2 16 0	Jan. 1815. Worcester . . 86 18 2	
June 1815. By Rev. John Hill, Oxford . . . 35 4 0	<i>YORKSHIRE.</i>	
Jan. 1814. By Rev. F. Thur- land, Oxford . . . 21 12 0	Oct. 1813. Bradford . . . 357 4 0	
<i>RUTLANDSHIRE.</i>		
Feb. 1814. Liddington & Stoke 55 14 3	May 1814. Dewsbury . . 181 8 10	
<i>SHROPSHIRE.</i>		
Jan. 1815. Ludlow . . . 29 2 0	Nov. 1814. By Miss Peat, Doncaster . . . 6 14 0	
May 1813. Shrewsbury (St. Chad's) . . . 22 4 0	Sept. 1813. Huddersfield 543 16 2	
	June 1814. Hull, and East Riding . . . 1002 9 10	
	Feb. 1814. Knaresborough 273 15 10	
	Sept. 1813. Leeds . . . 883 6 4	
	Sept. 1814. Pudsey . . . 33 0 0	
	Oct. 1814. Rotherham . . 81 12 2	
	Sept. 1813. Scamere . . . 42 5 3	
	Sept. 1813. Wakefield . . 143 5 5	
	July 1813. York . . . 482 1 2½	
	<b>W A L E S.</b>	
	<i>BRECON.</i>	
	July 1813. Glasbury . . . 190 4 8	
	<i>GLAMORGANSHIRE.</i>	
	July 1813. By Rev. R. Bassett, Lantwyd Major . 13 3 6	
	<i>SCOTLAND.</i>	
	Aug. 1814. Glasgow (Episcopal Chapel) . . . 91 3 4	
	<i>IRELAND.</i>	
	Nov. 1813. Cork . . . 80 0 0	
	June 1814. Hibernian Aux- iliary . . . 1417 17 2	

ERRATUM —In page 17, the name of Robert Carver has been omitted, in some copies, in the List of the Wesleyan Methodist Missionaries.

# Missionary Register.

FEBRUARY 1816.

## Biography.

LIFE OF THE REVEREND DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

ELIOT, in the West, and Swartz, in the East, have ennobled the name of Missionary; and have displayed, in the later days of the Church, the virtues of the Apostolic Age. David Brainerd is worthy to rank with these distinguished men. He did not, indeed, survive, like his brethren, to a good old age. His course was short, but laborious and successful. Entering, in his twenty-fifth year, on nearly the same field of labour which Eliot had first broken up about a century before, he departed to his rest in his thirtieth, young in years, but rich in graces.

His Life, Journals, and Letters, published by Dr. Jonathan Edwards, President of the College of New Jersey, have furnished us with authentic materials for our account of this eminent Missionary. We have extracted from these documents, and arranged in due order, whatever appeared to us best adapted to furnish to other Missionaries an example of those Christian Virtues which are more peculiarly required in their high undertaking.

Introductory to the narrative of Mr. Brainerd's labours among the Indians, we shall compile from his Journal an account of his early years. The Reader will here see him under preparation for his future work, by a deep acquaintance with his own heart, a gradual weaning from self-confidence, a cordial reception of the mercy of the Gospel, and an entire devotedness to God.

Feb. 1816.

*From his Birth to his Entrance at College.*

Mr. David Brainerd was born April 20, 1718, at Haddam, in Connecticut. His father, who died when his son was about nine years of age, was one of his Majesty's council for that colony. His mother was Mrs. Dorothy Hobart, daughter of the Rev. Jeremiah Hobart, of Haddam.

He was the third son of his parents, who had five sons and four daughters. Mrs. Dorothy Brainerd, having lived several years a widow, died when her son David was about fourteen years of age. Deprived thus early of both his parents, their anxious care of him was not lost. The seed soon sprang up and flourished with vigour during his few surviving years.

At a very early age he had strong impressions on his mind of the importance of religion, and was agitated by the fear of death. This fear impelled him to the private duties of religion; but they were an irksome task to him.

The serious state of his mind did not long maintain the ascendancy. It was, however, revived and strengthened when he was about thirteen years of age, by the prevalence of a fatal sickness at Haddam, and by the impression which the death of his mother made on his naturally melancholy spirit. He was frequent and constant in private prayer, felt much deadness to the world, and seemed wholly engaged in securing his sal-

vation. He had now great delight in reading. Janaway's "Token for Children" was an especial favourite with him. This fervour, however, abated; and, for several subsequent years, though he did not neglect the duties of his closet, he fell into a great degree of formality and security of mind. He was as yet very imperfectly acquainted with his own heart. Sometimes he was betrayed into gay and trifling company; but he found a participation in such society lie heavy on his conscience, and spoil those good frames of mind, which he was accustomed to think, in a self-righteous spirit, rendered him pleasing to God.

When nineteen years old, in April 1737, he removed to Durham; and worked, for about a twelvemonth, on his farm. At the close of this period, having a strong desire of a liberal education, he applied himself to study. Designing to devote himself to the Ministry, he became more strict in private duties, and more watchful over himself, and felt great self-complacency in his religious purposes and frames.

In April, 1738, he went to reside with the Rev. Mr. Fiske, Minister of Haddam, and continued there till the death of Mr. Fiske. Under the instructions and counsels of his reverend friend, his religious feelings and habits were confirmed. He withdrew himself from frivolous society, read the Bible more than twice through in a year, spent much time in the duties of the closet, and laboured hard to profit by the ministry of the Word.

Mr. Brainerd had much enjoyment in this course of life; but was resting on the merit of these duties, though not at the time sensible of his error. But he did not remain long in ignorance of his guilt and imbecility. His mind was opened to such a sense of his danger as a sinner, that his dependence on his former good frames, in which he had felt such self-complacency, vanished

away; and he began to entertain such apprehensions of the just wrath of his offended Father, that his distress became, at times, almost insupportable.

His own words will best describe the conflicts of his mind; and may, by the blessing of God, be the means of leading others from that spirit of self-righteousness which keeps back the penitent from the comforts of the Gospel.

I was much dejected, and kept much alone, and sometimes begrudged the birds and beasts their happiness, because they were not exposed to eternal misery. And thus I lived from day to day, being frequently in great distress: sometimes there appeared mountains before me, to obstruct my hopes of mercy; and the work of conversion appeared so great, I thought I should never be the subject of it; but used, however, to pray and cry to God, and perform other duties with great earnestness, and hoped by some means to make the case better. And though I, hundreds of times, renounced all pretences of any worth in my duties, yet still I had a secret latent hope of recommending myself to God; and, when I prayed affectionately, and my heart seemed in some measure to melt, I hoped God would be thereby moved to pity me: my prayers then looked with some appearance of goodness in them, and I seemed to mourn for sin: and then I could, in some measure, venture on the mercy of God in Christ, as I thought; though the preponderating thought and foundation of my hope was some imagination of goodness in my heart-meltings and flowings of affection. Though, at some times, the gate appeared so strait, that it looked next to impossible to enter; yet, at other times, I flattered myself that it was not so very difficult, and hoped I should by diligence and watchfulness soon gain the point. Sometimes, after enlargement in duty and considerable affection, I hoped I had made a good step toward heaven, and imagined that God was affected as I was, and that he would hear such SINCERE CRIS, (as I called them): and so sometimes when I withdrew for secret duties in great distress, I returned something comfortable; and thus healed myself, and imagined that God loved me, and was pleased with me, and thought I should soon be fully reconciled to God. I constantly strove after whatever QUALIFICATIONS I imagined others obtained before the reception of Christ, in order to re-

commend me to his favour. Sometimes I felt the power of a hard heart, and supposed it must be softened before Christ would accept of me; and when I felt any meltings of heart, I hoped now the work was almost done: and hence, when my distress still remained, I was wont to murmur at God's dealings with me; and thought, when others felt their hearts softened God shewed them mercy, but my distress remained still.

This perplexity of spirit led him to question the method of the Divine Dispensations toward man; and, under temptations of this nature, he would often wish that there were some other way of Salvation than that of the Gospel. These indications of his fallen state were overruled, to bring him still more deeply acquainted with himself, and more willing to receive the grace of the Gospel. The process by which it pleased God, by the gracious guidance of his Holy Spirit, to lead him *by the Law as a Schoolmaster to Christ*, is described by him with so much truth and feeling, that we cannot but hope that the narrative of this acute and serious self-observer will be a help to such of our readers as may not yet have been led into a full view of their natural guilt, depravity, and helplessness; nor yet see the full glory of that distinguishing truth of the Gospel, that *Christ is made of God unto us, wisdom, and righteousness, and sanctification, and redemption.*

Being like the troubled sea, and my thoughts confused, I used to contrive to escape the wrath of God by some other means than by Christ; and had strange projects, full of Atheism, contriving to disappoint God's designs and decrees concerning me, or to escape God's notice, and hide myself from him. But when, upon reflection, I saw these projects were vain, and would not serve me, and that I could contrive nothing for my own relief, this would throw my mind into the most horrid frame, to wish there was no God, or to wish there were some other God that could controul him. These thoughts and desires were the secret inclinations of my heart, that were frequently acting before I was aware; but, alas! they were MINE,

although I was affrighted with them, when I came to reflect on them. When I considered of it, it distressed me to think that my heart was so full of enmity against God, and made me tremble, lest God's vengeance should suddenly fall upon me. I used before to imagine my heart was not so bad as the Scriptures represented.

Being sensible of the necessity of deep humiliation, I used to set myself to work in my own heart those convictions that were requisite in such a humiliation: as, a conviction that God would be just, if he cast me off for ever—that, if ever God should bestow mercy on me, it would be mere grace, though I should be in distress many years first; and be never so much engaged in duty—and that God was not in the least obliged to pity me the more for all past duties, cries, and tears. These things I strove to my utmost to bring myself to a firm belief of, and hearty assent to; and hoped that now I was brought off from myself, and truly humbled and bowed to the divine sovereignty; and was wont to tell God in my prayers that now I had those very dispositions of soul that he required, and on which he shewed mercy to others, and thereupon to beg and plead for mercy to me. But when I found no relief, and was still oppressed with guilt and fears of wrath, my soul was in a tumult, and my heart rose against God as dealing hardly with me.

Thus, scores of times, I vainly imagined myself humbled and prepared for saving mercy.

While I was in this distressed, bewildered, and tumultuous state of mind, the corruption of my heart was especially irritated with these things following:

#### 1. THE STRICTNESS OF THE DIVINE LAW.

For I found it was impossible for me, after my utmost pains, to answer her demands. I often made new resolutions, and as often broke them. I imputed the whole to carelessness, and the want of being more watchful, and used to call myself a fool for my negligence. But when, upon a stronger resolution and greater endeavours, and close application of myself to fasting and prayer, I found all attempts fail, then I quarrelled with the Law of God as unreasonably rigid. I thought, if it extended only to my outward actions and behaviour, I could bear with it; but I found it condemned me for my evil thoughts, and sins of my heart, which I could not possibly prevent. I was extremely loth to give out, and own my utter helplessness in this matter; but, after repeated disappointments, thought that, rather than perish, I could do a little more

still, especially if such and such circumstances might but attend my endeavours and strivings. I hoped that I should strive more earnestly than ever if the matter came to extremity, though I never could find the time to do my utmost in the manner I intended,—and this hope of future more favourable circumstances, and of doing something great hereafter, kept me from utter despair in myself, and from seeing myself fallen into the hands of a sovereign God, and dependent on nothing but free and boundless grace.

2. That FAITH ALONE WAS THE CONDITION OF SALVATION; and that God would not promise life and salvation upon my sincere and hearty prayers and endeavours.

That word, Mark xvi. 16. *He that believeth not shall be damned*, cut off all hope there; and I found, faith was the sovereign gift of God; that I could not get it as of myself, and could not oblige God to bestow it upon me by any of my performances, Eph. ii. 1. 8. "This," I was ready to say, "is a hard saying: who can hear it?" I could not bear that all I had done should stand for mere nothing; who had been very conscientious in duty; and had been exceeding religious a great while; and had, as I thought, done much more than many others that had obtained mercy. I confessed, indeed, the vileness of my duties; but then, what made them at that time seem vile was my wandering thoughts in them; not because the principle was corrupt from whence they flowed, so that I could not possibly do any thing that was good. And therefore I called what I did by the name of honest, faithful endeavours; and could not bear it, that God had made no promises of salvation to them.

3. That I COULD NOT FIND OUT WHAT FAITH WAS, or what it was to believe, and come to Christ.

I read the calls of Christ, made to the *weary and heavy laden*; but could find no way that he directed them to come in. I thought I would gladly come, if I knew how, though the path of duty directed to were never so difficult. I read Mr. Stoddard's "Guide to Christ," and my heart rose against the author; for, though he told me my very heart all along under convictions, and seemed to be very beneficial to me in his directions; yet here he failed—he did not tell me any thing I could do, that would bring me to Christ; but left me as it were, with a great gulph between me and Christ, without any direction to get through. For, I was not yet effectually and experimentally taught, that there could be no way prescribed, whereby a natural man could, of his own strength, obtain

that which is supernatural, and which the highest angel cannot give.

4. The SOVEREIGNTY OF GOD.

I could not bear that it should be wholly at God's pleasure to save or condemn me. That passage, Rom. ix. 11—23. was a constant vexation to me, especially verse 21. The reading or meditating on this *always destroyed my seeming good frames*. When I thought I was almost humbled, and almost resigned to God's sovereignty, the reading or thinking on this passage would make my enmity against the sovereignty of God appear. And, when I came to reflect on my inward enmity and blasphemy that arose on this occasion, I was the more afraid of God, and driven further from any hopes of reconciliation with him; and it gave me such a view of myself, that I dreaded more than ever to see myself in God's hands, and at his sovereign disposal.

All this time the Spirit of God was powerfully at work with me; and I was inwardly pressed to relinquish all SELF-CONFIDENCE—all hopes of ever helping myself by any means whatsoever: and the conviction of my lost estate was sometimes so clear and manifest before my eyes, that it was as if it had been declared to me in so many words: "It is done! it is done! it is for ever impossible to deliver yourself!" For three or four days, my soul was thus distressed, especially at some turns, when for a few moments I seemed to myself lost and undone; but then would shrink back immediately from the sight, because I dared not venture myself into the hands of God, as wholly helpless, and at the disposal of his sovereign pleasure. I dared not to see that important truth concerning myself, that I was *dead in trespasses and sins*. But, when I had, as it were, thrust away these views of myself at any time, I felt distressed to have the same discoveries of myself again; for I greatly feared being given over of God to final stupidity. When I thought of putting it off to a more convenient season, the conviction was so close and powerful, with regard to the present time, that it was the best time, and probably the only time, that I dared not put it off.

After a considerable time spent in such exercises and distress, one morning, while walking in a solitary place as usual, I at once saw that all my contrivances and projects to effect or procure deliverance and salvation for myself were utterly in vain. I was brought quite to a stand, as finding myself totally lost. I had thought, many times before, that the difficulties in my way were very great; but now I saw, the



another and very different light, that it was for ever impossible for me to do any thing towards helping or delivering myself. I then thought of blaming myself, that I had not done more, and been more engaged, while I had opportunity; for it seemed now as if the season of doing was for ever over and gone: but I instantly saw, that, let me have done what I would, it would no more have tended to my helping myself than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The tumult that had been before in my mind was now quieted; and I was something eased of that distress which I felt while struggling against a sight of myself and of the divine sovereignty. I had the greatest certainty that my state was for ever miserable, for all that I could do; and wondered that I had never been sensible of it before.

While I remained in this state, my notions respecting my duties were quite different from what I had entertained in times past. Before this, the more I did in duty, the more I thought God was obliged to me; or at least the more hard I thought it would be for God to cast me off; though, at the same time, I confessed, and thought I saw, that there was no goodness or merit in my duties: but now, the more I did in prayer or any other duty, the more I saw I was indebted to God for allowing me to ask for mercy; for I saw, it was self-interest had led me to pray, and that I had never once prayed from any respect to the glory of God. Now I saw that there was no necessary connection between my prayers and the bestowment of divine mercy; that they laid not the least obligation upon God to bestow his grace upon me; and that there was no more virtue or goodness in them than there would be in my paddling with my hand in the water, (which was the comparison I had then in my mind;) and this because they were not performed from any love or regard to God. I saw that I had been heaping up my devotions before God, fasting, praying, &c. pretending, and indeed really thinking, at some times, that I was aiming at the glory of God; whereas I never once truly intended it, but only my own happiness. I saw that, as I had never done any thing for God, I had no claim to lay to any thing from him but perdition, on account of my hypocrisy and mockery. Oh how different did my duties now appear from what they used to do! I used to charge them with sin and imperfection; but this was only on account of the wandering and vain thoughts attending them, and not because

I had no regard to God in them; for this I thought I had. But, when I saw evidently that I had regard to nothing but self-interest, then they appeared vile mockery of God, self-worship, and a continual course of lies.

But the time of his deliverance was near. He had been driven from all the refuges of the proud mind. He felt his utter helplessness and guilt, and was prepared to receive mercy as a mere boon.

Walking, a day or two after, in the same solitary place; and attempting, in a melancholy and dejected frame, to lift up his heart in prayer to God, he was tempted to think that the Holy Spirit had withdrawn his grace from him; but, persevering in his effort to pray, it pleased God to hear his servant, and to lead his mind to such a view of the method of Salvation revealed in the Scripture, and to such a grateful reception of Mercy, as gave entire relief to his spirit.

His own account of this happy event is remarkable.

I continued, as I remember, in this state of mind, from Friday morning till the Sabbath-evening following, when I was again in the same solitary place, and here, in a mournful melancholy state, was attempting to pray, but found no heart to engage in that or any other duty. My former religious affections were now gone. I thought the Spirit of God had quite left me; but still was not distressed: yet disconsolate, as if there was nothing in heaven or earth could make me happy. And having been thus endeavouring to pray (though being, as I thought, very stupid and senseless) for near half an hour, (and by this time the sun was about half an hour high, as I remember,) then, as I was walking in a dark thick grove, UNSPEAKABLE GLORY seemed to open to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing; nor do I intend any imagination of a body of light, somewhere away in the third heavens, or any thing of that nature: but it was a new inward apprehension or view that I had of God, such as I never had before, nor any thing which had the least resemblance of it. I stood still, and wondered, and admired! I knew that I never had seen before any thing comparable to it for excellency and beauty: it

was widely different from all the conceptions that ever I had had of God, or things divine.

My soul rejoiced with joy unspeakable, to see such a God, such a glorious divine Being; and I was inwardly pleased and satisfied that he should be God over all for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least to that degree, that I had no thought, (as I remember) at first, about my own salvation, and scarce reflected that there was such a creature as myself.

This young man was not an ordinary Christian. He was called to run a short, but vigorous, course of service; and his preparation for this service was of no common kind. They who have not passed through his conflicts, may feel some surprise at the vivid manner in which he depicts his discovery of the merciful remedy of the Gospel. But it must be observed, that there is nothing here which savours of a heated imagination. The struggling mind is assisted in forming just conclusions from Scripture. Here is no pre-

tence to any special revelation of any new truth from God: but *the Spirit helpeth our infirmities!* And, by his gracious aid, the soul is brought to an entire surrender to the Divine Will, and to an unlimited admiration of the Divine Glory—the highest state to which mortal man can be raised!

We shall here, for the present, leave this exalted man. He had now attained a composure of mind to which he was before a stranger. He felt himself as in a new world. The Divine method and plan of Salvation opened before his mind with such infinite wisdom, that he was amazed he should have so long resisted. His whole soul now refused and abhorred those various contrivances, by which he had endeavoured to lay claim to some share in the glory of his own salvation; and he wondered that all the world did not see and comply with that way of salvation which God had revealed.

(To be continued.)

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## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

#### NOTICE FROM THE COMMITTEE RESPECTING THE SCHOOL FUND.

THE Committee beg to apprise their Friends, that they have seen it expedient to decline receiving small sums on account of the School Fund; and to limit that Fund to Subscriptions of 5*l.* per annum, for the support and education of African Children.

One principal object in the establishment of this Fund was, the hope of inducing benevolent persons, who might wish to direct their charity more particularly to the promotion of Education, to lend their assistance to this important part of the Society's plans. As nothing can

so effectually satisfy such persons that their contributions go directly and exclusively to the object intended, as the naming and educating of a Child so long as such contributions shall be paid, the Committee have determined thus to limit the Fund, in order thereby to avoid the inconvenience of receiving smaller subscriptions.

Inquiries having been frequently made for what number of years the annual FIVE POUNDS should be continued, the Committee wish it to be understood, that, considering the average age at which the Children are likely to be taken under the Society's care, SIX YEARS may be accounted as fulfilling the stipu-

lation with respect to a single Child: should such Child die, or pass from the Society's protection before the expiration of that period, it would be replaced by another: or, on the contrary, should the death or circumstances of the subscriber unavoidably prevent the continuance of the contribution, the Society would still complete the instruction of the Child at its own charge.

The Committee request, however, that those Friends of Africa who contribute themselves, or who collect from others, to the amount of Five Pounds per annum, for this interesting object, will feel themselves engaged, so long as it shall be in their power, to continue the contribution or collection for the term of, at least, Six Years.

Indeed the Committee cannot but embrace this occasion of suggesting to benevolent persons, who may be able to give or to collect an annual Five Pounds, that, in the whole circle of the Exertions of Mercy, there can scarcely be found an object so interesting, on various grounds, as the naming and education of a poor African Child: and they beg to recommend the devoting of this sum annually, so long as life and ability shall continue, to the education of a Child, to be named and taken under the Society's care, so soon as the education of its predecessor shall have been finished; so that one, or more children, according to the ability of Contributors, may always be supported by them in the Society's Schools.

From the assistance which the Government will render to this plan in Africa, and from the favour already shewn to it by the Public, the Committee are not without hopes that it may be extended to New Zealand, and perhaps to India.

#### COLLINGHAM AND LANGFORD ASSOCIATION.

WE extract the following statement from a printed account of the Objects

and Regulations of this Association, formed on the first day of last year, in these two Parishes.

Its Object is, to aid the Funds of three different Societies, all of which are engaged in one common cause—THE SALVATION OF A PERISHING WORLD.

1. "The British and Foreign Bible Society" distributes the Word of God both in this Country, and, so far as it is able, throughout the whole World.

2. "The Church Missionary Society" sends out Missionaries of the Established Church to preach among the Heathen the unsearchable riches of Christ. It has been roused to this work by the command of Christ himself. *Go ye into all the World, and preach the Gospel to every creature.* Mark xvi. 15.

3. "The Society for promoting Christianity among the Jews" is employed in calling that remarkable Nation to the knowledge of the Redeemer whom they crucified. From them we received the glad tidings of the Gospel, and therefore, while we pity Heathens, we are bound in gratitude not to forget *God's own people, the Jews.*

READER,—The work is the Lord's. Will you withhold a small offering for the Honour of God, the Good of Man, and the Salvation of a Soul that never dies? The state of the Heathen is most awful—eight hundred millions of your fellow-creatures are without God, without a Saviour, without an instructor! Have you any pity? Have you any love? *Come, then, to the help of the Lord against the mighty.* Join the army of the living God, to pull down the strong-holds of Satan. Do what you can—if you have not a penny to spare, give your Prayers: *The Prayer of a righteous man, though he be a poor man, availeth much.*

#### Regulations:

1. EVERY Member of this Association shall subscribe not less than One Penny per week, which may be paid weekly or monthly, at the option of the Subscriber.

2. The business of the Association shall be under the management of a President, Treasurer, Secretary, and a Committee consisting of other Subscribers, any three of whom shall have power to act.

3. The Committee shall appoint Collectors to receive the Contributions, who shall pay the same to the Treasurer on the first day of every month.

4. Half of the whole sum collected annually shall be sent to "The British and Foreign Bible Society, in London,"

and the remainder shall be divided equally between the "Church Missionary Society" and the "Society for promoting Christianity among the Jews."

5. Bibles and Testaments, to the amount of one half the sum sent to the British and Foreign Bible Society, shall be received from that Society and sold at half the prime cost to the poor persons who subscribe to this Association; and the money arising from the sale of these Books shall be added to the Funds of the Association.

The Minister of South Collingham, for the time being, shall be President of this Association,

*President and Secretary,*

*Rev. Joseph Mary.*

*Treasurer,*

*Mr. Woolley, Sen.*

#### CLAPHAM ASSOCIATION.

SERMONS having been preached, on the Thanksgiving Day, at Clapham Church, by the Rector, and at the Chapel, by the Minister, in behalf of the Church Missionary Society, a Meeting was held on Thursday, the 8th of February, at the Plough Tavern, for the Establishment of an Association, for Clapham and its vicinity, in support of the Institution.

The Rev. William Dealtry, Rector of the Parish, having taken the Chair, opened the Meeting by an impressive address on the views and proceedings of the Society. He was followed, at large, by the Rev. Daniel Wilson, who, in the absence from indisposition of the Secretary of the Parent Body, supplied his place with his accustomed ability. The Rev. Daniel Corrie detailed, with great effect, the state of India. The Rev. Joseph Simpson, Zachary Macauley, Esq. Thomas Puckle, Esq. Charles Elliot, Esq. John Poynder, Esq. and other Gentlemen, addressed the Meeting, which was very numerous and respectable.

The Rector was appointed President of the Association; and the Rev. William Borrows, Minister of the Chapel, and the Rev. Joseph Simpson, Curate of the Parish, were nominated Secretaries.

About 160*l.* was collected.

#### WESLEYAN MISSIONS.

##### DEPARTURE OF MISSIONARIES TO VARIOUS STATIONS.

M. De Putron, a French Missionary, sailed for Quebec, in the Royal Oak, from Woolwich, Sept. 18th. The object of his Mission is to preach to French Emigrants and Settlers, who are desirous of enjoying Christian Ordinances in their own language.

Messrs. Thomas and James Hickson embarked from Poole, in the beginning of October, for Newfoundland. These young men, who are brothers, have set sail with an anxious desire to strengthen each other's hands in the declaration of the Gospel.

Mr. and Mrs. Hillier, and Messrs. Beacock and Shrewsbury, sailed from Gravesend, Oct. 25th, for different stations in the West Indies. The captain treated them with much regard, and wished them to maintain on board the daily worship of God.

Messrs. Moore and Head left Gravesend, for New Providence, Nov. 5th. The vessel encountered a heavy storm before she left the Channel, but got safe into Ramsgate.

Mr. and Mrs. Woolley sailed from London, for the West Indies, on board the ship George Hibbert, Nov. 30th. Mr. W. had been employed in the West Indies as a Missionary upward of seven years. After travelling one year in an English Circuit, he cheerfully proposed to resume his Missionary Labours, that he "might again publish the Word of Salvation to the enslaved Africans."

##### DESIGNATION OF MISSIONARIES TO THE CAPE AND CEYLON.

OF the Six Missionaries mentioned in our last, pp. 5 and 17, as having sailed for Ceylon and the East, it appears, that Mr. Shaw will stop at the Cape of Good Hope; and, that

Mr. Horner will not leave this country till Spring, when he will sail for Bombay. Mr. and Mrs. Shaw, with Messrs. Broadbent, Carver, Jackson, and Callaway, sailed, as has been stated, in the Eclipse, from Gravesend. Mr. and Mrs. M'Kenney, now at the Cape, are to accompany the four Missionaries destined to Ceylon.

Mr. Benson addressed the Missionaries, at the Society's Chapel in Spitalfields, with a view to impress on their minds a sense of the unspeakable importance of thoroughly understanding themselves, and of declaring to the Heathen all the great doctrines of the Gospel—of their experiencing themselves the grace of the Gospel, enjoying its privileges, and practising its duties—and of endeavouring to bring their hearers to partake with them therein,

always depending for success on Him who has promised to be with all his faithful servants to the end of the world.

The Committee had much satisfaction in the examination of these Missionaries; and, anxious to further their piety and usefulness, prepared an Address, which was delivered to them, in the name of the Committee, at a Meeting held at the Society's Chapel in Great Queen Street, on the 18th of December, a few days previous to their embarkation.

The Missionary zeal which appeared to influence the minds of these young men, and the cheerfulness with which they left their native land, to preach the Gospel to the distant Heathen, were highly gratifying to those Members of the Committee who accompanied them on board.

## Foreign Intelligence.

### TARTARY.

#### EDINBURGH MISSIONARY SOCIETY.

We are happy to lay before our Readers some recent intelligence received from two of the Society's Stations, communicated by the Secretary, the Rev. David Dickson.

#### ASTRACHAN.

Here Messrs. Mitchell and Dickson are stationed. A printing-press is established; and, on the 20th of November (the date of the last letter), three sheets and a half of an Edition of the Psalms, translated into Turkish by Mr. Dickson, were thrown off. James Peddie and Andrew Hunter, two of the ransomed Natives, were engaged in the Printing Office, along with Mr. Mitchell; the former at the press, and the latter at the cases: besides a German pressman, from Georghiwak. From the beginning of September, when they first received permission from the Governor to commence their MISSIONARY labours, they had distributed nearly 200 copies of the Turkish or Tartar New Testament printed at Karass, together with a great number of Tracts in the same language, among the Tartars in the city, but chiefly among Persian Merchants; by whom

*F. b.* 1816.

they were received with uncommon eagerness, completely understood, and carried away with them to Derbent, Shirvan, and even to Ispahan. There is every prospect, therefore, that when the Persian New Testament, publishing by the Russian Bible Society, is ready for distribution, it will obtain an easy entrance into the Persian Dominions, and be gratefully received by the inhabitants. At Astrachan, also, the repugnance of the Tartars to the circulation of the New Testament, which at first was extremely great, appears to be considerably diminished; and, in particular, one of the most powerful of that tribe, from having threatened to injure the Missionaries, is become so friendly, as to have received a New Testament himself, and to have expressed a willingness that others of his countrymen should accept of copies, if they were so inclined.

#### ORENBURG.

At this Station, Messrs. Fraser and Macalpine are chiefly employed in acquiring such a knowledge of the dialect of the Tartar, spoken by the Natives in that town and vicinity, as may qualify them for undertaking, as soon as possible, such a revised and altered edition of the New Testament published at Karass as may be easily understood by the Tartar

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population throughout that part of the Russian Empire. Mr. Fraser has already a Tract nearly revised, which he intends to send to the Missionary Press at Astrachan; by circulating which, he will be able to judge how far he has already attained such a knowledge of the dialect as shall justify him in proceeding immediately to revise the New Testament. In itinerating among the Kirghisian Tartars who are settled in tents in the neighbourhood of Orenburg, Mr. Macalpine is assisted by Walter Buchanan, a converted Circassian, and one of the youths ransomed at Karaas, whose piety, knowledge of the Scriptures, and Christian Zeal, the Missionaries speak of in the highest terms. The Kirghisians, though Mahomedans by profession, are represented to be in general ignorant of the hateful doctrines of that religion; and have welcomed and received instruction in the truth of Christianity, with a gratitude and earnestness that are truly delightful.

We congratulate the Society on the prospects of usefulness, which thus appear to be opened to its Missionaries, in these distant and benighted regions. Orenburg is the key to Siberia and Great Tartary; and, from Astrachan, the communication is safe and constant, with Persia, and the countries to the south of the Caspian. We learn, however, with regret, that the Society's Funds are in a very depressed state; and unless speedily recruited, its operations must languish.

#### INDIA.

#### CHURCH MISSIONARY SOCIETY. MADRAS.

*Extract of the Journal of the Missionaries Schnarrè and Rhenius, from December 1814 to July 1815.*

THE Missionaries Schnarrè and Rhenius, having spent some time at Tranquebar in the study of the Tamul, proceeded to Madras, where it had been determined that they should settle. The first part of the following Journal was written, as will be seen, previously to their leaving Tranquebar. It is drawn up by one of them, but is to be considered as speaking the sentiments of both.

Our Readers will witness with much pleasure the establishment of the Missionaries in a sphere of great importance, and the encouraging indications which already attend the Mission. Yet they are surrounded with difficulties which no human wisdom or might can remove. "We are obliged to confess," they say, in one of their letters, "that we dwell among a people, poor, careless, deceitful, faithless, eager to receive the gifts which perish, but very slow to impart to others—in short, living in all those evil habits to which a sinful creature is exposed, who is destitute of the regenerating influence of the Word of God. Their sad condition shews us the necessity of their being instructed in the way of salvation; and rouses us to become, together with many others, the happy Messengers of the Lord to them, and awakens us to diligence in this important work."

#### AT TRANQUEBAR.

Dec. 21, 1815.—Dismissed a Mahomedan Priest, who has for the last fortnight read with me the Arabic. He earnestly desired a certificate from me; as he wished to obtain an employment at Madras, as teacher of that language. I could not let him go without talking a little with him on religious subjects, and expressed my wish for his knowing the Lord Jesus Christ; presenting him, at the same time, with a Tamul Tract, "A Dialogue between a Mahomedan and a Christian." He promised to see me at Madras.

Dec. 24.—Seeing our servants spend the evenings in an idle manner, I resolved to read with them the Tamul Bible; since this would also exercise myself in speaking that language.

Dec. 25.—The special remembrance of our Lord's coming into the flesh was graciously blessed to our souls. It added new instruction to our minds, and new strength to our faith in him.

Jan. 1, 1815.—Thus have we entered, by the goodness of Almighty God, into another year. If we remember his dealings of old, and in the past year, we may, indeed, be encouraged and strengthened

in our confidence in him. What could we wish more and better for ourselves, as well as for others, than that the *grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit*, may attend us all throughout the ensuing year! Thus we shall be counselled in all our doings, and in all our future labours in the kingdom of God! We shall not fear nor waver, but be steadfast and immovable. Next year, we hope, the net of the kingdom of heaven will be thrown forth into many different parts of the world, where it has not been cast before. His blessing will undoubtedly attend it!

Some days ago I presented, upon request, an English Pocket Bible to one of those boys who came to hear my instructions. He is a Heathen still: so likewise are his old mother and his brother. I spake at that time about his obedient behaviour to her, to honour her according to the Fifth Commandment; and that, as he is instructed in the knowledge of Salvation, he should not trifle therewith, nor conceal it before her. He then told me, that his mother says, that she too shall be saved in her own way.—To-day that boy came to me again, and told me that he had read last night to his mother, in the Tamul Bible, of the fall of man, which she had heard with some attention, and, after a few other inquiries, had asked him, how we might then be saved? I asked him what answer he had given to that: he said, "I did not know, and am come, therefore, to ask you about it." I reminded him of the jailer, who put the same question to Paul and Silas, and received the short answer, *Believe in the Lord Jesus Christ*. He smiled, as if he would say, "Strange that I did not recollect that!" I observed to him also, that, immediately after, it is said that Paul and Silas instructed the jailer more fully in the Word of God; whereon I admonished him to read more and more to his mother out of the Word of God. He marked that chapter, and said that he would read it to her; likewise the Fifth Chapter of St. Matthew, which I had explained to the boys in the Weekly Instructions, and which seemed to him to be very weighty. He added, that his brother still likes the idolatrous things, but that his mother gets indifferent about them.

Happy dawn of the New Year! We pray the Lord to establish his grace more and more in her, and in them all; and to

bring them entirely into his blessed communion. Here we have a new instance that children may be a great blessing to their parents.

A Catechist from Negapatnam returned a lent book, and asked for two English Bibles and two English Testaments, for one poor Roman Christian and three Heathen, who had requested them. Both the Schoolmaster and the Catechist desired other religious books for reading. We presented them, therefore, with a set of the Homilies of the Church of England, which we hope will be acceptable and profitable to them.

Jan. 2, 1815.—According to custom, we received congratulations for the New Year from various persons. Among them were the Scholars of the Malabar and English, and the Portuguese Schools. Among the former were also those boys who hitherto attended my weekly instructions. Some of them delivered, in the name of the rest, a written congratulation, which they had learned by heart. Its simplicity was pleasing, and the whole was affecting to us. What they had written and repeated, I could feel, came from the heart, knowing that some mark the value of the instructions which they receive. In giving them my thanks, I added a few exhortations, and distributed among them several sorts of religious pieces received from the Society; all which they accepted with satisfaction. Many Heathen Boys were among them, who gladly came near to receive their piece. We may hope, that, by the Grace of the Lord, the seed dispersed on that occasion will fall here and there on good ground. They presented us with several sorts of fruits and flowers, according to custom, and as tokens of their regard.

Jan. 10.—Having taken leave of our friends in Tranquebar, we set out in the evening in palankeens, recommending ourselves to the protection and guidance of our Lord. Going on, we silently wished farewell to the Mission and its Missionaries in the name of the Lord: we recommended them to his continuing grace and mercies. May the pure light of the Gospel shine forth from them!

Our stay in Tranquebar has been profitable to us in various ways. The native language was, of course, the greatest of our daily engagements; and we hope, that, by the blessing of Almighty God, the profit has hitherto answered our endeavours; although sometimes we are constrained to lament the little progress

which we make therein. We had especially to observe one great difficulty which Missionaries desiring to be useful have to encounter: we mean the study of the language; not so much with regard to the difficulties attending it as a language, but with respect to the state of present unprofitableness into which it puts the Student, before he has acquired it in a tolerable degree. He cannot communicate to others out of the treasury of the Word of God; nor can he spend sufficient time for the cultivation of his own mind. If he will make tolerable progress, he must lay aside almost all other things. This is trying; and, in one view, not without loss. But the Lord gave us always new encouragements. When the smoking flax seemed to be extinguished entirely, behold, it was kindled again!

From this circumstance, especially, we saw the great necessity of a Missionary being young, and of a capacity to learn; otherwise, that part of life in which he should be labouring already must be spent in tedious preparations. Hence another important subject was established in our minds—the erection of Seminaries in the midst of the Heathen, where able and pious Native Christian Boys may be educated for the Ministry of the Gospel. May God direct our paths, and enable us to do his will! That the Society will lend its aid in this behalf, we have sure proof, from its former exertions.

Whilst solitarily travelling, we had ample time to consider our way before us, and the Station on which we are now about to enter. I could not but anticipate its perilous difficulties. I felt my weakness and insufficiency. This made me cry out of the depth of my soul within me; and I trust the Lord will hear.

#### AT MADRAS.

Feb. 2, 1815.—An agreement having been made, by the Corresponding Committee, with the owner of a house in Madras, for fifteen pagodas a month (or *6l.*), we proposed to occupy the same. It is situated in a pretty large garden; and would be very appropriate for a Mission Establishment, if it could be purchased, and if it should please God, as we hope, to enlarge our cords here. The garden is large enough to build School Houses and even a Church therein. These things, however, belong to future days. *Hitherto, then, the Lord hath helped us!* Indeed, the more we advance, the more do we see that we are nothing in ourselves. It

is a comfortable word, indeed, *As thy days, so thy strength shall be!*

We are here in the very midst of idolaters; and, since the owner of our house and the garden is a native, we have, in this very garden, close to the house, a place of Heathen Worship. This consists of a tree, with extended branches; its trunk surrounded by little black stones cut into figures, which are the idolaters' gods, and before which they offer their adorations. Although the owner has strictly forbidden any one to continue worship here (since it seems to be but a private place of worship), nor to use the tank close by for washing, and desired us not to suffer those things, yet three men seem determined not to leave off: they come every morning, and have here their morning service. Laudable disposition indeed! but the object is abominable. This will afford us opportunity to throw forth the net of the kingdom of God.

Feb. 13.—Going this evening into our garden, at the end of which a Mahomedan lives, I found him near the tank, in his prayers. His devotion seemed to increase as often as I approached him. With bent knees, and on his face, he worshipped the God whom he does not know. I stood and observed him for a while; then asked him, why he did so. He gave me to understand, that he was not acquainted with Tamul, but Arabic. By a little boy, who came near, I told him, that, if he liked, he might come and see me the next day. Fervent prayer and deep humiliation seemed to be in this man, before that God of whom he is ignorant. How much more should we bow our hearts and knees in truth, to whom he has given the knowledge of himself for eternal life!

Feb. 14.—The Mahomedan came, attended by an old venerable man of his religion. The former could now speak Tamul, as well as translate from the Arabic into the Tamul, out of an Arabic Bible which I shewed him. The old man had been some time with Dr. John in Tranquebar. I spake a little on the design with which we had come hither, and expressed our wish to be profitable to them; inviting them to come to us whenever they chose. They seemed to be pleased, and went their way.

Feb. 17.—It has been, for some days, my wish to throw the net of the kingdom of God in the place nearest to us;



I mean, to speak with those men who worship every morning their stony gods behind our house. This morning they were late enough there, and I embraced the opportunity. I had the following conversation with the idolater: "Why do you do this?" pointing to the stones.—"Sir, that is our god." But can this stony god hear you? Can he see you?" He laughed, and of course would not say yes. "Such worship," I said, "does not please the only True God. He is angry."—"True, Sir, you are a good master, for another would have turned me out of this place by force."—"Well," said I, "the reason that we do not turn you out by force is not that we are indifferent about your worship, but that we wish to instruct you in the knowledge of God, who has made you and all things; and of the salvation which God has given to all men by Jesus Christ; so that, by these means, you may abandon that folly, and throw these stones into the tank. By such worship you will go to hell; your soul will be lost; your sins remain without forgiveness: seek, therefore, the salvation of your soul." I intended to give him a Tamul Tract; but he could not read Tamul, but Gentoo. I permitted him, therefore, if he likes, instead of coming every morning to worship the stones under the tree, to come to me, to hear instruction out of the true Word of God: he might also tell others the same. I left him then, and he went his way. What I could not express myself, I told him by my servant. May the Lord bless it!

Feb. 26, 1815.—A Native came and offered his services as a Teacher of the Telinga Language; but as I have no mind to begin the study of it within the first three months, I did not at present accept his offer. He is a Teacher in the College of Fort St. George, and had formerly assisted the late Missionaries, De Granges and Gran, in the study of the Teliugoo. In one of his certificates, I found him styled "a Christian." Observing the Heathen marks on his forehead, I inquired how he came to bear the name of a Christian and the marks of a Heathen. He said he was a Roman-Catholic Christian, and that their Priests permit such things. I took occasion to acquaint him what real Christianity is. I offered him a Tamul Tract, but he said he would leave it till another time. He spake aloud, reading the New Testament

in English. I informed him of our provision of English, French, and Portuguese Testaments. As he gets ten pagodas per month, I had no mind to PRESENT him with a copy, but acquainted him with our plan of disposing of them.

March 6.—The idolater mentioned on the 17th of February still continues to ornament his stones with flowers, and to adore them. I called him in to-day, and asked him why he continued this practice, notwithstanding the good advice I had given him. He had not much to say. I represented to him again the terrible consequences of idolatry, and read to him a part of the First Chapter to the Romans, to which he listened with attention, repeatedly assenting to its truth with apparent seriousness; and said, at last, that if I would not have it, he would not come any more to these stones. He anticipated me herein, as I was going to forbid his idolatry here; which we have a right to do, since it is but a private place, and the permission to come to it was acknowledged by himself as a favour. I observed, that if he left this place, he would probably go to another and practise the same idolatry; which, before Almighty God, is always open, wherever it is done. He had a little boy with him, which occasioned me to speak about Schools; telling him, that we were now going to establish a School in this garden. He answered, "All very good."

By a Letter from the Corresponding Committee, we learn that they wish to place the School belonging to the Malabar Congregation of Dr. Rottler under our superintendance; and to erect, for that end, a School House in our Garden, whereby there would be laid the foundation of a Church Missionary Tamul and English Free-School. We complied most readily with the proposal; and rejoice to enter on this plan, according to the desire of our hearts. A School House will, in consequence, be erected as soon as possible. When contemplating the circumstances of our Mission here, I stand and ask, "What will become of this infant?—Well! the Lord will rear the tender plant!"

A respectable native, a friend to the owner of our house, visited us this afternoon, after having inspected the workmen who are employed here for the repair of the house. Our conversation turned on religious subjects. From the

manner in which those workmen proceed (to put the outside in good order, but not to care for the inside) I took occasion to mention this general fault of men in weightier matters—they endeavour to make a fair figure WITHOUT, but their HEARTS remain unaltered, unpurified. Speaking about idolatry, and how pitiful it is to behold men thus debasing themselves, he said, "The people do as they find in their books: so you do as you find in your Book!" I said, "It depends greatly on the nature of the things written in a book; if they are against reason, they ought not to be followed: but such things are not in our Book, but they are in the Heathen Books, as the Heathen shew." I acquainted him with the First Commandment, and offered him the Tamul Address to the Natives. He read a while in it, and seemed uncertain whether he should take it with him, which I repeatedly offered, and requested him to read and consider it. On taking leave, he promised to see us again.

March 7, 1815.—Mr. Thompson, having kindly provided us with a number of Tamul New Testaments, sent two Roman Catholics to us, who had requested copies, in order that we might supply them. He proposes to do this in future, that the people may become acquainted with us, and we with them. Those two persons received each a copy, having been examined in their reading. I gave them to read the passage, *Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved*; observing thereon, that, therefore, no St. Paul, no St. Peter, no Mary, no one else, can do any thing for our salvation; and that we ought not to implore their aid.

In order to prevent all possible abuse of this gift, according to Mr. Thompson's custom and advice, I wrote in each copy, on the title-page, "This is a gift of the Calcutta Auxiliary Bible Society," with our names; and, on the last page, the name of the receiver, and the date.

After dinner, we had again a visit from the respectable Native who saw us yesterday. He observed, in my study, a Tamul Testament on my desk; and asked whether that was the Testament, and who had written it, and at what time; and how old the Old Testament is. These questions induced me to relate to him, briefly, the history of the Church through-

out our era, from the time of the Apostles to the present exertions by the Church of God, for sending the Gospel into all the world: introducing thus to him the Lord Jesus Christ, as the SAVIOUR OF ALL NATIONS. He inquired who had sent us. I answered, "In the first place, Almighty God has sent us to this country, to communicate the true knowledge of the Creator and Redeemer to these people, who sit still in darkness." "And by whom have you been sent further?" he asked. "By the Church of England, among whose Members a Society has been formed for this very purpose." He then broke off, and promised, as before, to call again.

March 8.—Walking early in the morning in the garden, I found a man gathering flowers from the shrubs round our house, for ornamenting their gods. I asked him why he did so. He said for the Swāmi (Gods.) I entered then into conversation on the folly of serving gods that have ears, but cannot hear; mouths, but cannot speak; and eyes, but cannot see; and shewed him the reasonable service of God in Jesus Christ. He listened with attention, and assented to what I said about the idols. Whilst I spake with him, another man came near, and heard too. I afterwards took the former to our house, and, being able to read Tamul, I presented him with a tract.

March 9.—I visited the School in the adjacent village, Raypooram, which will shortly be removed into our garden, and found them tolerably to my satisfaction. A Roman-Catholic Priest lives not far from the School; I therefore took the liberty of visiting him. I found two Priests, one of whom had lately come hither. I acquainted them with the design of our coming, and was received in a friendly manner. In a conversation about the Word of God, I asked, among other things, whether they permitted their congregations to read the Scriptures. "Yes," said the one; and "There is no prohibition," said the other. I expressed my satisfaction, and inquired whether they had Tamul Testaments: they said they had not; the one observing, at the same time, that the people could not understand the Word of God; intimating thereby, that they, therefore, should not read it. I replied, that the Word of God is constructed in such a wonderful manner, that the poorest and

most ignorant person might understand all that belonged to the salvation of the soul, which was plainly and simply expressed in the Holy Scriptures; but that the greatest philosophers themselves might find in them the depth of wisdom. I apprised them, at the same time, that I had Tamul Testaments enough for disposal; upon which they intimated that it is no proper translation; but soon broke off. I assured them that we had come to this country for the purpose of making known among the people the precious salvation of our Lord Jesus Christ; and that we wished to be in union with them on so great a design, assisting one another therein. Mr. Vitrinny shook hands with me, and I left them.

March 17, 1815.—I saw again the two Mahomedans living at the end of our garden, and had a little conversation with them on the ground upon which we may rest when dying. Of course, the insufficiency of the instructions of their Koran came under notice. I presented them with a copy of a Tamul Tract, entitled "Dialogue between a Mahomedan and a Christian," for their perusal and consideration.

March 26.—The special remembrance of our Lord's Death and Resurrection, and the partaking of the Holy Sacrament, were blessed unto us. With new and happy resolutions we proceed forward on our way to eternity, relying on the good-will and power of our Lord himself; hoping thus to be useful in this our place of labour. Our hearts are by no means burthen-free, nor without temptation; but the Lord sustains us. It is pleasing to reflect that, in these days especially, the "Word of the Cross" resounds throughout the world. The North, the South, the East, and the West, hear it: will it be in vain? *Thy kingdom come!*—It is our continual prayer to Him, to prepare our ways before us.

March 30.—Hitherto we have distributed thirteen Tamul New Testaments, chiefly among Roman Catholics, who requested them. In general, we let every person read a passage or two of the Word of God; selecting such as bear more directly record to the truth, especially with regard to the corrupt tenets of the Romish Church. By this means we hear how they read, and obtain a fair opportunity of adding a few re-

marks on what they have read. Those that cannot read do not receive a copy.

April 6.—We received an answer from the Rev. Mr. Robertson, in the name of the Calcutta Corresponding Committee, to our letter of the 18th of January. Its contents were pleasing and encouraging. It approves of our station at Madras, observing "as Apostolical Paul preached at Antioch, Athens, Corinth, and Rome, great cities where the Lord had much people prepared for the kingdom of God; so may it be with you in Madras." With regard to assistance in our School Plans, they can at present do nothing, on account of the costly and extensive plans at Calcutta.

April 8.—A lame Brahmin came, and complained of his poverty, requesting assistance. He said he understood Gentoos, and a little English; and that he knew something of astrology, and, in an extraordinary manner, had been advised to come to us for relief. "How that will be," said he, "I do not know: if you will give me to-day something, and dismiss me, in order to provide rice for myself, my wife, and children, tomorrow I will come back again, and on other days, to hear your instructions." I suspected his cunningness, and spoke to him on men's seeking bodily relief, but caring nothing for their souls, or for the knowledge of their God. He seemed to think himself very virtuous; and was utterly deficient in the knowledge of sin. To the question, what he thought on their religion and gods, he replied, "It is a road: if we do right, and do not sin, we shall go to heaven."—I explained to him what sin is; to which he replied, "You are right: I will hear your instructions."—The sincerity of the man is much to be doubted: however, we relieved him for the day, in the hope of seeing him again. He has six children.

April 11.—The Brahmin has not been here yet.—A respectable Native, a friend to our landlord, met me to-day in the School House, which is nearly finished. I got into a long conversation with him on religious subjects, on Schools, and on the purpose of our coming hither; and, afterward, on the duty which lies upon those of their own caste, and of the Brahmins, that have conviction of the truth, to step forward and lead their deceived brethren into the same way of truth. He heard with apparent plea-

sure. He greatly approved of the establishment of Schools; and was sure that the Natives wish to be instructed. His old mother, he said, is very desirous of hearing the truth. She possesses a New Testament, which somebody reads to her, and she hears it with pleasure.

April 12, 1815.—We held, this evening, the first religious meeting in our house. Some of the Roman-Catholic Christians had applied for Old Testaments, which however we could not give them, having but few copies: and there is not yet any prospect of its being reprinted. I proposed, therefore, to hold, every Wednesday evening, an Old-Testament Lecture, which they might attend, if they wished. About fifteen persons were assembled; but, of the Roman Catholics, only one, a boy. I began with the first chapter of Genesis. May God graciously grant his blessing on this small beginning!

April 14.—Having had several applications from a Native Christian, who formerly attended Dr. Buchanan on his tour to the Travancore Coast, for employment as English Schoolmaster in our School; because he could not live by the income of about twelve (heathen) scholars, whom he has hitherto instructed in the English Language in a neighbouring village; we resolved, rather than to let that little School be scattered, to take it entirely under our care. I proceeded, therefore, to Mr. Thompson, to confer with him on the subject, especially whether they would assist us in paying the necessary Schoolmasters. Their fund is still small, and not sufficient to pay two more Schoolmasters; but we agreed to attach that School to our Mission, and to let the Schoolmaster go on at present as before; and to assist him in paying the rent for his School-room, and add something to his income.

We received likewise from Mr. Thompson ten pagodas, charity money, for the use of the poor; for various are the applications of Native Christians for relief in their distress. To some, in order to accustom them also to diligence, we have given some work, for which we daily pay them. Hitherto we have defrayed something of such expences from the money which we received for Bibles and Testaments in Tranquebar. We praise the Lord for his gracious providence, and for the manifold tokens of his goodness.

April 16.—We received, from our

friends, some English publications of last year, including the Report of our Society for 1814. The perusal brought us much refreshment. With joy and admiration do we contemplate the vast efforts which are made for the spread of the Gospel. Turning from the East to the West, from the North to the South;—seeing that the Siberian, the inhabitant of Caucasus, the Russian, the Esquimaux, the North-American Indian, the Chinese, the Hindoo, the African, and the South American, with the Wild Peru, the Eastern and Western Seas, receive, in a greater or less degree, the Word of the Cross; and that England, especially, shines brightly among the nations of Europe in establishing such various and numerous societies for the good of the world;—our hearts are drawn upward, and would fain present unto God our feeble thanks for the blessed days in which he has caused us to live, to see his mighty arm stretched forth to fulfil his ancient promise that all the earth shall see his salvation; and we are not a little encouraged to work by his grace whilst it is day, in the sphere which he has graciously assigned to us, *to praise the Lord, and exalt his name among the Heathen.*

April 18.—A good part of some of the former days I had to spend my time in examining Roman Catholics, who applied for Tamul Testaments; and, according to circumstances, distributing the blessed gift among them; attending it with some observations on the principal errors of their Church. To-day, likewise, an unusual number surrounded my table, and I went on as before. About twenty-nine Testaments were distributed on this occasion: several were obliged to return empty, my treasury being exhausted. One or two of the persons endeavoured to defend the worship of images. Reminding them of the Jews making the Golden Calf, and of the great displeasure which God manifested thereon; and of the word of our Lord to the Samaritan Woman, *They that worship him must worship him in spirit and in truth; they seemed to be silenced; and many gave their assent to the truth.*

How dark their understanding, and what idle Impressions they receive, we may gather from their arguments in support of their idolatry. One of them is, that they have scriptural authority,

quoting the 148th Psalm, where the Psalmist calls forth all the creatures of God to praise their Maker.

Hitherto seventy-eight Testaments have been distributed. Though we cannot but fear that much of this seed has fallen on stony ground, or among thorns, or by the way; yet some, we humbly trust, will, by the grace of God, have fallen on good ground, the fruit of which will appear in its time.

In the afternoon, a Roman Catholic requested me to instruct him in the Word of God, which I did; but, the day after, he proved a hypocrite and a deceiver.

April 19, 1815.—Having acquainted Mr. Thompson with our want of Tamul Testaments, we were to-day largely supplied, by his kindness. We use all possible precautions to prevent abuse when distributing that gift. For instance: nobody obtains a Testament who cannot read—their external circumstances are inquired into: if they appear able to pay any thing, but are not willing to do so, these likewise receive it not—all that receive it are charged to come once every month, in order to produce their copy.

Two Heathens of the Pandaram Caste, one of them being a Teacher, came and desired to hear the Word of Truth. Their stony and wooden gods, he said, were foolish things: he wished to know the true God. I gratified their desire, at present, by reading to them the Third Chapter of St. John's Gospel, explaining what appeared dark to them; and, finally, exhorted them to seek indeed their souls' salvation, inviting them to call again the next day, and presenting them with the Tamul Address to the Heathen. Whilst talking with them, several Roman Catholics had gathered together, to whom the Heathen repeated his desire.

A respectable Native came also, and inquired for Mr. Thompson, to whom he had a note from an English Gentleman. After a few questions, he said, "Outwardly I am still a Heathen, but inwardly I am a Christian. Sir, I delay on purpose my baptism, in order to bring many of my friends with me;"—adding, afterwards, "If I were baptized alone, many of my friends would not receive me into their houses." I adverted to the deceitfulness of the maxims on which he was acting; and showed him, that, whether many of his friends were baptized with

him or none, a true Christian here below has always to expect sufferings and despite from the world. He added, that a great obstacle to many, in the way of embracing Christianity, is their fear of the hindrances which have been laid in the way. If, said he, these were removed, thousands would, in one or two years, follow the Christian Religion. I observed here, likewise, the fallaciousness of this reasoning; for every man, really awakened to truth, will learn not to fear men more than God—reading to him the declaration of St. Peter on the subject, in the Acts. He alluded further to a notion, which I believe has formerly been greatly in vogue, that if these Indian Nations were to be brought to the knowledge of Christianity, they would get too wise, and throw off obedience to Government: I assured him that every true Christian will never be hurtful to his Governors, but love them, and fear and obey them. He gave freely his assent. I had then the pleasure of acquainting him with the late discussions in Parliament, and reading to him the Act which provides liberty for "introducing useful knowledge and religious and moral improvement among the Indian Subjects, by prudent and lawful means." I told him, likewise, that, for this very purpose, His Excellency the present Governor of Madras had given very willingly his protection to us Missionaries. He listened eagerly to this, and then left me.

To-day, in my Old-Testament Lecture, about fifteen persons were assembled, among whom several were Roman Catholics.

April 20.—One of the Heathen that were here yesterday brought another man of the Pandaram Caste with him, desiring likewise to be instructed in the Word of Truth. I read to them the Fourth Chapter of St. John's Gospel, about worshipping God in spirit and in truth, attended with an application of it to their state. It seemed to be new to them, and to awaken their attention. I gave them a Tamul Tract.

Several were the applications for the New Testament, by Roman Catholics,

April 21.—The one of the two Heathens, that was not here yesterday, came this afternoon, and brought likewise with him another Heathen of his Caste, desiring to hear the Word of God. I spake to them, in general, on the insuf-

fiency of their idolatrous worship for the obtaining forgiveness of sin and peace of conscience—that such a worship is both a disgrace to men themselves, and a great offence to God; explaining to them, briefly, that God has saved us from sin by his Only Son, our Lord Jesus Christ; and exhorting them truly to search themselves, to repent, and to turn unto God. “True, true,” said they. I invited them to call again, when I would gladly inform them more of the way of salvation.

There have now been here four Heathens. If circumstances permit, we intend to establish a regular hour for instructing the adult Heathen.

We were told to-day that a Roman Catholic Priest had, last Sunday, exhorted his congregation, from the pulpit, to take care; for there had wolves and tigers come among them, who will ensnare them—probably referring to us.

April 22, 1815.—Several applications were made again for New Testaments. Among the applicants was a Heathen Boy of the Brahmin Caste. The Roman Catholics, when asked the reason of their desiring the Testament, gave us, in general, this answer: “In our Church we hear Latin, which we do not understand; we wish to read and understand ourselves.” An aged person among them seemed to be a zealot. His business, he said, is to converse with the Heathen about the truth. When receiving the Testament, he appeared to be greatly joyful; and, in a pathetic manner, sang the following lines in Tamul, which, when I did not understand them, he gave afterwards in writing to our servant:—“The true God sent you, his chosen, for our sake. For that you have gladly given us the Gospel, in order to learn it, and to walk faithfully, in peace and according to the truth, we give you, Sir, our united thanks.”

April 23. *Sunday*.—In the forenoon, two Roman Catholics came to see us. The one told me that he but lately had become a Member of that Communion, having before been a Heathen. I asked him what difference he had found therein, for there also they worship images. He looked strangely into the face of the other. I spake with them about true Christianity, and wished to impress upon them the main points of it—the deep depravity of our hearts, and our salvation in Jesus Christ alone.

I pointed him to the Third Chapter to the Romans, which he read. Coming to the verses, *There is none that seeketh after God: they are all gone out of the way; they are together become unprofitable: there is none that doeth good*,—he looked up, and seemed to wonder at this doctrine. Afterward also, *All have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Jesus Christ*. All this seemed to please him, and he asked whether he might come this evening again. The other inquired whether they should find me always here. I told them that we read every evening the New Testament with our servants: if they chose, they might come and hear; admonishing them thoroughly to search themselves, to repent, and to turn unto their God indeed.

We have not seen them again.

April 24.—A Roman Catholic, who had some days ago received a Testament, came again this morning to see us, and to receive further instruction. I gratified his desire. Other Roman Christians asked for Testaments in the course of the day, and received them. Among them came three persons, one of them a Schoolmaster of their Church: to them I had particular occasion to point out the principal errors of the Roman Church. The Schoolmaster seemed especially to observe them, and, with an air of their not being unknown to him, said, “We wish therefore to learn the Testament ourselves, and to compare it, before we turn from the Roman Church.”

April 25.—A respectable native Roman Catholic offered his son for admittance into our School. He would pay for his education.

April 26.—Another Heathen came to speak about the true religion. During our conversation, which led to our reading to him the history of the Creation and of the Fall, to which he listened with satisfaction, three other Heathens came, one of whom was the formerly-mentioned Pandaram Priest. They sat down; and heard, afterward, the History of our Saviour's Birth, which I read to them from St. Matthew and St. Luke. They all desired to have the Testament; and, being able to read, received it, attended with admonitions to leave their superstitions, and to hearken to the truth. One had brought his Heathen

Book with him. I wished them to copy it for me; by which I partly intended to give them some employ, and to pay for it; since the one had requested us to supply him with work, because, if he did not go any more about and preach the Heathen Doctrines as formerly, he could not support himself. May God enlighten their hearts!

Few applications for the New Testament were made by Roman Catholics.

May 1, 1815.—We opened the Free School in our Garden. About twenty Children of Dr. Rottler's Congregation, and twelve Heathen Children which Paschal the English Schoolmaster had before in his School, made the beginning. This latter School is mentioned in the minute of the 14th of April. The new plan of education which we wish to introduce, both in Tamul and English, being strange both to the children and the Schoolmaster, will require some time to bring them into the desired practice of it. Most of this day was therefore taken up with arranging the School. Our School tables and benches being not yet ready, and the cards for the Tamul School unprepared, the whole cannot yet be put in order. It is our prayer to the Lord, to lay his gracious blessing on this beginning.

May 10.—The Schoolmasters find it difficult to enter into the new system of instruction. Discerning men are greatly wanted. The School has increased to forty-six. Our plan is not to admit any distinction of Caste among them; so that they might learn from their youth to become by habit indifferent to these superstitions. Last week some of the Pariah Christians (the lowest Caste) came and requested us to take their children into our School. We did not hesitate to admit them; but, as the Malabar Caste dare not even touch the Pariah Caste, and would think it a pollution to stand together with the children of that Caste before the same card, it occasioned some consideration. It produced a deep sigh to our Lord to have mercy on this people, and to deliver them from their superstitions. To encourage this sinful extreme of distinction, by admitting it, we did not think proper; and resolved, therefore, that whosoever comes to be instructed may be admitted. We have to expect that the Malabar Parents, especially according to what we hear and see even of Malabar Christians, will keep their children from School; but, even if

we should have for years no Malabar Boys, but all Pariah Boys, we shall think ourselves bound not to deviate from that resolution. To us this distinction appears incompatible with true Christianity, a hindrance to spiritual prosperity, and contrary to mutual love. It remains out of question whether we mean to remove thereby every distinction among men. If there be kings and magistrates, there must be subjects. If there be masters, there must be servants. If there be rich, there will be poor. These distinctions are according to the wise disposal of God.

Our School Plan further is, to let those pay that are able; while those that are quite poor are admitted for charity. The payment is likewise varied according to circumstances. Every Wednesday one of us catechises the children in Tamul; and, on Saturdays, an examination takes place in English, the subjects being what they have committed to memory during the week. To-day I began with the First Commandment, in Tamul.

May 11.—Two Heathens came inquiring after the Word of God. Acquainting them with my purpose of giving weekly instructions to Heathens, which, if they wished, they might hear on the appointed days, I took immediate opportunity of setting before them their lost state by nature, and the salvation which is in our Lord Jesus Christ. I read to them the Fourteenth Chapter to the Romans, accompanying it with applications. They heard with attention, and assented to the truths therein contained. The Lord bless them! Only one, of all the Heathen that have been mentioned as desiring to hear the truth, has been here a few times more.

May 12.—Our Catechist Rayappen arrived from Tranquebar, whom we had requested from Mr. Caemmerer, in aid of our Mission. A youth, named Annen, the son of another Catechist there, arrived with him, whom his father requested us to take under our care, and to educate for the kingdom of God. We received him with affection; and in hope, under the Divine Blessing, to make him also useful to our Mission. The Corresponding Committee is pleased to pay something for his maintenance. Our School has increased to fifty-eight children.

A Heathen inquired to-day about certain points in the Christian Religion. He seems to have had much intercourse with Unitarians, who, as it is well

known, deny the divinity of our Lord Jesus Christ; and, in support of it, dispute the purity of those passages in Scripture which are directly against their erroneous tenets. He appeared gratified, and desired further favour.

In answer to our last proposal to the Corresponding Committee—to affix another apartment to the present School for the use of Girls, of whom a number has been hitherto together with the Boys, and which may very likely increase—they not only approved of their separation, but resolved, instead of affixing only another apartment, to erect an entirely distinct building for them, which will accordingly be put into execution.

May 28, 1815. *Sunday*.—We first held Divine Service in Tamul in our School Room. We have established this Service for the benefit of the School, and of Dr. Rottler's Congregation, which can have only Afternoon Service; likewise in order to give any body else, both Roman Catholics and Heathens, an opportunity of attending the worship of the only true God our Saviour; and also to give our selves opportunities of public exercises. The Service began at ten o'clock. Most of the Christian Children, the Schoolmasters, and several others, were assembled. Mr. Rhenius preached on the 1st of Peter I. 3, 4. May the Lord give effect to the word of his truth, and bring it home to the heart! A Heathen Boy was likewise present.

June 4. *Sunday*.—In the Morning Service, Mr. Schnarré read the Lessons, and Mr. Rhenius continued preaching on the text of last Sunday. A few were assembled.

June 5.—Two Heathens of a neighbouring village came to speak about their sons' coming into our School. I took the opportunity to acquaint them with the Gospel. They sat down, heard attentively, and put several questions relative to it. They allowed their worship to be foolishness, and that their idols could not give salvation for the soul. In the afternoon we held the first Monthly Examination of our School. The number has increased to about ninety children.

June 19.—There are now above 110 children in the School, consisting of children of Protestant Christians, of Roman Catholics, and of Heathen. We have the satisfaction to see little scruple about their castes. High and low Castes learn together.

The Girls' School having been finished to-day, we think to open it to-morrow. Those that are now present are chiefly Christian Children; but we may hope, under the direction of Almighty God, that, things being thus arranged, we shall see the Heathen also induced to send for instruction their female children, which are very much neglected.

In the evening, two Heathens, who are employed as Writers in the Fort, desired to be directed in the way of truth, and to receive the New Testament. From the whole of our conversation, I had the pleasure of perceiving some seriousness in their desire. They said they had heard long ago of us, but could not find our dwelling. As their business did not allow them to come and hear our instructions on the appointed days of the week, they were willing to come on Sunday, and asked permission accordingly, which was heartily granted. May the work of God appear really in them! I presented them with a copy of the Gospels and Epistles, together with a Tamul Tract, which they had heard of before, and which they requested.

June 21.—A poor Heathen Woman requested baptism. To the question, "Why?" she said, "To go to heaven; and because our heathen things are bad." It appeared, further, that the prospect of death had alarmed her; she having, two years since, suffered a very painful sickness as a consequence of her former bad ways, for which, she said, her husband had left her, who is now far from this country. I told her the state of mind which is necessary for being admitted into the Church of Christ. As she had not the necessary knowledge of these important things, I advised her to come on the appointed days to be instructed; and likewise to attend the School, so far as her labour for sustenance would permit. May God give us wisdom in all his ways, for the comfort of those that are alarmed indeed!

July 2. *Sunday*.—In the Morning Service were, together with the children, about fifty persons. I preached on Romans V. 5. A Heathen Woman stood likewise for some time at the door, and heard. The same also attended the catechising on last Wednesday.

July 2.—Held the Monthly Examination of our School. The number of Scholars, including fifteen girls, is 127. Some gave us satisfaction; some not. We have to praise God for the assist-



ance which he has graciously afforded us.

July 4, 1815.—Finished the Examination of the School. With regard to the Girls, we made it expressly known that all girls should be admitted free; because the Heathen, together with the thought that they need no instruction, would consider the money given for them as thrown away; especially since it is very hard to get money from them for any good purpose.

It is a year to-day since we arrived before Madras from England. Mercy and truth have followed us; and we feel ourselves thankful to the Lord our God for having helped us thus far, and for having enabled us to begin something in the work of our high calling. May our souls bless and praise him in thought, word, and deed! for he forgives us all our iniquities. From the past we are encouraged to trust in Him for the future. He will be with us, and will help us to run our course with joy.

We spent the evening with Mr. Thompson and other dear friends, who united with our feelings, and thanked with us our Lord, *for his mercy endureth for ever!*

Thus will likewise all our absent friends be minded; to whose kind remembrance before the Throne of Grace we commend ourselves, and the work of making known his Saving Name to the nations that sit still in darkness.

(Signed)

J. C. SCHNARRE.  
CHARLES T. E. RHENIUS.

TRANQUEBAR.

*State of the School Establishments of the late Dr. John.*

THE Annual Report of these Schools, now supported by the Church Missionary Society, is lately arrived. It will be read with peculiar interest. Circumstances having prevented, for the present, the Royal Danish Mission College from extending its protection to these important establishments, founded by its Missionary, the late venerable Dr. John, the Church Missionary Society rejoices to continue, at the request of the College, such assistance as may perpetuate and extend the influence of these Schools.

The increase of the Schools during the last year has been very considerable. Up to June 1, 1814, there had been admitted 1452; and 863 were then in the Schools: but up to June 30, 1815, the number received amounted to 1985; and there were at that date 1013 under education.

The following communication will gratify our readers.

*Letter from the Rev. Augustus Cæmmerer to the Secretary.*

REV. AND DEAR SIR,

I was favoured with your very kind Letter of March 11th; and read, with great pleasure, that my Letters to you and to Major General Macaulay, and the Reports of our Free Schools forwarded to you by the Rev. Mr. Thompson, are safely come to your hands. I am also very happy to find that you have opened a correspondence with our Royal Danish Mission College at Copenhagen; and this will, no doubt, prove favourable and beneficial to the cause of our respective Missions in this place.

It gives me great concern that I have not been able, for eight years, to hear from our College; nor am I informed if any of my Letters reached them.

The Church Missionary Society will greatly rejoice to hear, that their Missionaries, Messrs. Schnarre and Rhenius, are now settled at Madras; where, to the praise of God, a large field for their Missionary Labour is now opened to them. The invitation and encouragement which they received from several worthy friends at Madras, made them to prefer it more than any other station on the coast. During their stay in this place, they not only made considerable improvement in the Tamul Language, but have been of essential benefit, also, to our elder children, in giving them Christian Instruction, and in teaching them English Grammar. They became, at the same time, acquainted with the state and progress of Dr. John's Schools within Tranquebar Districts; and, before they could visit the remainder, they were urged to return to Madras.

I hope you hear sufficiently from the Rev. Mr. Thompson of the state of our Free Schools, of which I frequently

write him. The hope that the Reports are read with great pleasure by our worthy School-benefactors, induces me to continue my communications as often as possible. I inclose also, now, a List of the number of Children that are instructed in each School, up to the month of June last.

I shall be happy to be informed of the result of your offer: to our College, to surrender up to their care Dr. John's Schools.

I will only observe, that of the five English and eighteen Tamul Free Schools, three only of the English and six of the Tamul are within the limits of Tranquebar. The Portuguese and Tamul Orphan Schools, which have been hitherto supported by our Mission, are a very expensive institution, since we feed and clothe the children.

I am at a loss to say how far our College will be enabled to support us in the present state of Denmark. We trust, however, in God, that his great work in this place will not be forsaken; and that he will send us seasonable help, although we may be for some time in distress.

The generous support of your worthy Society to the Free Schools will never be lost. Indeed we ought to acknowledge, with thankfulness to Almighty God, that he directed the heart of his late servant, Dr. John, to such a promising plan. Hundreds of children and youth, of every caste and persuasion, receive, under this Establishment, such a preparation for the sacred knowledge of the Holy Scriptures as is most encouraging.

I have often observed, with regret, the contempt and prejudice with which the elderly Roman Catholics, Mahomedans, and Heathens, treat our Sacred Books; and that some of them even refuse to touch them when offered. But their children now manifest a quite contrary disposition: they eagerly beg for them, and read and commit select portions to memory. They cannot, in future, plead, in excuse, their want of knowledge in the Sacred Scriptures.

There is also an increase of filial and confidential regard to the character of a Missionary, and of love to our Native Christian Teachers, clearly observable in the minds of the children. I cannot describe to you with what innocent eagerness they surround me when I examine

them, and how much they are pleased with my admonitions.

The great improvement which our Christian and elderly Heathen Children, in the School of Seminarists, make in the knowledge of English Grammar, and in other branches of learning adapted to prepare them for respectable and useful situations among the Natives, they owe entirely to the bounty of the Church Missionary Society. From this number I have sent, and shall still send, Native Assistants to your Missionaries, for their Schools and Churches. Most of these youths discover very promising talents, and also a saving impression of the Sacred Scriptures; so that I doubt not but they will become faithful and able Catechists and Country Priests, as they are also at the same time descendants of honest families. They have nearly finished the translation into Tamul of the excellent Tract of the Rev. Basil Woodd, entitled "Advice to Youth."—In the hours of their Morning and Evening Prayers their Teachers instruct them from Dr. Watts's Scripture History, and similar books. Every Friday evening they meet together to pray for their School-benefactors and Superiors; that the Lord may richly reward them here and in heaven, and prosper all their undertakings; and make themselves and our other Teachers faithful and diligent in their duties. This good example the other Christian Schoolmasters also follow.

The valuable Library which the Society sent with their Missionaries to Tranquebar being now carried back to Madras, I wish and request that your Committee would be pleased to provide us with a few valuable works in English, for the improvement of our Seminarists in the knowledge of Theology and Universal History.

I have presented your kind regards to John Dewasagayan and the other Teachers: they most thankfully acknowledge the great goodness of their Superiors and Benefactors toward them, and promise to remain faithful. They continue to give me satisfaction; and your remembering them and their work, in your prayers to our Lord, greatly tends to their encouragement.

I hope soon to receive from Mr. Thompson the Copies of the Missionary Register which you have been pleased to send us; and beg you will accept of

my best thanks for favouring me with the continuation of them. The reading of them greatly revives my spirits.

Be so good as to present my humble respects to the Committee and to your Honourable Society, and recommend our Free Schools to the continuance of

their humane attention and support.

I remain, with great esteem,

REV. AND DEAR SIR,

Your faithful and most humble servant,

(Signed) AUGUSTUS CAEMMERER.

Tranquebar, Aug. 15, 1815.

The following is a SUMMARY of the Tables subjoined.

CHILDREN admitted up to June 30, 1815 :

	To end of 1814.	From Jan. to June 1815.	Total.
<b>Into the English and Tamul Schools :</b>			
Protestant Christian . . . . .	128	11	139
Roman Christian . . . . .	103	17	120
Brahmin Heathen . . . . .	67	16	83
Sootra Heathen . . . . .	905	213	1118
Mahomedan . . . . .	..	32	32
			1492
<b>Into the Pariah Schools :</b>			
Sootra . . . . .	17	..	17
Protestant Boys . . . . .	238	..	238
Ditto Girls . . . . .	124	..	124
Ditto Boys and Girls . . . . .	..	13	13
Roman Catholic . . . . .	..	32	32
Heathen . . . . .	58	9	67
Mahomedan . . . . .	..	2	2
			498
Total admitted . . . . .			1985

CHILDREN left School up to June 30, 1815 :

<b>From the English and Tamul Schools :</b>			
First Class . . . . .	253	43	296
Second and Third Classes . . . . .	323	71	394
<b>From the Pariah Schools :</b>			
First, Second, and Third Classes :	198	84	282
Total left School . . . . .			972
Total remaining . . . . .			1013

LIST of the ENGLISH and TAMUL FREE SCHOOLS established by the late Rev. Dr. JOHN, with the Names of the Schoolmasters and the Number of their Scholars, to June 30, 1815.

Places where the Schools are established.	Names of the Schoolmasters and their Assistants.	Time of their Establishment.	Number of the Native Children admitted.										Those that went out									
			To the End of 1814.					From Jan. to June, 1815.					To the End of 1814.		From Jan. to June, 1815.		Present Number, according to their Classes.					
			Prot. Rom. Xtns. Cath.	Heathen.	Soot. Bra.	Soot. Bra. Soo.	Total admitted.	Prot. Rom. Xtns. Cath.	Heathen.	Soot. Bra.	Soot. Bra. Soo.	Total	1st Cla. 3d.	1st 2d & 3d Cla.	1st.	2d.	3d.	4th.	5th.	Total.		
<b>I. ENGLISH AND TAMUL SCHOOLS.</b>																						
1. Town of Tranquebar,	David, Catechist, Prot. Xtn. Soopparayan and Ambalavonen, Heath. Assistants	Apr. 1810	14	12	8	69	1	1	17	122	31	32	5	5	8	15	19	4	3	49		
2. Paper Mill, in Porrear,	Solomon, Protestant Xtn, Rasandiren, Prot. Assistant	Jan. 1810	24	5	5	88	1	—	5	128	39	53	4	3	10	8	5	3	3	29		
3. Mission Garden,	A Selection of Elderly Youths as Seminarists and Grammar Scholars, instructed by John Devasagayam & Kishrasamy	Jan. 1810	25	2	7	12	3	—	6	55	18	5	3	4	10	8	7	—	—	25		
4. Nagore,	Mootia Modaly, Prot. Xtn,	June 1811	—	—	12	34	—	1	2	49	14	17	—	1	7	6	4	—	—	17		
5. Negapatam,	Jacob Flore, ditto	June 1811	1	2	9	39	—	—	7	58	17	3	1	4	9	5	14	5	—	33		
<b>II. TAMUL SCHOOLS IN TRANQUEBAR DISTRICTS.</b>																						
1. Velipaleam, near Tranquebar,	Sandappen, Prot. Christian, Devasagayam & Synniam, Prot. Assistants	Jan. 1812	18	43	—	139	4	4	30	240	36	66	8	13	12	10	13	21	61	117		
2. Paper Mill, near Bethlehem Chur.	Kovinden, Heathen	Jan. 1810	28	3	2	149	2	—	5	3	192	48	81	5	6	13	4	11	6	52		
3. Saankidankarey,	Devarayem, Pr. Xtn. Assist. Njanaprayasam, Prot. Xtn. Koomarasamy, Heath. Assist.	July 1813	1	—	—	66	—	1	17	85	8	18	1	3	6	15	14	13	10	58		
4. Manikkapongel,	Saganaden, Prot. Christian	June 1813	7	—	—	45	—	—	5	57	10	5	1	11	7	9	7	7	—	30		
5. Sandirapady,	Velayudam, Prot. Christian	Mar. 1814	9	—	—	24	—	—	11	44	3	—	8	5	3	8	6	5	6	28		
6. Tiroonellan,	Sidambaram, Heathen	May 1813	—	—	—	64	—	—	2	31	11	15	11	4	15	12	14	15	8	66		
7. Karkal,	Sinnakannoo, Heathen	Sept. 1813	1	34	10	96	—	12	57	249	7	24	1	1	23	51	68	48	26	216		
8. Tiroomalrayen-patam,	Nallatamy, Heathen Appukkuty, Rom. Ca. Assist. Kulandavalo, Heathen	Mar. 1814	—	2	—	80	—	—	20	102	7	11	2	—	15	25	18	17	7	82		
			128	103	67	903	11	17	16	213	32	1492	253	323	43	71	140	197	194	142	139	802

FREE SCHOOLS, FOR THE CHILDREN OF THE LOWEST OR PARIAH CASTE (IN TAMUL).

Places where the Schools are opened.	The Names of the School-masters who are of the same Caste.	Time of their Establishment.	The Number of Children admitted.										Those that went out from 1st, 2d and 3d Classes.					The present Number, according to their Classes.				
			To the End of 1813.					From Jan. to June, 1815.					Total admitted.	To end of June, 1815.	Jan. now in Sch.	Total	1.	2.	3.	4.	5.	
			Sootr.	Prot. Boys.	Prot. Girls.	Hea.	Mah.	Sootr.	Prote. Boys and Girls.	Hea. Cath.	Rom. Mah.	Total										
1. Tecrupattoorey, near Tanjore,	Devaprasadam, Protestant Christian	1810 & 1811	22	16	—	—	—	1	1	—	—	—	—	40	19	1	5	3	1	11	—	20
2. Kalenchery, do.			4	16	10	9	—	—	—	—	—	—	—	—	41	16	6	4	2	5	3	5
3. Karasalem, near Combaconum,	Joseph, ditto	ditto	—	10	13	3	—	—	—	—	—	—	—	31	11	4	1	4	—	11	—	16
4. Tereloon-door, ditto			—	12	11	7	—	—	—	—	—	—	—	—	32	12	2	5	1	4	—	8
5. Kanzanoor, do.	Paramanandam, ditto	ditto	2	7	11	10	—	—	—	—	—	—	—	32	11	10	2	1	2	6	—	11
6. Nankoor, near Sheally,			—	20	16	—	—	—	—	—	—	—	—	—	37	15	4	2	2	3	11	—
7. Serfugurajabooram, near Tirekkadeyoor,	Lazarus, ditto	ditto	5	12	14	4	—	—	—	—	—	—	—	40	19	4	2	2	3	10	—	17
8. Koomaramanagalem, ditto			6	6	21	3	—	—	—	—	—	—	—	—	41	14	11	3	2	3	8	—
9. Kooltanalloor, near Teruvatoor,	Sattianaden, ditto	ditto	—	17	12	2	—	—	—	—	—	—	—	34	15	4	2	2	2	1	8	15
10. Velipaleam, near Tranquebar,			—	116	23	20	—	—	—	—	—	—	—	—	165	66	6	10	7	14	6	24
			17	238	147	58	—	—	—	—	—	—	—	493	198	84	36	56	37	67	45	211

(Signed) AUGUSTUS CAEMMERER.

## CEYLON.

## EXERTIONS OF DIFFERENT MISSIONARY SOCIETIES.

THE subjugation of the whole of this great and important island to British Authority, by the defeat and captivity of the King of Candy, opens new prospects to Missionary Exertions. The favour of the Local Authorities to all prudent attempts of this nature has turned the attention of various Institutions toward this field of labour.

The London and Baptist Missionary Societies have, for several years, maintained Missions in the island.

The Church Missionary Society has long had Ceylon in its eye, and has been making preparations for the establishment there of a Mission on a considerable scale; and is now taking measures which will ultimately lead, it is hoped, to the formation of one of those Christian Institutions which it is proposed to establish in the most promising spheres of Missionary Labour.

The Wesleyan Methodists have recently entered on this field, and are making strenuous and successful exertions.

The American Board of Commissioners for Foreign Missions is also pressing forward to this scene.

## WESLEYAN MISSIONS.

ABOUT Midsummer, 1814, Messrs. Lynch, Ault, Erskine, Squance, and Clough, arrived at Ceylon; having left a Sixth Missionary, Mr. Harvard, at Bombay, who joined them in March following. They had lost, on their passage, their leader and friend, Dr. Coke; and Mrs. Ault, wife to the Missionary of that name. From their various communications up to the end of August, we shall extract, under distinct heads, the most interesting information respecting the Natives, and the circumstances and prospects of the Mission.

## The following

*Counsel of a Clergyman to the Missionaries* deserves the attention of all who enter on the sacred office of declaring the Gospel to the Heathen.

I trust that you are all come devoted to the work of the Lord among the poor Heathen, in simplicity and godly sincerity. I was well assured of the very liberal reception you would receive from the Hon. and Rev. Mr. Twisleton, my much-esteemed friend; in him I know you will find a generous patron: he will never be unmindful of you, so long as you persevere with diligence and zeal in the work which you have undertaken. You have already felt his kindness, and I trust will have pleasure in studying to give him satisfaction. I doubt not but he has particularly impressed on you the obvious and extreme importance of an immediate and persevering study of the native languages. Set yourselves to this work with all your hearts. I well know how much Mr. Twisleton is interested about this: I have witnessed his great uneasiness, that some other Missionaries minded it so little, and were so soon discouraged. He will rejoice to see another mind in you: and this joy I trust you will give him, assured that it is joy for the poor Heathen. O that they may know the Lord! and that he may be glorified among them! Remember continually who it is that calls out, "Lions, lions in the way!" and who it is that challenges, "Who art thou, great mountain?"

*Stations of the Missionaries.*

ON their first arrival, they were fixed in the following Stations. At Jaffnapatam, in the North, Messrs. Lynch and Squance: at Batticaloe, in the East, Mr. Ault: and at Matura and Galle, in the South, Messrs. Erskine and Clough. On Mr. Harvard's arrival at Ceylon, he was desired by the Government to fix his residence at Columbo, which is on the Western Side of the Island: their Stations thus nearly surrounding the coast. The Tamul prevailing in the Northern part of Ceylon, and the Cingalese in the Southern, Messrs. Lynch, Squance and Ault devoted themselves to the study of the Tamul, and Messrs. Erskine, Clough and Harvard to that of the Cingalese.

On the loss of their leader, Dr. Coke, and their appointment to these Stations, Mr. Lynch writes :—

Some good, I believe, has resulted from our orphan state; for persons of great respectability in civil life have felt very tenderly for us, as having sustained so great a loss; and, believing that our simple design was to instruct the Heathen in the principles of Christianity, they have favoured us with uncommon kindness and encouragement. Deprived of our honoured friend and father in the Gospel, to whom we all looked up with respect and affection, we were, perhaps, led to cast our care more on our Heavenly Father than otherwise we should have done. If ever men felt disposed to submit themselves to God and each other, I believe we did on the trying occasion. It is true, we are now separated several hundreds of miles from each other; but we can have a letter from the most distant in seven days; which to us is an unspeakable comfort. Brother Erskine is three hundred miles from me, and thirty from Brother Clough, and about one hundred and fifty from Brother Ault, who is nearly two hundred from me.

Some changes have since taken place in these Stations. Mr. Squance being seized by what is called the Jungle Fever, was obliged to remove to Columbo, which is the most healthy part of the island, where he slowly recovered. On Mr. Harvard's settling at Columbo, Mr. Clough joined him there. Mr. Squance, on his recovery, removed to Galle, where Mr. Erskine also fixed himself; Matura, which is not far distant, not agreeing with his health. Mr. Ault was early removed, by death, from his labours at Batticaloe; so that, by the last accounts, the Stations were occupied as follows :—Columbo, by Mr. Harvard and Mr. Clough; Galle, by Messrs. Erskine and Squance; and Jaffnapatam, by Mr. Lynch: Matura having been given up, and Batticaloe left vacant by the death of Mr. Ault.

*State of the Natives, and Prospects of Success.*

We have collected together the following observations on this subject,

from various communications, as we account the remarks of sensible and pious men, made on the spot, to be most unequivocal means of attaining accurate information. The sincerity of their reports cannot be doubted; and the different impressions which the same scenes make on different minds will assist us in drawing just conclusions.

Mr. Lynch makes the following observations :

The climate, though warm, is not intolerable. For two hours in the morning, and two in the evening, it is most delightful. The inhabitants are exceedingly indolent. The cocoa-nut tree is a nursery for idleness, as a small garden of them supplies a family with every thing they want: from them they get meat, drink, oil, &c. and even timber to cover their houses. Very few, even of grown men, wear any clothing higher than their loins; so that the most of our pupils are naked from the waist up, and several of them are young men: but we hope in some time to prevail on them to cover all their bodies; for nothing must be attempted on a sudden with the natives.

Two of the Brahminical Priests have called to converse with us. We could converse very imperfectly with them, as we had but a very bad interpreter. They do not appear to be alarmed at our coming among them; but told us that all the country knew that good men were come to live amongst and to instruct them. A converted Moorman has from five to forty Mahomedans with him every day, to whom he reads such parts of the Koran as mention Jesus Christ, and shews the same to them in the Malabar Testament; and what is most astonishing, he lives in peace and safety in the midst of them, and they hear him patiently, and with apparent satisfaction. We now live in his house, which is one of the finest in Jaffna; and he and his brother-in-law, who has also embraced Christianity, live in a comfortable little house in the garden; so that we have every opportunity of being useful to them. It is generally believed that God is about to do a great work among the Mahomedans; and we humbly trust that our coming among them at this favourable time is of God; and we have reason to believe, that they have already received a favourable opinion of us.

Mr. Clough communicates much information on this subject.

I have cultivated (he says) an acquaintance with several of the Priests of Budhu. It is very singular to see the difference of character which exists between these men and the Brahmins of the Continent. The Brahmins are of a reserved and forbidding disposition: they spend their time chiefly in their temples; and, when an European, or a Christian, approaches and would enter, they retire, and close the doors and themselves within; for they consider it as one of the most horrid profanations of their temples, for a Christian to enter. But the Priests of Budhu are men of a mild, affable disposition; and it seems to afford them pleasure when Europeans visit their temples: they readily admit them into any part, and will answer any questions which are proposed to them.

The priests are known by having their heads clean shaved. They are dressed in a loose yellow garment, and live chiefly by begging. Those of them who have a temple are rather better circumstanced, though their income is very small: for the people, in general, are miserably poor. When they go to worship, they carry their offering; some, a particular kind of flowers, (this is the lowest degree of offering,) others, a little fruit, &c.

I believe very few Europeans have ever yet been able to come at a proper knowledge of their principles.

When the Portuguese took this island, they did not stand to reason with them: they chose rather to bring their artillery to bear upon their temples, and level them with the ground. By this means they frightened thousands, who, in the midst of their terror, came and bowed down to the daughters of heathenish idolatry—Popish Superstitions; and, finding such a resemblance between the two, the transition was very easy. Hence it is that the number of Nominal Christians is swelled so high; most of whom know as much about Christianity as Christianity knows about them.

When the Dutch took the island, they pursued a line of conduct different in point of religious zeal. Yet they made a decree, that no one should hold any situation whatever under Government, who was not a Baptized Christian. This had a tendency to increase the number. And it is clear that it was not Christianity which they had in view: they wished to baptize themselves into a situation, if possible.

The Portuguese have a number of

Churches, where they offer Divine Service; but, in most places, without a priest. For a thinking Christian to be witness of what Christianity is reduced to, among them, is enough to chill the blood in his veins. The great events of our Lord's conception, birth, life; his last agony, trial, death, &c. are all acted as upon a theatre. The poor enthusiasts are pleased and affected at these scenes; and, to be present on these occasions, is what constitutes them Christians.

The Dutch have certainly done a great deal of good. They have built a number of very good Churches; and no doubt but they have had men of God to preach in them. The vestiges of their pious labours are still to be seen; and we can find, here and there, a few Dutch who still maintain their piety. It is truly lamentable to hear how religion first began to decay among them: which, it appears, was by their ministers losing their piety, and giving themselves up to drunkenness and other vices. If properly and timely help had been sent hither by the English, much evil might have been prevented, and much good done. These considerations ought to stimulate us to greater exertions, that we may build up again the walls of Jerusalem. The people are crying out for help on every hand. There is not a more promising field for Missionary Labours in the world, for its size.

I have visited several of the temples; and have been present, I think, at all their festivals of note. It is impossible to give an exact description of them in the narrow limits of a letter.

The most remarkable was at the opening of a new preaching temple. It continued two days and two nights. I spent several hours there. All their places of worship are built on the highest hills which they can find. We got thither about eight o'clock in the evening. When we arrived nearly at the summit of the hill, a report of our coming going before us, we were met with blazing torches to convey us to the place.

The place covered a square of about fifteen yards, open on all sides for entrance. Two pulpits stood in the centre. It was lighted up with lamps in every direction. Crowds of people assembled from all quarters; none coming without an offering of some kind. Such quantities of eatables and fruits I never before saw collected together. Several, both men and women, who could not bring great offerings, made it up by consenting



to be placed in the aisles with lamps upon their heads; some of whom engaged to stand twelve, some fourteen, some sixteen hours: during that time they were not to move a limb: the reward would be, that, when they are born again into this world, the god Budhu will take care that they have plenty of light. The same reward they expect in all their other offerings. One of the grand tenets of their religion seems to be the transmigration of souls. Before the high-priest and the inferior priests assembled, our attention was particularly attracted by a band of Malabar Singers and Musicians, who all sat upon the ground; the singers forming a circle, with the musicians in the middle.

About nine o'clock the priests came in great pomp, and ascended the two pulpits. One preaches in the Cingalese language, and it requires another to interpret. The subject of their preaching is nothing more than the relation of great actions which have been performed by Budhu. But I ought to have observed that this service began by prayer. It was offered up by a Cingalese to the high-priest after he had ascended the pulpit: the subject of the petition was, that the priest would preach well to the surrounding multitudes. This was in the Shanscrit Language. After this, the priest read their Commandments; and, at the end of each, all the people uttered aloud a word, which signifies "That is good," or "Amen." After this he began to preach; and, every time he mentioned the name of Budhu, the people cried out as above, at the same time bowing themselves down. This noise was so loud, that we could hear it a mile from the place. I stayed several hours, yet neither the preacher nor interpreter left his pulpit. I cannot describe the feelings of my soul while I witnessed these scenes of idolatry, and was yet unable to speak a word to them. Such is their respect for Englishmen, and more particularly for English Ministers, that they gave me the most eligible situation their temple would afford.

Mr. Squance's report respecting the Natives is also full, and worthy of attention. Speaking of the Truths of Christianity, he observes—

No people in the world can stand in need of being instructed in the knowledge of these truths more than the inhabitants of this island; for none can be in a more

wretched state of intellectual darkness. It is impossible to behold their idolatrous superstitions, and to reflect on their deplorable condition, without earnestly praying that God would speedily give to his *Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession.*

The inhabitants are divided into Malabars, Cingalese, Portuguese, Dutch, and English.

The inhabitants of the northern part of the island are Malabars. They speak Tamul, and profess the Hindoo Religion. Their superstitious prejudices in favour of their own religion is almost unconquerable. They contract marriage at a very early age. I saw a married couple: the husband twenty-one, and his wife only seven years of age. The Brahmins are a most deceitful and treacherous set of men; and, by their art, they succeed in imposing on the minds of the people the most absurd tenets. The most learned amongst them are, in general, infidels! Many of them are very intelligent men, are well acquainted with Oriental Literature, and have a considerable knowledge of general history. I have had the pleasure of conversing with some of them, whom I have been surprised to find not so inimical to the spread of Christianity as is generally represented. They say it is written in their books, that a religion will come from the West, and prevail throughout the world. On asking what religion they supposed it would be, they said, the Christian. I have had several very interesting conversations with the head Brahmin in the island. We conversed largely on the principles of the Hindoo Religion. On the subject of Christianity he displayed much candour, and seemed willing to know the truth. He told me there were four crimes that could never be pardoned; murder, blasphemy, theft, and lying.

On that part of the island there are also seven thousand Moormen (Mahomedans.) These are, in general, a very inquisitive race. Many of them have lately begun to read the Scriptures with great attention; and some are almost persuaded to be Christians. One has embraced Christianity with all his heart. He goes among his countrymen, proclaiming to them the word of life. Some listen with great seriousness, and others are much exasperated: indeed, sometimes his life has been in danger. I asked him, if he was not afraid: he replied, "Afraid! no; why should I be afraid? God is with me!"

The Cingalese, who inhabit the south of the island, and are worshippers of Budhu, are a most indolent and ignorant people. They seem to possess fewer pre-

Judges against Christianity than the Malabars; but I think this arises chiefly from their great indifference about all religion. It is extremely difficult to ascertain what are their religious principles. Out of about one thousand five hundred priests, who are on the island, there are scarcely two to be found who agree in their sentiments. They say that Nahabrachmea is their great god; and that he dwells in the highest heaven, but does not trouble himself with the affairs of this world. Besides him, they have gods, whose names they can mention, to the number of THIRTY THOUSAND! They deny the existence of a Creator, and maintain that the world owes its being to chance! They hold the doctrine of the Transmigration of Souls for a certain term, and then Total Annihilation. Budhu is the object of their worship; because they think that he superintends all the actions of men. They tell us that Budhu has been incarnated several hundred times, and has always done something for the benefit of mankind. They admit that nothing was ever known but by oral tradition; till, after a lapse of several hundred years, a set of priests, in concert, wrote of him. Their tradition, in respect of the earth, is, that it is supported on three rocks; that these rocks are supported on water; and that the water is supported on the winds! The priests wear long yellow garments: they are very abstemious, shave their heads, never marry, nor drink wine or spirits of any sort, and eat only once a day. They are much influenced by fear; and dread the power of evil spirits, which leads them to pay religious adoration to the Devil. On entering a new-built house, they offer sacrifices, and earnestly intreat the Devil not to visit them with afflictions. When any one is ill, a large concourse of people assembles together; and, by sacrifices, music, dancing, singing, and praying, they endeavour to prevail on the evil spirit to leave the sick body.

The ignorance and superstition both of the Cingalese and Malabars must be truly distressing to a Christian Mind; but, if we reflect on their moral conduct, our hearts will be more deeply affected. Crimes of the most glaring nature are considered perfectly innocent: hence, Incest, Adultery, Fornication, Perjury, and many other sins equally glaring, are committed without any compunction or shame. Indeed, they contend that it is impossible for men to live without committing them!

The Roman Catholics are not one remove from the Heathen. They have only changed the names of the Heathen Gods, and given them Christian Names, retaining all the heathenish superstitions.

The Protestants, so called, are not in a much better condition than either the worshippers of Budhu or the Roman Catholics. But, in the midst of this astounding wickedness and ignorance, there is a willingness to hear; and, this being the case, I do not doubt of seeing glorious days in this part of the world.

Oh that the light of Divine Truth may soon shine in all its splendour, and dispel the gloom! May the Gospel of Christ have free course, and be glorified in the salvation of all the ends of the earth! Pray for us. The work in which we are engaged is most arduous. We have to cope with the prejudices and superstitions of a most ignorant people, and especially with the dreadful distinction of CASTE; which they must renounce, if they embrace Christianity. Providence seems to be opening our way in a very remarkable manner into the interior. If we had 100 Missionaries on this island, there would be abundant work.

The Candian Territory is now in the possession of the English. The king and all his family have been taken prisoners, and all the inhabitants have yielded themselves subjects to the British Government. This has given a dreadful blow to Budhism: for it was a principle of the Budhist Religion, that the King of Candy was protected by Budhu, and that, consequently, he could never be dethroned. Many begin to stagger. Their last subterfuge is, that the king is still in the interior, and that he, whom we have taken, has passed for the king, but is some other person. Could we but follow up the stroke, by preaching to them *the Glorious Gospel of the Blessed God*, it would be attended with great effects.

I have no doubt but, in a little time, idolatry will begin to stagger, and at length expire! Christianity will be established on its ruins, and the glory of our God will shine from shore to shore, and from the river even to the ends of the earth. Never was there a more pleasing prospect in the world than at present, in almost every part of India! Bible Societies have been established, or are now establishing; and the Scriptures are translated or translating into the language of almost every nation in the world. And, behold, the heralds of salvation are flying to the

ends of the earth, to make known the glorious truths!

The conversion of the Buddhist Priest to Christianity has occasioned great alarm, and some Buddhists are beginning to tremble for the safety of their religion. The priest is now employed in translating the Scriptures into the Cingalese and Pali. The converted Moorman stands firm: he is not only a Christian in name, but his soul seems to be truly alive to God. He continues labouring among his own countrymen, and zealously endeavours to promote the knowledge of Divine Truth among them. His labours have not been in vain. Numbers have been persuaded by him to read the Scriptures; and two or three have actually renounced Mahomedanism altogether, and are earnestly inquiring what they must do to be saved.

### Schools.

It was intimated to the Missionaries, that the Government wished them to pay particular attention to the education of the Native Youth. With this intimation they readily complied. We rejoice to witness the increasing attention paid by Missionaries to the establishment of Schools. On Easter Monday, in last year, Mr. Harvard, a few days after his arrival from Bombay, preached to nearly three hundred children, assembled, from different schools, in the Dutch Church at Columbo. At Galle, upward of forty children were under Christian Instruction, and learning English. At Jaffnapatam, Mr. Lynch had more than sixty boys, most of them Heathens, learning English: several of them, who had not renounced Heathenism, read the New Testament, both in English and Malabar, with the Christian Boy: he found, in many of them, both an eagerness and a capacity for instruction. At Batticaloe Mr. Ault had collected about one hundred and forty scholars, some of whom were very promising, when he was suddenly called to his eternal rest.

The remarks of Mr. Ault on the subject of education will be read with a mournful pleasure.

My little children (he writes from Batticaloe) every day try to learn some Hymns, and to repeat them. They bring their little blank books for me to write the Hymns therein, or rather print them with a pen, that they may learn them. This is very affecting, as I cannot always comply with the numerous applications made to me, and yet I feel very unwilling to check their ardent desire to learn them.

I have begun to catechise the children in Tamul, and am teaching them to sing in that language. On my arrival here, I found a schoolmaster who was employed by the Government to teach the Tamul to the Malabar Boys. He had then thirty scholars. That school is now under my superintendance, and already contains more than seventy children. Another is established which contains thirty. We have about 140 children under instruction in this place. I have great hopes that the rising generation will be useful members of society. I was much grieved to find, on my arrival, that the Malabar Children were reading in the school the books and vain songs of the Heathen. I immediately copied from my Tamul Testament several Chapters, and gave them to the schoolmaster, that he might get the children to copy them upon their *olas*, for school-books. This is already done; and the Gospel of Christ is substituted in the room of the heathen books. The school-boys write more than is necessary for themselves; so that I am preparing the Word of Life from their hands, to give away in the villages where I preach. The people here do not write on paper, but on the leaf of the Palmyra Tree, which they call *ola*. They write with a *stylus*, or iron pen. I have begun to get some tracts translated into the Tamul: one is already translated. This will be an incitement to them to learn to read and write their own language, when they have some useful and entertaining books in it to read.

When we left England, we were not prepared with books proper for schools. That omission we now most sensibly perceive. Books of that kind cannot be had here. We do very earnestly desire, that, as speedily as possible, we may have a large assortment and variety of school-books sent to us. If we could have a few slates sent with them, they would be still an additional accommodation to us, as we are in want of such articles, and cannot here obtain them.

We are happy to witness the  
*Establishment of Sunday Schools in  
Ceylon.*

Messrs. Harvard and Clough report that they consecrated the Anniversary of the Birth-day of their venerable Sovereign, which fell last year on Sunday, to the establishment of the FIRST SUNDAY SCHOOL IN THAT QUARTER OF THE WORLD; and they trust that it will be known, in future ages, that the Sunday-School System was there introduced "on the FOURTH DAY OF JUNE, in the year of our Lord 1815; being the Anniversary of our excellent Monarch's birth-day, who was never equalled, either by his predecessors or contemporaries, in anxious solicitude for the education of the rising generation."

We cannot conceal (they add) that the establishment of our Sunday School has given us favour in the eyes of many. It has certainly considerably tended to help on the subscription to our place of worship. We only consulted one friend, who stated insurmountable difficulties, and assured us that the time was not come, and that the people were not ripe for such an institution. However, we were determined, by the help of God, to make a trial: and now, that we have upwards of 250 children, and twenty gratuitous teachers most cheerfully engaged in instructing them every week, every one is charmed, and several are surprised that so simple an idea did not occur to their minds before. We have the pleasure to inform you, that, through the great kindness of the Hon. Robert Boyd, Member of Council and Commissioner of Revenue, we have the use of the late theatre for our Sunday School; and a better place could not have been chosen, it being so very central and commodious. We have quite a train of native children now in our Sunday School.

We would remark, however, that we must not transfer our idea of the extent and effect of British Sunday Schools to Heathen Countries. The gain which the labouring classes make by the early employment of their children in the week, and the public observation of the Sabbath by law, are circumstances which give to our Sunday Schools an influence which cannot attach to countries where the teem-

ing population has no gainful employ, and where the general observance of the Sabbath is unknown.

On this subject we shall be enabled to lay before our readers some information, which will make them more familiar with the state of the Heathen.

We shall reserve to our next Number the report of the four Stations—Batticaloe, Jaffnapatam, Galle, and Columbo.

#### NORTH AMERICA—UNITED STATES.

##### BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

##### *Departure of Four Missionaries to Ceylon.*

THE Board have lately availed themselves of that freedom of access which the Peace has given them to the territories of the Crown in India, in sending to Ceylon the following Reverend Missionaries:

Daniel Poor,  
Horatio Bardwell,  
Benjamin Meigs,  
Edward Warren.

They sailed from Newbury Port on the 23d of October. Their departure excited much attention and interest. A large concourse of people accompanied them to the beach. The Rev. Dr. Spring commended them to the merciful protection of God; and the assembled multitude united in singing, as a solemn and affectionate farewell to their friends, the following Hymn:

Sovereign of Worlds! display Thy power,  
Be this Thy Zion's favour'd hour:  
Bid the bright Morning Star arise,  
And point the nations to the skies.  
Set up Thy throne where Satan reigns,  
On Afric's shore, on India's plains,  
On wilds and continents unknown,—  
And be the Universe Thine own!  
Speak—and the world shall hear Thy voice!  
Speak—and the desert shall rejoice!  
Scatter the shades of darkest night,  
Let worthless idols flee the light.  
Trusting in Him, dear Brethren, rear  
The Gospel Standard, void of fear:  
Go, seek with joy your destin'd shore,  
To view your native land no more.

Yes, Christian Heroes! go, proclaim  
Salvation through Immanuel's name:  
To India's clime the tidings bear,  
And plant the Rose of Sharon there.

And when our labours all are o'er,  
Then we shall meet to part no more;  
Meet with the ransomed host to fall,  
And crown our Jesus LORD OF ALL!

We have received from America

the printed accounts of the Board, respecting the proceedings, in India, of its Missionaries, Newell, Hall, and Nott; and shall lay them, with all dispatch, before our readers. Mr. Nott, we are sorry to find, is obliged, by declining health, to return to America.

## Discellanies.

### CHRISTIAN TREATY.

A TREATY entered into by the Emperors of Russia and Austria, and the King of Prussia, at Paris, has attracted great attention. It has been mentioned in both Houses of Parliament. One gentleman suspected that more was meant than met the eye; and that it was, in truth, nothing else than a combination against Powers which do not belong to the Christian Nation. Lord Castlereagh asserted that the Treaty was concluded in the entire spirit of peace; and that though it was drawn up in a manner rather unusual, yet there were no grounds for entertaining the slightest jealousy of its object.

We shall have occasion to say more on this subject hereafter. The Treaty itself forms an extraordinary feature in our wonderful times. Whatever may have been the motives which gave rise to it, (and we have no reason to suspect any other than those which are avowed,) it is one of the most public and solemn acts by which Christian Principles and Feelings were ever asserted, by temporal rulers, before the world.

The following Manifesto was published at St. Petersburg on Christmas Day last, and introduced the Treaty to the Russian Empire.

We, Alexander I. by God's Grace, Emperor and Autocrat of all the Russias, &c.

Make known:—As we have learned from experience, and its direful consequences to all the world, that the course of former political connections between the Powers of Europe had not those true principles for its basis on which the wisdom of God, in his Revelation, has founded the tranquil-

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lity and prosperity of nations; Therefore We, in concert with their Majesties the Emperor of Austria and the King of Prussia, have proceeded to establish an alliance (to which the other Christian Powers have been invited to accede), in which we mutually bind ourselves, both for us and for our subjects, to adopt, as the only means of attaining that end, the principle derived from the words and religion of our Saviour Jesus Christ, who teaches mankind to live as brethren, not in hatred and strife, but in peace and love. We pray the Almighty that he may send down his blessing thereon; yea, may this holy alliance be confirmed between all Powers for their general welfare; and may no one, unrestrained by the unanimity of all the rest, dare to depart therefrom. We, therefore, order a copy of this alliance, hereto annexed, to be made generally known, and read in all the Churches.

### TREATY.

In the Name of the Most Holy and Indivisible Trinity—

Their Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the last three years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon the States, which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the Powers in their reciprocal relations upon the sublime truths which the Holy Religion of our Saviour teaches—

They solemnly declare, that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and their political relations with other Governments, to take for their sole guide the precepts of that Holy Religion; namely, the precepts of Justice, Christian Charity, and Peace; which, far from being applicable only to private concerns, must have an immediate influence on the Councils of Princes, and guide all their

steps, as being the only means of consolidating human institutions, and remedying their imperfections.

In consequence, their Majesties have agreed on the following Articles:—

Art. I. Conformably to the words of the Holy Scriptures, which command all men to consider one another as brethren, the Three Contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity; and, considering one another as fellow-countrymen, they will, on all occasions and in all places, lend one another aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect religion, peace, and justice.

Art. II. In consequence, the sole principle in force, whether between the said Governments or between their Subjects, shall be that of doing one another reciprocal service; and of testifying, by unalterable good will, the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian Nation, the three Allied Princes looking on themselves as merely delegated by Providence to govern three branches of the One Family; namely, Austria, Prussia, and Russia: thus confessing that the Christian World, of which they and their people form a part, has, in reality, no other Sovereign than HIM to whom all power really belongs, because in HIM alone are found all the treasures of love, science, and infinite wisdom—God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

Art. III. All the Powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance.

Done in triplicate, and signed at Paris, the year of grace, 1815, 14th (26th) September.

(L. S.) FRANCIS.

(L. S.) FREDERICK WILLIAM.

(L. S.) ALEXANDER.

Conformable to the original,

(Signed) ALEXANDER.

Done at St. Petersburg, the day of the birth of our Saviour, the 25th of December, 1815.

## JUGGERNAUT.

“Moloch, horrid King! besmear'd with blood  
“Of human sacrifice, and parents' tears.”  
MILTON.

Dr. Buchanan's affecting representations, in his *Christian Researches*, of the abominations attending the worship of this Idol, have made a general and deep impression. This “Moloch of Hindostan” is worshipped in various places; but his chief temple is at Juggernaut, in Orissa. At the grand annual festival called Rutt Jattrā, which takes place about Midsummer, the images of Juggernaut, those of his brother Boloram and his sister Shubudra, are drawn out of the Temple to his country-house, about a mile distant, with immense fatigue, in order to their being exhibited to the people.

By the following account of a late festival, extracted from the *Calcutta Papers*, it will be seen that Dr. Buchanan's statement is fully confirmed, and that these abominations are still practised. The report is made by a person on the spot, and is dated Juggernaut, June 22, 1814.

The sights here beggar all description. Though Juggernaut made some progress on the 19th, and has travelled daily ever since, he has not yet reached his Country House, which is about a mile from the Temple: he may, perhaps, however, arrive there to-night. His brother is a-head of him; and the lady in the rear.—One woman only has devoted herself under the wheels; and a shocking sight it was. Another (intending, I believe, also to devote herself) missed the wheels with her body, but had her arm broken. Three have lost their lives by the pressure of the crowd, one of them in the Temple, and two of them in the street.

The place swarms with fakcers and mendicants, whose devices to attract attention are, in many instances, really ingenious. You see some standing for half the day on their heads, bawling out all the while for alms; some with their heads entirely covered with earth; some having their eyes filled with mud, and their mouths with straw; some lying in puddles of water; one man with his foot tied to his neck, another with a pot of fire on his belly, and a third enveloped in a network made of rope.

Yesterday evening we witnessed a Suttee (a widow burning herself). The acting Magistrate alighted, and spoke to the woman; but she said, that she loved her husband, and was determined to burn with him. The man had died only about seven hours before; and his body was in a pit, at a short distance, filled with burning fagots. She proceeded towards the spot, supported by her two sons and several Brahmins; music playing during the ceremony. When she came near the pit, she received a vessel (containing offerings, I suppose) from one of the sons; and then, advancing from the rest, passed round the place, until she came opposite to her husband, when she threw in the vessel, and presently sprang forward with open arms, embraced the dead body, and soon afterwards expired. The remains of both were subsequently taken up; and the sons having first performed certain ceremonies for each, they were placed on separate piles, and consumed to ashes.

I am happy to say, that not a life has this year been lost at the barrier, where last year twenty-seven were crushed to death.

June 28th.

Juggernaut, and his brother and sister, all quitted their Garden-house last night, mounted their Rutts again, and this morning have commenced their journey back to the Temple, in perfect health; for you must know that Juggernaut, according to his annual custom, had caught cold, by bathing in the Temple, at the last full moon; in consequence of which, he shut himself up for a fortnight, and, a day or two after, he was well enough to see company, and set out on his expedition to his Garden-house for change of air. He accordingly now returns quite restored!

Worship is also paid to Juggernaut in Bengal. At the village of Muchesha, on the banks of the Ganges, adjoining to Serampore, and near to Calcutta; there is a celebrated image of the Idol. The following report of the worship paid to it at that place is from an eye-witness of the scene.

The landing-places on this occasion are crowded with bathers, expecting great advantages from ablutions performed on this auspicious day. At the appointed hour, the Idol is brought out of the Temple in the arms of five or six stout Brahmins, and carried to a brick elevation at a short distance. The Brahmins wait the arrival of the land-owner, and

then perform the ceremony of ablation, repeating the proper formulas. The water is poured on the head of the God from the sacred conch, through a cylinder having a thousand perforations. During this ceremony, ten thousand Idolaters are seen at once in the act of homage; some with hands raised to their heads, others prostrating themselves, and others stretching their arms toward heaven: after which they retire, and the Idol is carried back to the Temple.

About a fortnight after this scene, the Idol was drawn up by the neck, and placed in his monstrous car, and then dragged by the crowd about a quarter of a mile; where the car remained for eight days for the mob to gaze at, while the Idol himself is carried in the arms of men to a neighbouring Temple, on a visit to his nephew, Radha Bullubha. This year, on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud; when some of the crowd began to attribute this disaster to the prayers of the Native Christians. At length the Brahmins lit upon a lucky expedient: they brought out Radha Bullubha; and as soon as Juggernaut saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who, equally with the Idol, felt pleased with the sight of this new miracle, which they had not sense enough to attribute to their own increased efforts.

After eight days, the Idol returned to his Temple, in the same order as he came out; and there the festival closed.

A great fair is held at this festival; and lotteries, gaming, and every obscenity, are practised in the precincts of the Temple which contains the Idol.

At the total wane of the moon in this month, the image of Juggernaut is exhibited, after having been newly painted; when numbers go to the Temple with offerings. For fourteen days preceding, the God remains in a state of uncleanness, having been touched by a Sootra painter (a man of a low Caste), and during this time is not worshipped.

*He feedeth on ashes! a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand.—*  
Who will not labour and pray that this darkness may no longer cover the earth, nor this gross darkness the people?

## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

ASSOCIATIONS.		Present Contrib.	Total.
			<i>L. s. d.</i>
St. Antholin's . . . . .	7 11 4		
Omitted last month . . . . .	2 1 6		
Ship Fund . . . . .	2 1 6		
		11 14 4	98 5 11½
Bentinck Chapel (Ship Fund) . . . . .		21 0 0	2547 6 8
Birmingham . . . . .		250 0 0	785 6 0
Blandford . . . . .		50 0 0	166 1 6
Bradford . . . . .	50 0 0		
Donation from the late Miss Wood, of Tingley House, near Wakefield, by the Rev. Samuel Redhead . . . . .	2 2 0		
School Fund . . . . .	5 0 0		
		57 2 0	414 6 0
Bristol; General Fund . . . . .	145 10 4		
School Fund . . . . .	154 9 8		
		300 0 0	5160 0 0
Bristol and Clifton, on account of Ship Fund . . . . .			1039 17 9
Cambridge Committee; for Books toward replacing the Library burnt at Basha . . . . .		5 5 0	90 14 0
Cambridge Ladies . . . . .	32 11 6		
Ship Fund . . . . .	4 10 0		
		37 1 6	404 11 5½
Carlisle (School Fund) . . . . .	5 0 0		
Ship Fund . . . . .	61 1 0		
		66 1 0	246 19 8
Chatteris . . . . .		20 17 3	131 13 11
Church Lawford (Ship Fund) . . . . .		26 7 0	147 16 0½
Clerkenwell (being Contributions from Pentonville); H. L. . . . .	1 3 0		
Mrs. Winter . . . . .	4 17 0		
		6 0 0	265 14 11½
Clewer (School Fund) . . . . .		5 0 0	110 19 6½
Clifton, Warwickshire; by Rev. J. H. C. Moor . . . . .		12 0 0	72 10 9
Collingham and Langford Bible, Church Missionary, and Jews', Association; by Rev. Joseph Mayor, (first year,) . . . . .		9 10 10½	
Corsham, near Chippenham; being a Collection by the Rev. J. K. Whish . . . . .		21 0 0	
Coventry (Ship Fund) . . . . .		1 0 6	210 7 2
Cranford . . . . .		7 18 5	29 18 5
Derby and Derbyshire, (School Fund) . . . . .		10 0 0	215 5 10
Dorchester (Ship Fund) . . . . .		5 5 0	41 2 0
Dewsbury (Ship Fund) . . . . .		2 2 0	183 10 10
East Woodhay cum Ashmansworth . . . . .		10 9 5	16 19 5
Edinburgh Ladies' Association; by W. M. Morison, Esq. Edinburgh Auxiliary Missionary Society: by Mr. A. Black, Treasurer . . . . .		30 0 0	
		15 0 0	
Edmonton . . . . .		15 9 6	50 16 9
Glasbury . . . . .		13 0 0	203 4 8
Glentworth (Lincolnshire) Penny Association for one year . . . . .		6 0 0	
Gosfield (Essex), by Rev. J. Thurlow . . . . .		10 10 0	21 0 0
Guernsey (St. Martin's) . . . . .		21 6 0	66 13 6
Hatherleigh . . . . .	18 13 6		
School Fund . . . . .	5 0 0		
		23 13 6	53 4 9½
Hereford (Ladies') Ship Fund . . . . .		11 13 0	86 13 0
Huddersfield: General Fund . . . . .	76 6 6		
Ship Fund . . . . .	26 3 3		
		102 9 9	646 5 11



CONTRIBUTIONS TO CHURCH MISSIONARY SOCIETY. 77

Present Contrib. Total.  
L. s. d.

Hull and East Riding	90 0 0			
School Fund	10 0 0			
Ship Fund	62 11 0			
		162 11 0	1165 0 10	
St. John's Chapel (Bedford Row) omitted				
last month	38 5 0			
Gentlemen's Committee	33 6 8			
Ladies' Ditto	70 1 4			
Ditto Ship Fund	38 5 0			
		179 18 0	856 0 1	
Kennington	16 0 0		176 9 2	
Kettering	20 0 0		139 3 0	
Kendal (Ship Fund)	8 8 0		219 7 2	
Knaresborough (Ship Fund)	3 10 0		277 5 10	
"Ladies' Association," by Miss Gasons, (half year)	108 2 6		621 10 3½	
Lancaster (School Fund)	5 0 0		117 11 9	
Leeds	352 17 7			
Ship Fund	5 5 0			
		358 2 7	1241 8 11	
Leicester and Leicestershire (Ship Fund)	14 6 0		902 10 2	
(N. B. The total, last month, should have been	888 4s. 2d.)			
Lock Chapel	30 0 0		469 17 5	
Lymington; by Miss Nicolls	12 4 8		49 3 8	
Maldon (School Fund)	5 0 0		41 7 6	
Meldreth and Melbourne; by the Rev. Jonathan Flockton,	22 0 0		70 10 0	
Nantwich; by Rev. Thomas Brooke	16 0 0			
Nasing, Essex; by Rev. Charles Arnold, M. A. Vicar	10 0 0			
Newland	15 5 10			
Ship Fund	8 3 0			
		18 8 10	235 10 5½	
Norfolk and Norwich General Fund	50 0 0			
School Fund	20 0 0			
Ship Fund	11 10 0			
		81 10 0	2171 2 0	
Nottingham General Fund	114 11 0			
Ship Fund	35 12 6			
		150 3 6	576 1 8	
Percy Chapel (Ship Fund, and Error 3d.)	20 8 4		643 17 0	
Plymouth Dock	40 0 0		223 2 10	
Portsea (St. John's)	55 13 4			
Ship Fund	6 7 10			
		62 1 2	247 16 6½	
Portsea Juvenile; by Miss Heddington	10 17 0			
Ship Fund	0 10 6			
		11 7 6	70 13 0	
Pudsey (Yorkshire)	24 13 5		57 15 5	
Queen Square Chapel (Westminster)	21 8 0		232 13 3½	
Retford (Nottinghamshire)	5 0 0		8 0 0	
Rotheram; Collection by Rev. Legh Richmond	52 4 5			
Ditto at Ecclesfield	20 5 6			
		72 9 11		
Received before	25 0 0			
		47 9 11	129 2 1	
Rugby		29 7 9	80 7 9	
Shrewsbury (St. Chad's)	62 6 0			
Ship Fund	7 6 6			
		69 12 6	91 16 6	
Shropshire Ladies	14 4 0			
School Fund	5 0 0			
		19 4 0	42 5 6	

	Present Contrib.	Total.
	L. s. d.	L. s. d.
Stoke, near Guildford, being a Collection by the Rev. W. Y. Nutt . . . . .	11 8 4	
Stoke-upon-Trent (Ship Fund) . . . . .	5 0 0	90 11 2
Sutton (Surrey) Sunday School . . . . .	4 12 0	10 11 7
Tamworth . . . . .	34 1 10	331 17 10½
Thaxted: by Mrs. Jee . . . . .	3 10 0	33 11 0
Tutbury . . . . .	23 2 5	60 5 3
Wakefield (Ship Fund) . . . . .	0 10 6	143 15 11
Wellington, Somerset . . . . .	18 5 0	53 1 6
Wheler Chapel: General Fund . . . . .	68 5 0	
Ship Fund . . . . .	36 5 0	
	<u>104 10 0</u>	288 14 0
York (Ship Fund) . . . . .	7 7 0	489 8 2½

## COLLECTIONS:

By Mrs. Barton, Aylesbury Street, Clerkenwell . . . . .	1 0 0	1 15 0
Children of the Malpas Street School, Dublin . . . . .	2 0 0	
By Mr. Erck, Tavistock Chapel . . . . .	1 9 6	5 3 6
By Mrs. Fleet, from Sulgrave, &c. . . . .	1 10 6	12 6 0
By Rev. P. Gell, Matlock:		
Unknown Lady . . . . .	0 4 6	
Do. Gold Ring for Ship Fund . . . . .	0 15 0	
	<u>0 19 6</u>	
By Mrs. Hawkins, Caincross . . . . .	2 12 0	5 4 0
By Miss Heseltine, Hammersmith . . . . .	1 6 0	3 18 0
By Rev. J. Hill, Oxford (omitted by mistake) . . . . .	2 0 0	
Ship Fund . . . . .	1 0 0	
	<u>3 0 0</u>	38 4 0
By Miss Hough . . . . .	0 11 3	
By Miss Jane How, Cannon Street . . . . .	0 14 6	
By Mrs. (General) Lloyd, Woolwich . . . . .	1 10 4	2 19 5
By Mrs. Murray, Chelsea (two quarters) . . . . .	1 6 0	2 10 10
By Miss Park and Friends, at Hampstead . . . . .	5 5 0	
By Mrs. Parker, Woolwich . . . . .	1 15 0	3 15 0
Parishes and Neighbourhood of Uffington and Battlefield, Salop . . . . .	2 11 6	
Rev. E. Williams, Ship Fund . . . . .	2 0 0	
	<u>4 11 6</u>	7 12 6
Penny Subscription at King's Cliffe, by Miss Howes . . . . .	3 0 0	
By Mr. Thomas Riley, Halifax . . . . .	1 0 0	
By Mrs. Smith, Little Moorfields . . . . .	7 1 9	
By Error . . . . .	0 0 10	101 12 7
By Mr. Thomas Smith, Huntingdonshire . . . . .	3 0 0	6 0 0
Some Young Ladies at Bolton: by the Rev. W. Thistlethwaite . . . . .	6 11 0	
By Mr. Tomlinson, Leadenhall Market . . . . .	2 4 5	7 17 3
By Rev. Edward Ward, Iver . . . . .	4 0 0	
By Mrs. Joseph Wilson, Clapham . . . . .	8 2 6	90 19 1
Workmen of Mr. Fuller, Monkwell Street . . . . .	5 10 0	8 13 0
By Mr. Whyte, Tower . . . . .	1 3 0	23 11 0

## BENEFACTIONS.

"An Anonymous Person, London," . . . . .		700 0 0
Anonymous, with Oxford Post Mark . . . . .	30 0 0	
Ditto, School Fund . . . . .	30 0 0	
	<u>40 0 0</u>	
"A Thank-Offering to God, from Anonymous," . . . . .		100 0 0
Rev. H. Bassett, Glentworth, Lincolnshire . . . . .		4 0 0
Mrs. Blackwell, Clifton, toward the repairing of Basha . . . . .		1 1 0
Rev. T. Webster, M.A. Vicar of Oakington . . . . .		10 10 0
Mrs. A. H. by Rev. W. B. Williams . . . . .		3 3 0

## CONGREGATIONAL COLLECTIONS.

Cockermouth: by Rev. John Fawcett, M.A. (Rev. Edward Fawcett, Minister) . . . . .	12 0 9
Episcopal Chapel, Old Deer, Aberdeenshire: by Rev. G. C. Gorham, . . . . .	11 4 2
Ship Fund . . . . .	1 0 0
	<u>12 4 2</u>

	L.	s.	d.
Market Drayton, Shropshire: by Rev. J. H. Stewart, M.A. (Rev. John Atcherley)	22	5	8
Newport, near Cardigan: by Rev. David Pugh, Rector	4	0	0
Shawbury, Shropshire: by Rev. John Mayor, Vicar	8	2	2
Swaby, Lincolnshire: by Rev. J. H. C. Moor, Rector	4	3	0

*Contributions to the School Fund.*

By the Bristol Association:

From a Ladies' Society at Clifton:

	£	s.	d.
The Lady Southampton . . . . . for Daniel Corrie	5	0	0
Miss Hensman . . . . . for Elizabeth Corrie	5	0	0
I. A. . . . . for Emily Corrie	5	0	0
J. H. . . . . for Abdool Messieh	5	0	0
J. J. . . . . for Buchanan Pratt	5	0	0
J. K. . . . . for Martyn Pratt	5	0	0
Some Young Friends . . . . . for Martyn Buchanan	5	0	0
J. L. . . . . for Christian Fred. Swartz	5	0	0
J. M. . . . . for Melchior Renner	5	0	0
J. N. . . . . for Sarah Bickersteth	5	0	0
Ignote . . . . . for Fountain Elwin	5	0	0
G. A. . . . . for Hananiah Marsh	5	0	0
Master Blackwell . . . . . for Anne Hensman	5	0	0
Master Edward Blackwell . . . . . for Lewis Way	5	0	0
Master William Blackwell . . . . . for Charles Sleech Hawtrey	5	0	0
Some Friends . . . . . for Gerard Noel	5	0	0
Mrs. and Miss Lee . . . . . for John Hensman	5	0	0
A Friend to Africa . . . . . for Matthew Blakiston	5	0	0
A Friend . . . . . for Conolly Thos. Cowan	5	0	0
The Dowager Lady Blakiston . . . . . for Hannah More	5	0	0
Sir Matthew Blakiston . . . . . for Robert Rochfort	5	0	0
Lady Blakiston . . . . . for Lucy Mann	5	0	0
Thomas Blakiston, Esq. . . . . for Henry Ryder	5	0	0
Miss Knight . . . . . for Stephen Knight	5	0	0
Sir Wm. and Lady Barker . . . . . for Dora Willian	5	0	0
Collected by Mrs. Sheares . . . . . for Hans Caulfield	5	0	0
Collected by Mrs. Sheares . . . . . for Garret Neville	5	0	0
Collected by Misses Crossman and Hamilton . . . . . for Lucinda Martha Cowan	5	0	0
Collected by Misses Crossman and Hamilton . . . . . for Sarah Sheares	5	0	0
Mrs. Fisher, for the Separate School Fund	5	5	0
Sundries	4	4	8

154 9 8

By the Carlisle Association:

Friends at Carlisle . . . . . for John Fawcett	5	0	0
By the Clewer Association . . . . . for William Wilberforce (second payment)	5	0	0

By the Derby and Derbyshire Association:

Friend, by Rev. H. J. Maddock: for Sarah Whitacre	5	0	0
Ladies' Committee . . . . . for Mary Buchanan	5	0	0

10 0 0

By the Hatherleigh Association . . . . . for Cradock Glascock . . . . . 5 0 0

By the Hull and East-Riding Association: from Miss Selina Taylor, of Bridlington . . . . . for John Boutflower . . . . . 5 0 0

By the Lancaster Association . . . . . for Robert Housman . . . . . 5 0 0

By the Ladies' Shropshire Association: contributed entirely by Children: for John Eyton . . . . . 5 0 0

By the Maldon Association . . . . . for Magaretta Ann Bridges . . . . . 5 0 0

By the Norfolk and Norwich Association:

from Rev. Robert Hankinson: for Robert Walpole (2d payment) . . . . . 5 0 0

from Norwich Ladies' Association: for Edward Bickersteth . . . . . 5 0 0

from ditto, for Richenda Gurney . . . . . 5 0 0

from Rev. Charles Day . . . . . for Charles Day . . . . . 5 0 0

Anonymous, Oxford Post Mark, for Andrew Couper } . . . . . 10 0 0  
 Millicent Beattie }

Mrs. A. B. Johnson . . . . . for A. B. Johnson (2d payment) . . . . . 5 0 0

Miss Hollier . . . . . 1 1 0

James Rumsey, Esq. . . . . 1 1 0

80 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

Contributions to the Fund for the West-African Ship, the "William Wilberforce."

	L.	s.	d.
Received up to the end of the year 1815 . . . . .	2761	4	9
Since received :			
By Rev. T. C. Cowan			
Mrs. Skey . . . . .	1	0	0
Misses Barrow . . . . .	1	0	0
Mr. T. Sheppard, Wootton under-Edge . . . . .	2	0	0
Mrs. Sandford, Castlereagh, Ireland . . . . .	20	0	0
Robert Capper, Esq. Marl Hill, Cheltenham . . . . .	5	5	0
Mrs. Capper, do. . . . .	5	5	0
Mrs. Crawford, Cheltenham . . . . .	1	0	0
Richard Exham, Esq. Youghall, Ireland . . . . .	1	0	0
Henry Mann, Esq. Clifton . . . . .	1	0	0
Miss Crane . . . . .	1	1	0
Collected by Miss Crane . . . . .	1	6	0
A Lady . . . . .	2	0	0
Mrs. Whitmore, Apley Park, Salop . . . . .	3	3	0
Philip Protheroe, Esq. . . . .	10	0	0
Sundries . . . . .	2	12	4
	<hr/>	57	12 6
By Miss Hensman :			
Collected by Miss Alicia Allen, Youghall . . . . .	6	0	0
Sir W. Barker (Irish £.1.5) . . . . .	1	2	11
Lady Barker (do.) . . . . .	1	2	11
Miss Hely (Irish £.4) . . . . .	0	18	4
Miss Paget, Exeter . . . . .	1	0	0
A. Mariner . . . . .	0	3	0
Rev. Philip Douglas . . . . .	5	0	0
Lady Hartopp . . . . .	5	0	0
Master and Miss Christian, Birmingham . . . . .	1	1	0
	<hr/>	21	8 2
C. Stormonth, Esq. Chief Surgeon of Sierra Leone . . . . .	1	1	0
Collection after a Sermon, on Christmas Evening, at the Church of St. Mary Woolnoth, by the Rev. Edward Bickersteth, Assistant Secretary of the Society . . . . .	36	11	0
Joseph Christian, Esq. . . . .	5	0	0
Anonymous, by the Secretary . . . . .	1	0	0
By Portsea (St. John's) Association . . . . .	6	7	10
By Wholer Chapel Association :			
Mr. Attenborough . . . . .	1	1	0
Mrs. Simpson . . . . .	2	12	0
Misses Ivor . . . . .	0	10	0
Margaret Vale . . . . .	0	12	0
	<hr/>	4	15 0
By Miss Heddington, Portsea . . . . .	0	10	6
Rev. H. Bassett, Glentworth, Lincolnshire . . . . .	2	0	0
Mrs. Basset, do. . . . .	1	0	0
Mr. James Wylie, Broadway . . . . .	5	0	0
Miss Wylie, do. . . . .	5	0	0
Mr. Wm. Cottrill, do. . . . .	1	0	0
Two Friends, do. . . . .	0	14	0
A Friend, do. . . . .	0	7	0
Rev. G. C. Gorham, M. A. . . . .	1	0	0
Some of the Girls of the Sutton (Surrey) Sunday School . . . . .	0	3	0
Henrietta, by Rev. W. T. Staunes . . . . .	1	1	0
Value of a Gold Ring from an Unknown Lady, by Rev. Philip Gell, M. A. . . . .	0	15	0
Rev. E. Williams, Eaton, near Shrewsbury . . . . .	2	0	0
By Huddersfield Association . . . . .	4	15	6
By Ladies' Committee of St. John's Chapel Association . . . . .	3	13	0
By Cambridge Ladies' Association . . . . .	0	10	6
By Shrewsbury (St. Chad's) Association :			
Miss Pritchards . . . . .	5	0	0
Young Ladies, by them . . . . .	1	5	6
Mrs. Baker . . . . .	1	1	0
	<hr/>	7	6 6

# Missionary Register.

MARCH 1816.

## Biography.

LIFE OF THE REVEREND DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 46.)

### *His Conduct at College.*

IN the Autumn of 1739, Mr. Brainerd entered at Yale College, in Newhaven; and began his academical course, under salutary apprehensions of the temptations which were likely to beset him therein.

After he had been a few months at College, he caught the measles; and returned home, in consequence, to Haddam. His life was in imminent danger; but he was spared for future services.

On his return to College, his ardour in study was such, that it injured his health, and "greatly wronged," to use his own words, "the activity and vigour of his spiritual life." He had enjoyed much of the presence of God; and, in his sickness, had rather longed for death than dreaded its approach. Such was the elevation of his piety, that he could say of certain states of his mind, "Oh, how much more refreshing was this one season, than all the pleasures and delights that earth can afford!" Yet, though he could continue to say of the habit of his mind, *In the multitude of my thoughts within me, thy comforts delight my soul*, he felt and lamented the deadening influence of ambition and eagerness in his studies.

In the Autumn of 1740, his severe application had reduced him to such

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a state of debility, that his Tutor advised him to retire from College, and to disengage his mind, for a season, from its customary pursuits. He recovered strength by this suspension of his labour, and returned to College in the beginning of November.

During this retirement, and for some time after the renewal of his studies, he had much enjoyment and elevation of soul. God was his portion; and to walk with Him was his habit and his joy. While he deeply felt the depravity of his fallen nature, and the malignity and odiousness of sin, he could exult in the grace of his Heavenly Father, and felt an ardent love to all mankind. This was as a fire in his bosom. He longed earnestly that all men should enjoy what he himself enjoyed.

In the prospect of his return to College on his recovery, he trembled at the thought of those snares which had before proved injurious to his mind; and, so keen was his sensibility on this head, that he felt as though he would much rather die than return. His "old temptation," as he called it—ambition in his studies—does not appear, indeed, to have resumed its former influence over him, though he did not wholly escape.

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A great revival of religion taking place, in the early part of 1741, throughout the College, Brainerd was much animated and encouraged thereby.

President Edwards remarks, that this revival of religion was, for a time, very great and general at Newhaven, and that the College had no small share therein. That Society was much reformed: most of the Students became thoughtful, and many of them truly religious. Much of the profession and emotion of those days ended, indeed, as in similar cases, in extravagance and enthusiasm; but the most happy and permanent effects continued on the minds of many members of the College.

The danger, however, attending such a state of things is strikingly manifested in its effect on Brainerd's mind. He was yet young, and his judgment but little exercised. Though there is no reason to doubt but that he was still sincere and elevated in his piety; "yet," says his Biographer, "he was afterwards abundantly sensible that his religious affections at that time were not free from a corrupt mixture, nor his conduct to be acquitted from many things that were imprudent and blameable; which he greatly lamented himself, and was willing that others should forget, that none might make an ill improvement of such an example."

The truth of the Christian's character is very much discovered by the manner in which he views his own imperfections. In this respect, Brainerd displays the ingenuousness of an humbled and gracious mind. And, as the biography of fallen but renewed man will warn as well as encourage, we shall not withhold this instructive part of Brainerd's history.

From the end of January 1741, to the end of February 1742, he kept a regular Diary, containing a very particular narrative of what

passed from day to day. When he lay on his death-bed, he directed this Diary to be destroyed; and, not being then able to write himself, he desired a friend to record at the beginning of the part of his Diary immediately following, that the preceding part was lost; but that if any persons should be desirous of knowing how he had lived during that period, they might consult the earlier part of that Diary, where they would find something of a specimen of his ordinary manner of living during the thirteen months preceding; "excepting," as he added, with ingenuous compunction, "that here he was more refined from some IMPRUDENCES and INDECENT HEATS, than there."

As Brainerd's conduct led to his expulsion from the College, it may be well to state the affair in the words of his Biographer.

It could not be otherwise, than that one, whose heart had been so prepared and drawn to God as Mr. Brainerd's had been, should be mightily enlarged, animated, and engaged at the sight of such an alteration made in the College, the town, and land; and so great an appearance of men's reforming their lives, and turning from their profaneness and immorality, to seriousness and concern for their salvation, and of religion's reviving and flourishing almost everywhere. But, as an intemperate imprudent zeal, and a degree of enthusiasm, soon crept in and mingled itself with that revival of religion; and so great and general an awakening being quite a new thing in the land, at least as to all the living inhabitants of it; neither people nor ministers had learned thoroughly to distinguish between solid religion and its delusive counterfeits: even many Ministers of the Gospel, of long standing and the best reputation, were for a time overpowered with the glaring appearances of the latter: and, therefore, surely it was not to be wondered at that Brainerd should be so; who was not only young in years, but very young in experience, and had had but little opportunity for the study of divinity, and still less for observation of the circumstances and events of such an extraordinary state of things. A man must divest himself of all reason to make strange of it.

In these disadvantageous circumstances, Brainerd had the unhappiness

to have a tincture of that intemperate indiscreet zeal which was at that time too prevalent; and was led, from his high opinion of others that he looked upon better than himself, into such errors as were really contrary to the habitual temper of his mind.

One instance of his misconduct at that time gave great offence to the Rulers of the College, even to that degree that they expelled him the Society; which it is necessary should here be particularly related, with its circumstances.

Several Religious Students associated themselves one with another for mutual conversation and assistance; who were wont freely to open themselves one to another, as special and intimate friends. Brainerd was one of this company. And it once happened, that he and two or three more of these his intimate friends were in the Hall together, after Mr. Whittelsey, one of the tutors, had prayed there with the scholars; no other person now remaining in the Hall, but Brainerd and these his companions. Mr. Whittelsey having been unusually pathetic in his prayer, one of Brainerd's friends on this occasion asked him what he thought of Mr. Whittelsey: he made answer, "He has no more grace than this chair." One of the Freshmen happening at that time to be near the Hall (though not in the room) overheard those words of his. Though he heard no name mentioned, and knew not who the person was which was thus censured, he informed a certain woman, withal telling her of his own suspicion, viz. that he believed Brainerd said this of some one or other of the Rulers of the College. Whereupon she went and informed the Rector, who sent for this Freshman and examined him; and he told the Rector the words that he heard Brainerd utter, and informed him who were in the room with him at that time: upon which the Rector sent for them. They were very backward to inform against their friend, of that which they looked upon as private conversation; and especially as none but they had heard or knew of whom he had uttered those words: yet the Rector compelled them to declare what he said, and of whom he said it.

Brainerd looked on himself as greatly abused in the management of this affair: and thought that what he said in private was injuriously extorted from his friends; and that then it was injuriously required of him, as it was wont to be of such as had been guilty of some open notorious crime, to make a public confession, and

to humble himself before the whole College, in the Hall, for what he had said only in private conversation. Not complying with this demand; and having gone once to the Separate Meeting at New-haven, when forbidden by the Rector; and also having been accused by one person of saying concerning the Rector, that he wondered he did not expect to drop down dead for fining the Scholars who followed Mr. Tennent to Milford, though there was not proof of it (and Mr. Brainerd ever professed that he did not remember his saying any thing to that purpose); for these things he was expelled the College.

How far the circumstances and exigencies of that day might justify such great severity in the Governors of the College, I will not undertake to determine; it being my aim, not to bring reproach on the authority of the College, but only to do justice to the memory of a person, who I think to be eminently one of those whose *memory is blessed*.—The reader will see, in the sequel of the story of Mr. Brainerd's Life, what his own thoughts afterwards were of his behaviour in these things, and in how Christian a manner he conducted himself, with respect to this affair: though he ever, as long as he lived, supposed himself much abused, in the management of it, and in what he suffered in it.

In order to bring this subject under view at once, we shall anticipate a little the course of the narrative, and extract the passage to which the President alludes. It was presented by him to the Rector and Trustees of the College, on the 15th of September, 1743, about a twelvemonth after his expulsion. He had, during that interval, entered on his *Missionary Life*, under the Correspondents in America of the Society in Scotland for propagating Christian Knowledge.

In May preceding, he had waited on a Council of Ministers convened at Hartford, and stated to them the proceedings of the Rector and Tutors of Yale College against him. The Ministers, in consequence, interceded for him with the Rector and Trustees; and entreated them, but without success, to restore him to his privileges in College.

On occasion of a visit, a few months after, to Newhaven, he records the following circumstances in his Diary:—

Wednesday, Sept. 14, 1743.—This day I ought to have taken my Degree; this being Commencement Day: but God sees fit to deny it me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my class-mates take theirs; yet, in the very season of it, God enabled me with calmness and resignation to say, *The will of the Lord be done.* Indeed, through divine goodness, I have scarcely felt my mind so calm, sedate, and comfortable for some time. I have long feared this season; and expected my humility, meekness, patience, and resignation, would be much tried; but found much more pleasure and divine comfort than I expected.

Thursday, Sept. 15. By the advice of Christian Friends, I offered the following reflections in writing to the Rector and Trustees of the College; which are for substance the same that I had freely offered to the Rector before, and entreated him to accept: and this I did, that, if possible, I might cut off all occasion of stumbling and offence from those that seek occasion. What I offered is as follows:

“Whereas, I have said before several persons, concerning Mr. Whittelsey, one of the Tutors of Yale College, that I did not believe he had any more grace than the chair I then leaned upon; I humbly confess, that herein I have sinned against God, and acted contrary to the rules of his word, and have injured Mr. Whittelsey. I had no right to make thus free with his character; and had no just reason to say as I did concerning him. My fault herein was the more aggravated, in that I said concerning one that was so much my superior; and one that I was obliged to treat with special respect and honour, by reason of the relation I stood in to him in the College. Such a manner of behaviour, I confess, did not become a Christian: it was taking too much upon me; and did not savour of that humble respect that I ought to have expressed towards Mr. Whittelsey. I have long since been convinced of the falseness of those apprehensions by which I then justified such a conduct. I have often reflected on this act with grief; I hope, on account of the sin of it; and am willing to lie low and be abased before God and man for it; and humbly ask the forgive-

ness of the Governors of the College, and of the whole Society, but of Mr. Whittelsey in particular. And whereas I have been accused by one person for saying, concerning the reverend Rector of Yale College, that I wondered he did not expect to drop down dead for fining the scholars that followed Mr. Tennent to Milford; I seriously profess that I do not remember my saying any thing to this purpose. But if I did, and I am not certain, I utterly condemn it, and detest all such kind of behaviour; and especially in an Undergraduate towards the Rector. And I now appear to judge and condemn myself for going once to the Separate Meeting in Newhaven, a little before I was expelled, though the Rector had refused to give me leave. For this I humbly ask the Rector's forgiveness. And, whether the Governors of the College shall ever see cause to remove the academical censure I lie under or no, or to admit me to the privileges I desire; yet I am willing to appear, if they think fit, openly to own, and to humble myself for those things I have herein confessed.”

The Governors of the College were so far satisfied by this confession, that they appeared willing to admit Mr. Brainerd again into College; but they would not give him his Degree till he should have remained there at least a twelve-month. The Correspondents of the Society, to whom he was now engaged, not consenting to this condition, he did not return. He wished his Degree, under the idea that it might tend to his becoming more extensively useful; but when denied his wish, he betrayed no disappointment or resentment.

Indeed it is manifest, as he himself professes, that God had given him grace to submit to any thing consistent with truth, for the sake of peace, and that his conduct might not be a stumbling-block and offence to others.

His Biographer makes the following pertinent observations on this painful event of Brainerd's Life.

Nothing so puffs men up with a high conceit of their own wisdom, holiness, eminency, and sufficiency, and makes them so bold, forward, assuming, and arrogant, as ENTHUSIASM. But Mr. Brainerd



nerd's religion constantly disposed him to an abasing sense of his own sinfulness, deficiency, unprofitableness, and ignorance; looking on himself as worse than others; disposing him to universal benevolence and meekness, and in honour to prefer others, and to treat all with kindness and respect. Indeed, at the time before mentioned, when he had not learned well to distinguish between enthusiasm and solid religion, he, joining and keeping company with some that were tinged with no small degree of the former, for a season partook with them in a degree of their dispositions and behaviours: but it is not at all to be wondered at, that a youth and a young convert, one that had his heart so swallowed up in religion, and so earnestly desired the flourishing of it, but had had so little opportunity for reading, observation, and experience, should for a while be dazzled and deceived with the glaring appearances of that mistaken devotion and zeal; especially considering what the extraordinary circumstances of that day were. He told me on his death-bed, that he was out of his element and did violence to himself, while complying, in his conduct, with persons of a fierce and imprudent zeal, from his great veneration of some that he looked upon much better than himself. So that it would be very unreasonable that his error, at that time, should be esteemed a just ground of prejudice against the whole of his religion; especially considering how greatly his mind was soon changed, and how exceedingly he after lamented his error, and abhorred himself for his imprudent zeal and misconduct at that time, even almost to the overbearing and breaking the strength of his nature; and how much of a Christian Spirit he shewed, in his condemning himself for that misconduct.

What has been now mentioned of Mr. Brainerd is so far from being a just ground of prejudice against what is related in the following account of his life, that, if duly considered, it will render the history the more serviceable. For, by his thus joining for a season with *ENTHUSIASTS*, he had a more full and intimate acquaintance with what belonged to that sort of religion, and so was under better advantages to judge of the difference between that and the other, which he finally approved, and strove to his utmost to promote, in opposition to it: and hereby the reader has the more to demonstrate to him, that Mr. Brainerd, in his testimony against it, and the spirit and behaviour of those that are influenced by it, speaks from

impartial conviction, and not from prejudice; because therein he openly condemns his own former opinion and conduct, on account of which he had greatly suffered from his opposers, and for which some continued to reproach him as long as he lived.

*Appointed a Missionary to the Indians.*

We shall now return to the time of Brainerd's expulsion from College, and narrate the circumstances which led to his appointment as a Missionary among the Indians.

In the Spring of 1742, after his expulsion, he took up his residence with the Rev. Mr. Mills, of Ripton, in order to prepare himself for the work of the Ministry.

Here he began that part of his Diary to which he referred on his death-bed. It commences April 1, 1742, and ends June 17, of that year.

The following extracts from various parts of this Diary will sufficiently indicate the state of his mind through the period in question.

Oh that God would humble me deeply in the dust before him! Every time I am enabled to exercise grace, I am indebted to the God of all grace for special assistance. *Where then is boasting? It is excluded, when we think how we are dependent on God for the being and every act of grace. If ever I get to heaven, it will be because God will, and nothing else; for I never did any thing of myself but get away from God! My soul will be astonished at the unsearchable riches of divine grace, when I arrive at the mansions which the Blessed Saviour is gone before to prepare.*—Oh that I may be always humble and resigned to God; and that God would cause my soul to be more fixed on himself, that I may be more fitted both for doing and suffering!—I was something relieved by reading some passages in my Diary, and seemed to feel as if I might pray to the great God again with freedom; but was suddenly struck with a damp, from the sense I had of my own vileness. Then I cried to God, to wash my soul, and to give me repentance and pardon; and it began to be something sweet to pray: and I could think of undergoing the greatest sufferings in the cause of Christ with pleasure, and found myself willing, if God would so order it, to suffer banishment from my native land, among the Heathen, that I

might do something for their souls' salvation, in distresses and deaths of any kind. It is impossible to express how I then felt: I had not much joy, but some sense of the majesty of God, which made me as it were tremble. I saw myself mean and vile, which made me more willing that God should do what he would with me. It was all infinitely reasonable.—Had raised hopes to-day respecting the Heathen. Oh that God would bring in great numbers of them to Jesus Christ! I cannot but hope I shall see that glorious day.—My hopes of being employed in the cause of God, which of late have been almost extinct, seem now a little revived. Oh that all my late distresses and awful apprehensions might prove but Christ's school, to make me fit for greater service, by teaching me the great lesson of humility!—Though I have been depressed of late, respecting my hopes of future serviceableness in the cause of God; yet now I had much encouragement respecting that matter. I was specially assisted to intercede and plead for the enlargement of Christ's kingdom in the world, and for special grace for myself to fit me for special services. I felt exceedingly calm, and quite resigned to God, respecting my future employment, *WHEN* and *WHERE* he pleased. Faith lifted me above the world, and removed all those mountains that I could not look over of late. I thought I wanted not the favour of man to lean upon: for I knew Christ's favour was infinitely better; and that it was no matter *WHEN* or *WHERE*, or *HOW* Christ should send me, or what trials He should still exercise me with, if I might be prepared for His work and will. I now found revived in my mind the wonderful discovery of infinite wisdom in all the dispensations of God towards me, which I had a little before I met with my great trial at College. Every thing appeared full of the wisdom of God.—Blessed be the Lord, he is never unmindful of me, but always sends me needed supplies; and, from time to time, when I am like one dead, raises me to life. Oh that I may never distrust infinite goodness!—My soul longed for communion with Christ, and for the mortification of indwelling corruption, especially spiritual pride. Oh there is a day coming, wherein *she weary will be at rest!*—I set apart this day for fasting and prayer to God for his grace, especially to prepare me for the work of the ministry, and in his own time to send me into his harvest. In the morning, I endeavoured to plead for the divine presence, and not without some life. In

the forenoon, I felt a power of intercession for precious souls, and for the advancement of the Kingdom of my Lord and Saviour in the world; and, withal, a most sweet resignation, and even consolation and joy in the thoughts of suffering hardships, distresses, and even death itself, in the promotion of it; and had special enlargement in pleading for the enlightening and conversion of the Heathen. In the afternoon, *God was with me of a truth.* Oh it was blessed company indeed! My soul was drawn out very much for the world: I grasped for multitudes of souls. I think I had more enlargement for sinners, than for the children of God; though I felt as if I could spend my life in cries for both. I think I never in my life felt such an entire weanedness from this world, and so much resigned to God in every thing. Oh that I may always live to, and upon, my blessed God! Amen, Amen.—Lord's Day. This morning spent two hours in secret duties. Felt much pressed now, as frequently of late, to plead for the meekness and calmness of the Lamb of God in my soul: through divine goodness, felt much of it this morning. Oh it is a sweet disposition, heartily to forgive all injuries done us; to wish our greatest enemies as well as we do our own souls! Blessed Jesus, may I daily be more and more conformed to thee. At night was exceedingly melted with divine love, and had some feeling sense of the blessedness of the upper world. Those words hung upon me, with much divine sweetness, Psalm lxxiv. 7. *They go from strength to strength, every one of them in Zion appeareth before God.*—Retired early for secret devotions; and, in prayer, God was pleased to pour ineffable comforts into my soul. If I had had a thousand lives, my soul would gladly have laid them all down at once to have been with Christ. It was the most refined and spiritual season of communion with God I ever yet felt. In the afternoon, I withdrew to meet with my God, but found myself much declined, and God made it an humbling season to my soul. I mourned over the body of death that is in me. It grieved me that I could not pray to and praise God with my heart full of divine heavenly love. Oh that my soul might never offer any dead cold services to my God!—Withdrew to my usual place of retirement in great peace and tranquillity, and spent about two hours in secret duties. I seemed to hang and depend on my Lord; wholly weaned from all other dependencies. I knew not what to say to my God, but only to *lean on his bosom*, as

it were, and breathe out my desires after a perfect conformity to him in all things. Thirsting desires and insatiable longings after perfect holiness, possessed my soul. God was so precious to my soul, that the world with all its enjoyments was infinitely vile. The Lord was my ALL, and he over-ruled all, which greatly delighted me. I saw him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and, I trust, was really humbled for in-dwelling corruption, and I mourned like a dove. I felt that all my unhappiness arose from my being a sinner; for, with resignation, I could bid welcome to all other trials: but sin hung heavy upon me; for God discovered to me my corruption; so that I went to bed with a heavy heart, because I was a sinner; though I did not in the least doubt of God's love. Oh that God would *purge away my dross, and take away my sin.*—Nothing grieves me so much, as that I cannot live constantly to God's glory. I could bear any desertions or spiritual conflicts, if I could but have my heart all the while burning within me with love to God and desires of his glory: but this is impossible; for when I feel these, I cannot be dejected in my soul, but only rejoice in my Saviour, who has delivered me from the reigning power, and will shortly deliver me from the in-dwelling of sin.—Saw so much of the wickedness of my heart, that I longed to get away from myself. I never before thought there was so much spiritual pride in my soul: I felt almost pressed to death with my own vileness. Oh, what a body of death there is in me! Lord, deliver my soul! I could not find any convenient place for retirement. Oh! the closest walk with God is the sweetest heaven that can be enjoyed on earth!—Appeared exceeding vile in my own eyes: saw much pride and stubbornness in my heart. Indeed, I never had such a week before as this; for I have been almost ready to die with the view of the wickedness of my heart. I could not have thought I had such a body of death in me. Oh that God would deliver my soul!—Spent much time in prayer this morning. Felt insatiable longings after God. The world, with all its enjoyments, quite vanished. I see myself very helpless: but I have a blessed God to go to. I longed exceedingly to be dissolved, and to be with Christ, to behold his glory. Oh,

my weak weary soul longs to arrive at my Father's house!—I set apart this day for secret fasting and prayer, to intreat God to direct and bless me with regard to the great work which I have in view of preaching the Gospel; and that the Lord would return to me, and *show me the light of his countenance.* Had little life and power in the forenoon: near the middle of the afternoon, God enabled me to wrestle ardently in intercession for absent friends: but, at night, he visited me marvellously in prayer. I think my soul never was in such an agony before: I felt no restraint; for the treasures of divine grace were opened to me: I wrestled for absent friends, for the in-gathering of souls, for multitudes of souls, and for many that I thought were the children of God, personally, in many distant places.—Had the most ardent longings after God that ever I felt in my life. At noon, in my secret retirement, I could do nothing but tell my Lord in a sweet calm, that he knew I longed for nothing but himself, nothing but holiness; that he had given me these desires, and he only could give me the thing desired. I never seemed to be so unhinged from myself, and to be so wholly devoted to God. My heart was swallowed up in God most of the day. In the evening I had such a view of the soul's being, as it were, enlarged to contain more holiness, that my soul seemed ready to separate from my body, and stretch to obtain it. I then wrestled in an agony for divine blessings: had my heart drawn out in prayer for some Christian Friends, beyond what I ever had before. I feel differently now from what ever I did under any enjoyments before, more engaged to live to God for ever, and less pleased with my own frames: I am not satisfied with my frames, nor feel at all more easy after such strugglings than before; for it seems far too little, if I could always be so.

In the preceding extracts, the reader will see that Brainerd's mind was training for his future work. Neither his spiritual distresses nor comforts were of an ordinary kind. "My life," he said of himself, "is a constant mixture of consolations and conflicts, and will be so till I arrive at the world of spirits." He was an acute and vigilant detector of the depraved workings of his fallen nature. *By reason of use,* he had, in an eminent degree, his senses

*exercised, to discern between both good and evil; and his feelings were singularly alive to their presence and influence.*

His Journal abounds in passages similar to those which we have extracted; and which indicate, like them, the alternations of sorrow and of joy. Christians of less acute sensibilities, and of a lower standard of devotion, may wonder at his expressions, at one time, of deep self-abhorrence, and, at another, of almost seraphic ardour and love. But they arose from that vivid impression which was made on his mind by the sight of his Disease and of his Remedy. However his natural melancholy might heighten the sense of his vileness, yet all his views were, in principle, perfectly rational and scriptural; and led him to exclaim with the Apostle, under similar discoveries of the malignity and of the cure of sin, *O wretched man that I am! who shall deliver me from the body of this death?—I thank God through Jesus Christ our Lord!*

His complaints are grounded on his seeming, at times, to lose all relish of divine things—his feeling much of the prevalence of corruption, and a disposition to all manner of sin—and his being diverted from the business of religion, by weakness of body, and his necessary affairs. These things frequently brought a great gloom on his mind: so that he sometimes speaks of himself as filled with horror, seeing no comfort in heaven or earth; and, at others, as longing to hide himself in some cave or den of the earth.

Yet these conflicts were beneficial to his mind, and were relieved by many consolations. His heart was evidently engaged in promoting the glory of God, as his great end and object in the world, while he complained of desertion and want of fervour in religion. He was learning, as he expressed it, that he was

like a little helpless infant cast out into the open field. He had often great refreshments of spirit, and fervour and enlargement of mind in his duties: and not unfrequently, as we have seen, remarkable elevation and rapture of holy joy; and was led out into the most earnest wrestlings in prayer, for his own sanctification, and for the enlargement of Christ's Kingdom. So intense, at times, was the earnestness of his prayers, that his body, covered with perspiration though in the cool of the early morning or of the evening, attested the ardour of his soul.

The portion of his Diary from which the preceding extracts were taken, ends, as has been stated, June 17, 1742. On the 29th of July he was examined by an Association of Ministers who met at Danbury, and was licensed by them to preach.

In his Diary of this interval, which comprehends the latter part of June and the month of July, he details a variety of exercises of mind. He speaks of great longings after God and holiness, and earnest desires for the conversion of others, of fervency in prayer, and of composure and comfort: but bitterly complains of his barrenness, and of his being much below the character of a child of God; and is sometimes very disconsolate and dejected.

The following extracts are of this nature.

Wednesday, June 30, 1742. Spent this day alone in the woods, in fasting and prayer;—underwent the most dreadful conflicts in my soul.—I saw myself so vile, that I was ready to say, *I shall now perish by the hand of Saul.* I thought, and almost concluded, I had no power to stand for the cause of God, but was almost afraid of the shaking of a leaf. Spent almost the whole day in prayer, incessantly. I could not bear to think of Christians shewing me any respect. I almost despaired of doing any service in the world. I could not feel any hope or comfort respecting the Heathen,

which used to afford me some refreshment in the darkest hours. I spent away the day in the bitterness of my soul. Near night, I felt a little better; and afterwards enjoyed some sweetness in secret prayer.

Saturday, July 3, 1742.—My heart seemed again to sink. The disgrace I was laid under at College seemed to damp me, as it opens the mouths of opposers. I had no refuge but in God. Blessed be his name, that I may go to him at all times, and find him a present help.

Lord's Day, July 4.—In the evening, God was pleased to give me the exercise of faith, and thereby brought the invisible and eternal world near to my soul. I hoped that my weary pilgrimage in the world would be short; and that it would not be long before I was brought to my heavenly home and Father's house. I was resigned to God's will, to tarry his time, to do his work, and suffer his pleasure. I felt thankfulness to God for all my pressing desertions of late; for I am persuaded they have been made a means of making me more humble and much more resigned. I felt pleased to be little, to be nothing, and to lie in the dust. I enjoyed life and consolation in pleading for the children of God, and the kingdom of Christ in the world; and my soul earnestly breathed after holiness, and the enjoyment of God. *O come, Lord Jesus! come quickly.* Amen.

Thursday, July 22. Journeying from Southbury to Ripton, called at a house by the way, where, being very kindly entertained and refreshed, I was filled with amazement and shame, that God should stir up the hearts of any to shew so much kindness to such a dead dog as I: was made sensible, in some measure, how exceeding vile it is not to be wholly devoted to God. I wondered that God would suffer any of his creatures to feed and sustain me from time to time.

Still exercised with the same conflicts of mind, he entered on his work as a Minister of the Gospel.

Thursday, August 12.—This morning and last night I was exercised with sore inward trials. I had no power to pray, but seemed shut out from God. I had, in a great measure, lost my hopes of God's sending me among the Heathen afar off, and of seeing them flock home

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to Christ. I saw so much of my vile-ness, that I wondered that God did let me live, and that people would not stone me, much more that they would ever hear me preach! It seemed as though I never could or should preach any more; yet about nine or ten o'clock, the people came over, and I was forced to preach. And blessed be God! he gave me his presence, so that I was much assisted. Some Indians cried out in distress, and all appeared greatly concerned. After we had prayed and exhorted them to seek the Lord with constancy, and hired an English Woman to keep a kind of school among them, we came away.

Tuesday, August 17. — Exceedingly depressed in spirit. It cuts and wounds my heart, to think how much self-exaltation, spiritual pride, and warmth of temper, I have formerly had intermingled with my endeavours to promote God's work: and sometimes I long to lie down at the feet of opposers, and confess what a poor imperfect creature I have been, and still am. The Lord forgive me; and make me, for the future, *wise as a serpent, and harmless as a dove!*

Saturday, September 4.—Much out of health, and exceedingly depressed in my soul, and at an awful distance from God.—Towards night, spent some time in profitable thoughts on Rom. viii. 2.—Near night, God enabled me to wrestle ardently for the advancement of the Redeemer's kingdom—pleaded earnestly for my own dear brother John, that God would make him more of a pilgrim and stranger on the earth, and fit him for singular serviceableness in the world; and my heart exulted in the Lord, in the thoughts of any distresses that might alight on him or me in the advancement of Christ's kingdom.

Monday, September 6.—Was informed, that they only waited for an opportunity to apprehend me for preaching at Newhaven lately, that so they might imprison me. This made me more solemn and serious, and to quit all hopes of the world's friendship: it brought me to a further sense of my vile-ness, and just desert of this, and much more, from the hand of God, though not from the hand of man. Retired into a convenient place in the woods, and spread the matter before God.

N

Tuesday, September 7, 1742.—Had some relish of divine things in the morning. Afterwards felt more barren and melancholy. Rode to Newhaven, to a friend's house at a distance from the town, that I might remain undiscovered, and yet have opportunity to do business privately with friends which come to Commencement.

Wednesday, September 8.—Though some time ago I reckoned upon seeing my dear friends at Commencement; yet being now denied the opportunity, for fear of imprisonment, I felt totally resigned, and as contented to spend this day alone in the woods, as I could have done if I had been allowed to go to town. Felt exceedingly weaned from the world to-day.

Thursday, September 16.—Some days past, I felt great perplexity on account of my past conduct. My bitterness, and want of Christian kindness and love, have been very distressing to my soul. The Lord forgive me my unchristian warmth, and want of a spirit of meekness!

Saturday, September 18.—Felt some compassion for souls, and mourned I had no more. I feel much more kindness, meekness, gentleness, and love towards all mankind, than ever. I long to be at the feet of my enemies and persecutors.

Thursday, September 30.—Still very low in spirits, and did not know how to engage in any work or business, especially to correct some disorders among Christians—felt as though I had no power to be faithful in that regard. However, towards noon, preached from Deut. viii. 2. and was enabled with freedom to reprove some things in Christians' conduct that I thought very unsuitable and irregular—insisted near two hours on this subject.

Lord's Day, Oct. 17.—When I went to the place of public worship, I found I could not speak a word for God without his special help and assistance. I went into the assembly trembling, as I frequently do, under a sense of my insufficiency to do any thing in the cause of God as I ought to do.—But it pleased God to afford me much assistance, and there seemed to be a considerable effect on the hearers.—In the evening, I felt a disposition to praise God for his goodness to me, especially that he had enabled me in some measure to

be faithful; and my soul rejoiced to think that I had thus performed the work of one day more, and was one day nearer my eternal, and, I trust, my heavenly home. Oh that I might be *faithful to the death, fulfilling as an hireling my day*, till the shades of the evening of life shall free my soul from the toils of the day! I scarce ever preach without being first visited with inward conflicts and sore trials. Blessed be the Lord for these trials and distresses, as they are blessed for my humbling.

Tuesday, October 26.—Underwent the most dreadful distresses, under a sense of my own unworthiness. It seemed to me, I deserved rather to be driven out of the place, than to have any body treat me with any kindness, or come to hear me preach. And verily my spirits were so depressed at this time, as well as at many others, that it was impossible I should treat immortal souls with faithfulness. I could not deal closely and faithfully with them, I felt so infinitely vile in myself. Oh, what dust and ashes I am, to think of preaching the Gospel to others! Indeed, I never can be faithful for one moment, but shall certainly *daub with untempered mortar*, if God do not grant me special help.—In the evening, it looked to me near as easy for one to rise out of the grave and preach, as for me. However, God was pleased to lift me up, and shew me that he could enable me to preach. Oh the wonderful goodness of God to so vile a sinner!

Thursday, November 4.—God is unspeakably gracious to me continually. In times past, he has given me inexpressible sweetness in the performance of duty: frequently my soul has enjoyed much of God; but has been ready to say, *Lord! it is good to be here*: and so to indulge in sloth, while I have lived on my feelings. But, of late, God has been pleased to keep my soul hungry almost continually; so that I have been filled with a kind of pleasing pain. When I really enjoy God, I feel my desires of him the more insatiable, and my thirstings after holiness the more unquenchable. I feel barren and empty, as though I could not live, without more of God in me. I feel ashamed and guilty before God. Oh! I see, *the law is spiritual, but I am carnal*. Oh for holiness! Oh for more of God in my soul! Oh this pleasing pain! It makes

my soul press after God. The language of it is, *Then shall I be satisfied, when I awake in God's likeness.*

The extracts just given contain a specimen of the state of his mind, for the four months which intervened before his appointment as a Missionary in the end of November. His heart was frequently engaged in fervent wrestling with God. He enjoyed, at times, entire calmness and composure of mind—resigning himself with delight to the Divine Will—longing to improve his time—living in the near prospect of the eternal world—and thirsting after complete conformity to God. Yet he was much and frequently bowed down by an apprehension of his unfitness for the work in which he had engaged, and was ready to give up all hope of usefulness; but could still bless God for all his dispensations, as they tended to wean him more from self and the world, and to lead him to greater resignation, and were mingled with many refreshments and much consolation.

On the 19th of November, he received a letter from the Rev. Ebenezer Pemberton, of New York, desiring him to go thither without delay; in order to consult about the state of the Indians in those quarters, and to meet some gentlemen who were entrusted with those affairs. The gentlemen alluded to were the Correspondents in New York, New Jersey, and Pennsylvania, of the Society in Scotland for Propagating Christian Knowledge.

This will be a suitable place to introduce some account of the first exertions of that Society in behalf of the North-American Indians.

The deplorable state of the Indians in those parts of America being by several Ministers represented to the Society, the Society charitably and cheerfully came into the proposal of maintaining two Missionaries among these miserable Pagans, to endeavour their conversion *from darkness to light, and*

*from the power of Satan unto God;* and sent their commission to some Ministers and other gentlemen, to act as their CORRESPONDENTS, in providing, directing, and inspecting the said Mission.

As soon as the Correspondents were authorized by the Society's Commission, they looked out for two Candidates, whose zeal for the interests of Christ's Kingdom, and whose compassion for perishing souls, would prompt them to such a difficult and self-denying undertaking.

They first prevailed with Mr. Azariah Horton to relinquish a call to an encouraging parish, and to devote himself to the Indian Service. He was directed to Long-Island, in August 1741; at the east end whereof there are two small towns of the Indians; and from the east to the west end of the island, lesser companies settled at a few miles' distance from one another, for above a hundred miles.—At his first coming among them, he was well received by most, and heartily welcomed by some of them. At the east end of the island, especially, they gave diligent and serious attention to his instructions, and many were put on solemn inquiries respecting their salvation. A general reformation of manners was soon observable among most of these Indians. They were careful to attend, and serious and solemn in attendance, on both public and private instructions. A number of them were under very deep convictions of their miserable perishing state; and about twenty of them gave lasting evidence of their saving conversion to God.—Mr. Horton had baptized thirty-five adults, and forty-four children. He took pains with them, to teach them to read; and some of them made considerable proficiency. But the expensiveness of his charge, and the necessity of his travelling from place to place, made him incapable of giving so constant attendance to their instruction in reading

as was needful. In his last letter to the Correspondents, he heavily complained of a great defection of some of them from their first reformation and care of their souls, occasioned by strong drink being brought among them, and their being thereby allured to a relapse in their darling vice of drunkenness; a vice to which the Indians are everywhere so greatly addicted, that nothing but the power of Divine Grace can restrain that impetuous lust, when they have opportunity to gratify it. He complained, also, that some of them were grown more careless and remiss in the duties of religious worship, than they were when first acquainted with the great things of their eternal peace.—But, as a number retained their first impressions, and as they generally attended with reverence on his ministry, he went on in his work, with encouraging hopes of the presence and blessing of God with him in his difficult undertaking.

It was some time after Mr. Horton was employed in the Indian Service, before the Correspondents could obtain another qualified Candidate for the self-denying Mission. They

addressed Mr. Brainerd with this view; and, in compliance with their summons, he proceeded to New York. Their invitation lay with much weight on his mind; but he carried it, where he carried all his concerns, to the Throne of Him whom he served. His spirits sunk under a consciousness of his own insufficiency for the work; and, when called to preach before a large assembly, among whom were grave and learned Ministers, he could not but think himself deeply indebted to his hearers that they would listen to one so worthless, and prayed that God would remunerate them with the rewards of His Grace.

He had received several invitations to places where he had a prospect of a comfortable settlement among the English; but the Correspondents invited him to encounter the fatigues and perils which could not but attend his attempt to carry the Gospel of Christ to the miserable children in the wilderness. He accepted this invitation; but the winter being an unfit season to enter on his work, he returned home, to wait for the spring.

(To be continued.)

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

A COMPENDIUM circulated by the Society, and corrected to Feb. 21st of this year, exhibits the following View of the exertions of this Noble Institution.

#### AUXILIARY AND BRANCH SOCIETIES IN THE UNITED KINGDOM AND ADJACENT ISLANDS.

	Auxil.	Branch.	Total
England . . . . .	154	152	306
Wales . . . . .	22	20	42
Berwick upon Tweed	1	—	1
Scotland . . . . .	51	65	116
Ireland . . . . .	4	62	66
Isle of Man . . . . .	1	—	1
Guernsey . . . . .	1	—	1
Jersey . . . . .	1	—	1
	235	299	534

Making a Total, including the Foreign Possessions of the Crown, of 559 Auxiliary and Branch Societies within the British Dominions.

There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.



BIBLE SOCIETIES ESTABLISHED IN FOREIGN PARTS.

These Societies have been encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example. The Number of Copies of the Scriptures purchased, printed, or printing by them in various Languages and Dialects, aided by Donations from the Society, is subjoined.

Europe.

	Instituted	Bib.	Test.
1. German at Basle . . . . .	1804	20000	15000
(1) German Bibles & Testaments		3000	4000
(2) French Bibles & Testaments			
(3) Romanese Testaments, 2000 in each dialect . . . . .		—	4000
(4) Italian Testaments . . . . .		—	3000
2. Zurich . . . . .	1815	2000	4000
German Bibles and Testaments			
3. Chur . . . . .	1813	3000	—
Romanese Bibles . . . . .			
4. Schaffhausen . . . . .	1813		
5. St. Gall . . . . .	1813		
6. Berne . . . . .			
7. Lausanne . . . . .	1814		
8. Geneva . . . . .	1814		
9. Hungarian, at Presburg, 1812		—	3000
Slavonian Testaments . . . . .			
10. Wirtemberg, at Stuttgart . . . . .	1812	15000	7000
German Bibles and Testaments			
11. Nassau-Homburg . . . . .	1816		
12. Berlin . . . . .	1805	8000	—
(1) Bohemian Bible, two editions		8000	4000
(2) Polish Bibles and Testaments			
13. Prussian; with Auxiliary Societies at Potsdam, Dantzic, Halle, Breslau, Wesel, and other places . . . . .	1814		
14. Königsberg . . . . .	1812	3000	3000
Lithuanian Bibles and Testaments . . . . .			
15. Elberfeld, for the Grand Duchy of Berg; with Auxiliary Societies at Cologne, Solingen, &c. and BIBLE ASSOCIATIONS in the Manufactories . . . . .	1814		
16. Thuringian, at Erfurt, 1814			
17. Eichsfeld, with an Auxiliary Society at Nordhausen, 1815			
18. Cleve . . . . .	1815		
19. New-Wied and Wied Runkel . . . . .	1816		
20. Saxon . . . . .	1814		
21. Hanover, with Auxiliary Society at Osnaburg . . . . .	1814	10000	—
German Bibles . . . . .			
22. Brunswick . . . . .	1815		
23. Lubeck . . . . .	1814		
24. Hambro-Altona . . . . .	1814		
25. Bremen . . . . .	1815		
26. Frankfort . . . . .	1816		

	Instituted	Bib.	Test.
27. Strasburg . . . . .			
28. Ratisbon . . . . .	1805	—	50000
German Testaments . . . . .			
29. Stockholm . . . . .	1809	1100	17600
Swedish Bibles and Testaments (with standing types) . . . . .			
30. Gothenburg . . . . .	1813		
31. Westeras . . . . .	1813		
32. Island of Gotthland at Wisby . . . . .	1813		
33. Swedish . . . . .	1814		
34. Lund . . . . .	1815		
35. Norwegian . . . . .	1815		
36. Danish . . . . .	1814		
37. Iceland . . . . .	1815		
38. Finnish, at Abo . . . . .	1812	5000	3000
Finnish Bibles and Testaments (with standing types) . . . . .			
It is in contemplation to form Auxiliary Societies and Bible Associations throughout Finland.			
39. Russian, at St. Petersburg, 1813, with its Ten Auxiliaries; viz. . . . .			
(1) Moscow . . . . .	1813		
(2) Dorpatish, at Dorpat . . . . .	1813		
(3) Courland, at Mittau . . . . .	1813		
(4) Livonian, at Riga . . . . .	1813		
(5) Esthonian, at Revel . . . . .	1813		
(6) Yaroslaff . . . . .	1813		
(7) Oesel . . . . .	1814		
(8) Woroneg . . . . .	1814		
(9) Kamenez-Podolsk . . . . .	1815		
(10) Theodosian . . . . .	1815		
These Societies have undertaken the printing of the Scriptures in the sixteen following languages & dialects.			
(1) Calmuc; the New Testament; in which language the Scriptures were never printed before . . . . .		—	1000
(2) Armenian Bibles and Testaments . . . . .		5000	8000
(3) Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Petersburg		5000	9000
(4) German Bible, with standing types . . . . .		5000	—
(5) Polish New Testament . . . . .		—	3000
(6) French Bible . . . . .		8000	1000
(7) Slavonian Bibles and Testaments, for the use of Native Russians . . . . .		5000	5000
(8) Dorpatian Esthonian Testament . . . . .		—	5000
(9) Revalian Esthonian Testament . . . . .		—	10000
(10) Lettonian, or Lettish, Testament . . . . .		—	15000
(11) Persian Testament . . . . .		—	5000
(12) Georgian Testament . . . . .		—	5000
(13) Samogitian Testament . . . . .		—	5000
(14) Modern Greek Testament . . . . .		—	5000
(15) Moldavian Testament . . . . .		—	5000
(16) Tartar Gospel of St. Luke, 5000 Copies.		—	—
TOTAL . . . . .		114000	128600

The Committee of the Dorpatian Society have established a BIBLE ASSOCIATION in every Parish, under the superintendence of the Pastor: these have been found of very great advantage among the labouring classes.

- 40. Amsterdam, English . . . . . 1814
- 41. Netherlands, comprehending the following districts; viz. Amsterdam, Rotterdam, The Hague, Enkuysen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaerdingen, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud Beyerland, Zutphen, Alkmaar, Maassluys, Gorcum, Hoorn, Zwool, Zirzee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, Tholen.

A Plan has been adopted, and in a degree carried into effect, for establishing, within the City of Amsterdam and its environs, 32 BIBLE ASSOCIATIONS.

*Asia.*

- Instituted
- 1. Calcutta Auxiliary . . . . . 1811
- 2. Columbo Auxiliary . . . . . 1812
- 3. Bombay Auxiliary . . . . . 1813
- 4. Java Auxiliary . . . . . 1814
- 5. Astrachan Bible Society (as an Auxiliary to the Russian Bible Society) . 1815

*Africa.*

- 1. Mauritius and Bourbon, Isles of, Auxiliary Society . . . . . 1813
- 2. St. Helena, Island of, Auxiliary Society . . . . . 1814

*America.*

- ONE HUNDRED and TWENTY-NINE Bible Societies, or upwards, have been established on the American Continent; viz.
- ONE HUNDRED and TWELVE, or upwards, in the United States, (of which Thirteen, or more, are Female Institutions,) several of which have received pecuniary aid from the British and Foreign Bible Society.
- Quebec Bible Society . . . . . 1812
  - Nova-Scotia Bible Society, established at Halifax, in November; with Branch Societies; viz. Annapolis, Antigonishe, Argyle, Chester, Cornwallia, Cumberland, Hampshire, Horton, Londonderry, Parrsborough, Queen's County, Shelburne, Truro, and Yarmouth . . 1813
  - Pictou Bible Society . . . . . 1813

*West Indies.*

- Jamaica Auxiliary Bible Society of the People of Colour . . . . . 1812
- Antigua Auxiliary Bible Society . . 1815

EDITIONS OF THE SCRIPTURES.

The following Editions were printed up to Dec. 31, 1815.

	Bib.	Test.
English, various Editions . . . . .	549429	533504
Welsh . . . . .	46942	41178
Gaelic . . . . .	22000	20000
Irish . . . . .		7500
Manks . . . . .		2253
French . . . . .	13000	79000
Spanish . . . . .		20000
Portugueze . . . . .		20000
Italian . . . . .		11000
Dutch . . . . .	5000	15000
Danish . . . . .	500	10000
German . . . . .	8000	15900
Greek, Antient & Modern . . . . .		5000
Greek, Modern . . . . .		10000
Arabic . . . . .	1439	
Esquimaux, the Four Gospels . . . . .		1000
Mohawk, St. John's Gospel . . . . .		9000
Ethiopic Psalter . . . . .	2100	

The Society has printed, or aided the Printing or Circulation of the Scriptures, in part or in the whole, in SIXTY-THREE different Languages or Dialects.

NUMBER OF BIBLES AND TESTAMENTS ISSUED.

	Bib.	Test.	Total.
From Mar. 7, 1804, to Sep. 17, 1805—None issued, the Universities not having completed Stereotype Editions.			
From Sep. 17, 1805, to June 15, 1806—When the present Depository was established.	32536	74124	106460
From June 15, 1806, to March 25, 1809	21587	28820	50407
From Mar. 25, 1809, to Feb. 16, 1810	18665	45805	64468
From Feb. 16, 1810, to March 25, 1811	35606	69009	102618
From Mar. 25, 1811, to Feb. 21, 1812	35690	70733	106423
From Feb. 21, to Dec. 31, 1812	81519	121261	202780
From Dec. 31, 1812, to Dec. 31, 1813	141941	159453	301394
From Dec. 31, 1813, to Dec. 31, 1814	180041	151732	297773
From Dec. 31, 1814, to Dec. 31, 1815	195879	229777	318556
Total issued in Great Britain in ten years and a half . . . . .	616364	799915	1410279
Purchased and issued for the Society on the Continent of Europe . . . . .	25000	50000	75000
Total issued on account of the Society . . . . .	641364	849395	1489759
Printed, and printing, on the Continent of Europe, by Bible Societies, aided by Donations from the British and Foreign Bible Society . . . . .	114000	182000	308000

Making a Total of One Million, Seven Hundred and Eighty-seven Thousand, Eight Hundred and Seventy-nine Bibles or Testaments, circulated by the aid of the Society.

N. B. In addition to the above, the Society has expended about 7000*l.* for the distribution by Societies, and confidential Agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish Languages, the exact number of which cannot be ascertained.

## GRANTS OF MONEY, and VALUE OF BIBLES AND TESTAMENTS given away by the Society.

	L.	s.	d.
First Year . . . . .	366	2	10
Second Year . . . . .	800	6	10
Third Year . . . . .	3816	14	4
Fourth Year . . . . .	4028	9	0
Fifth Year . . . . .	9749	17	0
Sixth Year . . . . .	4955	14	0
Seventh Year . . . . .	14587	8	7
Eighth Year . . . . .	10222	5	1
Ninth Year . . . . .	17976	15	2
Tenth Year . . . . .	13030	2	7
Eleventh Year . . . . .	28703	13	0
Total . . . . .	108247	8	5

## EXPENDITURE.

	L.	s.	d.
First Year . . . . .	691	10	2
Second Year . . . . .	1637	17	5½
Third Year . . . . .	5053	18	3
Fourth Year . . . . .	12206	10	3½
Fifth Year . . . . .	14565	19	7¼
Sixth Year . . . . .	18543	17	1
Seventh Year . . . . .	28302	13	7
Eighth Year . . . . .	32419	19	7½
Ninth Year . . . . .	69496	13	8
Tenth Year . . . . .	84652	1	5
Eleventh Year . . . . .	81021	12	5
Total . . . . .	348592	13	6½

## CHURCH MISSIONARY SOCIETY.

## FIRST ANNIVERSARY OF THE BEDFORD AND BEDFORDSHIRE ASSOCIATION.

On Sunday the 18th of February, Two Sermons were preached in St. Paul's Church, Bedford, for the Benefit of the Society. In the Morning, the Rev. Legh Richmond, from Mark xvi. 15. *Go ye into all the world, and preach the Gospel to every creature*, argued that this great command, though given primarily to the Apostles, ever retained its original force and character; and was transmitted with such intent by the Apostles, for the regulation of the Church in successive ages. In the afternoon, the Rev. Daniel Corrie, from Isaiah xlv. 20. enlarged on the awful situation of the Heathen World;

and entered on a recital of the various superstitions and idolatrous practices of Hindoos and Mahomedans—a recital which awakened peculiar interest, from being delivered by a witness of the scenes which he described.

On Tuesday, the 20th, the First Anniversary of the Association was held in the County Hall; the Rev. J. Webster, Rector of Meppershall, President, in the chair. The Rev. Messrs. Beachcroft, Grimshawe, Richmond, Williamson, Pym, Crespin, Niblock, Whittingham, and others, addressed the Meeting. It appeared that upward of 200*l.* had been raised during the last year, toward the objects of the Society; and Resolutions were entered into, expressive of further cordial co-operation, and of the unanimous approbation of the zeal, progress, and opening prospects of the Church Missionary Society. The Rev. Daniel Corrie favoured the Meeting with some further very interesting communications. Among others, in speaking of the practice of burning widows with their deceased husbands, he mentioned the circumstance of a female, who, in endeavouring to make her escape from the rising flames, was pursued by her own father, and felled by him, with a pole, to the ground. She was taken up senseless, conveyed back to the funeral pile, and consumed in the flames.

On the following day, Mr. Corrie attended a public meeting held at Turvey, where upward of 50*l.* had been raised in aid of the Association; 37*l.* of which consisted of voluntary contributions from the Labouring Orders, by a Penny Association, for the conversion of the Heathen.

We willingly subjoin the following forcible remarks circulated by the Association.

The cause of Missions cannot but be aided by these attempts to draw the attention of the public to the lamentable state of the Heathen World. Their

gross superstitions and immoral practices are not sufficiently known, nor their awful and melancholy tendency duly estimated. Amidst the various objects to which Christian Charity has hitherto been directed, the Heathen have been by many wholly forgotten. It is time that they should begin to engross a share of our attention; and, while it forms a part of our daily petition to pray *Thy Kingdom come*, that we should see the inconsistency of neglecting the means that may lead to its accomplishment. The Church Missionary Society presents an opportunity for the performance of this duty to every Churchman, consistently with his own principles and forms of worship.

PENRITH ASSOCIATION.

AT Penrith, in Cumberland, an Association was formed, on the 28th of February, to assist the designs of the Society:

*President,*  
William Crackenthorpe, Esq.  
*Treasurer,*  
Mr. Laidman.  
*Secretary,*  
Rev. Joseph Relph.

Seven Collectors of One Shilling per week each offered their assistance; and from this class of Contributors much benefit was justly expected.

COLCHESTER AND EAST ESSEX ASSOCIATION.

ON Tuesday the 12th of March, an Association was formed at Colchester, for that town and the Eastern part of the County, in aid of the Society. Sermons were preached, on the preceding Sunday, by the Secretary of the Parent Society, and the Rev. Wm. Marsh; on Monday evening, by the Rev. Joseph Julian; and on Tuesday evening, by the Hon. and Rev. Gerard Thomas Noel. Nearly 400*l.* was contributed before the Secretary and his friends left Colchester.

Further particulars will be given in our next.

THANKS TO ANONYMOUS BENEFACTORS.

At a Meeting of the Committee of the Church Missionary Society, held at the House of the Society, on the 26th of February, 1816, the Secretary having reported that various Anonymous Benefactions had been paid to the Society, and, among them, a munificent one of SEVEN HUNDRED POUNDS, under the designation of "An Anonymous Person, London:"

It was unanimously Resolved, That the cordial thanks of the Committee be communicated, through the Missionary Register, to the benevolent persons who have so liberally aided the Funds; and especially to the Anonymous Friend who has placed the sum of Seven Hundred Pounds at the disposal of the Society.

DEPARTURE OF FOUR SCHOOLMASTERS AND FOUR SCHOOLMISTRESSES FOR WESTERN AFRICA.

THE Schoolmasters and Schoolmistresses, mentioned in our Number for January, with the infant child of Mr. and Mrs. Horton, embarked, in the River, on Monday the 11th of March, on board the Echo, for Sierra Leone.

Under the head of Western Africa, in the Foreign Intelligence, our readers will see that new and great discouragements have arisen in that quarter, by the recent death of the Society's Missionaries. The intelligence arrived when the above persons were on the point of embarking; and though it naturally cast a temporary gloom over their minds, yet it shook the purpose of neither man nor woman.

These repeated trials should be met by the wisdom which is profitable to direct, by increasing sympathy with the heroic labourers, and by a firmer faith in God.

WESLEYAN MISSIONS.

PUBLICATION OF "MISSIONARY NOTICES." THE First Number of a Periodical Work, which is to be published on

the 10th day of every month, price 2d. each Number, under the title of "Missionary Notices," has just appeared. It will relate principally to the Foreign Missions, first established by Mr. Wesley, Dr. Coke, and others, and now carried on under the direction of the Conference of the Society.

It will be seen by the following extract from the Prospectus, what are the chief objects proposed by this publication; which will, doubtless, tend to augment and perpetuate, among the Members of the Society with which it is particularly connected, a spirit of active zeal for the extension of Christ's Kingdom over the Heathen.

In the "Missionary Notices," it is intended to include the following Articles:—

I. **ABSTRACTS** of Letters, and other Communications, received from the Methodist Missionaries on Foreign Stations. The **LETTERS AT LARGE** will generally be printed, as heretofore, in the Methodist Magazine. But the papers now announced will afford an opportunity of giving the most prompt and immediate intelligence respecting their **SUBSTANCE**. And, in cases of peculiar interest, not only an abridged view of their contents, but **EXTRACTS** of the most important passages, will be inserted as largely as our scanty limits will allow.

II. Such information as may be deemed generally acceptable to our friends, and to the public, respecting the proceedings of the Executive and Financial Committees at home, the applications for New Missions, the sailing of Missionaries, &c. &c.

III. Brief Accounts of the Annual and Special Meetings of the Methodist Auxiliary Missionary Societies in various parts of the kingdom; with Abstracts of their Annual Reports; select Speeches; and notices of extraordinary instances of zeal in Collectors, or of liberality in Contributors, especially among the young, or among the poorer class of Subscribers to those excellent Institutions.

IV. Condensed Reports of the Proceedings at the Formation of **NEW** Auxiliary Missionary Societies.

V. A List of all Collections, Subscriptions, Donations, or Legacies, for the *Marsh*, 1816.

support of the Methodist Foreign Missions, which may have been received by the General Treasurers in the course of the preceding month; including the Remittances from the Treasurers of Auxiliary Societies.

It cannot be supposed that, in a Publication so limited in its size, **EVERY** Number will uniformly contain **ALL** the variety of articles now specified: but it is hoped that they will all receive a due and proportionate share of attention in the general course of the Series.

As the Missionary Cause is eminently **ONE**, however promoted by distinct efforts, and supported by separate funds, some brief notices of any particular success, or important occurrence, connected with the Missions of other denominations, or with the general progress of the kingdom of our common Lord and Saviour, will be occasionally recorded.

If room can be found for the purpose, without material interference with other departments, the "Missionary Notices" will also include Occasional Remarks, Extracts, and Anecdotes, designed to evince the necessity, obligation, and utility of Missionary Undertakings, and to stimulate that active zeal and abounding generosity, by which alone they can be maintained on such a grand and **SYSTEMATIC** plan, as will render them more adequate, than at present they are, to the wants of a perishing world.

To the Methodist Missionary Societies already established, and about to be formed, for various Districts or Circuits, the Committee strongly recommend the purchase and distribution of this Miscellany. Those Societies will find it highly advantageous, not only in its influence on the zeal and benevolence of their Members, but ultimately, too, in the increase of their funds, to buy monthly such a number of copies of the "Missionary Notices" as will enable them to present one, in cases where the donation may be deemed advisable, from the circumstances of the party, to every stated **COLLECTOR** of One Shilling or upward per week. They will of course deduct the cost of such purchases from the sum total of the monies which they may raise; and include that deduction as a part of their Incidental Expences, in the statement of their Annual Accounts. While the Collectors will thus be encouraged to be *steadfast and unmoveable, always abounding in the work of the*

*Lord*, they will also be regularly furnished with information, by which they will be qualified to urge, with better effect, their weekly, monthly, quarterly, or annual applications to the pious and benevolent. And perhaps the more interesting passages of the "Notices" may, with propriety, be read at the Monthly Missionary Prayer Meetings, the establishment of which has been advised by the Conference; or at the Monthly Meetings of the Local Committees of Auxiliary Societies.

#### Gaelic School Society.

Though Societies of any kind, the operation of which is entirely confined to our domestic population, do not properly come within the scope of our work; yet we are so deeply concerned for the extension of the blessings of education, and have such confidence that their diffusion will increase the action of this country on the Heathen World, that we admit, with pleasure, a Notice which has been sent to us respecting the Society for the support of Gaelic Schools in the Highlands and Islands of Scotland, and shall always endeavour to find a place for such Notices.

This Society was formed at Edinburgh, on the 16th of January, 1811. Its object is to promote the instruction, in the Gaelic Language, of such inhabitants of the Highlands and Islands of Scotland as speak that language, but cannot read. Although the Society in Scotland for Propagating Christian Knowledge now maintains 300 Schools, at which more than 1600 young people are taught, yet, in many parts of the Highlands and Islands, only a small portion of the inhabitants could read in any language. Circulating Schools were, in pursuance of its object, adopted by the Society.

An Extract from the Report, delivered at the Fifth Annual Meeting, held in November, will explain the present state of the Society.

In former Reports, your Committee have been used to congratulate the So-

ciety on the increase of their funds; they were not then ripe, as they now are, to congratulate you on the great increase of your expenditure. The difficulty of obtaining precise information, as to the places most proper for the establishment of Schools, and the caution which it was absolutely necessary to observe in the introduction of a new system (as to the practicability of which some doubts had been entertained), rendered it impossible for your Committee to proceed more rapidly in opening the channel for the flow of that liberality, which, with an almost general feeling of enthusiasm, hailed the commencement of your Institution. By the persevering labours of your Secretaries, however, and the zealous co-operation of many of the Clergy and Proprietors in the Highlands and Islands, all obstacles have been overcome; and such a number of Schools are now organised, as, under the blessing of God, bid fair, with the means using by other Societies, to spread, in a few years, through the darkest recesses of our country, the knowledge of the everlasting Gospel.

There are now to be provided for, 70 Schools, which, at 30*l.* each, create an annual expence of 2100*l.*—Your Committee have to report, that the expenditure, including salaries due, and in the course of payment, not only exhausts all the Subscriptions and Donations within the year, together with the balance on hand from last account, but, after sweeping away the whole fund accumulated in the 5 per cent. stock, will leave a balance of about 200*l.* AGAINST the Society.

This prosperous state of expenditure, your Committee have no doubt, will be received with much satisfaction, especially by those who were beginning to despair of ever having an opportunity of giving free scope to the hand, in obeying the impulse of the heart. Your Committee certainly look to the present deficiency without alarm. They believe that the supplies, which were naturally commensurate to the demand, must, on that principle, rise to the exigency now detailed. On the faith of the public voice, which called loudly for extensive exertion, your Committee have at last been able to open an extensive field—and, like the officer who, confiding fully in the character of his soldiers, considered it only necessary for him to lead them to the enemy; your Committee

conceive they have little more to do, to obtain the necessary supplies, than to shew how these may be properly expended.

And what is the expence, and what the object to be attained? Did any alarm exist, a moment's reflection on these points would banish it for ever. The average expence does not exceed 12s. per annum for each scholar: and, as it was calculated, and is now ascertained, that eighteen months will be sufficient to attain the object, the total expence of teaching one person to read the Scriptures will be under 20s. For this sum, scarcely sufficient to purchase the most insignificant article of luxury in food or raiment, you furnish to an immortal soul the key which unlocks the treasures of salvation, — you give to his bosom a companion exempt from the failings of humanity, — you introduce him to immediate communication with his God.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

From a Circular published by this Society, we extract the following statement.

This Institution has for its object the general diffusion of such useful elementary knowledge, as may fit the poor for the discharge of the common duties of life; especially to enable them to read the Bible, and to induce them to observe the Sabbath. Its exertions have corresponded with the extent of its title. Commencing in Britain, it has sent forth qualified teachers, with lessons and other school requisites, to Foreign Parts. By its assistance, Schools have been established, or are now in progress, in France, Germany, Russia, Italy, Geneva, Asia, Africa, and America. Through the agency of the Schools already established, the important benefits of this Society may be imparted to the rising generation of the whole world: millions, who have been sitting in darkness, may be visited with the light of instruction; and the glorious era be hastened, when *the knowledge of the Lord shall cover the earth, as the waters cover the sea.*

His Royal Highness the Prince Regent is an Annual Subscriber to this Institution of 100*l.* Their Royal Highnesses the Dukes of

Kent and Sussex are Vice-Patrons; and his Grace the Duke of Bedford, President.

This Society, which originated in the Lancasterian Institution, and which has adopted its general principles, has had considerable difficulties to struggle with. It has the prospect, however, of being relieved from its embarrassments. Of the sum of 10,000*l.* which it was proposed to raise, for the discharge of its debts and the erection of Schools, with a House suitable for an establishment for training Masters and Mistresses, nearly 6000*l.* have been contributed.

In the Circular from which we have derived these particulars, we notice, with regret, a style of allusion to the National Society, which rather tends to provoke hostility, than to conciliate friendship; and to excite reasonable fears, rather than to allay groundless apprehensions. We think the National System eminently calculated for the great mass of the population, whether domestic or colonial; and we heartily rejoice to witness increasing zeal to diffuse its blessings at home, and to extend them to our Foreign Possessions: but we sincerely welcome all other efforts to attain the great object of Universal Education, while they are made in the true spirit of charity.

It is a great mistake, however, and betrays an improper spirit of proselytism and an over-weening fondness for our own notions, to imagine that either the National or the British and Foreign Society can do for the world at large any thing more than supply incitements to Universal Education, and suggest the mechanical means of attaining it. Neither the Catechism of the National Society, nor the more indefinite system of the British and Foreign Society, will be adopted beyond the reach of their direct influence.

From among ourselves, the va-

rious bodies of Missionaries who are attempting the conversion of the Heathen are establishing Schools in connection with their respective Missions, wherein they wisely adopt such parts of the different plans as may be best suited to local circumstances; but the religious instruction communicated by them through these means will always be conformed to their own Creed.

And, of Foreign Christian Nations, however our example may stimulate them to exertion, and our inventions render those exertions effectual, yet not an atom of alteration will be received from us into their National Creeds. The Protestant Churches, the Greek Church, and the Romish Church, while they put into action the admirable machine which they receive at our hands, will vigilantly direct that action to the furtherance of their respective views. It is not by propagating the definite or indefinite religious views connected with any System of Education, that a greater

approximation of Christian Creeds one toward another is to be obtained. We earnestly entreat the supporters of our respective systems to lay aside such views, as they will unquestionably be disappointed; and to abstain from the pretension, as such pretension will but retard the reception and energetic use of our plans. We already witness, with pain, an opposition rising in a neighbouring country, on this ground, to the introduction of our systems. It is by the Divine Blessing on the efforts to open the human mind, and on the universal diffusion of the Scriptures, that we must look for any melioration of the condition of man; and the more simply these inestimable advantages are presented to other Christian Nations, without any intrusion or admixture of sentiment on our own part, the more readily will they be received.

The first article of our Foreign Intelligence, which immediately follows, will be read, in this view, with peculiar interest.

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## Foreign Intelligence.

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### RUSSIA.

#### BIBLE SOCIETY.

THE Emperor of Russia has given directions, that not only all Letters on the business of the Bible Society shall be postage-free; but that Bibles and Testaments themselves shall be sent, by post, to any part of the Empire, free of charge. His Majesty seems fixed in the resolution of improving, by all practicable means, the moral and religious condition of his Empire. The multiplied evidences which his public acts afford on this subject, may confirm the belief that he became a party to the celebrated Christian Treaty with the most entire good faith

### The following

*Address of Prince Galitzin, at the Second Anniversary of the Russian Bible Society,*

cannot be read, by Christians, without grateful emotion.

Lovers and promoters of the Divine Word:—When you were assembled last year in this place, to receive from the Committee, chosen by yourselves, their First Report concerning the undertaking, founded on your Christian Zeal and supported by your bounty, you were saluted with the joyful tidings that at last also we were become witnesses of the Word of Life. Doubtless, in the present meeting, the ardour of your zeal is ready to inquire, "Does, then, the Word of God increase among us?" Though unable, at present, fully to gratify the extent of your



desires, on account of the numerous difficulties attending your labours, which require time to be brought to maturity; yet rest assured, that the work in which you are engaged will not disappoint your hope. No, the Word of God increases among us. Congratulate one another on this account; and, in this solemn hour, offer up your united thanksgivings and praises to the Author of the Word.

Though it be not given unto us, to observe how the Word of God grows in the hearts of men, (this being known to HIM alone who giveth the increase to that which is planted and watered by man,) yet those dispositions toward the Word, which are manifest before our eyes, bear witness of its internal growth. The number of zealous promoters of the dissemination of the Word of God increases; and where there is sincerity in the sowers, there never will be a want of the divine blessing upon the seed. The number of those who thirst to read and to hear the Divine Word increases also. What can be more encouraging? The husbandman may sometimes be in want of rain, or sunshine, or even of seed itself; but to the sowers of the Word of God, of all things, surely, a prepared soil is most desirable; because their seed never fails, their spiritual sun never sets, and the heavenly showers are never withheld.

On the present occasion, I cannot refrain from anticipating certain pleasing and most-promising features, contained in the Report to be laid before you, respecting the prosperity of the Russian Bible Society. Our Pious Emperor, though at a distance from Russia, labouring for the good of the nations, yet always present with all that is calculated to promote the welfare of his people and of mankind, has, even in these circumstances, given us a new token of his regard to the work of the Bible Society; for he has granted the same privileges, to promote its correspondence, that are enjoyed by the different departments of Government themselves. Our most sincere union with the British and Foreign Bible Society also continues to be preserved; by which we are so essentially aided in our most difficult undertakings, and enabled the more easily to accomplish them. We can even say, that Providence has stretched out a gracious hand, and favoured us in a peculiar manner; for, when altogether unexpected, it put into our hands a Manuscript of the whole New Testament in the Persian Language, long expected by other Bible Societies, with the express purpose, as it were, that we should send this

new Apostle, by the shortest way, to preach to the nations of the East.

But, amidst so many pleasing marks of the success of the Russian Bible Society, it is with sincere regret we have to lament, that the number of Bibles in our own language has not yet increased according to the demands for them. Providence, in rapidly promoting our undertakings for the good of other nations, appears, thereby, to excite our zeal toward this department. However, in the Report which is now to be read, the Society will observe, that all the means which it was in our power to use for augmenting the number of Slavonian Bibles, have been employed; and the completion of the editions undertaken will, it is hoped, greatly relieve the scarcity. Only, let not our zeal fail: rather let it increase, that we may continue to be ready instruments in the hands of Him who commanded the Gospel to be preached to every creature, and has enabled us, by means of a part of our substance, to extend the preaching of the Word of Life to the ends of the earth.

WE derive the subsequent information, concerning the state of the

#### CLERICAL SCHOOLS,

from a contemporary publication.

Those Institutions in the Russian Empire which are denominated CLERICAL or SPIRITUAL SCHOOLS, amount, in all, to fifty-eight; the chief object of which is to train up young men for the priestly office. The scholars consist of the sons of the Clergy, who enter them when about ten years of age. Of these fifty-eight schools, thirty-six are called SEMINARIES, one in each Diocese; and eighteen are inferior schools, in which the Russian Language only, arithmetic, and the doctrines of Christianity, are the chief subjects of study. Besides these fifty-four, there are four establishments of a higher order, denominated ACADEMIES; viz. Kioff, Moscow, Alexandroff, and Kazan; in which are trained the most hopeful young men to the office of Teachers in the Spiritual Schools.

When Mr. Pinkerton published his "State of the Greek Church," there were 200 Schools, under twenty teachers, in the eighteen inferior schools; 20,000 scholars, under 297 teachers, in the thirty-six Seminaries; and 4000 young men, with fifty preceptors, in the four

Academies. Amongst the latter number are included those "who are destined for the Church," alluded to below.

These fifty-eight Institutions are supported chiefly at the expence of Government; and the present Emperor, in 1807, augmented the annual sum devoted to this object, from 180,000 roubles, to more than 360,000. Great indeed has been the liberality of the present Russian Monarch; and his example must produce a powerful influence on the Nobility. These schools, however, still require further accommodations and improvements; and though the number taught, and engaged in teaching, appears great, it must be remembered that the Imperial Authority, to which these measures refer, extends, on the most moderate computation, over more than forty millions of the human race.

These particulars will enable your readers more fully to appreciate the importance of the following UKASE, recently published by the Emperor Alexander. Such language, proceeding from a monarch whose authority is so extensive, in explanation of HIS OWN VIEWS, must be heard with pleasure by every Christian, and certainly ought not to be heard in vain. To say nothing of his Imperial Manifesto, lately published, such language both calls for gratitude to God, and furnishes an additional reason, if any were wanting, for frequent compliance with the exhortation of St. Paul, 1 Tim. ii. 1, 2, &c.

*Utter of his Imperial Majesty, respecting the Clerical Schools.*

Having approved of every thing that the Committee for the Clerical Schools, in their Report of the 27th of last month (August), have laid before me, I consider it necessary to explain MY OWN VIEWS, respecting the education of those who are destined for the Church.—As in the first academical course of the College of Alexander Newsky, which is now concluded, teachers have been trained for the Clerical Schools, in the districts of St. Petersburg and Moscow, it is my wish that the Committee may direct their attention not only to those newly-trained teachers, but also to the schools themselves, that, in the fullest sense of the word, they may be formed into schools of the Truth.—The true enlightening of the mind must be produced by that Light, which shineth in darkness,

and the darkness comprehendeth it not. By following, IN EVERY INSTANCE, this Light, those who are learning, will be directed to the true sources of knowledge, through the means which the Gospel displays to us, in the most sublime simplicity, and the most perfect wisdom,—saying, *Christ is the way, and the truth, and the life.* Let, then, the sole object of these schools be the education of the youth to active Christianity. On this may be founded all those instructions which are necessary for their future destination, without fearing the misleading of the understanding, which will then be subordinate to the light of the Supreme Being.

I am convinced that the Committee for Clerical Schools will, imploring the Lord's assistance, use all their exertions to accomplish this end, without which no true benefit can be expected.

(Signed) ALEXANDER.

PERSIA.

CHURCH MISSIONARY SOCIETY.

*Letter from the Rev. Robert Pinkerton.*

THE attention of the Society has been particularly directed to the state of the Mahomedan World. An interesting Letter on this subject, from the Rev. John Paterson to the Secretary, was printed in the Appendix to the last Report. The following Letter to the Secretary from the Rev. Robert Pinkerton, dated St. Petersburg, Jan. 19, (O.S.) 1816, will further illustrate the importance of the plans which the Society is pursuing with reference to the Mahomedans.

REV. SIR—

It will doubtless afford you, and the other Members of the Committee of the Church Missionary Society, very great pleasure to hear that the excellent Translation of the New Testament into Persian, by the much-lamented Henry Martyn, is now published; and that the most-encouraging prospect opens for its speedy circulation, by means of the Scotch Missionaries in Orenburg and Astrachan, and the Correspondents of the Russian Bible Society in Georgia.

Several thousand Persians visit Astrachan every year. Many of them have shewn an almost incredible desire to pos-

ness the New Testament in their own language. The Missionaries there have distributed nearly 300 Tartar New Testaments within these few months; most of them among Persians. A learned Effendi, lately arrived from Persia, having received a copy of the Tartar Testament, offered to translate it into Persian, provided the Missionaries would print it. He was quite overjoyed at the information, that what he so much desired was already accomplished, and that, in a few weeks, he should receive a printed copy of the Persian Translation.

From Dr. Campbell, who arrived here a few days ago from Persia, I was overjoyed to hear that the labours of Mr. Martyn in Persia had made a great impression; that the Tract which he wrote in Arabic, on the Mahomedan and Christian Religions, had made much stir among the Learned; that a certain Molwee had taken in hand to answer it, but that, after his answer appeared, it was condemned by his learned brethren as quite inconclusive; and that, since that time, some other learned Effendi had prepared another answer, with which, however, many seemed not quite satisfied. Dr. Campbell has been about seven years in Persia, is an excellent scholar in the language, and is about to return in a few weeks. He says, that the Persians are much more tolerant than the Turks; and, in general, are fond of religious argument; and that, as a proof of this, he had held an argument lately on the subject of religion with one of their learned men who called himself a *SUFFA* (a Free-thinker), in the presence of the King himself, who hearkened attentively to the dispute; and that the Heir Apparent, in conversing with him, sometimes quotes the words of the Gospel in confirmation of what he is saying.

From these interesting facts, surely your Society has much encouragement to proceed with its excellent plan of printing appropriate Religious Tracts for circulation among Mahomedans. These, accompanied by the Holy Scriptures, will penetrate where Missionaries, as such, dare not yet go; and, by their means, many thousands may be called to consider impartially the merits of the Christian Religion, and ultimately be added to the Church of Christ.

Tracts, in three languages, are peculiarly requisite for Mahomedans—in Arabic, Persian, and Turkish. In all these

languages, there are now abundant opportunities for their circulation: and it ought to be considered, that not only every Testament and Bible, but every wogent Gospel Tract also, is a voice for the Saviour; which, if once sent abroad, will, in all probability, before it falls by or is destroyed, speak the truth intelligibly, under the Divine Blessing, to some reader or other: and, though it cannot return to inform us what impressions it has made on the heart of the reader; yet we may rest assured, that all the fruits produced from such seed shall be carefully gathered into the granary of heaven by the Husbandman of Souls.

We are, perhaps, too anxious, sometimes, to see the fruits of our peculiar labours. This anxiety is very apt, at last, to cramp our exertions; and even to produce despondency, when our efforts seem not crowned with the desired success. We are more likely to succeed, when we labour in the field of the world with unremitting diligence, and sow the seed of life with a liberal hand, in the truly Catholic Spirit of the Gospel: *Freely ye have received: freely give. —In the morning, sow thy seed; and, in the evening, withhold not thine hand: for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.*

I have been astonished, now and then, at finding copies of the excellent Tracts published by the Callenberg Institution in the hands of Mahomedans; sometimes with the decayed leaves carefully pasted together.

I am further convinced, from experience, that a Testament or a Tract will be permitted to declare the truths of Christianity, when a single sentence from a Missionary would not be heard upon the subject, without exciting feelings of indignation in the votary of the False Prophet. I have frequently observed thinking Mahomedans put to shame, when the sensual doctrines of the Koran were contrasted with the purity and spirituality of the Christian System. The more conciliatory, indeed, the language of your Tracts, the greater effect they are likely to have on the mind of the Mussulman Readers.

Should you find any difficulty in procuring accurate translations of your Tracts into Persian, only have the goodness to send me a copy of each MS. and I will employ our Persian Corrector to translate it for you. The translation

may then be sent to you, and stereotyped.

We hope you will have the goodness to send us a number of copies of all that you publish for the Asiatics.

I was happy to observe, in the Missionary Register, that Jellorrum Harrison was safely arrived at Sierra Leone, and that he was to be employed as a schoolmaster. May his labours be blessed among his poor perishing countrymen!

I remain, Rev. Sir,

Your humble and obedient servant,  
(Signed) ROBT. PINKERTON.

### TURKEY IN ASIA.

#### BRITISH & FOREIGN BIBLE SOCIETY.

##### *State of the Seven Apocalyptic Churches.*

THE following most interesting communication has been received from the Rev. H. Lindsay, Chaplain to the British Embassy at Constantinople, relative to the present state of the Seven Apocalyptic Churches. It is extracted from a Letter of that Gentleman to the Society, dated Constantinople, Jan. 10, 1816; and furnishes, in conjunction with Bishop Newton's statements on the same subject, a striking commentary on the Epistles to those Churches.

When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. Travelling hastily, as I was constrained to do from circumstances, the information which I could procure was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the Society which I was able to carry with me, I think it necessary to give some account of the course I took.

##### *Smyrna.*

The regular intercourse of England with Smyrna will enable you to procure as accurate intelligence of its present state as any I can pretend to offer. From the conversations which I had with the Greek Bishop and his Clergy, as well as various well-informed individuals, I am led to suppose, that if the population of Smyrna be estimated at 140,000 inhabitants, there are from 15 to 20,000 Greeks, 6000 Armenians, 5000 Catholics, 140 Protestants, and 11,000 Jews.

##### *Ephesus.*

After Smyrna, the first place which I visited was Ephesus, or rather (as the site is not quite the same) Aiaslick, which

consists of about fifteen poor cottages. I found there but three Christians; two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an Apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that Apostle, or seem only to recognise the name of Paul as one in the Calendar of their Saints. One of them I found able to read a little; and left with him the New Testament in Ancient and Modern Greek, which he expressed a strong desire to read; and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

##### *Laodicea.*

My next object was to see Laodicea: In the road to this, is Guzel-hisar, a large town, with one church, and about 700 Christians. In conversing with the Priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books which it contained, beyond the Four Gospels; but mentioned them indiscriminately, with various idle Legends and Lives of Saints. I have sent thither three copies of the Modern Greek Testament, since my return. About three miles from Laodicea is Denizli, which has been styled, but I am inclined to think erroneously, the Ancient Colosse: it is a considerable town, with about 400 Christians, Greeks, and Armenians, each of whom has a Church. I regret, however, to say, that here also the most extravagant tales of miracles, and fabulous accounts of Angels, Saints, and Relics, had so usurped the place of the Scriptures, as to render it very difficult to separate, in their minds, divine truths from human inventions. I felt, that here that unhappy time was come, when men should *turn away their ears from the truth; and be turned unto fables.* I had with me some copies of the Gospels in Ancient Greek, which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of Ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill: unhappily, neither could read at all: the copy, therefore, of the New Testament which I intended for this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse: the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a Church.

*Philadelphia.*

I left it for Philadelphia, now Alah-shehr. It was gratifying to find, at last, some surviving fruits of early zeal; and here, at least, whatever may be lost of the spirit of Christianity, there is still the form of a Christian Church. This has been kept from the hour of temptation, which came upon all the Christian World. There are here about 1000 Christians, chiefly Greeks, who, for the most part, speak only Turkish. There are twenty-five places of public worship; five of which are large, regular Churches: to these there is a Resident Bishop, with twenty Inferior Clergy. A copy of the Modern Greek Testament was received by the Bishop with great thankfulness.

*Sardis.*

I quitted Alah-shehr, deeply disappointed at the statement which I received there of the Church of Sardis. I trusted that, in its utmost trials, it would not have been suffered to perish utterly; and I heard, with surprise, that not a vestige of it remained.—With what satisfaction, then, did I find, on the plains of Sardis, a small Church Establishment! The few Christians who dwell around Modern Sart, were anxious to settle there, and erect a Church, as they were in the habit of meeting at each other's houses, for the exercise of religion. From this design they were prohibited by Kar 'Osman Oglu, the Turkish Governor of the district; and, in consequence, about five years ago, they built a Church upon the plain, within view of Ancient Sardis, and there they maintain a Priest. The place has gradually risen into a little village, now called Tatar-keuy. Thither the few Christians of Sart, who amount to seven, and those in its immediate vicinity, resort for public worship; and form together a congregation of about forty. There appears, then, still a remnant—a few names even in Sardis, which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament, in a language with which they were familiar. Several crowded about the Priest, to hear it on the spot; and I left them thus engaged.

*Thyatira.*

Ak-hisar, the Ancient Thyatira, is said to contain about 30,000 inhabitants; of whom 3000 are Christians, all Greeks, except about 200 Armenians. There is, however, but one Greek Church, and one Armenian. The Superior of the Greek Church, to whom I presented the Romæic Testament, esteemed it so great a treasure,  
March, 1816.

that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people, for their private reading. I have therefore, since my return hither, sent him four copies.

*Pergamos.*

The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one Church. The Bishop of the district, who occasionally resides there, was at that time absent; and I experienced, with deep regret, that the Resident Clergy were totally incapable of estimating the gift which I intended them: I therefore delivered the Testament to the Lay Vicar of the Bishop, at his urgent request; he having assured me, that the Bishop would highly prize so valuable an acquisition to the Church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers.

Thus, Sir, I have left, at least, one copy of the unadulterated Word of God at each of the Seven Asiatic Churches of the Apocalypse; and I trust they are not utterly thrown away. But, whoever may plant, it is God only who can give the increase; and, from his goodness, we may hope that they will, in due time, bring forth fruit, some thirty, some sixty, and some a hundred fold!

## INDIA.

## CHURCH MISSIONARY SOCIETY.

*Suggestions, by the Rev. Daniel Corrie, to Missionaries in India.*

IN our Number for January, we printed some highly-interesting Remarks on India, by Mr. Corrie. We have been favoured with a Copy of a Letter addressed by him to the Rev. Wm. Greenwood, destined, with the Rev. C. F. G. Schroeter, to proceed to Agra. This Letter displays so much of that wise and gentle spirit, which the state of the Natives absolutely requires in a Missionary who would succeed in his labours, that it cannot fail to instruct such men in

the cultivation of those tempers and feelings which are indispensable to the accomplishment of their object.

London, Dec. 20, 1816.

DEAR CHRISTIAN BROTHER—

I was greatly rejoiced to find, on my arrival in England, that you and a Lutheran Brother had been appointed to Agra. I trust that God, in his good providence, will carry you thither in safety, and preserve you in health and strength for his service.

The place is important, on many accounts. Large cities are more favourable for the diffusion of the Gospel than villages; because, in cities, men can attend to hear without observation, and a greater variety of characters are collected together than in the country towns. Agra, also, is near the Mahratta Frontier, and greatly resorted to by strangers, who carry the report of what they hear far and wide. I think, also, that the people in the Upper Provinces are more inquisitive and more intelligent than in Bengal; and that, from the seat of the Mahomedan Government having been so long among them, the Hindoos are there less bigotted to their superstitions, than nearer to Calcutta.

You are, no doubt, prepared to receive with much caution the representations of irreligious persons among the British respecting the Heathen. They will speak of the difficulty or impossibility of converting them; and of the danger of attempting it, lest tumults and insurrections should follow: for they themselves know not the Gospel, nor the power of God. I therefore seldom said much on the subject of converting the Heathen before such of our own countrymen; unless when they asked questions on the subject; but rather tried to draw their attention to their own state.

But you will find some, perhaps, among persons of whose religious state you hope well, who will give discouraging accounts of the disposition of the Heathen towards the Gospel. And, it is true, *the natural man receiveth not the things of the Spirit of God*: but if you live to acquire enough of the language to keep School, and to hold familiar conversation with the Natives, you will find them very different from what they appear, to those who never seriously converse with them on religious subjects. The children especially, I apprehend, you will find

very interesting, when they acquire some familiarity with you.

You will find Abdool Messeeh a most interesting subject: yet, at first, you may be disappointed in him. From the very obsequious habits of Eastern Nations, and the absolute despotism under which the Hindoos lived till they came under the English Government, they have not been accustomed to assert "the nose upon their face their own." The will of the superior has been always a law to them. Hence, when you suggest a measure, they will assent, whether they approve or not; and, if their advice is asked, they will endeavour to give such advice as they conclude will be agreeable. This temper prevails, more or less, even in the converted; and unless much tenderness is used in dealing with them, they will seem to prevaricate in their conduct, when they never really approved of the subject in hand, and are only endeavouring to avoid what is disagreeable to them. I always, therefore, assented to their wishes, when nothing contrary to the truth was proposed; and strove to put a restraint upon myself, rather than on them.

This is especially necessary in respect of engagements. You will find them little aware of the value of time. If ten o'clock be appointed, it will be twelve before they come; and if they be disappointed in coming, the matter in hand may drop through.

Even Abdool will not be found blameless in these respects. He is naturally of a somewhat timid temper of mind, and needs encouragement to draw him out. He will be backward to propose any measure till he discover your disposition, and what kind of reception he may expect, and will therefore appear perhaps defective in zeal. I write this, that you may not be discouraged by first appearances.

By giving an hour or two a-day, to afford instruction in English, you will gain greatly on many of the Natives, and especially on the children; and will obtain more insight into their real character in a month, than you might otherwise do in a year. You will find multitudes anxious to gain instruction in English, only for the temporal advantages which they expect to derive from it; yet, on learning English, they acquire ideas quite new, and of the first importance, respecting God and his government, which go to undermine their

superstition, and to prepare them for the reception of the truth. We, who have given ourselves to the work, shall not undervalue such advantages; but, by patience and perseverance in every mode likely to advance our Master's Glory, shall approve ourselves to HIM.

But, *who is sufficient for these things!* No one, without Christ; but any one, with HIM! You will find it more and more necessary to *cease from man*; yea, even from good men. No man, who is not actually engaged in the instruction of the Heathen, can judge of the nature and difficulties of the work; whilst, if God is pleased to give you success, you will find yourself more and more perplexed if you listen to the opinions of those around. You must go on with that testimony, *My record is on high*. Do what appears right, and leave the event with God our Saviour. Whatever may be the result of your labour, he doubtless will say, *Thou didst well, in that it was in thine heart to build a house for my glory*.

Excuse, Dear Brother, these expressions from one whose face you have not seen. I trust we shall not long be strangers to each other. It is my intention to return to India next August, if opportunity serves. Accept my Christian regards, with those of Mr. Pratt, who will forward this.

I am yours sincerely,

(Signed) DANIEL CORRIE.

### CEYLON.

#### CHURCH MISSIONARY SOCIETY.

*Arrival of the Missionaries, Norton, Greenwood, and Schroeter, at Ceylon.*

THE following Extract of a Letter from the Rev. Thomas Norton, to the Secretary, dated Trincomalee, Oct. 13th, 1815, conveys the intelligence of the safe arrival of himself and his companions at Ceylon. They left this country in May, on board the Chapman, Capt. Forster.

Our passage may be said to have been, on the whole, very pleasant. Now and then we had a heavy sea, as we approached the higher latitudes, but nothing to render us very uncomfortable. We have known but little what it is to be in perils of waters, except on the 20th of

August, off the Cape of Good Hope, when a most serious gale commenced; about 5 o'clock in the morning, and continued about two days. Every rising sea appeared as though commissioned to overwhelm us; but HE, who holds the waters in the hollow of his hand, turned both them and the wind to our advantage. We have much reason for gratitude, that, our minds being stayed on God, we were kept in perfect peace during the continuance of the storm.

We made the Island of Ceylon on Monday, Oct. 2. The sight of land, which was about ten in the morning, gladdened our hearts; and we could not but lift them up in praise and thanksgivings for the mercy which brought us over the perilous deep. The Captain endeavoured to make Point de Galle; but, to the grief of himself and all on board, was prevented by the westerly winds, and a strong tide making against us. At half past five, therefore, we turned off for Trincomalee, hoping to reach it the next evening or the following morning; but, owing to calms and contrary winds, did not effect our purpose until Saturday.

We waited on General Jackson, the Commandant of Trincomalee, who received us kindly. As our ship is likely to remain here a month or more, we were advised to come on shore for the time; for which our friends have procured us as cool and comfortable a house as the place will afford.

Every thing here is in the most miserable state—the Natives scarcely a remove from the cattle around them; and what is worse, they appear to have no desire to have their condition in any respect bettered. As they understand little or nothing of English, we fear that there will be no opportunity of benefitting them during our stay here; but, that my time may not wholly run away to no purpose, I have commenced the Malabar Language, under a Native Teacher, recommended by the Collector, Mr. Lusignan.

On their landing at Trincomalee, the Missionaries forwarded to Columbo their Letters of Introduction, from the Noble President of the Society and other friends. They received an early answer from his Excellency the Governor, congratulating them on their arrival, and desiring them to proceed to Columbo with all convenient dispatch.

Soon after their arrival, a Letter

reached Mr. Norton from the Rev. Marmaduke Thompson, dated Madras, August 17th, inviting him to the Peninsula, to which quarter he was destined by his final instructions. Mr. Thompson expressed his hopes that Mr. Norton would find an important Station in Travancore, near the Syrian Churches. He replied to this Letter, that he purposed to proceed to Madras by the first opportunity.

No opportunity, however, being likely to offer till March, the Monsoons having set in on the Coromandel Coast; and the Chapman not being likely to leave Trincomalee for some time; the Missionaries determined to proceed to Columbo without delay. They left Captain Forster with great reluctance; and all express their gratitude to him, for his kind conduct toward them. They accordingly engaged a passage on board the Brig Shannon, expecting to reach Columbo in three or four days. By contrary winds, however, and stress of weather, they were a fortnight in making Point de Galle, at which place they landed on Sunday the 19th. An opportunity unexpectedly offering of forwarding dispatches to Europe, they apprised the Society, under date of Nov. 19th and 20th, from Point de Galle, of the principal circumstances which had occurred since Mr. Norton's Letter from Trincomalee.

It appears, from these communications, that the Missionaries were all in perfect health. Mrs. Norton and her little boy had been indisposed, but were recovered. Mr. Norton states that he had found a warm climate to agree with him wonderfully. Mr. Greenwood and Mr. Schroeter appear to have enjoyed entire freedom from indisposition.

The delay on our passage (says Mr. Norton) gave me an opportunity of speaking the Word of God at Tengale, to a small company of English and others,

who are entirely destitute of the means of grace, on Sunday the 12th instant, for which they were very thankful.

On their arrival at Point de Galle, they were cordially welcomed by Messrs. Squance and Erskine, Wesleyan Missionaries at that place, who entertained them with the greatest kindness and hospitality. Landing too late for the Morning Service in the Church, Mr. Norton preached in the evening to a large congregation of Europeans of various nations, from Acts xi. 20, 21. "I was very much pleased," Mr. Greenwood writes, "to see so many come to hear the Word of God, and attend so seriously to the word spoken." During nearly the whole voyage, the Missionaries had been able to hold Divine Service, twice on each Sunday. At Trincomalee, Mr. Norton had preached to the Military. They rejoiced in these opportunities of announcing the glad tidings of Salvation wherever the Providence of God brought them.

At Point de Galle, a Letter met them, addressed to Mr. Greenwood, from the Rev. Thomas Robertson, Secretary to the Corresponding Committee at Calcutta, requesting Mr. Greenwood and Mr. Schroeter to proceed immediately to Bengal, that they might enter on the work to which the Society had finally destined them. The Governor arriving, however, at Point de Galle on the 20th, the Missionaries waited on his Excellency. He received them with great cordiality; conversed freely on the moral and religious state of the island; and promised, on their arrival at Columbo, to deliberate with the Hon. and Rev. Mr. Twisleton and the Rev. Mr. Bisset, whether, in the present great want of such assistance as they could render, he could allow them to pass on to the continent.

In this state of uncertainty, the Missionaries appear to have resigned themselves, with entire com-



posure, to the guidance of their Heavenly Master. The Society cannot fail to be highly gratified on witnessing the eagerness manifested in the East, by those who properly appreciate their own duty and the miserable condition of the Natives, for the assistance of good and faithful men. The reduction of the whole Island of Ceylon under British authority has greatly increased the want of Christian Teachers. Whether, therefore, the Missionaries shall have been retained in Ceylon, which was their original destination; or whether his Excellency, and the other friends of the Society at Columbo, shall have allowed them to comply with the pressing invitations which they had received to Calcutta and Madras, the Society may be satisfied that they will enter on Stations that loudly call for their aid. A plan is already in contemplation for building a Christian Church at Candy, the capital of the conquered kingdom, where the worship of Budha has been hitherto unrivalled.

The Letters from Point de Galle were accompanied by Mr. Schroeter's Journal of the Voyage from Europe: the Journals of the other Missionaries having been left on board the Chapman, as they did not expect an opportunity to send them before her arrival at Columbo. From Mr. Schroeter's Journal we shall, next month, give some extracts.

#### WESLEYAN MISSIONS.

We now resume this subject, and shall proceed to report the circumstances of the Mission at each Station. And, as Batticaloe has lost its worthy Missionary, we shall begin with that Station.

#### BATTICALOE.

##### *Labours and Death of Mr. Ault.*

In a Letter from Galle, dated May 1, 1815, Mr. Squance writes—

Before I began this letter, I felt gratified at the idea of having to communicate intel-

ligence of a pleasing nature; but I am sorry to remark, that that pleasure is lessened by the arrival of a letter containing the distressing account of the death of our dear Brother Ault. We could not help exclaiming, *How unsearchable are thy judgments, O Lord! and thy ways are past finding out.* Perhaps this is one of the mysteries of Divine Providence, which will remain unravelled till the day that will declare all things. Our dear brother was taken away in the vigour of his days, and in the midst of his usefulness.

Brother Erskine and myself have received letters from S. Sawers, Esq. Collector at Batticaloe, in which he speaks in the highest terms of our brother, and requests that his place may immediately be supplied. Our dear brother seemed to possess a presage of his approaching dissolution, long before he was taken ill: I often heard him remark, "I shall soon follow my dear partner and our venerable father, Dr. Coke, and join with them in singing the loud praises of God to all eternity."—May those of us who yet remain partake of a double portion of his spirit, and follow him as he followed Christ!

Some passages from Mr. Ault's last letter will excite regret at the loss of a man so zealous and laborious.

My prospects are encouraging. I preach every Sunday in the Church, and have a good congregation, both morning and evening. Many begin to feel the powerful effects of divine truth: great seriousness and solemnity rest upon the congregation. Some of them can read English, and most of the men can talk English, Tamul, Dutch, and Portuguese: but I am quite at a loss for some books to put into their hands. I have selected from my library, and distributed among them, almost every thing I have with me, that I thought would be of use to them; but all does not suffice: many are yet without even one religious book to peruse. We want some pointed Tracts, on the power of Divine Grace in the heart: we want many, VERY MANY, to distribute among the people. A spirit of inquiry is gone forth, and many are desirous of being instructed. What a field is before us! the whole island is waiting and longing for the Gospel. We want more Missionaries. Should Conferences immediately send out more Missionaries, they may take the Schools, in our stead: by the time of their arrival, we shall probably have acquired such a knowledge of several languages of this island, as to be able to go forth and form Circuits, Societies, &c. Indeed they are now forming. I have a Circuit even now almost prepared for me.

From Jaffna in the North, to Matura in the South, is a distance of 380 miles; and, in this large tract of country, there is no Missionary but myself; nor a Minister of any kind, except the Rev. Mr. Ireland, Chaplain to His Majesty's forces at Trincomalee. I am placed near the centre; so that I am distant from all my Brethren, on either hand, more than one hundred and sixty miles.

I have visited some of the villages round Batticaloe. On Mondays and Saturdays, after teaching in the school in the morning, I go out into the highways, and preach to the people by an interpreter. Last Monday I had appointed to preach in two villages. I left home about three o'clock in the afternoon, but I was soon informed that I was expected to visit a third congregation before I returned. After preaching in both the villages, I hastened to the third place, and found the largest congregation I have yet seen in this country. All very silently listened. Many of the professed Heathen came running together. Many Mahomedans and Moormen, who had been before very averse to the Gospel, now listened with great attention. In this latter congregation there were many Castes, who had all come together, as with one consent, to hear the Word of God. Some of the Headmen followed me to every place, and heard me three times that day. There are many villages at a distance that I cannot yet visit. My circuit is large; but my soul embraces it all. You may easily perceive what an open door is set in this place; what a field for Missionary Exertions.

I feel very thankful for the encouragement I have in learning the language. I can read the Tamul with considerable ease, and can write it with great facility. I understand it in some measure when I hear it spoken, and I speak it a little. I bless God for the opening prospect around me. I feel strong confidence in Him, that the barren wilderness will soon become a fruitful field, and that the Word of God will run and be glorified. I trust the time is not very far distant, when the whole island of Ceylon shall become a praise in the earth. Praying for the prosperity of Zion, I wait, with almost anxious expectation, to see its borders still more enlarged.

#### JAFFNAPATAM.

#### Respecting this Station, Mr. Lynch reports—

At present, as far as I can judge, our Brethren are pretty well; and as to myself, I never had better health. I preach twice a week, once in English and once in Malabar, by an interpreter. I first write; and my interpreter, who is also my assistant in the school, and Malabar tutor,

then translates, and reads the sermon in Malabar to the people. I hope, in about four months, to be able to read the sermons myself.

I intend, in the course of a few months, to visit several places in this and the neighbouring districts; and talk and preach to the people by an interpreter; which I believe will be the way of usefulness to the people, and of improvement to myself in the language.

I still remain with my most warm friend, Mr. M. He and Mrs. M. request me to stay with them as long as I remain at Jaffna; they say, that by doing so I put them to no additional expense, and that I may save the expense of a house and servants, which saving I may devote to some useful and charitable purpose. I am rather inclined to accept their kind invitation, as my tutor, and assistant, and interpreter, cost me thirty six-dollars per month. I have purchased a horse, which is indispensably necessary, in order to preserve health, and travel into the country to preach the Gospel. I have made a purchase of a place in one of the most airy and healthy situations, and in a central place. The purchase-money is 505 six-dollars, or £40 sterling. On the ground there are tiles and bricks nearly sufficient to build a Dwelling-house and a Chapel; and a good deal of timber, which will do very well to work again. There is also a large garden. I hope to be able, for about 2000 dollars, to build a comfortable Dwelling-house and a Chapel: so that the whole will not cost more than £250 sterling. Were I to rent a place to live and preach in, it would cost at least £20 or £25 per annum. Besides, in this place we cannot expect to be useful, unless we have a place dedicated solely to the worship of God. I believe that I could raise from 600 to 1000 dollars, amongst the gentlemen and the natives of this place, to assist in building a Chapel; but, after having consulted all the Brethren on the expediency of attempting a subscription, they and I are of opinion that such a measure, at present, is not eligible.

I have lately visited the country, and preached to a large congregation of Heathens, and left a New Testament, and Dialogues, by Swartz the Missionary, between a Christian and a Heathen. I have also preached to the prisoners in the jail, all Heathens; two of whom, I believe, are convinced of the truth of Christianity, and most earnestly request to be baptized; but I judge it best, at present, not to comply with that wish. They have read the New Testament, and the Dialogues, very attentively. Last Sunday one of them asked if we and the Roman-Catholics were agreed in matters of religion. I answered, that we were not; that the Roman-Catholics

worshipped images, and prayed to saints and angels, and generally kept the Scriptures from the people; and that their religion was a mixture of Heathenism and Christianity: but that we neither made images, nor prayed to them or saints; and that we wished our people to read the Scriptures;—and I added, that we were Christians, without any Heathenism

#### GALLE.

Mr. Clough, before his removal to Columbo, spent about nine months at this station. His labours seem not to have been in vain. While on the spot, he writes—

There is, in this place, a very extensive field of labour, particularly among the country-born people, Dutch and Portuguese, and half-cast people, exclusive of the Native Cingalese. As I was unable to preach in any other language than English, when first stationed here, my labours have been chiefly confined to those of the inhabitants who understand it. We have a very large garrison of troops, to whom I preach every Sunday in the Dutch Church, which is a very commodious building. Drunkenness is an almost insurmountable barrier here to the spread of Gospel Religion; for an European Soldier can purchase as much spirits for 2d. or 3d. as will completely intoxicate him.

In addition to my Sunday labour in the Church, I preach twice on the week-days in the Fort. Many are desirous to *see from the wrath to come*, but find it hard work to tear every idol from their hearts.

There are some young men, from whom I expect great things. They speak English, Portuguese, and Cingalese, with great fluency and ease; and I hope they will soon begin to use their talents, by instructing the natives. One of them, who was brought up as an Assistant Surgeon to the Hospital in this place, has begun, in a very singular way, to labour in behalf of religion. On the Sunday Afternoon (which is the leisure time with the people) he takes his Bible in his hand; and wherever he meets with an assembly of people, he begs leave to read a portion of it to them: he then translates it into Low Portuguese, and, in the best manner he is able, explains it to them. This is of great use, as it inspires them with a disposition to hear the Gospel.

I am intreated, on every hand, to learn Low Portuguese, in order to preach to them. This I hope soon to accomplish, though it will be attended with considerable difficulty, as my labour at present in this place is great, and I have no brother to assist me. Beside the time spent in learning Cingalese, I have to preach three times in the week to the same people. Add to this, I have the school to

attend to, which engrosses much of my time. I believe this will ultimately be attended with good, as it affords an opportunity of instilling into the minds of the children the principles of the Christian Religion; and I have even now the pleasing satisfaction to see some of the young men very seriously disposed, and inquiring how they may please God, and go to heaven. These will, I trust, instead of being carried away by the idolatry and superstition of their country, become powerful advocates for the religion of Jesus.

Though this place is within six degrees of the Equator, yet it is uncommonly pleasant, being favoured with a continual sea-breeze; and, with the exception of a few hours in the middle of the day, a more pleasant climate cannot be desired. Here we enjoy a continual spring. The natives reap two crops of rice in a year. The Fort of Galle contains, I should think, from what I have heard, about 5000 inhabitants; part of whom are Moormen, part Cingalese, and the rest the descendants of Dutch and Portuguese, who have intermixed very much with the natives. They almost all, without exception, speak Low Portuguese. This is a very different language from the European Portuguese; so much so, that they who speak the one cannot understand those that speak the other. It is a mixture of Portuguese, Dutch, Cingalese, and Malabar. Yet if a person understands this language, he will be able to make himself understood upon the whole coast of the Peninsula of India, from Bombay to Madras, and also round the whole of this island.

There is in this fort a large Dutch Church, almost new. I preach in it every Sunday, to the European Officers and Soldiers of the garrison: and those of the Dutch and Portuguese, who understand English, attend likewise. I preach also in the Fort every Wednesday Evening.

I reside about a mile from the Fort, in the country. The house I live in belonged to a Modelier, or native headman, who died about seven months ago. His brother, who succeeded him in the rank of Modelier, was introduced to me. He could speak a little English, and addressed himself to me as follows:—"Sir, I am happy to be informed that your station is for Galle. I have one favour to beg of you, which, if granted, will please me much. I have four sons and a nephew: will you allow me to put them and myself under your tuition, in order to learn English, and to be instructed in the Christian Religion?" You may judge with what pleasure I gave my consent. He then mentioned the house in which I now reside, and requested me to come and see it; and said, that if I liked it I might have it as long as I choose.

The Modelier seems completely sick of the follies of Buddhism; is much pleased

and delighted with the superior light and excellence of the Gospel, or, as they term it, the Christian Religion; and observes, that nothing would please him more than to see his sons all zealous defenders and propagators of the religion of Jesus. They all attend the Church on the Sabbath-day; and, very frequently, when we are all going together, the poor natives hardly know what to make of it. They follow us, and assemble in crowds round the church-door, and will earnestly stare in, the whole of the service. I am persuaded, if I did but know their language, I should enter into extensive usefulness. Many gentlemen here are of the same opinion, as also is the Modelier.

These Modeliers are more feared by the natives than any European Gentlemen, in what station soever they may be; and, being altogether under his sanction, it gives me a greater power to command the attention and respect of the natives; and it will ultimately make the facilities of communicating instruction to them greater.

I am at present learning Cingalese. I have a Budhu Priest for my instructor. The Modelier procured him for me, and pays him his wages himself. I have got to know the characters, about 600 in number. I find it very difficult to learn to speak. The language has not yet been organized, nor are there Dictionaries to be met with, and this throws great difficulties in the way of learners.

After Mr. Squance's removal to Galle, he speaks of the good effect of their instructions on some of the English troops there, and justly observes—

I consider this as the beginning of good days; for should the Europeans in this country adorn the doctrines of the Gospel, it will have a great tendency to recommend Christianity among the natives. The principal reason why they at present despise the Gospel of Christ, is, the inconsistent lives of our countrymen. May God in mercy remove this stumbling-block out of the way; that we may be able, with greater confidence, to unfurl the banner of the Cross!

We have lately commenced preaching to the natives, through the medium of interpreters. Great numbers attend, and listen with seriousness. Many of them come from a great distance—some twelve, some fourteen, and some even twenty miles. I have preached in the Bazar, or public market. I had a large and attentive congregation of Mahomedans, Budhists, Hindoos, Roman-Catholics, &c. The great attention with which they heard, encourages me to expect that good will be done; but I think we shall not long continue to proceed in this way, without opposition.

Mr. Erskine, having left Matara, and settled at Galle, writes—

Every Sabbath we read prayers and preach to such of the military and others as are disposed to attend the Church. Every Wednesday evening Brother Squance preaches in Portuguese, and every Friday I preach in English. The congregations are pretty large and attentive. Several young men seem very promising. We sometimes preach in the public market, through the means of an interpreter. Here we meet many different characters—Mahomedans, Malabars, Dutch, Portuguese, Cingalese, &c. We visit some of the schools where the Cingalese are taught their own language. To these schools, on days set apart for the purpose, the people crowd to be baptized and married, to the number of 6 or 700. We generally seize such opportunities of declaring to them the way of salvation. These things, together with studying language, keep both our bodies and minds in a state of activity. Truly we may exclaim, *The harvest is great, but the labourers few!* Hindrances there are in the way to the spread of the Gospel in this island; but, through Divine Assistance, these difficulties are surmountable. The work is the Lord's.

#### COLUMBO.

Respecting the labours and prospects of his brethren at this Station, Mr. Lynch says—

A blessed field of usefulness seems to open; and the Providence of God has provided interpreters both in Cingalese and Malabar. Sir Alexander Johnson allows his interpreter to accompany the Brethren, and interpret for them; which is of great use, in opening their way into several places. Mr. Twisleton's Malabar Interpreter interprets once a week to a good Malabar Congregation. There are several young men at the seminary, under Mr. Armour, who are both able and willing to accompany the Brethren, from two, to eight, or ten miles into the country, and interpret in the Cingalese: and the Brethren have great hopes of some of these becoming useful Ministers of the Gospel.

Mr. Harvard reports—

I have taken a house in what is called the *Pettah*, from the Cingalese "PETTA," or outside, because it forms the suburbs of the Fort. It is central, for both the Fort and the suburbs. There is a great field for labour in this Station, notwithstanding there are two Colonial Chaplains, two Dutch Preachers, a Baptist Missionary, four or five Portuguese and Cingalese Preachers, and several School and Catechist Masters. While a man conducts himself with propriety, and displays a becoming spirit, every gentleman in office

will be ready to shew him kindness, and render the forms of office as little inconvenient to him as possible. If a hundred men were to come to India, properly recommended, to prevent suspicion of imposture, and there to display Christian Loyalty and a prudent Missionary Zeal, the whole of them would quickly be lost among the mass of the Heathen; and the Rulers would, in effect, say, "Send us more such men, to promote the moral and civil improvement of the inhabitants of India."

Mr. Clough adds—

In the Fort Pettah, there are five or six times as many inhabitants as in Bradford, but they are composed of almost every nation of men under the heavens. The English Gentlemen principally reside in the Fort, or two or three miles in the country.

We took up our residence in the centre of the Pettah, as most consistent with our Missionary Views. I am happy to say that God has given us favour in the estimation of the people, that we have every possible kindness shewn us by persons of all nations and ranks, from his Excellency the Governor, down to the Naked Cingalese. We are going to build a neat Chapel. It will cost, according to the present calculation, about 7000 rix-dollars. We have already begged 6000 toward it! and believe we shall clear the whole of the expense. It will be built upon the plan of the New Chapel at Liverpool. It will be twenty yards long, fourteen broad, and we suppose there will be sittings for about six or seven hundred people. We are building also a Dwelling House, a Printing Office, and a large School House.

Surely we may say, *What hath God wrought!* The Paymaster-General has given us a large room in his apartments, to preach in, until our New Chapel be built. It is well attended. I have got about twenty fine boys, and taught them to sing: the manner in which they sing has surprised almost every one. They are going next Monday to sing before his Excellency the Governor, and Lady Brownrigg, and the Civil and Military Gentlemen in the Settlement; at which time, the Hon. and Rev. J. Twistleton will deliver a Sermon. We have the most pleasing prospects in the country for about fifteen miles round Colombo.

Messrs. Harvard and Clough report to the Committee, that the first thing which struck their minds, on their appointment to this Station, was the necessity of a respectable Establishment, in order to draw the attention of the people, and to give permanence to their labours. They addressed, in consequence, a Letter  
March, 1816.

to the Governor, of which the following is an extract:—

When we offered to engage in the present Mission, we had almost entirely in view the Native Cingalese and Portuguese of this island. It was THEIR situation which we so sincerely and deeply commiserated; and it was among THEM we intended to consume our best days, in order to promote their religious and moral improvement. We are extremely rejoiced to find that our ideas of a field of usefulness among these two classes of people are far exceeded by the field itself; and as it respects the Cingalese, though we are unable at present to converse with them in their own language, yet our happiest hours are those which we employ in instructing them by Interpreters; and we hope to proceed in this way until we have acquired a sufficient knowledge of the language to preach to them independently of these means.

While we have thus pursued our original object, we have had an unexpected opening among the Native Inhabitants of Pettah and its suburbs, who understand the English Language. Several of these have privately applied to us for religious instruction, and have expressed a wish that we had some regular public services, on which they might attend for further improvement. Your Excellency is well aware of the low state of morals which unhappily exists among many of the above class, and how little attention is paid by too great a majority, especially among the poorer sort of them, even to the common ordinances of religious worship: and it is on this account that we have been desirous of settling among them; and of meeting with a small estate, so central as to admit of the double advantage of a Dwelling-house for our family, and a convenient Place of Worship for such of them as understand the English Language. We are happy to inform your Excellency, that we have made the purchase of some old buildings situate on the suburbs of the Pettah. One part of those buildings we hope to make convenient for our Family Residence, Printing Office, &c. and the other we wish to make into a place for preaching in English on Sunday Evenings, and one evening in the week; as well for the Services in the Native Languages, which we at present carry on by means of Interpreters.

The Missionaries express their anxiety to ease, as much as possible, the funds of their Society; and state that several of the inhabitants had offered their assistance in the design, and solicit his Excellency's sanction. They were, the same day, favoured with the following reply:—

*King's House, May 20, 1815.*

Gentlemen—I have not read your Letter of this morning without receiving sincere satisfaction, both from the nature of the object which you propose to accomplish, and from the manner in which your intentions are expressed. It has long given me serious concern to observe the low state of morals among that class of inhabitants to which you allude; and I should highly value any judicious attempt to raise and improve their condition. Your laudable and industrious exertions have convinced me that you are in earnest in your Missionary Pursuit. I believe that your labours will be productive of great good. And your zeal appears to be so tempered with discretion, that I am satisfied that nothing but what is good will be the result.

In regard to the immediate subject of your Letter, it gives me pleasure to hear that some of the inhabitants have come forward to solicit your instruction, and to offer their own contributions towards the expense of a place of worship. Their desire to learn, strongly marks their capability of improvement; and I cheerfully shew my approbation of their voluntary proposal of assistance by giving some aid toward carrying their plan into execution. I beg you will accept, for that purpose, the inclosed draft for five hundred rix-dollars—and be persuaded that I shall always listen with a lively interest to such propositions as may be rationally expected to produce an amendment in the religion and morals of every class of people under this government.

With my anxious wishes for the health and success of yourselves, and the other Gentlemen associated with you,

I am, Gentlemen,

Your faithful humble Servant,  
*To the Rev. Messrs. } ROBERT BROWN RIGG.  
 Harvard and Clough. }*

The Missionaries express a deep sense of the Governor's kindness and condescension. Their proposal receives similar favour from Sir Alexander Johnson and other Gentlemen.

A very long residence in this island (Sir Alexander observes), and a very attentive consideration of the different prejudices which prevail among the people, convinced me, many years ago, that the surest method which his Majesty's Government could adopt for improving the moral character of the inhabitants would be to encourage a sufficient number of zealous Missionaries; to establish themselves in different parts of the island, whose sole object it should be to instruct the Natives in the REAL principles of Christianity, and to superintend their religious conduct.

In conformity with these enlight-

ened ideas, Sir Alexander, on a visit to this country some years since, held out every encouragement to the friends of Missions to attend to the wants of Ceylon. To his zealous regard to the best interests of its Natives, both the late increased exertions in their behalf, and the plans on which the Church Missionary Society has entered, are chiefly to be attributed.

The efforts of Missionaries to raise the tone of religion among the Professed Christians of the island will, we doubt not, have a happy effect in cultivating their designs with regard to the Heathen.

We have now our printing-press at work, and have just completed a small spelling-book for the use of Sunday Schools. It is the same (with a few additions) which is published in London, by the Sunday-School Union. We are about to print the Columbo Auxiliary Bible Report; the manuscript of which we received the other day. We keep a Day School, with the two-fold hope of benefitting the rising generation of this place, and in a small way of liquidating our expenses. We are quite full of work; and to no labouring man in England is sleep more sweet, than to us at the close of the day.

We are happy to inform you, that our Dwelling-house is partly roofed in; and the front of our Chapel is in a good state of forwardness. We intend to have "THE WESLEYAN MISSION HOUSE" inscribed in large letters in the front of it: and, from the two-fold consideration of its being in a good situation, and the first WESLEYAN building in Asia, we intend to have a drawing taken of it; which we hope to send you, with a request that it may be neatly engraved, and sold among our friends in England; with the specific design, that the profits thereof should be sent out to us, for the liquidation of the remaining expenses of our estate.

#### NEW ZEALAND.

##### CHURCH MISSIONARY SOCIETY.

Dispatches have been lately received from the Rev. Samuel Marsden, containing a full and interesting account of New Zealand. Mr. Marsden had accompanied thither, in the Brig Active, the Settlers of the Society; Messrs. Kendall, Hall, and King. On his return to Port Jackson, he forwarded to the Society a Narrative

of his Proceedings, which we shall take an early opportunity of laying before our readers.

In the mean time, they will perceive, from the following Official Communication from Mr. Marsden to Governor Macquarrie, that New Zealand is opening as a promising sphere for Missionary Labours.

*The Rev. Samuel Marsden to His Excellency the Governor.*

*Parramatta, May 30, 1815.*

MAY IT PLEASE YOUR EXCELLENCY,

In obedience to your Excellency's Official Communication, directed to me on the 17th Nov. 1814, in which your Excellency instructed me to explore as much of the sea-coast and the interior of New Zealand as my limited time would permit, and to report to you such observations as I might be able to make relative to that island,—I have the honour to transmit the following statement for your Excellency's information.

I landed on the North Cape of New Zealand; and on the Caralles, some small inhabited islands, about forty miles southward of the Cape, and on the Main opposite to these islands. I also visited the River Thames, and landed on the west side of the harbour: but the principal part of my time was spent in the Bay of Islands and the adjacent country.

At the North Cape I only travelled two or three miles into the interior, and passed one day and a half, as we found no safe harbour for the vessel. The inhabitants are numerous, and a very fine race of people. Their potatoe plantations are all very neatly fenced in; and were in as high cultivation as the gardens in and near London, as they do not suffer a single weed to remain that would injure the growing crop. Here they cultivate turnips, yams, and common and sweet potatoes. Their gardens are principally situated in valleys, or where the land has a gentle rise and the soil is rich. What ground is not in cultivation, is generally covered with the flax-plant; or fern, the root of which is much esteemed by the Natives, and eaten by them as bread in England. The land which I passed over was generally good, and not so hilly as many other parts of New Zealand. There is no heavy timber; and, comparatively, little of any kind. It is very well watered in every direction. Supplies of fresh pork, and of fish and potatoes, when in season, may be obtained here at a very reasonable rate; but as there are no harbours for vessels, it must be difficult to get off refreshments, unless the weather is fine. The surf beats violently all along

the beach, when it blows fresh from the sea; and the coast is very high and rocky, unless on a sandy beach.

On the Caralles, the inhabitants are but few. There is a considerable quantity of good land, but very high. It is covered with the flax-plant and fern, like the North Cape; and there is scarcely a tree of any size. The land upon the Main appeared beautiful to the eye, from the top of the Caralles, lying in alternate hills and valleys. The valleys were invariably filled with trees, and the hills entirely clear, having more the appearance of art than nature. I landed on the Main, and met with the people who cut off the Boyd, upward of five years ago. They were encamped, and I continued with them all night. The Chiefs related many circumstances relative to that fatal transaction, from which it appeared that the Europeans had been the first aggressors. There was one Chief present, who had sailed from Port Jackson in the Boyd, and upon whom corporal punishment had been severely inflicted during the passage to New Zealand. They invited me into their harbour of Whangooroa, where the remains of the Boyd lay; and said they would give me her guns, part of which were on shore, or any other of her property that they might possess; but the wind did not permit of our going in. The Chiefs went on board the Active to breakfast with me the next morning, and then returned on shore, when we immediately got under weigh. I found the land tolerably good, but very little of it fit for plough-cultivation, on account of its mountainous state. The Flat where the Natives were encamped might contain somewhat about one hundred acres, or more; part of which was enclosed, and planted with potatoes. The inhabitants were numerous, and exceedingly friendly; and we were furnished with a good supply of potatoes and pork. Between the main land and the Caralles, there is a safe shelter for shipping, with good anchorage of seven fathoms water; as also a good passage between the Islands and the Main, both to the northward and southward. If a vessel cannot go, on account of contrary wind, on the outside of these islands, there is no danger in running in the inside of them.

All the coast from the Caralles to the River Thames is very high and broken land, excepting Bream Cove, where the land is low and pretty level, for five leagues and upward. Along the sea-coast were found the greatest abundance of fish, particularly Bream-head, so called by Captain Cook. Here I found a great number of hospitable and friendly Natives; among whom was a young man called Moyhangee,

who had been in England, and is mentioned in Savage's Account of New Zealand. He was particularly rejoiced; and inquired after Lord Fitzwilliam, and several other Noblemen, who had been kind to him. Fish, potatoes, and pork, were very plentiful here.

On my arrival at the River Thames, I found the harbour very open; and extremely dangerous to shipping, when the wind sets in from the sea. There is no shelter, where a vessel can lie in safety, unless behind some of the islands which are both on the east and west side of the harbour, and which we had not time to examine. We had a very heavy gale, which prevented us from finding the channel into the Fresh-water River, which is exceeding narrow, with shallow water on each side. At the head of the cove grew a grove of lofty pines, which had a noble appearance. We stopped here three days, without being able to get into the river; and my time being limited, did not admit of longer stay. I landed on the west side of the harbour, where there is a strong fortification, with a straggling village two miles in length. The Flat on which the village is situated may contain about 200 acres, with a soil generally rich, but strong. The land in the rear is hilly: part is planted with potatoes, which are very fine. The Natives were, by far, a more robust and fine-looking race than any I had seen; and the Chiefs and their wives were clad in a superior style.

From the River Thames we sailed to the Bay of Islands, where I continued upward of six weeks, and examined the adjoining country in every direction. The mouth of the harbour is about four leagues, with a good anchorage for shipping in several coves, as well as behind the islands, of which there are a number in the bay. Some of the coves run more than twenty miles into the interior.

There are four fresh-water rivers also, which run into the harbour in different places. These rivers derive the following names from the Natives; viz. Cowa-Cowa, Wyeaddee, Wymattee, and Wytanghee.

Upon the banks of the Cowa-Cowa and Wyeaddee the pine-tree grows to a considerable height and size. I measured some which exceeded thirty feet in circumference, and appeared to be from 80 to 100 feet high, without a branch, and very straight. There is sufficient depth for large ships, with good and safe anchorage, within ten miles from each of these rivers, and twelve from the heads of the harbour. I was up both these rivers, beyond where salt water extends. There is good land upon their banks, with several Native Villages. The low-lands seldom ex-

ceed 100 acres; and, in many places, not more than twenty. The high land, though very strong wheat land and covered with fern, could not be cultivated with the plough, on account of the broken surface. In short, the land more resembles the waves of the sea in a storm, than any other works of nature. I think it more than probable, from the hilly nature of the country, that sufficient falls of water could be met with on these rivers for turning mills, though I did not proceed high enough to examine adequately the truth of this conjecture.

I examined the rivers Wytanghee and Wymattee more particularly, and found upon them the finest natural Falls I ever beheld in any country.

The first Fall upon Wytanghee was situated at the head of the Salt-water Cove. A solid perpendicular rock, of almost a semicircular form, surrounded the head of the cove, and formed the banks on each side to a considerable extent. The rock runs across the Fresh-water River, from bank to bank, full 120 feet in extent. Over this level bed the river falls into the cove, sixteen feet perpendicular above the high-water mark. There was sufficient water in December, the time we were there, to turn any heavy mills for grinding flour, cutting timber, or any other purposes. This river seemed to derive its source from natural springs, and not from occasional rains; for, on examining the banks, I found no marks of land floods, from the grass and small trees standing in their natural posture. I am of opinion, therefore, that mills might safely be erected here, without being endangered by floods. Timber, wheat, or any other heavy articles, might safely and easily be conveyed by water to the very foot of the mills. There is much good land in the neighbourhood of the cove leading up to the river, and several Native Villages. I crossed this river about fifteen miles in the interior, where I saw other situations favourable for the erection of mills.

The Wymattee River falls also into the head of the Salt-water Cove, and lies about eight or ten miles to the northward of the Wytanghee. The water of this river runs over a Fall of about ten feet above high-water mark, which is formed by nature similar to many artificial mill-dams, which extend across rivers in England. One solid rock forms the bed of the river, and both banks are also rock. This is equally advantageous for the erection of mills.

From the Wymattee I walked, in a westerly direction, upward of twenty miles through the country.

For three miles after leaving the banks of the river, the land was generally level, and exceedingly rich and good, and well



calculated for the growth of wheat or other grain. There was no timber upon it; yet it was thickly covered with brush-wood and fern. It extended on the right and left some miles, and might be easily cultivated with the plough.

For the next six miles the soil was of various qualities; some good, some stony, some swampy, and some of a gravelly nature. The country which I passed through was exceedingly well watered, having crossed nine fine runs of fresh water in the distance of as many miles. I then entered a very fine wood of different kinds of timber: the pines, in particular, were of an uncommon size. After passing through the wood, I came to a Native Village, which was situated in a fine rich valley, through which ran a considerable rivulet.

For the next five miles the soil varied; some stony, but the land rich: in the stony land the Natives plant considerable quantities of potatoes. There was a large Flat of good land, that might be wrought with the plough. I observed one field, which appeared to me to contain forty acres and upward, all fenced in. In this enclosure were very extensive plantations of sweet and common potatoes.

Shortly after passing this field, I came to a strong fortified Village, containing about 200 houses. It was built on the summit of a very high hill, round which three deep and wide trenches were dug, at a few paces from one another; and all three fenced either with split or whole trees, not less than twenty feet high. In this fortification there were a number of people. The Village and people belonged to the Chief, Shunghée, and his brother, Kangorooa, as did all the country through which I passed. The two Chiefs have very large dominions; their territory extending from the east side of New Zealand opposite to the Caralles Islands, to the west side of it. I slept two nights in this fortification. During the time I remained here, I examined the country for about five miles to the westward, and arrived at a lake of fresh water about fifteen miles in circumference. Shunghée informed me, that this lake emptied itself into a fresh-water river, that runs into the Western Ocean; and that there was a very fine and extensive harbour on the west side, into which this river ran; but the entrance was very narrow, and a very heavy sea when the wind was from the southward.

I saw little grass in any part of New Zealand, excepting in small patches, where the land had been cultivated; neither is it possible for grass to grow while the country continues in a state of nature, on account of the immense quantity of fern which burthens the soil, and smothers all

other vegetation. In many places it appeared six feet high, and stands as thick upon the ground as a crop of wheat.

There is no part of New Zealand that I saw so eligible for a settlement as the country last described, which lies between the two rivers, Wymattee, and Wytanghee. It appeared extremely fine, and fit for cultivation, to the northward and westward, as far as the eye could discern. On my way between the banks of Wymattee and the fortified Village previously mentioned, I observed no free-stone. From the North Cape to the River Thames, a distance of about 200 miles, the rocks appeared of a very dark grey, and nearly as hard as a mill-stone; and, throughout the whole, bore nearly the same aspect. The country abounds with pipe-clay and brick-earth. I observed no signs either of coal or lime-stone. With respect to the timber, there is great variety, fit for building houses and ships, or for any other purposes. The pine-tree is by far the largest. I saw four different species, but no extensive forest. The flax plant is common all over the country. It grows in the richest valleys and on the poorest hills, and is a hardy annual plant. It serves the natives for fishing-lines, clothing, sleeping-mats, baskets, and various other purposes. It may be considered as the greatest gift of nature these people can inherit.

I found the Natives kind and friendly on every part of the coast. From the North Cape to the River Thames, they manifested an ardent desire to cultivate an intercourse with Europeans; and several of the Chiefs requested that I would send some to reside among them. Though I was persuaded that the New Zealanders would be glad to have some Europeans to instruct them in the arts and agriculture, I am of opinion that they would not quietly submit to have any part of their country wrested from them by any other nation, but would resist to the utmost of their power any attempt of this nature. A Chief might be induced to locate a certain part of his domain, for a valuable consideration, provided he could do this legally, in conformity with the customs of the country.

The boundaries of their estates appear to be accurately ascertained by land-marks, to shew who is the proprietor, and particularly on their fishing-grounds.

Though the Natives of this place were so very friendly to us, and shewed us every mark of attention, still I should recommend all masters of vessels to be extremely cautious in entering into any other harbour than the Bay of Islands, unless they can depend upon the good conduct of their crew. The New Zealanders will not be insulted with impunity, nor treated as men

without understanding. In the Bay of Islands, I should consider a vessel to ride as safe as in the harbour of Port Jackson, unless the crew behaved extremely ill; as the Natives here would not take offence on any trifling occasion.

All the natural productions of the islands, such as timber, flax, or any other article that may hereafter be found valuable to commerce, may be obtained from the Natives, for axes, or any other edged-tools that they might want. None of them appear to want industry, but only a proper object to stimulate them. They have done much in the way of cultivation, with such insufficient tools as they have been able to make of wood: but it is out of the power of man to clear and subdue, in its natural state, in any quantity, without iron, an article which they have had no means of procuring. I have every reason to hope, from a late communication, that the Church Missionary Society will, in a short time, supply their wants in this respect; and have only to solicit that your Excellency will be graciously pleased to recommend to the kind consideration of his Majesty's Government the inhabitants of this island, who, with a little assistance, would soon shake off the shackles of superstition and barbarism, and render themselves worthy of ranking in the list of civilized nations.

I have the honour to be, Sir,  
Your Excellency's most obedient  
humble Servant,  
(Signed) SAMUEL MARSDEN.

To His Excellency Governor Macquarrie.

#### WESTERN AFRICA.

##### CHURCH MISSIONARY SOCIETY.

WE have already intimated that distressing intelligence has been again received from this afflicted coast.

##### *Death of the Missionaries.*

The following Letter from the Rev. J. H. Schulze, dated Sierra Leone, Sept. 23, 1815, very feelingly reports the deaths of his wife and infant child.

REV. AND DEAR SIR,  
Although I am still weak, I cannot but write a few lines to you, in order to let you know what a heavy, very heavy suffering the Lord has laid upon his poor servant, a few days ago, in taking away my dear wife and child. She died the day before yesterday, having been in a very severe fever for eleven days. At times, she entirely lost her senses: yet she spoke very sensibly sometimes, and prayed the Lord to have mercy upon her, and to restore her

to her reason again; and asked me to do so too, which I did not neglect night or day, for I could sleep but very little.

She concluded, that if it pleased God to take her away, she would be glad to be the first of us; and this was her desire from the day of our marriage. Now, has the Lord fulfilled her wish, to my great sorrow, in such a very short time, that I do not know what to say. I can do nothing else but lay my hand on my mouth, and endeavour to keep silence; for it is His doing, and not man's.

The day before yesterday, between four and five o'clock in the afternoon, she was delivered of a boy. At first I was joyful, and hoped she would recover; but, alas! my little joy was turned into great mourning; for, a little after eight o'clock, she died. Yesterday the little one died too. We laid him in the arms of his mother, and buried them in the same grave, and I hope they will be both together in heaven too. I was so very weak and feverish, that it was impossible for me to follow their remains to the burying-ground, but shall go thither to weep.

May our Almighty and Most-merciful Lord give me grace and strength to bear this great suffering patiently, as it is His will that I shall bear it! Forget not to pray for me.

But the sufferings of this Man of God were soon to end for ever. He survived his wife and child but about a fortnight.

In my last (says Mr. Butcher, under date of Nov. 9. dated Sept. 23.) I mentioned the death of Mrs. Schulze and her child. Since that period, it has pleased our God to remove Mr. Schulze also to his heavenly kingdom, whom I buried on the 5th of last month, after an illness of a fortnight, occasioned, as it appears, by the loss of his wife and child. His mind was truly devout, whenever the fever left him a little; and even when under the power of the fever, his talk was of Christ his Saviour, which was a blessing to those around him.

A fortnight ago, Mr. Sperrhacken likewise was removed from the world. Mr. Nyländer will send you the particulars of his death. Mrs. Sperrhacken is also very ill: her little infant was buried on Sunday last.

News like these may rather seem discouraging to the well-wishers of Christ's cause: yet, did we but understand the gracious designs which our Divine Master has in view, we should probably call them "GOOD NEWS:" but, as we are ignorant respecting His mysterious ways, submission to His Divine Will is the call to us His children.

## Miscellaneous.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From February 21st. to March 21st.*

	ASSOCIATIONS.		Present.		Total.	
			L.	s. d.	L.	s. d.
Aldwinkle . . . . .			8	0 0	8	0 0
Bath . . . . .			79	3 10	79	3 10
Bedford and Bedfordshire . . . . .			60	0 0	209	2 1
Broadway Church, Westminster . . . . .			41	11 6	71	18 6
Broughton, near Kettering . . . . .			3	11 6	37	2 0
Clewer . . . . .			11	0 0	129	16 6½
Ely Chapel . . . . .			200	0 0	520	12 8½
Falmouth . . . . .			37	16 6	95	1 8
<b>Hibernian Auxiliary Society :</b>						
General Fund . . . . .	150	0 0				
School Fund . . . . .	48	0 6				
Ship Fund . . . . .	30	13 11				
			228	14 5	1646	11 7
<b>Hull and East Riding :</b>						
General Fund . . . . .	2	18 6				
School Fund . . . . .	15	0 0				
Ship Fund . . . . .	2	1 6				
			20	0 0	1185	0 11
Leeds . . . . .			133	4 0	1374	12 11
<b>Leicester and Leicestershire :</b>						
General Fund . . . . .	162	0 0				
School Fund . . . . .	35	0 0				
Ship Fund . . . . .	3	0 0				
			200	0 0	1102	10 2
<b>Olney—General Fund . . . . .</b>	29	0 0				
School Fund . . . . .	5	0 0				
			34	0 0	165	16 9
<b>Padham and Altham . . . . .</b>			2	14 0	63	2 0
<b>Penrith . . . . .</b>	17	11 6				
Collection at Newbiggin . . . . .	5	1 6				
			22	13 0	22	13 0
<b>Percy Chapel, Ladies' Committee . . . . .</b>	33	12 2				
Gentlemen's Ditto . . . . .	33	15 6½				
			67	7 8½	711	4 8½
<b>Portsea (St. John's), General Fund . . . . .</b>	37	1 7				
Ship Fund . . . . .	1	0 1				
			38	1 8	285	18 2½
<b>Reading: Penny Society, by Miss Maberly . . . . .</b>	13	0 0			60	10 2½
<b>Sudbury . . . . .</b>	25	4 4			125	4 9
<b>Wells—General Fund . . . . .</b>	5	0 0				
School Fund . . . . .	5	0 0				
			10	0 0	37	0 0
<b>COLLECTIONS.</b>						
<b>By Mr. H. M. Bulmer: Contributions . . . . .</b>	3	4 6				
Annual Subscription . . . . .	1	1 0				
			4	5 6	12	9 6
<b>By Miss Chambers, Homerton . . . . .</b>	3	0 0			35	12 9
<b>By Miss E. Grey, Portsmouth . . . . .</b>	2	12 0			7	4 0
<b>By Rev. John Hill, Oxford . . . . .</b>	15	0 0			53	4 0
<b>By Mrs. Warren Paget, Atherstone . . . . .</b>	1	0 0			3	0 0
<b>By Rev. T. B. Paget, Grendon, Warwickshire . . . . .</b>	3	3 0			5	3 0
<b>By Mrs. Smith and Mrs. Croft . . . . .</b>	3	9 11			20	11 9
<b>BENEFACTION.</b>						
<b>Rev. David Lloyd, Vicar of Llanbister . . . . .</b>			10	0 0	10	0 0

CONTRIBUTIONS TO THE SCHOOL FUND.		L. s. d.
By the Hibernian Auxiliary Society:		Irish.
From Viscountess Lorton, 2d payment, for <i>Claudius Buchanan</i> . . . . .		5 8 4
From Lady Judith Maxwell ditto . for <i>Judith Hope</i> . . . . .		6 0 0
From Lady Eleanor King ditto . for <i>Mary Moore</i> . . . . .		5 8 4
From Miss M'Kay . . . . . ditto . for <i>Hannah Williams</i> . . . . .		5 8 4
From Children of Mrs. Shaw's School, do. for <i>Julia Bushy Park</i> . . . . .		5 8 4
From Miss Blacker: first payment . for <i>Lucinda Blacker</i> . . . . .		5 8 4
From a Friend to Missions. ditto . . for <i>Richard Enville</i> . . . . .		5 8 4
From Miss Ancher . for three years . for <i>Thomas Secker</i> . . . . .		16 5 0
		British.
		L. s. d.
		54 15 0
		48 0 6
By the Hull and East-Riding Association:		
Second payment . . for <i>Thomas Dikes</i> . . . . .		5 0 0
Ditto . . . . . for <i>John Scott</i> . . . . .		5 0 0
Ditto . . . . . for <i>John Clarke</i> . . . . .		5 0 0
		15 0 0
By the Leicester and Leicestershire Association:		
From Thomas Babington, Esq. M. P. for <i>Thomas Babington</i> . . . . .		5 0 0
Ditto . . . . . for <i>Lydia Rose Babington</i> . . . . .		5 0 0
Ditto . . . . . for <i>John Macaulay</i> . . . . .		5 0 0
From Mr. I. Simons, Ulvesthorpe . . . . . for <i>John Kempthorne</i> . . . . .		5 0 0
From John Morten, Esq. . . . . for <i>John Morten</i> . . . . .		5 0 0
From Rev. R. W. Allix . . . . . for <i>Ed. Hathern Phillippis</i> , . . . . .		5 0 0
From Claybrook Branch Association, for <i>Henry Gloucester Ryder</i> , . . . . .		5 0 0
		35 0 0
By Rev. J. M. Longmire, Hargrave, Hunts:		
Third payment . . . . . for <i>Mary Longmire</i> . . . . .		5 0 0
Anonymous . . . . . for <i>Isaac Cooke</i> . . . . .		5 0 0
By the Olney Association . . . . . for <i>Henry Gauntlett</i> . . . . .		
		5 0 0
Miss Fry, Grove House, Tunbridge Wells, for <i>George Fry</i> . . . . .		
		5 0 0
<i>Contributions to the Fund for the West-African Ship, the "William Wilberforce."</i>		
Return of Property Tax on Stock . . . . .		
		4 0 0
From Bristol and Clifton:		
Miss Price, Bristol . . . . .		1 0 0
L. L. and G.---three Little Girls . . . . .		1 0 0
		2 0 0
Misses Billingham, Knutsford . . . . .		
		1 0 0
By the Leicester and Leicestershire Association:		
Anonymous, by Rev. E. T. Vaughan . . . . .		1 0 0
Mr. Beaumont, Leicester . . . . .		1 0 0
Miss M. Allix, Kegworth . . . . .		1 0 0
By the Hull and East-Riding Association:		
		3 0 0
Peter Clark . . . . .		1 1 0
Miss Walkden, Saxby . . . . .		1 0 0
A Poor Little Girl, of Saxby . . . . .		0 0 6
		2 1 6
By the Hibernian Auxiliary Society:		
		Irish.
From Arthur Guinness, Esq. . . . .		25 0 0
From Benjamin Guinness, Esq. . . . .		10 0 0
		British.
		30 13 11
By the Portsea (St. John's) Association . . . . .		
		1 0 1
From Bristol: Arrears . . . . .		
		12 12 0
By Rev. T. C. Cowan:—Edward Brice, Esq. Frenchay, . . . . .		
		5 0 0
By Miss Hensman:		
Clifton Association . . . . .		50 0 0
Rev. Orlando Manley . . . . .		1 0 0
Mrs. Morison, Lanton . . . . .		1 1 0
Miss Crofton . . . . .		1 0 0
Mrs. Gladstone, Liverpool . . . . .		1 1 0
Rev. Dr. Jennings . . . . .		1 0 0
Legacy from a Female Servant . . . . .		1 0 0
		73 14 0

# Missionary Register.

APRIL 1816.

## Biography.

LIFE OF THE REVEREND DAVID BRAINERD,

MISSIONARY TO THE NORTH-AMERICAN INDIANS.

(Continued from p. 92.)

FIRST YEAR OF HIS MISSIONARY LABOURS ;  
Being the 26th of his age,—from April  
1743, to April 1744.

WE have now followed Brainerd through his preparation for his great work ; and have seen him trained, by a variety of exercises, for an able Minister of the Truth.

Having received his appointment as a Missionary to the Indians, he passed the winter-months of 1742 in preaching in various places near his residence, and in rendering all the assistance in his power to those around him.

As he had now undertaken the work of a Missionary, and expected shortly to leave his native country to spend the remainder of his life among savages in the distant wilderness, he began to settle his worldly affairs. Some estate had been left him by his father ; and, thinking that he should have no occasion for it among the Indians, (though he afterwards discovered his mistake,) he set himself to consider in what manner it might be best expended for the glory of God. No way presenting itself to his mind, wherein he could apply it more effectually for that end, than by educating a suitable young man for the Ministry, he devoted it to that object ; and, accordingly, having fixed on a proper person, he continued to be at the

April, 1816.

charge of his education, from year to year, so long as he lived, which was till his young friend was carried through his third year in College.

About the middle of March, 1743, Brainerd proceeded again to New York. On the 15th of that month, he waited on the Correspondents at that city ; and, the week following, attended their meeting at Woodbridge, in New Jersey. Here he received his final directions.

His first destination had been to the Indians living near the Forks of the Delaware and on the Susquehannah ; but this design was relinquished. The Correspondents had learned that some contention subsisted between the White People and the Delaware Indians, concerning their lands ; and apprehended that this would hinder, for the present, the reception and success of a Missionary. They had, on the other hand, received some intimations from the Rev. Mr. Sergeant, Missionary to the Indians at Stockbridge, that there were the most hopeful prospects of success for a Missionary among the Indians of Kaunaumek.

This place was situated about twenty miles east of the city of Albany. Here Brainerd was appointed to labour ; and was immediately dismissed by the Correspondents, to attempt the instruction of

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these Indians. He arrived among them April 1, 1743, and continued his labours till April 6, 1744, when he was directed by the Correspondents, as we shall hereafter see, to proceed to his original destination on the Delaware. His account of his situation, addressed, after he had left Kaunau-meek, to the Rev. Ebenezer Pemberton, is not a little melancholy.

The place, as to its situation, was sufficiently lonesome and unpleasant, being encompassed with mountains and woods; twenty miles distant from any English inhabitant; six or seven from any Dutch; and more than two from a family that came some time since from the Highlands of Scotland, and had then lived, as I remember, about two years in this wilderness. In this family I lodged about the space of three months, the master of it being the only person with whom I could readily converse in those parts, except my interpreter; others understanding very little English.

After I had spent about three months in this situation, I found my distance from the Indians a very great disadvantage to my work amongst them, and very burdensome to myself; as I was obliged to travel forward and backward almost daily on foot, having no pasture in which I could keep my horse for that purpose: and, after all my pains, could not be with the Indians in the evening and morning, which were usually the best hours to find them at home, and when they could best attend my instructions.

I therefore resolved to remove, and live with or near the Indians, that I might watch all opportunities, when they were generally at home, and take the advantage of such seasons for their instruction.

Accordingly, I removed soon after, and, for a time, lived with them in one of their wigwams; and, not long after, built me a small house, where I spent the remainder of that year entirely alone; my interpreter, who was an Indian, choosing rather to live in a wigwam, among his own countrymen.

This way of living I found attended with many difficulties and uncomfortable circumstances, in a place where I could get none of the necessaries and common comforts of life, (no, not so much as a morsel of bread,) but what I brought from places fifteen and twenty miles distant; and often was obliged, for some time together, to content myself without, for want of an opportunity to procure the things I needed.

But, although the difficulties of this solitary way of living are not the least, or most inconsiderable, (and doubtless are, in fact,

many more and greater to those who experience, than they can readily appear to those who only view them at a distance,) yet I can truly say, that the burden which I felt respecting my great work among the poor Indians; the fear and concern that continually hung upon my spirit, lest they should be prejudiced against Christianity, and their minds embittered against me and my labours among them, by means of the insinuations of some, who, although they are called Christians, seem to have no concern for Christ's Kingdom, but would rather (as their conduct plainly discovers) that the Indians should remain Heathens, that they may with the more ease cheat, and so enrich themselves by them;—the burden, I say, the fear and concern which I felt, in these respects, were much more pressing to me than all the difficulties that attended the circumstances of my living.

In the following extract of a Letter which he wrote at this period to his brother John, then a Student at Yale College, he unbosoms himself without reserve:

My diet consists mostly of hasty-pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. My lodging is a little heap of straw, laid upon some boards, a little way from the ground; for it is a log-room, without any floor, that I lodge in. My work is exceeding hard and difficult: I travel on foot a mile and a half, the worst of way, almost daily, and back again; for I live so far from my Indians.—I have not seen an English person this month.—These, and many other circumstances as uncomfortable, attend me; and yet my spiritual conflicts and distresses so far exceed all these, that I scarce think of them, or hardly mind but that I am entertained in the most sumptuous manner. The Lord grant that I may learn to endure hardness, as a good soldier of Jesus Christ!

As to my success here, I cannot say much as yet: the Indians seem generally kind, and well disposed towards me, and are mostly very attentive to my instructions, and seem willing to be taught further: two or three, I hope, are under some convictions; but there seems to be little of the special workings of the Divine Spirit among them yet, which gives me many a heart-sinking hour. Sometimes I hope God has abundant blessings in store for them and me; but, at other times, I am so overwhelmed with distress, that I cannot see how his dealings with me are consistent with covenant love and faithfulness; and, I say, Surely his tender mercies are clean gone for ever! But, however, I see that I needed

all this chastisement already: *It is good for me* that I have endured these trials, and have hitherto little or no apparent success.

Do not be discouraged by my distresses. I was under great distress, at Mr. Pomroy's, when I saw you last; but *God has been with me of a truth*, since that. Let us always remember, that *we must through much tribulation enter into God's eternal kingdom of rest and peace*. The *righteous are scarcely saved*. It is an infinite wonder that we have well-grounded hopes of being saved at all. For my part, I feel the most vile of any creature living; and I am sure, sometimes, there is not such another existing on this side hell. Now all you can do for me is, to pray, incessantly, that God would make me humble, holy, resigned, and heavenly-minded, by all my trials. *Be strong in the Lord, and in the power of his might*. Let us run, wrestle, and fight, that we may win the prize, and obtain that complete happiness, to be *holy as God is holy*. So, wishing and praying that you may advance in learning and grace, and be fit for special service for God,

I remain your affectionate Brother,  
(Signed) DAVID BRAINERD.

Brainerd appears to have spent the months of April, May, and June, in the family of the poor Scotchman; and that of July in the wigwam, among the Indians.

Extracts from his Journal during these four months will discover the prevailing state of his mind. His holy and humble soul was still exercised with painful views of his own imperfections.

Friday, April 1. 1748.—I rode to Kaunaumack, near twenty miles from Stockbridge, where the Indians live with whom I am concerned; and there lodged on a little heap of straw;—was greatly exercised with inward trials, and seemed to have no God to go to. Oh that God would help me!

Thursday, April 7.—Appeared to myself exceeding ignorant, weak, helpless, and unworthy, and altogether unequal to my work. It seemed to me, I should never do any service, or have any success among the Indians. My soul was weary of my life. I longed for death beyond measure. When I thought of any godly soul departed, I was ready to envy him in his privilege, thinking, "Oh, when will my turn come! must it be years first?"—But, I know, those ardent desires at this and other times rose partly from want of resignation to God under all miseries;

and so were but impatience. Oh that God would keep me near him!

Friday, April 8.—Was exceedingly pressed, under a sense of my pride, selfishness, bitterness, and party-spirit, in times past, while I attempted to promote the cause of God. Its vile nature and dreadful consequences appeared in such odious colours to me, that my very heart was pained. My soul was full of inward anguish and shame before God, that I had spent so much time in conversation tending only to promote a party-spirit. Oh, I saw I had not suitably prized mortification, self-denial, resignation under all adversities, meekness, love, candour, and holiness of heart and life; and this day was almost wholly spent in such bitter and soul-afflicting reflections on my past frames and conduct.—Of late, I have thought much of having the kingdom of Christ advanced in the world; but now I saw I had enough to do within myself. The Lord be merciful to me a sinner, and wash my soul!

Lord's Day, April 10.—Rose early in the morning, and walked out, and spent considerable time in the woods in prayer and meditation. Preached to the Indians, both forenoon and afternoon. They behaved soberly in general: two or three, in particular, appeared to be under some religious concern, with whom I discoursed privately; and one told me her "heart had cried" ever since she heard me preach first.

Tuesday, April 12.—Was greatly oppressed with grief and shame. Reflecting on my past conduct, my bitterness and party-zeal, I was ashamed to think that such a wretch as I had ever preached;—longed to be excused from that work. And when my soul was not in anguish and keen distress, I felt senseless *as a beast before God*, and felt a kind of guilty amusement with the least trifles; which still maintained a kind of stifled horror of conscience, so that I could not rest, any more than a condemned malefactor.

Saturday, April 16.—Still in the depths of distress.—In the afternoon, preached to my people; but was more discouraged with them than before;—feared that nothing would ever be done to them for any happy effect. I retired, and poured out my soul to God for mercy; but without any sensible relief. Soon after came an Irishman and a Dutchman, with a design, as they said, to hear me preach the next day; but none can tell how I felt to hear their profane talk. Oh! I longed that some dear Christian knew my distress. I got into a kind of hovel, and there groaned out my complaint to God; and, withal, felt more sensible gratitude and thankfulness to God, that he had made me to

differ from these men; as I knew, through grace, he had.

Wednesday, April 20, 1743.—Set apart this day for fasting and prayer, to bow my soul before God for the bestowments of divine grace, especially that all my spiritual afflictions and inward distresses might be sanctified. Endeavoured, also, to remember the goodness of God to me in the year past, this day being my birth-day. Having obtained help of God, I have hitherto lived, and am now arrived at the age of twenty-five years. My soul was pained, to think of my barrenness and deadness; that I have lived so little to the glory of the eternal God. I spent the day in the woods alone, and there poured out my complaint to God. Oh that God would enable me to live to his glory!

Wednesday, May 18.—My circumstances are such that I have no comfort of any kind, but what I have in God. I have no Fellow-Christian to whom I might unbosom myself and lay open my spiritual sorrows, and with whom I might take sweet counsel in conversation about heavenly things, and join in social prayer. I live poorly with regard to the comforts of life: most of my diet consists of boiled corn, hasty-pudding, &c. I lodge on a bundle of straw;—my labour is hard and extremely difficult; and I have little appearance of success to comfort me. The Indian Affairs are very unsettled. They have no land to live on, but what the Dutch lay claim to, and threaten to drive them from: they have no regard to the souls of the poor Indians; and, by what I can learn, they hate me, because I come to preach to them. But that which makes all my difficulties grievous to be borne is, that God hides his face from me.

These first four months which he passed at Kaunaumceek, were thus rendered very painful to him. His circumstances were unfavourable to that retirement in which he delighted; and his natural melancholy gained the ascendant over him.

Reflection on his errors at College now frequently embittered his days. He made, therefore, several journeys, during this period, to New-haven, in the hope of effecting a reconciliation with the Governors of the College, but without success. We have already stated what passed on this business in the September following.

In the beginning of June he took a journey to New Jersey, to confer

with the Commissioners on the subject of his Mission. The distance was considerable, as it took him four days to reach his destination. He suffered much hardship, both in mind and body, during this journey. On his return, he was lost in the woods, and lay all night in the open air; but happily found his way in the morning, and reached his Indians in time for worship, it being the Lord's Day.

At the end of July he removed to the little cottage which he had been building. Here he spent the remaining eight months of this his first year. This beloved retreat gave a new turn to his mind. Though still deeply exercised in spirit, he was prevailingly happy in God, and enjoyed many seasons of refreshment and mercy.

After living in this retirement for some months, he writes thus, in reference to his solitude:—

Was employed much of the day in writing; and spent some time in other necessary occupation. But my time passes away so swiftly, that I am astonished when I reflect on it, and see how little I do in it. My state of solitude does not make the hours hang heavy upon my hands. Oh what reason of thankfulness have I on account of this retirement! I find, that I do not, and it seems I cannot, lead a Christian life when I am abroad, and cannot spend time in devotion, Christian conversation, and serious meditation, as I should do. Those weeks that I am obliged now to be from home, in order to learn the Indian Tongue, are mostly spent in perplexity and barrenness, without much sweet relish of divine things; and I feel myself a stranger at the Throne of Grace, for want of more frequent and continued retirement. When I return home, and give myself to meditation, prayer, and fasting, a new scene opens to my mind; and my soul longs for mortification, self-denial, humility, and divorcement, from all the things of the world. This evening, my heart was somewhat warm and fervent in prayer and meditation, so that I was loth to indulge sleep. Continued in those duties till about midnight.

On another occasion he says—

Went to Hudson's River, about twenty miles from my house—performed some business, and returned home in the evening.



I would rather ride hard, and fatigue myself to get home, than spend the evening and night among those that have no regard for God.

After a short absence from Kaunaumeeek, he writes—

Returned home—was glad to get alone, into my little cottage, and to cry to that God, who seeth in secret, and is present in a wilderness.

In this Journal he repeatedly blesses God that he had given him a little cottage, where he might live alone, and enjoy a happy retirement, free from noise and disturbance; and where he could, at any hour of the day, lay aside all his studies, and lift up his soul to God for spiritual blessings. Here he had full scope for the exercise of his fervid piety. He appears to have set apart one day in each week for fasting and prayer. An extract or two from his Journal will shew his manner of improving these occasions.

Spent this day in secret fasting and prayer, from morning till night. Early in the morning, had (I think) some small degree of assistance in prayer. Afterwards read the story of Elijah the prophet, 1 Kings, xvii, xviii, xix; and also 2 Kings, ii, and iv. My soul was much moved, observing the faith, zeal, and power of that holy man; how he wrestled with God in prayer, &c. My soul then cried, with Elisha, *Where is the Lord God of Elijah!* Oh! I longed for more faith! My soul breathed after God, and pleaded with him, that a double portion of that Spirit, which was given to Elijah, might rest on me. And, that which was divinely refreshing and strengthening to my soul, was, I saw that God is the same that he was in the days of Elijah.—Was enabled to wrestle with God by prayer, in a more affectionate, fervent, humble, intense, and importunate manner, than I have for many months past. Nothing seemed too hard for God to perform; nothing too great for me to hope for from him.—I had for many months entirely lost all hopes of being made instrumental in any special service for God in the world: it has appeared entirely impossible, that one so black and vile should be thus employed for God. But at this time God was pleased to revive this hope.—Afterwards read the iiiid of Exodus, and on to the xth, and saw more of the glory

and majesty of God discovered in those chapters than ever I had seen before; frequently, in the mean time, falling on my knees, and crying to God for the faith of Moses, and for a manifestation of the divine glory. Especially, the iiiid and ivth, and part of the xvth and xvth chapters, were unspeakably sweet to my soul: my soul blessed God that he had shewn himself so gracious to his servants of old. The xvth chapter seemed to be the very language which my soul uttered to God in the season of my first spiritual comfort.—Afterwards read the story of Abraham's pilgrimage in the Land of Canaan: my soul was melted, in observing his faith, how he leaned on God, how he communed with God, and what a stranger he was here in the world.—After that, read the story of Joseph's sufferings, and God's goodness to him: blessed God for these examples of faith and patience. My soul was ardent in prayer, was enabled to wrestle ardently for myself, for Christian friends, and for the Church of God; and felt more desire to see the power of God in the conversion of souls, than I have done for a long season. Blessed be God for this season of tasting and prayer! May his goodness always abide with me, and draw my soul to him!

A week afterward he writes thus:—

Spent this day in fasting and prayer, alone. In the morning, was very dull and lifeless; was something melancholy and discouraged. But, after some time reading 2 Kings xix. my soul was moved and affected; especially reading verse 14 and onward. I saw there was no other way for the afflicted children of God to take, but to go to God with all their sorrows. Hezekiah, in his great distress, went and spread his complaint before the Lord. I was then enabled to see the mighty power of God, and my extreme need of that power; was enabled to cry to God affectionately and ardently for his divine power and grace to be exercised towards me.—Afterwards read the story of David's trials, and observed the course he took under them, how he strengthened his hands in God; whereby my soul was carried out after God, enabled to cry to him, and rely upon him, and felt strong in the Lord. Was afterwards refreshed, observing the blessed temper that was wrought in David by his trials: all bitterness and desire of revenge seemed wholly taken away, so that he mourned for the death of his enemies; 2 Sam. i. 17. iv. 9 *ad fin.*—Was enabled to bless God, that he had given me something of this divine temper, that my soul freely forgives, and heartily loves my enemies.

Some further extracts from his Journal during the remainder of this first year, from August to April, will more fully open his state of mind.

Saturday, July 30, 1743. — Just at night, moved into my own house, and lodged there that night; found it much better spending the time alone in my own house, than in the wigwam where I was before.

Lord's Day, July 31. — Felt more comfortably than some days past. Blessed be the Lord who has now given me a place of retirement. Oh that I might find God in it, and that he would dwell with me for ever!

Monday, Aug. 1. — Was still busy on further labours on my house. Felt a little of the sweetness of religion, and thought it was worth the while to follow after God through a thousand snares and deserts, and death itself. Oh that I might always follow after holiness, that I may be fully conformed to God!

Wednesday, Aug. 3. — Spent most of the day in writing: enjoyed some sense of religion. Through divine goodness, I am now uninterruptedly alone, and find my retirement comfortable. I have enjoyed more sense of divine things for these few days past than for some time before. I longed after holiness, humility, and meekness. Oh that God would enable me to pass the time of my sojourning here in his fear, and always to live to him!

Thursday, Aug. 4. — It is good, I find, to persevere in attempts to pray, if I cannot continue long in my addresses to the Divine Being. I have generally found, that the more I do in secret prayer, the more I have delighted to do, enjoying more of a spirit of prayer — and frequently have found the contrary, when, by journeying or otherwise, I have been much deprived of retirement. A reasonable steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labour, either of heart, of head, or hands, are excellent means of spiritual peace and boldness before God. *Christ, indeed, is our peace;* and, by him, *we have boldness of access to God;* but *a conscience void of offence* is an excellent preparation for an approach into the Divine Presence. There is difference between a self-righteous pleasing ourselves with our own duties, attainments, and spiritual enjoyments, of which godly souls are sometimes guilty; and that holy confidence arising from the testimony of a good conscience, which good Herckiah

had, when he says, *Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart.* — Then, says the Holy Psalmist, *shall I not be ashamed, when I have respect to all thy commandments.* Filling up our time with and for God, is the way to rise up and lie down in peace.

Monday, Aug. 15. — Spent most of the day in labour to procure something to keep my horse on in the winter. — Enjoyed not much sweetness in the morning: was very weak in body through the day, and thought this frail body would soon drop into the dust: had some very realizing apprehensions of a speedy entrance into another world. And, in this weak state of body, was not a little distressed for want of suitable food. Had no bread, nor could I get any. I am forced to go or send ten or fifteen miles for all the bread I eat; and sometimes it is mouldy and sour before I eat it, if I get any considerable quantity; and then again I have none for some days together, for want of an opportunity to send for it, and cannot find my horse in the woods to go myself; and this was my case now: but, through divine goodness, I had some Indian meal, of which I made little cakes and fried them. Yet felt contented with my circumstances, and sweetly resigned to God. In prayer I enjoyed great freedom; and blessed God as much for my present circumstances, as if I had been a king, and thought I found a disposition to be contented in any circumstance — blessed be God!

Thursday, Aug. 25. — Part of the day engaged in studies, and part in labour abroad. I find it is impossible to enjoy peace and tranquillity of mind without a careful improvement of time.

Lord's Day, Aug. 28. — Was much perplexed with some irreligious Dutchmen. All their discourse turned upon the things of the world; which was no small exercise to my mind. Oh, what a hell it would be to spend an eternity with such men! Well might David say, *I beheld the transgressors, and was grieved.* But, adored be God, heaven is a place into which *no unclean thing enters.* Oh! I long for the holiness of that world. Lord, prepare me therefor!

Tuesday, Sept. 13. — I find, though my inward trials are great, and a life of solitude gives them a greater advantage to settle and penetrate to the very inmost recesses of the soul, yet it is better to be alone than incumbered with noise and tumult. I find it very difficult to maintain any sense of divine things, while removing from place to place, diverted with new objects, and filled with care and busi-

ness. A settled steady business is best adapted to a life of strict religion.

Tuesday, Oct. 4, 1743.—This day rode home. The poor Indians appeared very glad of my return. I found my house and all things in safety. I presently fell on my knees, and blessed God for my safe return, after a long and tedious journey, and a season of sickness in several places where I had been, and after I had been sick myself. God has renewed his kindness to me, in preserving me one journey more. I have taken many considerable journeys since this time last year; and yet God has never suffered one of my bones to be broken, or any distressing calamity to befall me, excepting the ill turn I had in my last journey; though often exposed to cold and hunger in the wilderness, where the comforts of life were not to be had; have often been lost in the woods; sometimes obliged to ride much of the night, and once lay out in the woods all night. Blessed be God, that has preserved me!

Monday, Oct. 17.—Had some rising hopes, sometimes, that *God would arise, and have mercy on Zion speedily*. My heart is indeed refreshed, when I have any prevailing hopes of Zion's prosperity. Oh that I may see the glorious day, when Zion shall become *the joy of the whole earth*!—Truly there is nothing I greatly value in this lower world.

Wednesday, Dec. 7.—Spent the evening in perplexity, with a kind of guilty indolence. When I have no heart or resolution for God, and the duties incumbent on me, I feel guilty of negligence and misimprovement of time. Certainly I ought to be engaged in my work and business, to the utmost extent of my strength and ability.

Thursday, Dec. 8.—My mind was most distracted with different affections. Seemed to be at an amazing distance from God: and, looking round in the world, to see if there was not some happiness to be derived from it, God, and some certain objects in the world, seemed each to invite my heart and affections; and my soul seemed to be distracted between them. I have not been so much beset with the world for a long time; and that with relation to some particular objects, which I thought myself most dead to. But, even while I was desiring to please myself with any thing below, guilt, sorrow, and perplexity attended the first motions of desire. Indeed I cannot see the appearance of pleasure and happiness in the world, as I used to do: and blessed be God for any habitual deadness to the world!—I obtained no peace, or deliver-

ance from this distraction and perplexity of mind, till I found access to the Throne of Grace: and, as soon as I had any sense of God and things divine, the allurements of the world vanished, and my heart was determined for God. But my soul mourned over my folly, that I should desire any pleasure but only in God. God forgive my spiritual idolatry!

Friday, Feb. 24, 1744.—Was exceedingly restless and perplexed, under a sense of the misimprovement of time; mourned to see time pass away; felt in the greatest hurry; seemed to have every thing to do, yet could do nothing, but only grieve and groan under my ignorance, unprofitableness, meanness, the foolishness of my actions and thoughts, the pride and bitterness of my past frames, (at some times at least,) all which at this time appeared to me in lively colours, and filled me with shame. I could not compose my mind to any profitable studies, by reason of this pressure. And the reason, I judge, why I am not allowed to study a great part of my time is, because I am endeavouring to lay in such a stock of knowledge as shall be a self-sufficiency. I know it to be my indispensable duty to study, and qualify myself in the best manner I can for public service; but this is my misery, I naturally study and prepare, that I may consume it upon my lusts of pride and self-confidence.

Two Letters which Brainerd wrote to his Brothers will further manifest his devotedness to his great work, and his tender anxiety for the real happiness and the usefulness of his dearest relatives. The first is addressed to his brother John, at Yale College.

*Kananaameek, Dec. 27, 1743.*

DEAR BROTHER—

I long to see you, and know how you fare in your journey through a world of inexpressible sorrow, where we are compassed about with *vanity, confusion, and vexation of spirit*. I am more weary of life, I think, than ever I was. 'The whole world appears to me like a vast empty space, whence nothing desirable, or at least satisfactory, can possibly be derived; and I long daily to die more and more to it; even though I obtain not that comfort from spiritual things, which I earnestly desire. Worldly pleasures, such as flow from greatness, riches, honours, and sensual gratifications, are infinitely worse than none. May the Lord deliver us more and more from these vanities!

I have spent most of the fall and winter hitherto in a very weak state of body; and sometimes under pressing inward trials and spiritual conflicts: but, having obtained help from God, I continue to this day; and am now something better in health, than I was some time ago.

I find nothing more conducive to a life of Christianity, than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business, which is allotted to us by Divine Providence, to the utmost of our bodily strength and mental vigour. Why should we sink, and grow discouraged, with any particular trials and perplexities which we are called to encounter in the world? Death and eternity are just before us. A few tossing billows more will waft us into the world of spirits, and we hope, through infinite grace, into endless pleasures, and uninterrupted rest and peace. Let us then *run with patience the race set before us*: Heb. xii. 1, 2. And, oh that we could depend more upon the Living God, and less upon our own wisdom and strength!

Dear Brother, may the God of all grace comfort your heart, and succeed your studies, and make you an instrument of good to his people in your day! This is the constant prayer of

Your affectionate Brother,  
(Signed) DAVID BRAINERD.

The Second Letter was addressed to his brother Israel, at Haddam.

Kaunaumceek, Jan. 28, 1743-4.

MY DEAR BROTHER—

There is but one thing that deserves our highest care and most ardent desires; and that is, that we may answer the great end for which we were made—to glorify that God who has given us our beings and all our comforts, and do all the good we possibly can to our fellow-men while we live in the world: and, verily, life is not worth the having, if it be not improved for this noble end. Yet, alas! how little is this thought of, among mankind! Most men seem to live to themselves, without much regard to the glory of God, or the good of their fellow-creatures: they earnestly desire and eagerly pursue the riches, the honours, and the pleasures of life, as if they really supposed that wealth or greatness, or merriment, could make their immortal souls happy. But, alas, what false and delusive DREAMS are these! And how miserable will those ere long be, who are not AWAKED out of them, to see that all their happiness consists in living to God, and becoming *holy, as He is holy!*

Oh, may you never fall into the tempters and vanities, the sensuality and folly, of the present world! You are, by Divine Providence, left as it were alone in a wide world, to act for yourself: be sure then to remember that it is a world of temptation. You have no earthly parents to be the means of forming your youth to piety and virtue, by their pious examples and seasonable counsels: let this then excite you, with greater diligence and fervency, to look up to the Father of Mercies for grace and assistance against all the vanities of the world.

And, if you would glorify God, answer his just expectations from you, and make your own soul happy in this and the coming world, observe these few directions; though not from a father, yet from a brother who is touched with a tender concern for your present and future happiness. And,

First, Resolve upon, and daily endeavour to practise a LIFE OF SERIOUSNESS AND STRICT SOBRIETY. The Wise Man will tell you the great advantage of such a life: Eccl. vii. 3. Think of the life of Christ; and, when you can find that he was pleased with jesting and vain, merriment, then you may indulge in it yourself.

Again, Be careful to make a GOOD IMPROVEMENT OF PRECIOUS TIME. When you cease from labour, fill up your time in reading, meditation, and prayer; and, while your hands are labouring, let your heart be employed, as much as possible, in divine thoughts.

Further, Take heed that you FAITHFULLY PERFORM THE BUSINESS you have to do in the world; from a regard to the commands of God, and not from an ambitious desire of being esteemed better than others. We should always look upon ourselves as God's servants, placed in God's world, to do his work: and, accordingly, labour faithfully for him; not with a design to grow rich and great, but to glorify God, and do all the good we possibly can.

Again, NEVER EXPECT ANY SATISFACTION OR HAPPINESS FROM THE WORLD. If you hope for happiness in the world, hope for it from God, and not from the world. Do not think that you shall be more happy if you live to such or such a state of life, if you live to be for yourself, to be settled in the world, or if you should gain an estate in it; but look upon it that you shall then be happy, when you can be constantly employed for God and not for yourself: and desire to live in the world, only to do and suffer what God allots to you. When you can be of the spirit and temper of angels, who are willing to come down to this lower world to perform what God

commands them, though their desires are heavenly, and not in the least set on earthly things, then you will be of that temper that you ought to have: Col. iii. 2.

ONCE MORE, NEVER THINK THAT YOU CAN LIVE TO GOD BY YOUR OWN POWER OR STRENGTH; but always look to, and rely on Him for assistance, yes, for all strength and grace. There is no greater truth than this, that *we can do nothing of ourselves*: John xv. 5. and 2 Cor. iii. 5. Yet nothing but our own experience can effectually teach it to us. Indeed we are a long time in learning that all our strength and salvation is in God. This is a life that I think no unconverted man can possibly live: and yet it is a life that every godly soul is pressing after, in some good measure: Let it be, then, your great concern thus to devote yourself and your all to God.

I long to see you, that I may say much more to you than I now can, for your benefit and welfare; but I desire to commit you to, and leave you with, the *Father of Mercies and God of all grace*; praying that you may be directed safely through an evil world, to God's heavenly kingdom.

I am your affectionate loving brother,

(Signed) DAVID BRAINERD.

During this first year, Brainerd encountered, as we have seen, many hardships; though frequently ill and full of pain, and little able to meet difficulties of the kind to which he was exposed. Often he was fatigued by labour, and travelling day and night, and in stormy and bitter seasons. The extreme cold to which he was occasionally exposed in his journeys, produced severe indisposition. Sometimes he was obliged, from day to day, to labour hard to procure fodder for his horse: at others, he was so ill, that he was able neither to work nor to study.

All this while he was most diligent in occupying every portion of his time in the service of God. Though he frequently complains of his unprofitableness, yet it is manifest that there were no idle days or hours with him. "My days roll away," he complained, "with but little done for God: and this is my burden."

A few months before his removal from Kaunaumeeck, he began to  
April, 1816.

study the Indian Tongue. The Correspondents directed him, for that purpose, to spend much time that winter with Mr. Sergeant. This obliged him very often to ride backwards and forwards, twenty miles, through the uninhabited woods which lay between Stockbridge and Kaunaumeeck, by which he was many times exposed to extreme hardship in the inclement seasons of the winter.

The Indians at Kaunaumeeck being but few in number; and Brainerd having prevailed upon them, after labouring a year among them, to remove to Stockbridge, under the care and ministry of Mr. Sergeant; he thought he might promote the Kingdom of his Lord more effectually among the Indians elsewhere. His own account of this matter follows:—

When I had spent near a year with the Indians, I informed them that I expected to leave them in the Spring then approaching; and to be sent to another tribe of Indians, at a great distance from them: upon hearing of which they appeared very sorrowful, and some of them endeavoured to persuade me to continue with them; urging, that they had now heard so much about their souls' concerns, that they could never more be willing to live as they had done, without a Minister, and further instructions in the way to heaven. Whereupon I told them, they ought to be willing that others also should hear about their souls' concerns, seeing those needed it as much as themselves. Yet further to dissuade me from going, they added, that those Indians to whom I had thoughts of going (as they had heard) were not willing to become Christians, as they were, and therefore urged me to tarry with them. I then told them, that they might receive further instruction without me; but the Indians, to whom I expected to be sent, could not, there being no Minister near to teach them. And hereupon I advised them, in case I should leave them, and be sent elsewhere, to remove to Stockbridge, where they might be supplied with land and conveniences of living, and be under the ministry of the Reverend Mr. Sergeant: which advice and proposal they seemed disposed to comply with.

In the latter part of March, he

took a journey to New Jersey, to lay his wishes before the Correspondents; who determined that he should, without delay, leave Kaunaumek, and proceed to his first-appointed station among the Delaware Indians.

Before he proceeded on this journey to New Jersey, he preached to his poor Indians from the Parable of the Sower; and felt, as he expressed himself, that he had so much to say to them, that he knew not how to leave off speaking. He had taken great pains with them, and had taught them with much discretion. This was his last Sabbath and his last Sermon among them.

While on this journey, Brainerd received very urgent invitations to settle as Minister over different congregations. It was not, therefore, from necessity, or for want of opportunity of establishing himself as a Minister among the English, notwithstanding the disgrace under which he had been laid at College, that he determined to forsake all the comforts of the English Settlements, to encounter the difficulties and self-denials of an Indian Mission. At his first stage from Kaunaumek, a messenger met him from East Hampton, on Long Island, the most eligible station in the whole island, conveying the unanimous wish of the inhabitants of that large town, that he would settle among them as their pastor: for a long time they continued to urge their request, and were with difficulty brought to give up the hope of obtaining him. A few days afterward, another messenger met him, with a similar invitation from Millington, near his birth-place, and in the midst of his friends. These invitations lay with some burden on his mind; but he committed himself to God, and went on his way.

Nor did Brainerd choose the occupation of a Missionary to the Indians, rather than accept of those invitations which were pressed on him, because he was unacquainted with the difficulties and sufferings of such a service; for he had passed through,

as we have seen, a course of outward and inward sorrows, which were now fresh in his mind.

We shall close this account of Brainerd's first year of service, by his own statement of the method and success of his labours among the Indians, addressed to the Rev. E. Pemberton.

As to the state or temper of mind in which I found these Indians at my first coming among them, I may justly say, it was much more desirable and encouraging than what appears among those who are altogether uncultivated. Their heathenish jealousies and suspicion, and their prejudices against Christianity, were, in a great measure, removed by the long-continued labours of the Reverend Mr. Sergeant among a number of the same tribe, in a place little more than twenty miles distant: by which means these were, in some good degree, prepared to entertain the truths of Christianity, instead of objecting against them, and appearing almost entirely untractable, as is common with them at first, and as perhaps these appeared a few years ago. Some of them, at least, appeared very well-disposed toward religion, and seemed much pleased with my coming among them.

In my labours with them, in order to turn them from darkness to light, I studied what was most plain and easy, and best suited to their capacities; and endeavoured to set before them, from time to time, as they were able to receive them, the most important and necessary truths of Christianity; such as most immediately concerned their speedy conversion to God, and such as I judged had the greatest tendency (as means) to effect that glorious change in them.

But, especially, I made it the scope and drift of all my labours, to lead them into a thorough acquaintance with these two things:

First, The sinfulness and misery of the state they were naturally in, the evil of their hearts, the pollution of their natures, the heavy guilt they were under, and their exposedness to everlasting punishment; as also their utter inability to save themselves, either from their sins, or from those miseries which are the just punishment of them; and their unworthiness of any mercy at the hand of God, on account of any thing they themselves could do to procure his favour and consequently their extreme need of Christ to save them.

And, secondly, I frequently endeavoured to open to them the fulness, all-sufficiency, and freeness of that redemption which the

Son of God has wrought out, by his obedience and sufferings, for perishing sinners; how this provision he had made was suited to all their wants; and how he called and invited them to accept of everlasting life freely, notwithstanding all their sinfulness, inability, and unworthiness.

After I had been with the Indians several months, I composed sundry Forms of Prayer, adapted to their circumstances and capacities; which, with the help of my Interpreter, I translated into the Indian Language; and soon learned to pronounce their words, so as to pray with them in their own tongue. I also translated sundry Psalms into their language; and, soon after, we were able to sing in the worship of God.

When my people had gained some acquaintance with many of the truths of Christianity, so that they were capable of receiving and understanding others, which at first could not be taught them, by reason of their ignorance of those upon which they depended; I then gave them a historical account of God's dealings with his ancient professing people the Jews; some of the rites and ceremonies they were obliged to observe, as their sacrifices, &c. and what these were designed to represent to them; as also some of the surprising miracles God wrought for their salvation while they trusted in him, and the sore punishments which he sometimes brought upon them when they forsook and sinned against him. Afterward I proceeded to give them a relation of the birth, life, miracles, sufferings, death, and resurrection of Christ; as well as his ascension, and the wonderful effusion of the Holy Spirit consequent thereupon.

And, having thus endeavoured to prepare the way by such a general account of things, I next proceeded to read and expound to them the Gospel of St. Matthew (at least the substance of it) in course, wherein they had a more distinct and particular view of what they had before some general notion of. These expositions I attended almost every evening, when there was any considerable number of them at home; except when I was obliged to be absent myself, in order to learn the Indian Language with the Rev. Mr. Sergeant.

Besides these means of instruction, there was likewise an English School constantly kept by my Interpreter among the Indians; which I used frequently to visit, in order to give the children and young people some proper instructions, and serious exhortations suited to their age.

The degree of knowledge to which some of them attained was considerable. Many of the truths of Christianity seemed fixed

in their minds; especially in some instances: so that they would speak to me of them, and ask such questions about them as were necessary to render them more plain and clear to their understandings.

The children also, and young people who attended the School, made considerable proficiency (at least some of them) in their learning; so that had they understood the English Language well, they would have been able to read somewhat readily in a Psalter.

But that which was most of all desirable, and gave me the greatest encouragement amidst many difficulties and disconsolate hours, was, that the truths of God's Word seemed, at times, to be attended with some power upon the hearts and consciences of the Indians. And especially this appeared evident in a few instances, who were awakened to some sense of their miserable estate by nature, and appeared solicitous for deliverance from it. Several of them came, of their own accord, to discourse with me about their souls' concerns; and some, with tears, inquired *what they should do to be saved*; and whether the God, that Christians served, would be merciful to those that had been frequently drunk, &c.

And, although I cannot say I have satisfactory evidences of their being *renewed in the spirit of their mind*, and savingly converted to God; yet the Spirit of God did, I apprehend, in such a manner attend the means of grace, and so operate upon their minds thereby, as might justly afford matter of encouragement to hope, that God designed good to them, and that he was preparing His way into their souls.

There likewise appeared a reformation in the lives and manners of the Indians.

Their idolatrous sacrifices (of which there were but one or two, that I know of, after my coming among them) were wholly laid aside. And their heathenish custom of dancing, hallooing, &c. they seemed in a considerable measure broken off from; and I could not but hope that they were reformed in some measure from the sin of drunkenness. They likewise manifested a regard to the Lord's Day; and not only behaved soberly themselves, but took care also to keep their children in order.

Yet, after all, I must confess, that, as there were many hopeful appearances among them, so there were some things more discouraging: and, while I rejoiced to observe any seriousness and concern among them about the affairs of their souls, still I was not without continual fear and concern, lest such encouraging appearances might prove like a morning cloud that passeth away.

(To be continued.)

## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

#### FURTHER PARTICULARS OF THE COLCHESTER AND EAST-ESSEX ASSOCIATION.

WE noticed, in our last, the establishment of this Association, and promised to give some details in this Number.

On Sunday, March 10th, the Secretary of the Society preached, in behalf of the Institution, in the morning, at St. Peter's Church, Colchester; and, in the evening, at St. James's Church: the Rev. W. Marsh, Vicar of St. Peter's, preaching at that church in the afternoon. On Monday evening, a Sermon was preached at St. Peter's, by the Rev. Joseph Julian; and another, on Tuesday evening, at St. James's, by the Hon. and Rev. Gerard T. Noel.

These Sermons were attended by crowded congregations. Collections were made after them, amounting to upwards of 120*l*. The Collection after Mr. Julian's is to be appropriated to the Ship Fund of the Society; and that after Mr. Noel's to its Education Fund, for naming and educating African Children.

On Tuesday morning, March 12th, a General Meeting was held at the New Room, in the Lion Walk, for the establishment of an Association for Colchester and East Essex in aid of the Society. This Room, which has been recently erected and fitted up, by a public-spirited individual, for the sole purpose of accommodating Societies, was entirely filled; the principal area being occupied by Ladies, and a convenient gallery by different Schools.

At twelve o'clock, the Worshipful the Mayor of Colchester took the Chair, and, in an appropriate address, opened the business of the Meeting, and requested its attention to the information which the Gentlemen acting in connection with the Church

Missionary Society would give on its nature and operations.

The Rev. William Marsh, after a brief address, then introduced the Secretary of the Parent Society, who proceeded to lay before the Meeting a statement of the origin, design, and operations of this Institution, as the only one which has been formed by members of the Established Church, for the sole purpose of evangelizing the Heathen World. He adverted to the several stations chosen by the Society for the scenes of its labours, detailed the various difficulties which it has had to encounter in the pursuit of its object, and the success that has already been afforded. He particularly alluded to its operations in Africa, in India, and in New Zealand; and read a number of interesting documents in proof of the Society's usefulness, and of the necessity for its further labours. He stated the great encouragement which the Society derives from the present state of the Mahomedan World, in which a very remarkable spirit of inquiry has lately been excited with regard to their own doctrines; and urged the strong claims of the Society on the benevolence of Christians, particularly those in connection with the Church of England, and the benefit likely to arise, in various points of view, from an increasing attention to the Missionary Cause.

The Meeting was afterwards addressed by the Rev. William Marsh; the Rev. William Ward, Prebendary of Salisbury; the Rev. J. W. Cunningham, Vicar of Harrow; the Rev. James Scholefield, Fellow of Trinity College, Cambridge; the Rev. Edward Pemberton, of Belchamp; the Rev. Jeremiah Pemberton, Rector of Foxheath; the Hon. and Rev. Gerard Thomas Noel,



Vicar of Rainham; the Rev. W. Newman, of Little Bromley; the Rev. John Bull, Rector of Pentlow; the Rev. Joseph Julian, Rector of Hacheston; Mr. Thompson, of the Royal Artillery; Colonel Norris; Horatio Cock, D. Mustard, and J. Benwell, Esqrs.; and by Mr. W. Burgess. The various exertions of the Society, and its claims on the support of the Meeting, were enlarged on by many of the Speakers with great effect, and the cause of Missions pleaded by them with much energy.

The Laws and Regulations of the Association having been formed with reference to the most recent plans of the Parent Society and drawn up with precision, we shall here print them, as a guide to such friends of the Society as may form Associations in other parts of the kingdom.

1. *Annual Members* of this Association shall be all Persons subscribing annually One Guinea or upward, or, if Clergymen, Half-a-Guinea; and also such Persons as shall collect in its behalf One Shilling or upward per week.
2. *Life Members* shall be Benefactors of Ten Guineas or upward, and Clergymen who shall contribute Congregational Collections to the amount of Twenty Guineas, and Executors paying Bequests of Fifty Pounds.
3. *Annual Governors* shall be Subscribers of Five Guineas per annum.
4. *Life Governors* shall be Benefactors of Fifty Pounds.
5. *Members* will be entitled to receive the Reports of this Association, and also the Annual Reports of the Parent Society, and to vote at all their General Meetings; but Collectors of One Shilling and upward per week will be further entitled to receive a Copy of each Monthly Number of the Missionary Register.—*Governors* will be entitled to receive the Reports and to vote at all Committee and General Meetings of both the Association and the Parent Society.—*Clergymen* will have the same privileges as *Governors*.
6. The business of the Association shall be under the management of a Patron, a President, Vice-Presidents,

Two Treasurers, Two Secretaries, Governors, and a Committee not exceeding Twenty Lay-Members of the Established Church, and of all Clergymen who are Members of this Association. The Committee to meet on the Second Monday in the months of January, April, July, and October, at Seven o'Clock in the Evening; Five Members being competent to act.

7. The object of the Committee shall be, to call forth the zeal of well-disposed persons, and particularly those of the Established Church, in support of the object of the Church Missionary Society; and to recommend proper persons who may offer themselves as Missionaries to the Parent Society,—to disperse as widely, as possible Missionary Information,—to promote the formation of Branch Associations, and to procure Collections and other Contributions.
8. The whole of the Funds so obtained, after deducting incidental expenses only, shall be remitted to the Church Missionary Society, in aid of its designs.
9. Subscriptions of Five Pounds per annum shall be received in support of the School Fund of the Church Missionary Society; and any persons who shall contribute or collect the said sum of Five Pounds shall be allowed to affix a Name to an African Boy or Girl, who shall be maintained, clothed, and educated in the Society's West-African Settlements.—Separate Contributions shall also be received in aid of the Society's design to maintain a regular intercourse with Africa, by a Ship to be called the "WILLIAM WILBERFORCE."
10. A General Meeting shall be held annually on such day in the month of April as shall be found expedient, (of which due notice shall be given,) when a Report of the Proceedings of the Association shall be presented.

*Vice-Presidents:*

Right Hon. Nicolas Vansittart, M. P.  
Chancellor of the Exchequer.  
Hart Davis, Esq. M. P.  
Hon. Lieutenant-Colonel Gardner, R. A.  
Rev. Philip Yorke, M. A. Rector of Great Horkeley, & Prebendary of Ely.  
The Mayor of Colchester for the time being.  
Rev. William Ward, B. D. Rector of Myland, and Prebendary of Salisbury.  
Lieutenant-Colonel Norris.  
Horatio Cock, Esq.  
John Mills, Esq. Jun.

*Treasurers :*

George Round, Esq.  
John Mills, Esq. Jun.

*Secretaries :*

Rev. William Marsh, M. A.  
Mr. F. H. Newell.

A Ladies' Association has been formed for the Collection of smaller sums, which has paid nearly 30*l.* as its first Quarter's Contribution.

THE THIRD ANNIVERSARY OF THE BRISTOL  
ASSOCIATION

was held the last week in March ; and exceeded all former occasions, in the numbers who attended, in the interest which was excited, and, notwithstanding the peculiar pressure of the times, in the sums contributed. These are most encouraging indications that the Great Cause of the conversion of the world has, through Divine Goodness, deeply seated itself in the hearts of Christians.

*Sermons.*

Sermons were preached, as follows, in behalf of the Institution ; by the Secretary of the Parent Society ; by the Rev. J. H. Stewart and the Rev. John Bull, of London ; and by the Rev. T. T. Biddulph, of Bristol.

			<i>L. s. d.</i>
St. James . . .	Pratt . . .	Rev. xxiii. 30. . .	77 12 9
St. Werburgh . .	Stewart . .	Pa. lxxxvii. 7. . .	112 11 3
St. Philip . . .	Bull . . .	Tit. i. 2, 3. . .	36 11 10
St. Mary Redcliff	Pratt . . .	Rom. viii. 18-22. .	148 8 0
St. Mary Port . .	Bull . . .	Heb. ii. 19. . .	20 16 8
St. Paul . . .	Pratt . . .	Luke xv. 3-7. . .	44 18 6
Clifton . . .	Biddulph . .	Is. xlix. 24, 25. .	50 0 0
Dowry Chapel . .	Stewart . .	Is. xxxiii. 17. . .	86 0 0
All Saints . . .	Stewart . .	Rev. vii. 9, 10. .	31 19 8
Temple . . .	Pratt . . .	1 Co. xv. 25. . .	40 0 0

*L. 654 11 8*

If to this sum be added 64*l.* 1*s.* 6*d.* collected at the Annual Meeting held at the Guildhall, and further contributions amounting to 126*l.* the whole sum received at this Third Anniversary will be found little short of NINE HUNDRED POUNDS !

*Annual Meeting.*

On Thursday, March 28th, the Annual Meeting took place at the Guildhall. In the absence of the Mayor, who had very kindly post-

poned the repairs of the Hall till after the meeting of the Association, Major-General George Prole, in the service of the Hon. the East-India Company, was called to the Chair. Between fifty and sixty Clergymen were present ; and so numerous was the general attendance, that many were unable to gain admittance. The Chairman having opened the business by an Address which we shall present to our readers, the Rev. Fountain Elwin, Secretary of the Association, read the Report, which, from the extent of its views, and the animating considerations which it presented to the Christian mind, contributed greatly to deepen the impression which had been made by the opening Address of the Chairman. The Secretary of the Church Missionary Society, and many other Gentlemen, addressed the Meeting.

A singular circumstance excited peculiar interest on this occasion. Three Officers, who had spent their youth and the prime of their manhood in India, in the military service of the Company, met together in this assembly. Major-General George Prole, Colonel Sandys, and Sir Matthew Blakiston, Bart. confirmed, on their own knowledge, the representations of Dr. Buchanan respecting India ; and, now taught themselves duly to appreciate the inestimable blessings of Christianity, expressed their anxiety to render every possible aid to the communication of those blessings to the scenes of their early days.

*Address of Major-General Prole.*

The Chairman opened the business of the Annual Meeting in the following Address, worthy the frankness of a Christian Soldier.

After a military service of forty years, including an actual residence of thirty-six years in India, I can truly say, that the people of the East are in a deplorable state of darkness, with respect to religion. They do, indeed, profess to believe in a Supreme God, but their popular deities resemble

those of Greece and Rome—"Gods," as Cowper says, "such as guilt makes welcome."

If our forefathers, under the dominion of the Druids and their cruel superstitions, were to be pitied, so are the Hindoos, under the Brahmins and the dominion of the powers of darkness; by which I would express not only literal devils, but the powers of ignorance, superstition, prejudice, and sin, which is the blackness of darkness.

I have twice passed by the Temple of Juggernaut, marching with troops; and, both times, we were halted, to afford an opportunity for the Hindoos to worship the Idol. I beheld the avenues to the Temple strewed with skulls and human bones; and heard one of our own young surgeons exclaim, with professional enthusiasm, "Oh what a glorious study is here!" I have been witness of the enthusiasm with which the Hindoos expose themselves to probable martyrdom by crowding, with fanatical violence, to only the ordinary worship of the Idol. At the first time of our passing, one man was trampled to death, and others were dangerously bruised. On the return of the troops, several more were much hurt; for there were eight battalions of Sepoys. I observed that the Brahmins who inhabited the temple were fat and sleek in general, and seemed to be despotic lords of the town and its population. The contrast between the Brahmins and the population was extreme: the people, and their houses, presented the deplorable spectacle of famine, disease, filth, and cruel oppression. I well remember, that I felt horror in marching through the streets, not only from the general appearance of misery, but from the howlings and screamings of the women, who came wringing their hands to the doors of their houses, and fell on their knees to the British Officers as they passed. The immediate cause I do not certainly know, for there was no halt at that time, nor any notice taken; but I apprehend that they implored protection from the cruel tyranny of their masters.

Many of the Hindoos, who are British Subjects, are not afraid to speak their sentiments, in confidence, respecting the character of the Brahmins. I recollect that a shopkeeper, in the bazar of the battalion of which I had the temporary command, in the campaigns of Marquis Cornwallis, requested me to furnish him with a written passport and credentials, as he intended to embark from Madras, and not return to Bengal by land: I inquired the cause of a resolution so uncommon to a Hindoo; and he told me

frankly, that, if he were to pass by the Temple of Juggernaut, the rapacity of the Brahmins would strip him of all that he had saved in the course of the war by his industry: he spoke of them as remorseless plunderers.

The countenances of the Brahmins of Juggernaut had, in general, a fierceness and wildness of expression; which reminded me of maniacs, and even of demoniacs; yet it was mixed with an intelligence in the eyes, which seemed to announce the depths of Satan. I have seen the Brahminical Priest, like the Priestess of the Delphic Oracle, apparently possessed by his demon, in a manner incredible and inconceivable, without ocular demonstration. I have seen their temples ornamented, if I may so speak, with all the orders of infernal architecture, displaying all the sins of the Cities of the Plain in human figures, and exhibiting evil spirits under the significant emblems of serpents, toads, alligators, and other destructive or abominable reptiles!

Such are the Gods of these deluded people; and they are precisely such as St. Paul describes them in the first chapter to the Romans, viz. *vile affections, four-footed beasts, and creeping things.*

Their morality, generally speaking, and with few exceptions, is such as may be expected to flow from sources so impure, and such as the Apostle describes in the conclusion of the chapter. They are, in a degree peculiar to Heathen Countries, liars and thieves. Perjury is so common as scarcely to be thought a crime. I have heard a Brahmin say, "It is God, who commits all the sin that men commit; for men cannot help it, if they are ordained to it." It is very common with the Natives in India to poison one another. I once saw a mother take her infant from her bosom, and dash it down upon the stones: she was in a crowd, and much pressed, and the child teased her by screaming; she was riding on a pony on a line of march, and the provost-guard was behind, driving on the baggage: fearful of being overtaken, and perhaps beaten, and enraged at the cries of the child, she cast it down on the rocky ground. As they make but little scruple to murder one another, so they commit suicide, with astonishing firmness and apparent indifference, by poison, by sword, or by drowning; and this is exclusive of religious suicides, such as burning, and burying themselves alive.

Another source of misery to the superstitious Asiatics, is their unbounded belief in, and pretended practice of magic. If a man or woman be taken ill, and do not know exactly to what cause to ascribe their

illness, they generally impute it to witchcraft. They then look about for the author: that is to say, they consider who hates them, or whom they hate; and then they take it for granted, that such person is the witch: the consequence is, in cases of sickness, either open accusation and persecution, or secret revenge. They generally prefer the incantations of their pretended magicians, to the skill and medicines of European Surgeons. I have known instances of death, in consequence of this infatuation.

A Hindoo Sepoy once said to me, "Sir, you Europeans are much nearer to God than we Hindoos." Another Sepoy said, "Sir, my religion is, I think, the worst in the world; for we are so bound and shackled by prohibitions and external ceremonies, that life becomes a burden."

Surely they who bring a certain remedy for all these evils, are true philanthropists; and, as nothing less than *the love of God in Christ* can inspire such benevolence, there can be no doubt of the divine approbation of Missionary Labours in the Great Day of the Lord Jesus.

In fine, we can truly appreciate the importance and necessity of Missionary Labours, only by considering, that all the best natural qualities of man cannot save the soul from perdition: for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensably necessary. Those who believe this (as I decidedly do) will be sincere friends to the Missionary Cause.

*Speech of Colonel Sandys.*

On seconding a Resolution, approving of the establishment of Christian Institutions in different parts, Colonel Sandys addressed the Meeting in the following glowing terms:—

I have the honour, Mr. Chairman, to second the Resolution moved by the Rev. Gentleman: and when, in this celebrated city of the Christian World, I behold in that Chair my companion-in-arms in the three Establishments of British India, himself during a period of forty, and myself of twenty-six years of military service, my heart overflows with gratitude to *the Father of Lights, from whom cometh every good and perfect gift*, for preserving us to the present day. But, when I contemplate that sovereign grace and mercy, which did not cut us off in the long career of our infidelity, and which now marshals us with this Christian Host to fight against the Prince of Darkness in Heathen Lands, we are constrained to exclaim, with holy

joy and fervent love, in the language of the Apostle Peter, *Blessed be the God and Father of our Lord Jesus Christ, to which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

I solicit pardon of this most respectable meeting, for this effusion of individual feeling and affection, naturally inspired on seeing my Christian Friend and unwearied guide in the Chair, after a separation of fourteen years, and myself honoured as a stranger, in passing by, to witness what my eyes now behold—a large assembly, met for the purpose of conveying the Everlasting Gospel to the scenes of our youth and prime of manhood.

The Resolution under consideration purports the pleasure of this Meeting with regard to the establishment of Missionary Institutions in different parts of the world. As Missionary Institutions multiply, they will afford the best information for fixing other stations. Perhaps, among these, Cochin China should not be forgotten, as affording a focus, from whence the bright beams of the Sun of Righteousness may extend over the Malayan Archipelago, and even into the vast empire of China, upon which it borders. I mention this, because it was the subject of one of my last conversations with Dr. Buchanan.

The Reports of the various Societies draw aside the veil cast over the character of the Natives of India, by those who deem every religion alike. They shew us what man is, unaided by Him, who came to be *the Light of the World.*

I would here add my testimony to that of my friend, the General in the Chair, corroborating by my own personal experience the greater part of his statements, and adding thereto the following fact, which now stands on the records of General Courts-Martial in Bengal. Under the administration of Marquis Cornwallis, I was Deputy Judge-Advocate-General. About the year 1789, on an examination of a principal witness, the prisoner objected to his evidence, on the ground of his being the servant of a Brahmin or Priest; and he produced an extract from their sacred book, the Shastre, from whence it appeared, that the servant was peremptorily commanded to swear falsely, under pain of losing his caste, provided that by speaking truth the life or property of his master was at stake, or even that of his cow or calf; with various other absurdities, unnecessary to detail to this Meeting. Assuredly, such testimonies as these will afford a sufficient reply to the admirers of Juggernaut, or the Temple of Moloch, with regard to the moral character of the Hindoos; and will

vindicate the memory of our revered relative, Buchanan, from the attack of infidels.

The object of the Brahminical Priesthood, of the Jesuits, and of the Inquisition, is, to shackle reason. For instance, it is a standing injunction, I have been told, of the Jesuits in America, not to admit of any communication between their Negroes and the English or American Negroes who have heard the Bible read; because they are reasoning men, or men of reason. Now we know, Christian Brethren, that the sweet Psalmist of Israel says, *The entrance of thy word giveth light: it giveth understanding to the simple.* The Jesuits, therefore, with all their learning, would enslave the minds of the people. You, Reverend Sirs, with the Bible in your hands, and the Gospel of Peace in your hearts, are going to break the infernal fetters of Moloch; and to obey your Heavenly Master's will, by setting the prisoners free. For the encouragement of those who are hesitating, I am reminded of an observation made to me in 1803, at Serampore, by Dr. Marshman:—"When I left Bristol," said he, "with my wife and family, for this place, I thought myself going into banishment for ever. And now, when I behold what God hath wrought in a short time here, I should consider it to be a banishment, under any circumstances, to return to England."

What a glorious cause, my Christian Brethren, has assembled us this day! Let us not only give our money, but also our prayers, that the Lord our God may cause his face to shine upon us, and that his way may be known upon earth, and his saving health among all nations.

Is it possible to avoid discerning in the signs of the times the near approach of the Redeemer's Kingdom? Look at the triplicate Convention of Sovereigns, published at St. Petersburg on the day of the Holy Incarnation; wherein they acknowledge, that "to Him alone all power belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom—that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life."

I will now trespass upon your time no longer, than to use the Prophetical Language of the Psalmist upon this occasion, and say, *All the Kings of the Earth shall praise Thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord.*

*Speech of Sir Matthew Blakiston.*

Sir Matthew Blakiston, in moving the Resolution expressive of the gratification, April, 1816.

titude of the Meeting for the success and prospects of the Society in the East, spoke, with much effect, as follows:—

Sir—I have been requested to move a Resolution which has reference to the Society's Efforts in India. In testimony of their vast importance, and of the difficulty and extent of the work, I would offer a few remarks.

It is calculated that there are in Hindostan one hundred millions of people, chiefly Idolaters, of whom sixty millions are British Subjects. They are far advanced in civilization; and the scheme of their religion being grounded on human policy, the difficulties with which Missionaries have to contend are very great.

The Brahmins (no doubt the original framers of the impious code so favourable to themselves) forming a large body, lord it over the consciences of their willing but deluded followers; and enjoy, in ease and luxury, the offerings presented by gross superstition and idolatry.

The Four grand Divisions into Castes, and the more than Seventy Subdivisions into Classes, leave all but the very lowest with some one inferior to himself; which is such cause of satisfaction, that each willingly allows the superiority to the many over him; and the Hindoo clings pertinaciously to a system which establishes a distinction so flattering to his pride, but so opposite to the religion of Jesus, whereby no difference is acknowledged, in reference to a future state, except between the good and the bad.

The Last Class of the Lowest Caste derives satisfaction from the idea that the Pariahs, Candalahs, or Outcasts, are his inferiors in society and religious privileges; and many of the Pariahs themselves exult in that they are not Christians.

The work of conversion among these people will be that of the Spirit in its most benignant form—the convincing of the understanding, and the affecting of the heart, by exhibiting the purity of the doctrines and the superior sanctity of the lives of the followers of Jesus.

Hence arises another great obstacle to the success of our Missions, in the unholy lives of the generality of our countrymen on the spot.

It is related by Major Little, in his Memoirs of the Mahratta Campaign, that the Mahrattas, presuming that the English, who were so honourable in their treaties and so famed for public faith, must be a religious people, were surprised not to observe any particular season set apart for public worship. They at last concluded, that the Officers were engaged in prayer

when walking to and fro in their tents. It is too true, Sir, that the Sunday is known to few in India, except as a day of relaxation from military duties, and therefore one on which to pursue the sports of the house or of the field!

I spent, Sir, many years of my early life in India, and have conversed with Brahmins on the subject of religion. The language which they have held has been this: "That religion cannot be the purest, which imposes no restraint on the appetites and passions of men; but allows its votaries to indulge in eating without restriction, and in drinking to excess and intoxication. We are enjoined, and strictly observe, much wholesome restraint and self-denial, and such cannot but be pleasing to the Supreme Being." I could not, at that time, plead the cause of Christ manfully; for, to my shame be it said, I did not well understand or feel deeply interested in it. The sins of idolatry and self-righteousness did not then strike my mind with the same horror they have since done. What opportunities of usefulness were lost to me! I tolerated what I should not have borne. I was content to pity, where I should have acted.

Many particulars of the idolatry and superstitious observances of the Hindoos have been well detailed by yourself, Sir, and given in Dr. Buchanan's Researches, and well abridged in a late publication, "The Spirit of British Missions." I would, however, beg leave to mention one or two particular instances which fell under my observation, which may serve to illustrate the delusions under which these people lie.

Whilst stationed at Bednore, or Hydernuggur, once a populous and opulent town, but which, on its becoming the seat of war about the year 1783, was deserted by many of the inhabitants, some of whom buried their valuables; a person under the Mysore Government, who could not undertake the business himself with the prospect of being unmolested, came to inform me, that he knew where treasure was hid, which he would point out to me, provided I would dig for it, and let him have a proportion of the money. I readily listened to him, as some had been discovered not long before. Having provided workmen, we commenced our operations. A magician was employed, who sacrificed a cock to some particular god, that we might be successful in our undertaking. Having dug in various directions without success, the magician was called to account. After some consideration, he declared that nothing short of a human sacrifice would incline the god to favour our pursuit. This was no doubt an ingenious device of the magician to save his reputation; but it was confidently believed by the working party, that, by following

the magician's suggestion, the treasure would be discovered. I do not mean to infer that they would have consented to such a measure: on the contrary, as Hindoos, they would have revolted at it: but what must have been their ideas of a Supreme Being, when they supposed such means could propitiate him, and that too in such a cause?

I had under my command a Sepoy, who was considered a magician. When he took a dislike to a person, he generally succeeded in working upon his imagination by certain incantations and mysterious ceremonies, so as to produce a serious illness. I have been applied to for money for the purchase of articles for sacrifice to appease the Evil Spirit. I have seen persons in the last stage of illness, which had its origin in a fright from the afore-mentioned cause. Others I have seen, Sir, who could not be prevailed upon to take medicine, although aware that death would be the consequence of their refusal: considering their death, under such circumstances, as meritorious in the sight of their gods.

A singular story is related by Mr. Forbes, in his work on India, of a religious devotee, who had constantly a handkerchief over his mouth, lest he should draw in insects with his breath. As a Hindoo, he held the transmigration of souls, and was no doubt apprehensive of swallowing some of his friends or relations. One of a party of English Gentlemen, who happened to meet this person, having a microscope, held it over a cup of water, presenting to his view hundreds of animalcules swimming in it: he was agitated, and entreated most earnestly that the microscope might be given him; which having been at length granted, he ran toward a precipice and dashed it down, declaring that he could not bear the idea of others being exposed to such misery as the discovery had caused him; but, I doubt not, under the apprehension of losing some of that veneration in which he was held by the people.

The moral character of the Hindoos must be rated very low. Perjury is very common with them. I would refer to the testimony of Sir W. Jones, and Sir James Mackintosh, late Recorder of Bombay. Duplicity and dishonesty are usually practised: there is a district of professed thieves in the South of the Peninsula, who are tolerated by the government under whom they live, for which they pay an annual tribute.

The Hindoos possess, if I may be allowed the expression, many of the passive virtues; such as temperance, patience, meekness, fortitude, benevolence. Under the genuine influence of Christianity, these would derive a

spirit of action, which would cause the Hindoo to abound in every good word and work.

The followers of Mahomed are very numerous in India. They possess all the bad, with none of the good qualities of the Hindoo character. Originally they adopted, from political motives, much of the superstitions of Hindûism; and now custom has engrafted them on the religious system of the False Prophet. They are a libertine and a restless people; and when in power, cruel, haughty, and vindictive. They hold Christians in sovereign contempt, and view with a jealous eye every increase of influence on the part of Europeans. They try to identify the work of Missionaries with the acts of the British Government, and thus to rouse the naturally peaceable Hindoo to rebellion and outrage.

I mention this to shew how arduous, as well as how important a part our Missionaries have to act in India;—but the work is of the Lord, and shall prosper.

How highly interesting and encouraging are the particulars which we have this day heard of the Syrian Churches, the Syrian College, the Madras Institution, of the proceedings of Abdool Messeeh, &c. ! All these things combine to shew that the finger of God is there. How vast is our debt of gratitude to those, who, with the sacrifice of ease, health, and many comforts, are contented to sojourn in distant and unhealthy climes, to carry into effect our labour of love! It is true, that, in point of climate, the Missionaries in India, generally speaking, have the advantage; but we should consider the great distance to which they are removed from their native land, and the arduous undertaking in which they are engaged.

I trust that what has been said this day will have served, if necessary, to convince every one present of the importance of Missions, in respect to the Mahomedans and the Heathens, and even with reference to the Nominal Christians sojourning in India; and to encourage our friends by the prospect of an increasing field of usefulness daily opening before them.

#### *Resolutions.*

In the Resolutions proposed to the Annual Meeting, the plan was adopted, which we noticed in our Report of the Second Leicester Anniversary, of framing them in such manner as to bring the chief proceedings of the Society distinctly before the Meeting.

The following are the Resolutions to which we refer :—

That this Meeting sincerely sympathizes with the Church Missionary Society, on the severe losses which it has sustained, and the opposition which it has met with, in the West-African Mission: and highly approves the vigorous exertions which the Society continues to make on that Coast, and congratulates it on the patience and perseverance of its surviving Missionaries.

That this Meeting entirely approves the plan of introducing the Gospel into Africa, by the establishment of Schools, into which a great number of Children have already been admitted; and congratulates the Society on the patronage of Government, and the grant of 1100 acres of land for the formation of a Christian Institution, where it may be expected that, under the Colonial Government of Sierra Leone, the system of education may be carried to much wider extent.

That this Meeting is impressed with lively gratitude for the success which has manifestly attended the Society's efforts in India, and for the prospects which are opening upon it in the Northern Provinces, in the Peninsula, and in Ceylon; and expresses an earnest hope that the Society will sealously prosecute its plans in the East, with respect to Readers, Missionaries, Schools, and Christian Institutions.

That this Meeting entertains sanguine hopes that success will attend the Society's pious and charitable efforts to introduce the Gospel among the noble and intelligent Natives of New Zealand, under the zealous and judicious conduct of the Rev. Samuel Marsden.

That this Meeting is highly pleased with the prospect of having Christian Institutions formed in different parts of the world, by which information may be obtained, and the exertions of the Society directed and facilitated.

That this Meeting strongly recommends to the Church Missionary Society to persevere in its plan of translating the admirable Liturgy of the Church of England into the several Languages of its Stations, as the best directory for the public devotions of its converts.

That this Meeting congratulates the Christian World on the plan of a Syrian College on the Coast of Travancore, conceived and executed by Major Monro; and strongly approves the Society's intention of co-operating with that gentleman in this important object.

We cannot too earnestly urge the general adoption of this plan—not only at the Anniversary Meetings of the Society's Associations, but at all Meetings of a similar nature. The

attention of the Speakers is turned thereby to a particular object—they become themselves better acquainted with the respective parts of the proceedings—they communicate to the Meeting the information and the interest which they have themselves acquired—the time is not surrendered to those generalities, which often warm the heart for a season, but add little to the intelligence of the mind.

The usual Motions of Thanks might be consolidated, in order to give time for Resolutions declaratory of the mind of the Meeting on the real business of the Society. A survey of the Proceedings of the past year would enable the framers of the Motions to select a few points, under which it might be practicable to convey much information to the Meeting, and to awaken interest in the Society's plans and exertions. Dry detail should, indeed, be carefully avoided: all statements of that kind defeat the end of the speaker. And all should be mixed up with lively and affectionate appeals to the consciences and hearts of those who hear. If a speaker thoroughly understands and warmly feels his subject, an address of a few minutes from such a man, though he may not possess the higher and more commanding qualities of the mind, will not fail to arrest and to gratify the attention of a Public Meeting.

#### *Branch Association.*

On the 29th of February, the Third Annual Meeting of this Association, formed chiefly for the collection of Smaller Contributions, was held in the Great Room, Prince's Street: Sir Matthew Blakiston, Bart. in the Chair.

This Association paid, during the preceding year, to the Treasurer of the Parent Association, the sum of 54*l.* 6*s.* 10*d.*; of which 26*l.* 17*s.* 6*d.* was on account of the School Fund, raised by the benevolent and unwearied exertions of some Ladies, for the support and education of little destitute Africans.

The Appendix to the Report contains a well-digested "Plan for the Regulation of Missionary Districts," which may suggest useful hints to the Society's Friends in other populous places.

#### UNITED BRETHERN.

WE are happy to hear of the safe arrival of the Rev. Mr. Latrobe and his companions at the Cape of Good Hope, on the 24th of December. After a few days stay at Cape Town, Mr. Latrobe proceeded to the Brethren's Settlement at Gnadenthal, from which place he wrote on the 19th of January. Interesting accounts may be expected of the state of the Mission, as Mr. Latrobe keeps a full and accurate Journal.

## Foreign Intelligence.

### WESTERN AFRICA.

#### CHURCH MISSIONARY SOCIETY.

##### BIO FONGAS.

#### *Murder by the Red Water.*

THE following Narrative will shew the cruelty of Heathen Superstitions. It relates the death of two persons by being compelled to drink the Red Water; which, it is pretended, will not injure the party if innocent, but will destroy if guilty.

The man was engaged (says Mr. Wenzel) in making doors and window-frames for the dwelling-house; and was at work during my absence at Sierra Leone. In the mean time, Kacara, Fantimany's town, was destroyed by fire, and this carpenter's house was burnt also. He therefore left my work, and was rebuilding his own house: after finishing which he meant to come again to work; but was killed in the night, by the Red Water, which he was compelled to drink. The pretext on which he was compelled to drink it was this. Before I had engaged him, he had made a small



canoe. Some of the people begged of him to lend them this canoe to cross the river, which he willingly granted; and his wife very kindly gave them a Kohlah, a bitter, but wholesome fruit. When they had eaten some of the Kohlah, the remainder, at the part where they had eaten, turned black; which is natural to Kohlahs, as in our country to the chesnut. The people fancied some bad design had been conceived against them, and accused the woman of an intention to poison them; but without much talking about it, they put their rice into the canoe, and went into her. She was overladen; and would not bear much paddling, as these kind of canoes are very narrow. When the men came into the middle of the river, being just high water, the canoe upset, and two of the people were drowned: the third reached the shore, but was speechless; yet he pointed with his hand to the carpenter, as if he were guilty of their misfortune, and that the canoe had upset because he, who was the builder of her, had made her, for that purpose, in such a manner that she should upset, and people be drowned. The country people immediately took up this speechless representation, and accused the carpenter and his wife of witchcraft. In the night, they were caught, and compelled to drink Red Water. The poor old man, being sixty years of age, died on the spot where they caught him; and, when dying, the people knocked him on the head with the pot which had held the Red Water, and thus dispatched him, thrusting him violently into the ground, and casting stones upon his mangled body. The old woman was afterward compelled to drink Red Water, and carried to a neighbouring town: she struggling for some time with death, the people, being enraged, took sticks and stones, and beat and bruised her head and body almost to pieces; and when they had made a hole, cast her naked into it, and knocked the remainder of the body with stones and their own feet, and mingled her flesh and bones with the ground.

Are not these dark places of the earth full of the habitations of cruelty? And shall we not labour, with unconquered patience, to cast the benignant beams of the Gospel on such abodes, and to rescue men from the tyranny of a blind and cruel superstition? There is no doubt of the entire innocence of this poor old couple of the crimes alleged against them; but they had once been slaves, and had run away from their master; and there

is reason to believe that they were brought to their cruel end by the revenge of their former owner.

#### *Dedication of the Church at Canoffee.*

The truths and ordinances of our Holy Faith are, however, making a silent inroad, in this afflicted country, on the kingdom of darkness.

I am glad (says Mr. Wenzel), and rejoice in the Lord, that, among the many difficulties and trials which we have met with here, I can send to the Society the pleasing report that it has had a Church dedicated to Christ, in Canoffee, since Saturday the 6th of August. That very day, six years before, I arrived in Africa, and went to Church in Sierra Leone.

On the preceding day, Friday, I sent to Bashia, and to all the Headmen, an invitation to attend the solemnity. Many would have been present, had it not rained violently. Mr. Renner, however, and Mr. Harrison, with some of the Bashia Children, were present, and a few other people. The first Song in our Divine Worship, at this solemnity, was the sixth Psalm. I then read the Liturgy; and, for Lessons, the xliid chapter of Isaiah, and the Proper Lesson for the day in the New Testament. We then sung a Hymn; and, after the Communion Service, another. I then preached from Luke ii. 10, 11. After Sermon, we sung the cxviii Psalm; and then commemorated the Lord's Death in Communion together. I gave notice to the people, that the School Children would be dedicated to the Lord, by Holy Baptism, on the next day.

#### *Baptism at Canoffee.*

Our readers will feel themselves encouraged, we trust, by the following account of the admission of many Native Children into the Christian Church, to persevere in prayer for the Divine Blessing on the Society's painful endeavours among these people.

This blessed Lord's Day being come (says Mr. Wenzel), Mr. and Mrs. Renner, and Mr. Harrison, came to Canoffee, with all the children in Bashia, Mongè Barke also, and more than 300 of the Natives. The Church would not hold all the people. A great number stood outside, in the piazza.

I delivered an Address to the people and the children, from Mat. xxviii. 18, 19, 20. I stood before the altar when I addressed them; the boys who were to

be baptized were ranged on the right-hand, and the girls on the left, within the precinct of the altar. In the first part, I spoke of the glorious majesty and omnipotent power of our Blessed Lord and Saviour—*All Power*; in the second, of his benevolent design and command: and, in the third, on the nature and blessings of Baptism. On my stating that these blessings, according to the word of our Lord, were appointed for all nations, for the Susoos also, and other African Nations, Mongè Backe, and some other Natives, hearing the word Susoo, became the more attentive; and, after Service, begged me to explain what I had said.

Many other young children were brought to be baptized; and, had it been more known, many more would have been brought.

After the Address was concluded, I called Mr. Renner, Mr. Wilhelm, Mrs. Renner, Mrs. Wenzel, and Mrs. Meisner, into the precinct of the altar, as Sponsors to the children. I had before catechised those of riper years, and had directed them to answer for themselves.

All the children were neatly dressed for this solemnity—the girls in white frocks and white caps, tied with silk ribbands. Mrs. Wenzel and Mrs. Meisner had provided clothes for the other children, who were brought naked, to be baptized. All the clothes, both of the boys and girls, were made by our own girls, in the course of a few weeks.

It was, indeed, a sight pleasing to the eye; but far more pleasing to the believing soul, to see, in this dark corner of the earth, a Church of Christ, and children therein to be dedicated to Him. I am sure very many members, friends, benefactors, and aged fathers of our Honourable Society, would have wished to be present, to see the morning-star appear, and the day dawn. And what shall I say of the kind and benevolent Ladies, in our well-beloved and favoured Great Britain, who not only are Subscribers to our Honourable Society, but have gone far beyond this in attachment to the poor Heathen, in the formation of Associations, and the incorporating these little children with themselves, by communicating to them their own names, and the names of their most worthy parents and friends. Had these kind Ladies been present, certainly one would have emulated with the other to have them under their peculiar care; and would have heartily joined us in this prayer, That they may one day be found with them among that happy number, who, having washed their robes, and made them white in the blood of the Lamb, shall stand before the Throne.

I could not name all these children according to the names sent to us; as there was not a particular agreement made on the subject with the Natives, nor have we yet received the list of all the names.

Mr. Wilhelm performed the Afternoon Service.

After the people were gone, all the children of our Settlement assembled in the evening in the Church, and sung several Hymns; after which I concluded the day with prayer.

*List of Children baptized at Canoffee,*

AUGUST 7, 1815.

Illorum Andrew  
Charles Andrew  
Joseph Antony  
George Antony  
Thomas Babington  
Banna Balla  
Stephen Banna  
Hate Banna  
John Banyan  
Francis Chassereau  
John Cockshell  
Immanuel Faithful  
Banna Fantimany  
William Gambier  
James Grace  
David Graig  
James Happy  
Christian Hope  
James Johnson  
Henry Meisner  
William Neal  
James Nelson  
Lewis Pratt  
John Quail  
Thomas Road  
John Stephen  
Thomas Thompson  
James Upright  
William Wilberforce

Joanna Banna  
Elisabeth Buchanan  
Philippa Conney  
Harriet Conney  
Catharine Conney  
Susanna Cottrill  
Hannah Crowther  
Jane M'Dougle  
Joanna Fernandez  
Anna Benigna Johnson  
Martha Llewellyn  
Lucy Llewellyn  
Jane Love  
Matilda  
Jane Philip  
Mary Rhodes  
Maria Stephen  
Elisabeth Thompson  
Catharine Wenzel.

*Prayer of an African Scholar.*

O Lord our Heavenly Father, Almighty and Everlasting God, thou hast brought us to see another morning: grant that we fall not into any kind of sin, but that we may walk before thee, all the day long, in thy fear and love!

Let our poor prayer ascend before thy Holy Throne, and be not angry with us or ever! This we beg for Jesus Christ his sake. Amen.

There is no other name but Jesus: we come and bow down our humble knees, and beg for forgiveness of our sins. Amen.

*Meditation of an African Scholar.*

We are now redeemed from Hell, by our Lord, the Saviour of the World, Jesus Christ, the only-begotten Son of God. And what is our duty now? It is our duty now to offer our praises to God for his goodness, that He so loved the world, that he gave his only-begotten Son to die for us. Now remember how great pain he suffered when he was nailed upon the Cross on Mount Calvary, to save us from Sin and Satan, and to bring us to God.—And now we are brethren, by the name of our Lord Jesus Christ, the God of peace, and grace, and love.

God is so good, that he has sent his Son to redeem us from the power of the Devil, that we should be called the Sons of God. Oh let us now give up ourselves to prayer and thanksgiving, and be glad that we know that we are partakers of His heavenly kingdom. We have nothing to give God for his goodness which he has bestowed upon us; but his praise is in our mouth. Let us then lift up our humble souls, and be not careless about our souls; but, at all times, let us remember God for all his goodness, and Jesus Christ our Saviour. He will receive our prayer. The Grace of our Lord Jesus Christ be with us all. Amen.

O Lord Jesus Christ, receive our humble prayers, and pour down thy blessings upon us, for thy great name's sake!

O God, save us! Thou hast not spared thy only-begotten Son: Thou hast not given him in vain to us: how shalt Thou not give with Him all things to those that ask Thee! For all this we beg in the name of our Lord Jesus Christ. Amen.

*Marriage of Mr. Wilhelm and Mrs. Meisner.*

Mr. Wilhelm and the widow of the late Mr. Meisner having agreed

to marry, and to celebrate their wedding on the day following the baptism of the children, Mr. Wenzel invited Mongè Backe and some other of the Natives to attend. Mr. and Mrs. Renner, with Mr. Harrison and all the Bashia-Children, staid that night at Canoffee. Some Chiefs and a number of Natives were present. They all proceeded to Church, and witnessed, with apparent pleasure, the solemnity of a Christian Wedding.

Our readers will join in the devout prayer of the good Missionary:—

O God, thou Father of Mercies and God of all comfort, who alone canst make this state truly blessed, help us continually to look up to Thee—maintain the chief seat in our affections—and let all thy ways and providences with us draw our souls more and more to Thee, and prepare us for the enjoyment of perfect and everlasting happiness!

*Revival of the Slave Trade.*

Alas! alas! (exclaims Mr. Wenzel) wherever the Lord will set up His kingdom, Satan is at hand, and seeks to destroy it. Scarcely were the people returned home from our solemnities, and had told what they had seen and heard, when the unexpected and awful news is spread abroad—“A Slave Vessel is arrived, with thirty hogsheads of tobacco, many tons of powder, and twenty puncheons of rum!”

Whoever had now a slave at hand, carried him down to the vessel. Many also of my neighbours, in three days, had brought 220 slaves together, and the vessel sailed off. We see now the hogsheads of tobacco and the puncheons of rum pass our Settlements every day; while we have not wherewith to buy a fish, or a root of cassada. Mr. Renner had bought some goods in Sierra Leone and at the Islands; but the vessel in which they were coming was damaged in a gale, and the goods lie still at the Islands.

Nevertheless we may still put our confidence in the Lord, that He will work for His own Glory; so that, at last, all things will have a happy issue, and his kingdom be established.

We should, however, gain more readily the confidence of the people, if we could better supply their wants: but I fear, that, through the arrival of the last vessel, the people will go on in their former habits, and sell their last grain of rice for that intoxicating liquor.

Mr. Renner, in a Letter dated Basha, Aug. 28, 1815, communicates some distressing particulars on this subject.

In my Letter of June 28, I mentioned that no slave vessel had been in this river for twelve months. Now the first has made its appearance again. Last week a vessel snatched away, in a few days, above 200 slaves; who most likely thought themselves free, not expecting to come under the cruel whip of a slave-driver; and perhaps blessed the immortal Wilberforce in their hearts, for having pulled down the strong-holds of slavery. But, alas! how must their hearts now bleed!—Like his, who, by all godly and lawful endeavours, is not able to exterminate at once this evil from the face of the earth.

For the last twelve months, during which there was no slave-dealing in the river, the thought naturally occurred: "Good Wilberforce and his friends, though not known by the Natives, have, in that space of time, given peace and quietness to these sons of Africa,—they clothed the naked—they fed the hungry: that is, the people became industrious, spinning and weaving their own cloth, eating their rice to the full, no famine in any quarter—no town or individual intoxicated by pernicious liquors exchanged for the blood of man, which, of course, produced peace and quietness everywhere. Now the old evil revives—the new rice is sold for rum—laziness is the consequence, and disorder reigns all over the country.

Five vessels more are expected in a short time. What confusion will this cause! What bad tendency to the Mission! If the English Government be not vigilant, the Slave Trade will take up its head-quarters again in this river.

I am glad that Mongè Backe had no dealing with this vessel; and he dislikes it very much, that the people down the bar, white and black, should receive a slave vessel, knowing what they suffered a short time ago on account of slave-dealings. I believe were he king over the whole country, he would not suffer a vessel of this description to come into the river.

The other day I met him at Canoffee, before this vessel arrived, on occasion of Mr. Wenzel's baptizing the Canoffee children. He called us into a separate room, and made the following observations: "I see, more and more clearly, for what purpose you are come into this country—to teach children and old people; and I have no objection to it. You are not traders; sometimes you have little goods; sometimes, none. You go on your way in teach-

ing, which may do us good; but the people reproach me, that I can get all the money which I want from you, and that I do not care for my countrymen. I would therefore say, Is there nobody that will care for our temporal concerns? The Governor of Sierra Leone abolished the Slave Trade, burnt all the factories, and permits no slave vessel to come into the river; which we can all bear: but would not the Governor help in another way; and set up a factory in our land, that we might sell our country produce?"

I told him that it is not likely that the Governor of Sierra Leone could establish a trade: that King George sent him out to talk palavers, and not to make trade: but that our Society could, perhaps, do something in the business in an indirect way; and that he should come to Basha and tell us all his mind, which I would write down, and send to England. Now if all the Head-people should agree to give up the trade, it would be worth while to establish a Trading Factory, for the good of the whole Susoo Nation; otherwise such a factory would be but a rival factory to no purpose, much like that which the Sierra-Leone Company had once in this country. But, for such an agreement, it is not likely that it will take place. Many might promise, when there is no prospect of a new arrival; but, on the first opportunity, they would plunge again into the trade.

The Christian Nations must be persuaded to abolish the trade, and then the evil will here die away. We, as Christians, entertain the fond hope, that the time is not far distant when God, and only God, will bless the nations, not only with Christian, but with civil liberty. This hope will not be confounded; though we may have to carry it with us out of the world, and never ourselves see it realized.

#### YONGROO POMOH.

##### *The Kolloh, or Devil, of the Bulloms.*

The accounts of Yongroo Pomoh (says Mr. Nylander) begin this year with the burying of Nensukoh.

The Bullom Country is divided into a great many parts, each of which is governed by a Sukoh, or Headman. The head of all these Sukohs is Bay, the King. On his acceptance of the title and authority of the King of the Country, he chooses a Nensukoh and a Nengbannah, as his assistants in ruling the country. All three are respected by the people as Kings: they sometimes call them the first, second, and third King. They are stationed in different places; yet at such a distance, that, in two or three days' time, they may all meet at the king's place. All the Sukohs, or Headmen, are

accountable to them for any Palavers, and they report it to the King.—If there be any great Palaver, such as respecting murder or witchcraft, these must be settled before the King, at Yongroo.

Should any of these three Kings die, the inhabitants of his residence are permitted to plunder in every place they choose, till another Headman is appointed in the place of the deceased. Sometimes they cannot immediately fill up his place with a good man: then the widow, or the eldest daughter, puts on men's clothes, and is considered as Headman of the vacant place; yet the plundering goes on. I was eye-witness myself to their destroying a number of plantain-trees, and catching of fowls, &c. where they passed through. To prevent such mischief being done at the Settlement, I applied to the King for protection. During the time, from the death to the burial of *Nesaukoh*, the inhabitants from the neighbouring places brought their fowls and sheep to me for protection. At the same time, another Headman died: and two great Headmen being now killed, as was supposed, by some witches, the *KOLLOH* was very much grieved at it, and came out of his recess to dance and cry for the loss of the heads of the country, and to drive out all young people to dance at nights and to cry with him, or to lament the loss of these Headmen by drinking palm-wine and honey-wine, which is prepared almost through the whole country, and brought together to the place of the cry, which lasted here about two months.

*KOLLOH* is the name of a great spirit, who is supposed to reside in the neighbourhood of Yongroo. He never comes out of the woods, except on such mournful occasions as these: or, if a person has been buried without his relations making a cry for him, then the *KOLLOH*, who has intercourse with the departed spirits, feels himself so much hurt, that he is obliged to leave his abode at nights, and to go to the houses of those relations, to rouse them and to trouble them every night, till they procure rum and palm-wine, &c. and have a good drink, and dance publicly, in remembrance of their departed friend.

The *KOLLOH* is made of bamboo-sticks, in the form of an oval basket, about three feet long, and so deep that it goes over the man's shoulders. It is covered with a piece of net, and stuck all round with porcupine-quills on the nose. The mouth and nostrils stand wide open. It is frightful to look at. Children, women, and old people, run and scream at its appearance.

A certain man pretends to have some very intimate intercourse with this *Beel-*

zebub; and therefore he is called by the spirit to take the *KOLLOH* on his head, and to go about with it, to see that the dances, drinkings, and howlings, are carried on regularly through the whole night; and that all the young people, who are at work through the day, are at the dance at night. If any are missed, he is permitted to enter the houses, and to drive them out by force; and he is a faithful servant of the Devil. Some people stay out in the fields through the night, to enjoy a little rest after their daily fatigue.

The *Kolloh*-man is naked, has washed himself over with white clay, and has fringes of packing-mats or plantain-leaves round his waist, knees, and ankles. To give notice of his coming, he rings a bell, which is fixed inside of the cap or basket. He has a switch in his hand, to shew his authority. If any person pass by his abode, which is near the public road, he sings out, "Ee!" with one tone. If people meet him in the road, they must either hide themselves, or else go back; otherwise he catches them, and carries them to his place, and keeps them there for a few days, teaching them something of his arts, which the people keep very secret. He makes them swear; and tells them, if they discover the secrets, the *KOLLOH* knows it, and makes their bellies swell, and they are dead the moment they divulge any thing of the secrecy.

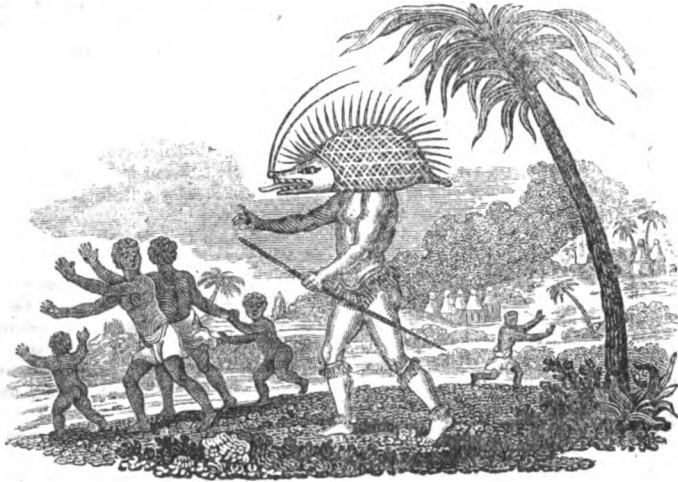
After any of the people (chiefly children of ten or twelve years, sometimes young men) have been taught in the mysteries of *KOLLOH*, they engage in his service, and go about with their teacher, beating on a small turtle-shell, and singing.

He came also to visit me, standing before the door, and sang out his long "Ee!" the children all running to hide themselves. I asked what it meant; and was told that this was the Devil, and, as the great Headmen of the country were dead, he was much troubled about it, and came out of the woods to make cry for them; and now he came to give me service. I said, "I accept of no Devil's services: I am come to drive him out of this country."

These *Kolloh*-people are a set of plunderers, who used to disturb the Natives very much. When the Sierra-Leone Company had people here, they have plundered them of every thing.

It shall be my labour to banish, not only this representative of the Devil, but the Devil himself, from the Bullom Shore. He has great power in this benighted spot; and resists our labours, both in private and in public. May we be enabled to conquer, through Him who has *all power in heaven and in earth!*

Mr. Nyländer accompanied this Narrative with a sketch of the KOLLOH, from which the annexed representation has been designed.



#### ANTIGUA.

##### *English-Harbour Sunday and other Schools.*

Mr. William Dawes, a Member of the Committee of the Church Missionary Society, when about to leave this country some time back, in order to settle in Antigua, where he would have the superintendence of a considerable number of Negroes, wished to be accredited as a Catechist and Correspondent of the Society, and gratuitously to render all the assistance in his power, to promote, in the West Indies, the objects of the Society.

Mr. Dawes having removed from his first residence to English Harbour, has transmitted to the Society the following interesting account of the Sunday Schools, and other Institutions.

In the year 1809, the late Bishop Porteus addressed to West-India Proprietors and Planters, a Letter, recommending that the Young Slaves should be taught to read, and be instructed in the Principles of Religion.

A printed Copy of this Letter was sent to Mr. Gilbert, resident at English Harbour, by the Rev. Mr. Curtin. Mrs. Gilbert having been engaged, some years before, in instructing young Negroes,

when resident upon her father's estate, felt a strong desire to recommence a practice which appeared to her to promise much for the rising generation: but was discouraged from the attempt, by the consideration that some of the Proprietors or their Attornies considered teaching Slaves to read as an impolitic measure; and it was therefore rather to be expected, that whoever attempted it would be viewed in an unfavourable light. On this account she hesitated; till, one day, the Rev. Mr. Light, a Missionary of the United Brethren, calling upon her, and observing that there was a great field for the instruction of children in English Harbour and its vicinity, his remark kindled in her a fresh desire to attempt their instruction. She accordingly made a beginning, in Oct. 1809, aided by her sister, Mrs. Thwaites, formerly her coadjutress in the like undertaking in the country, and by another female friend.

A young man, who lived on one of Mr. Gordon's Estates, had very recently arrived from England, where he had been employed as a Teacher in a Sunday School. Learning Mr. Gordon's benevolent views respecting his Negroes, he requested that some of Mr. Gordon's young Negroes should be among the first scholars. The School was, in consequence, opened with eight or nine of Mr. Gordon's Negroes, and a few poor

children resident at English Harbour. Soon after, a few more were added from Mr. Otto's Estate. On the arrival of a coloured man, named Hardy, sent out by Mr. Gordon as Schoolmaster to his Estates, his Negroes left the School.

The number of children gradually increased; and, in 1812, they amounted to twenty-eight Slaves, thirty free black and coloured, and four white. A Weekly Meeting was then commenced, early on Tuesday Morning, for the religious instruction of the children, by explaining the Church Catechism, and by other methods suited to their capacities and situation. This meeting is conducted by the Superintendent of the Girls' School, and two other female teachers, and is now held on Wednesday Mornings.

In the year 1812, a very seasonable supply of Bibles and Testaments, sent out by the Hon. Mrs. (now Lady) Grey, was presented to the Schools through the medium of Mr James Baker, then Superintendent of the Boys' School; and, since that time, her Ladyship has felt much interest in the success of this Institution, which she has furnished with Books and Lessons, much wanted, and not to be purchased here. That Lady's benevolence has also been exercised in raising a sum of money for the purpose of erecting a School House; but some circumstances have occurred, which have hitherto frustrated her Ladyship's kind intentions.

The Number of Children at present belonging to the Girls' School, is, thirty Slaves, one hundred and fifteen Free Black and Coloured, and two White. The Country Schools belonging to the English-Harbour School Society were instituted by Mr. Thwaites, and comprise children from twenty estates, five hundred in number. The Boys' School at English Harbour consists of seventy-two Boys, superintended by Mr. Mead. In the Girls' School are twelve Teachers; in the Boys' School, four; and in the Country Schools, twelve.

The situation of the children at English Harbour, especially the females, excites much interest and compassion in those who are engaged for their good. The greater part of them are the illegitimate offspring of white men, principally in the Navy and Army, who have been, from time to time, on this station. One of these girls is a natural daughter

of the late Lord Falkland, and is still a slave, and likely to suffer all the disadvantages arising from that state, to persons of her description: she is among those whose hearts appear to be touched by Divine Grace, and feels sensibly the evils of her condition. The greater number of these girls live with their mothers; who are, for the most part, sunk in sin, poverty, and wretchedness; and they daily witness scenes, the most improper and shocking that can well be conceived. Some of them are as white as the fairest Europeans; and, enfeebled by hunger and the heat of the climate, are not able to engage in laborious employments: were they, indeed, ever so willing to work, they would find it difficult, or impossible, to obtain employment, as the System of Slavery shuts the door against their being employed as household-servants. A white girl who belonged to the Sunday School has, however, obtained a place, and is gone to service.

If these girls determine on leading a virtuous life, they have therefore no other prospect than great poverty and contempt: while a life of unchastity, to which they have constant solicitations after the age of fourteen or fifteen years, holds out to them the advantages of a liberal supply of all their wants. If they are Slaves, it opens to them the prospect of emancipation for themselves, and sometimes for their mothers; and, if they are already free, it promises them the accumulation of a small property, and the possession of a handsome wardrobe, together with a flattering degree of respect from their associates. These advantages on the side of vice are often realized, though their duration is always precarious, and in this part of the island peculiarly so; but they almost universally terminate with the decay of personal appearance, or the incumbrance of children.

Notwithstanding the powerful temptations to vice which this striking contrast affords, it is a most encouraging circumstance that seven of the girls in the English-Harbour Sunday School, from the age of fourteen to twenty years, have determined to *suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.*

There are some Orphans in the School, who live with their relations; and, being free black and coloured people, they are

not allowed any parochial relief. These relations are wholly dependent upon their own exertions, which, after all, often prove insufficient for their own support in health: but when sickness occurs, with its attendant increase of expenses and incapacity for labour, some of them are reduced to the greatest possible distress. Unless these people have a strong principle of faith in God, it cannot therefore be expected that they should resist the temptations which surround them, to dispose of those Orphans, according to the prevailing custom of the country, as concubines to men who are able to provide them with food and raiment, and to put it in their power to relieve their distressed relations.

It may be asked, whether there are no men of their own rank and condition, to whom, at a proper age, they may be married, &c. and whether they are of necessity reduced to the dreadful alternative of either famine or prostitution. It may be observed, in reply, that it is hardly to be expected that a man will make choice of a wife among a set of females in the most degraded situations, without any education whatever, clothed in rags, entirely ignorant of any occupation by which they may obtain an honest livelihood, and whose mothers and relations have been born under the same circumstances, and have been brought up exactly in the same way. When a free man of colour is about to choose a wife, he very naturally avoids these poor degraded objects of distress; and selects one among a superior class, who can read and write, whose conduct he is satisfied has been decidedly governed by principles of virtue, and whose connections are more creditable. The influence of the Sunday School on these wretched children affords, nevertheless, a gleam of hope, that more of them will follow the example of the few who have resolved to walk in the paths of piety and virtue.

Some of the girls are, however, frequently absent from the School, two or three months together, for want of clothes: to obviate which evil, in some degree, the Committee for regulating the affairs of the Schools has twice voted a few dollars to purchase plain coarse clothes for a few of the most distressed; but unless the fund is increased, this can only be done in a very limited way. A few persons, young women of colour in

St. John's, have shewn great kindness to the poor children, in sending them old bonnets and half-worn dresses, and occasionally subscribing small sums to purchase coarse clothes for them.

It will not be irrelevant to this subject to mention here a pleasing circumstance, illustrative of the benefit arising from well-timed liberality. In the year 1811, an orphan girl belonging to the School was missing for several Sundays. On inquiry, it was found she had no shoes, nor, in fact, any clothing fit to wear. She had been accustomed to shoes as soon as she was able to walk; but had lost the friends who supplied her wants, and was now dependent on the bounty of a female relation, who had just entered into high keeping, and whose situation was calculated to hold out a specious bait to the young and unwary. This girl had two dollars given to her from the Poor's Fund to buy a pair of shoes; and requested her aunt to sell her ear-rings, that she might purchase a frock, and be enabled to attend the School. This was accordingly done; and none who are unacquainted with West-Indian manners can conceive how great a sacrifice a pair of ear-rings is to a young female of her description. She has never since been absent from the School, unless detained by sickness, and is now become a respectable teacher in the same School.

Other anecdotes might be related, to shew that there is a loud call at present upon Christians to deny themselves superfluities; and, as they have received of God, to help the distressed.

Sunday, Oct. 1st, being the Sixth Anniversary of the English-Harbour Sunday Schools, was celebrated as a Day of Thanksgiving. Notice of the design having been given by the Superintendants, more than 200 Children and Young Persons assembled, between two and three o'clock in the afternoon, attended by their Teachers. As President of the Institution, Mr. Dawes addressed the children in an affectionate manner; and particularly called their attention to the great blessing vouchsafed them, in the establishment of a Sunday School in a neighbourhood where vice and ignorance had so long and so mightily prevailed. He



commended several young women who were among the first objects which it embraced; and who, having derived benefit from it themselves, were desirous of imparting it to others, and with this view had become Teachers in the School. He expressed a hope that their example would stimulate others—pointed out those things which he thought likely to be injurious to them, and to defeat the good effect of the exertions made in their behalf—strongly recommended reading the Scriptures with prayer, obedience to parents, and to all the precepts inculcated in the Bible, with the practice of industry, frugality, and chastity. The Address was followed by a Hymn; after which tickets were distributed. Four Field Negroes received the highest tokens of approbation; and several children under six years of age were rewarded with inferior tickets. A little girl just turned of six received one of the first class. She is a very interesting child, reads prettily in the Bible, and was so anxious to have one of her own, that she eagerly brought to the Superintendent, for the purpose of purchasing one, various small sums obtained from her friends at different times. A Bible Association is formed in the School; and the collection, in one month, amounted to 28s. The number of tickets distributed among the girls on this occasion exceeded sixty: the boys had only seventeen among them, they having for some time declined greatly in attendance; though, latterly, they had become more regular. The 100th Psalm was sung after the distribution of the tickets, and the Meeting closed with prayer. A plain cake and an orange were given to each child at going away; and, excepting the disappointment experienced by some who had not received tickets, great and general satisfaction seemed to be inspired by this observance of the day.

On the day after the Anniversary, a girl, about ten years of age, who is the illegitimate daughter of an officer in the army by a very depraved woman, came to Mrs. Thwaites, earnestly entreating to be permitted to live with her. Her grandmother, mother, and two sisters, are sunk into the lowest depths of disease, poverty, and wretchedness; though two of them are under twenty years of age. She had not even decent clothes to attend the School in. She was so urgent with her mother to give her up, that the unhappy woman came to Mrs. Thwaites, and professed her willingness to do so.

Another girl, much about the same age, is both fatherless and motherless; and lives with an aunt, who is experiencing in her own person such wretched effects of a life of prostitution, that she is desirous of having her niece brought up in habits of chastity and industry; and, for this purpose, wished to board her with one of the Teachers in the Sunday School. As the poor woman, however, had not the means of paying for the girl's board, or even schooling, and the Teacher herself is in indigent circumstances, the girl must be abandoned to the miseries which surround her, if she be not rescued by means of the Institution.

These two instances are selected out of many others, as most recent and striking.

From a communication just received from Mr. Dawes, the Committee have learnt that the Schools continue to prosper. The males amount to about 100; the females to 165, although twenty-one of these have left the School with credit within the last six months, several of whom are at service in respectable and creditable families. Three have been rescued from situations of great moral danger, at their own and their friends' earnest

entreaty; and are placed with young women of good character, where they are learning to get a creditable subsistence by the needle. These three are now under the protection of a Female Society, lately formed, called the "Female Refuge."

A Paper, describing the nature and purposes of that Society, was to be sent to every family in the island which has female inmates; for no male subscriber is to be admitted.

A similar Institution was formed in St. John's, on the 25th of September last. The proposal originated with a few pious young women of colour; and was so favourably received by other respectable women of the same class, that thirty-two were present at the formation, and subscribed liberally. The number has since increased considerably; and the Society promises to be the instrument of much good. It is called "The Distressed Females' Friend."

Mr. Dawes having recommended the appointment of Mr. James Bates, as Assistant-Catechist and School-master, his recommendation has been adopted. This worthy man has been long a zealous promoter of the Schools, and of every plan which tended to advance the glory of God. His pity was awakened by the many poor black and coloured children of his neighbourhood, who could not procure even a rag to cover their nakedness, and who consequently could not be admitted into the School, though some of them were extremely anxious to learn: it was some time since discovered that he had been in the habit of quietly and privately getting into his house a few of these children at a time, and teaching them to read. Having been discharged, in consequence of the reduction of the establishments, from his office as one of the Store-porters in the Dock Yard, he was about to quit

the neighbourhood, but will now be retained in the service of the Society.

Beside the Sunday School which Mr. Dawes found established before his arrival at English Harbour, he has opened an early School, at Six o'Clock on Sunday Morning, for the Religious Instruction of Men and Youths—a Monday Evening School, for catechising Men and Youths; and for teaching Reading, Writing, and Arithmetic—and a Thursday Evening School, for Men only, in which they are catechised, and taught to read. Mrs. Dawes has also opened a Thursday Evening School, for the Instruction of Females.

The affecting appeal which we have communicated to our readers in this article has not been made to the Church Missionary Society in vain. Beside the appointment of Mr. Bates as Assistant to Mr. Dawes, the Committee have placed 100*l.* at Mr. Dawes's disposal, in furtherance of the education of the poor children around him; and will continue or modify this grant annually, according to circumstances.

There is one subject, of which we are painfully reminded by the foregoing detail, and which forces itself on our notice as our acquaintance with the actual condition of our Foreign Possessions increases—we mean, **THE STATE OF BRITISH COLONIAL SOCIETY, IN RESPECT OF MORALS AND RELIGION.**

We shall frequently advert to this melancholy subject: and shall take pains to collect, and to lay before our readers, authentic evidence thereon; and to shew that it is as impolitic as it is criminal, to thwart or retard the influence of genuine Christianity on the population of our Foreign Possessions, either by the example and influence of personal impiety, or by the machinations of lurking enmity.

## CEYLON.

## CHURCH MISSIONARY SOCIETY.

*Extracts from the Journal of the Rev.  
F. C. G. Schroeter.*

We proceed to give the Extracts from this Journal, which we promised. They will serve to render our readers more familiar with the feelings and views of Missionaries.

The love and kindness shown to us by the friends of our Society in Portsea, and especially to me as a foreigner, I am not able to describe. All that I can say is this, that Portsea shall ever remain dear to me; and that I never shall cease to pray that our Saviour may let our friends in no wise lose their reward.

As the wind was unfavourable for us, our sailing was delayed until the 22d of May, on which day the anchor was weighed: and though the wind was not quite favourable for us, yet I hoped that the Lord our Saviour, under whose command the winds and waves are, would soon alter it: but my thoughts were not his thoughts; for it pleased him to turn this wind, on the day following, into a gale, so that we were glad to be permitted in the evening to put in at Yarmouth. We thanked the Lord our Saviour, that, though we had all been sick, he had preserved us from all dangers. We left Yarmouth on the morning of the 28th. This day being Sunday, the Captain permitted and desired us to have Public Worship on deck.

May 29, 1815.--The wind was very impetuous. We passed the Land's-End and the Scilly Islands.

May 31.--We came into the Bay of Biscay. Several sea-birds followed our vessel this morning, seeking their food on the waves of the sea. They reminded me of the words of our Saviour, *Not one of them is forgotten before God*; and, *Not one of them shall fall to the ground without your Father*: and endeared those words to me, *Fear ye not, therefore: ye are of more value than many sparrows*. O my God and Saviour, my Creator and my Redeemer, enable me to put my confidence in thee at all times, and to give myself wholly up to thy guidance!

June 1st was a very unpleasant day. The wind, though favourable, yet was very tempestuous, and the weather rainy; which lasted till noon, when the sky became clear, and we had a calm, which, as the sea was in great agitation, made the vessel roll dreadfully. The roaring of the wind and waves made me exclaim on that day, "O sea! where is thy beauty? Thou

holdest forth to me the might of Him who measures the waters in the hollow of his hand, and who hath bound them as in a garment. But where are the flowery meadows that delight our eye? where the trees laden with blossoms and fruit, which the goodness of God planted for our nourishment? where the inhabited places of the earth? Thy waves indicate to me nothing but death and destruction; while the land gives me to enjoy its herbs and fruits in health and cheerfulness."

June 2.--We left the Bay of Biscay; and, in the evening of the 10th, saw Madeira, but could not reach it before the 13th, as we were entirely becalmed. We came to shore at the Capital of the island, Funchal, which, from a distance, looks well; but we found the streets very narrow and dirty, and the people very beggarly. Yet the beautiful green of the mountains (which are, from the foot almost to the top, planted with vines, fig-trees, apricots, potatoes, cucumbers, cabbage, rye, barley, and other fruits and vegetables), and the singing of several of the European birds, taught us that the whole earth belongeth to one God and common Creator, and that this island also is full of the goodness of the Lord. On the afternoon of the 15th, having a very favourable wind, we proceeded on our voyage; recommending ourselves afresh to the care of our gracious Protector.

June 18.--Being Sunday, we had twice Public Worship on deck, and had exceedingly fine weather; which made us say to one another, *What shall we render unto the Lord for all his benefits toward us?* surely He does exceeding abundantly above all that we ask or think. Neither oppressive heat, nor rain, nor illness, nor any other disagreeableness, does he give us to feel; but presents us with a cool breeze, which has now carried us on for some days past, six and seven miles an hour.

June 20.--We entered the tropics. The wind was very favourable for us, and very cool, so that we had not the least occasion to complain of heat. Perhaps many of our friends in Europe felt the heat more on that day, than we did under a vertical sun.

June 23.--Early in the morning, we heard the sweet words, "Land! Land!" We passed the Isle of St. Antonio. The aspect of its steep high rocks, of which the highest is 7400 feet, delighted our eyes; though we were not able to see them so distinctly as we could wish, on account of a thick mist which lay upon it.

June 28th was the hottest day which we had hitherto. I felt, for the first time, that I was in a warmer climate than that of

Europe. The thermometer rose to 85°. We were becalmed until the evening, when a cool breeze sprang up. As we were in the latitude of our brethren in Sierra Leone, I felt a great desire to see them and their Schools; but it was a vain wish; of which kind there are so many in this sinful world. As I was not able to see them with my bodily eye, my spirit was with them, and implored a blessing upon them from God our Saviour, that, though they labour under great disadvantages, they may not be dismayed, but be enabled to say, with the Apostle Paul, *We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.*

July 2, 1815.—We were becalmed. The sky was enveloped in clouds, as usual, in the day-time, but clear and serene during the night. We had twice Divine Service on deck. I thought to-day particularly of the people of Israel, how the Lord went before them in a pillar of cloud, to lead them the way; and rejoiced in his favour and grace, that we, in some measure, were partakers of the same benefit.

July 9.—We crossed the line, in W. Long. 27°. 57'. Thermometer 80°. This day, being Sunday, we worshipped the Lord our God, and praised him publicly for the continuance of His grace and mercy, and desired him to be further with us. This was the first Sunday on which I saw the whole ship's company attentive and quiet, as well at the Morning as at the Evening Service.

July 13.—We had, as usual, twice Divine Service; and it was particularly remarkable to us that the Lord had hitherto favoured us always with fair weather on a Sunday, so that we had not been once under the necessity of setting Public Worship aside.

July 15.—Two vessels, which had hitherto accompanied us, left us; as the Captains of them wished to put in at the Cape.

Until the 9th of September, the weather was very pleasant; but, in the evening of that day, a strong wind arose, which, during the night, became a gale. Though the motion of the vessel was very great, and the waves began to beat in our cabin windows, yet it was not so formidable, as the wind was quite in our favour. The ship was driven eight or nine miles an hour, with very little sail.

We were about 150 miles from the Cape. After the storm had ceased, and every thing was set to rights again, I had some of the feelings of Noah; and thought, how glad and thankful he was, when he saw himself delivered. He expressed his gratitude

toward God, the preserver of his life, by public offerings and sacrifices; and I wished that my heart and lips might likewise overflow with praise and thanks to HIM, who is *the same yesterday, and to-day, and for ever.*

Sept. 28.—We had the sun vertical again; but the sky was enveloped in clouds, and therefore it was not too warm. In the evening we were alarmed by a particular phenomenon of the sea. The water assumed, at once, the colour of land water: the Captain immediately ordered the lead to be cast, as he could not suppose an island to be so near; but there was no ground, and therefore we could not account for this phenomenon, which lasted some hours.

Oct. 1.—We had, for the last time, Public Worship on board; but only in the morning, as we all expected to see land in the afternoon. We were deceived, however, in our expectation, as we saw it first in the morning of the 2d; coming about 10 o'clock in sight of Tengalee, in the island of Ceylon. The Captain, intending to put in at Point de Galle, endeavoured to reach that place; but he soon found that he was not able to do it, the wind being quite against us. He sailed therefore to Trincomalee.

Body and soul were refreshed with the charming aspect of the land. What we are without the protection of God, and how much we stand in need of his care, this the Lord would shew us in the evening of this day. We were just about to enjoy our supper, at nine o'clock, when our vessel struck twice lightly on a rock. The cry of the ship's crew, "A Rock! a Rock!" and the thoughts of a third blow, which might be our last, made us all hasten on deck; and there we saw that we had not only passed a rock, but that a more formidable one was straight before us, and another on the side of it. Scarcely did we escape a shipwreck. Perhaps in ten minutes, as the wind blew very strong, we might have been translated from this world into an eternal one, if it had pleased our Saviour, the judge of all flesh, to take us, who, through grace, believe in his Name, unto himself; and to call others, who were with us in the vessel, but who despised him and his word, before his judgment-seat. Surely we should then have seen the words of Jesus our Lord fulfilled, when he says, (Luke xvii. 36.) *Two men shall be in the field (or on the sea): the one shall be taken, and the other left!*

As we had the following days but little or no wind, we could not reach Trincomalee before the 7th, on which day we came, in the morning, into the harbour. What my heart felt after I had set my foot on land

again, and that in perfect health and strength, can be better conceived than described. I desired to be thankful to God my Saviour, but I felt my weakness and insufficiency more than ever. I wished to speak a word of Him to the poor Natives; but must be silent, as I could speak neither the Portuguese nor Malabar Language. Though some of them knew a little English, yet their knowledge of it extended no further than to make themselves understood in their traffic. When we spoke to them on religious subjects, they seemed scarcely to understand us.

We had, on the day following, some conversation with such as call themselves Christians, and who belong to the Roman-Catholic Church. We asked them if they had ever heard of Jesus Christ---who he was, and what he had done for us sinners; but we could not get many answers from them. A child in Europe, from seven to nine years of age, who has had the benefit of pious parents, knows more than adults in this place, from thirty to forty years. They shewed, however, great love to their "Pater." One of them asked us for a book to give to him. We gave him a Portuguese Testament; and he rejoiced the other day greatly, when he told us of the Pater's kind acceptance of the book, and that he had called it a good book. It is a pity that scarcely any one of these Natives is able to read a word.

Oct. 10.---As our vessel had to stay here some time, we took possession of a house which Captain Hops, who received us at our arrival with extraordinary love and kindness, had provided for us. Our ardent wish and desire was, that Jesus our Lord might give us an opportunity of doing some good, that his Name might be glorified by us during our stay in this place.

A Native Christian, of the Protestant Church, began a School in this place eight months ago. He has twenty-five Gentoo Children in it, of whom several read already very fluently their Malabar Books. He takes much pains in teaching us to read. He, and another Malabar Minister, who seems a very devout man, influenced by the grace of God, paid us a visit yesterday. He has, every Sunday, Divine Service; but complained that he could not get the people to attend, as he was brought up in this place; and also on account of the persecutions which those have to endure who come to hear him. He assured us that he knew many a Nicodemus in this place, who were afraid to come forward and confess themselves Christians, only on account of their friends. He asked that one of us might stay here.

April, 1816.

Oct. 25.---Having written, on our arrival in Ceylon, to Columbo, we received an answer to-day, in which his Excellency the Governor kindly congratulated us on our arrival, and wished us to come round to Columbo. Mr. Norton received also a letter from the Rev. Marmaduke Thompson at Madras, in which he requested him to come to Madras as soon as possible. I and Mr. Greenwood have forwarded a letter to Calcutta, and shall stay, either here or at Columbo, till we get an answer from thence, according to the instructions of our Society.

Last of all, I would mention the great kindness which we have received from our Captain, whilst on board. I wish he were to be the Captain of all the vessels in which Missionaries are sent to distant parts of the world. May God shew mercy and kindness to him, and bring him to see and enjoy His salvation!

The first news which we heard on our arrival, was, that the King of Candy was taken prisoner, and that the whole island was now in the possession of the English; and on the 21st of October, the glorious victory over the French was proclaimed by the discharging of the guns.

This is all that I can communicate to you for the present. Pray remember me kindly to all my friends; and to all them that ask after me.

May the God of all Grace be with you, and with all the Members of our Society! and may you never cease to pray for

Your humble servant,

(Signed) F. C. GOTTHELF SCHRÖTER.

NORTH AMERICA—UNITED STATES.

BAPTIST MISSIONARY CONVENTION,  
and  
BOARD OF FOREIGN MISSIONS.

WHEN Messrs. Nott, Newell, and Hall, mentioned in the List printed in our Number for January, as connected with the American Board of Commissioners, first proceeded to India, they were accompanied by Messrs. Judson and Rice. These last Missionaries uniting themselves with the Baptists in India, Mr. Judson joined Mr. Felix Carey at Rangoon; and Mr. Rice returned to America, with a view to increase the zeal of the American Baptists in the support of Missions.

In the mean time, soon after it became known in America that at

Messrs. Judson and Rice had adopted the views of the Baptists, measures were taken, by persons of that denomination in the United States, to support them in India, as their Missionaries. Several Societies were formed before the return of Mr. Rice to America, which took place in September, 1813. Soon after his return, he entered on a journey to the Southern States, with a view to assist in the formation of Foreign Mission Societies among the Baptists. Such Societies were formed, in consequence, in nearly all the States of the Union. They were formed on two leading principles—that the Members should engage to make an annual payment in support of the object—and that they should all be represented in a Triennial Convention, to be styled **THE GENERAL MISSIONARY CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES OF AMERICA, FOR FOREIGN MISSIONS.**

The First Convention met at Philadelphia, on the 18th of May, 1814. It consisted of Thirty-three Delegates, from Societies in Eleven of the States.

The Delegates proceeded to deliberate on a plan of combined operations; and adopted a Constitution, which is, in substance, as follows:

**Art. 1.** Gives the name of the Association, as above stated.

**Art. 2.** There shall be a Triennial Convention, composed of not more than Two Delegates from each Missionary Society, or other Religious Body, of the Baptist Denomination, which shall contribute 100 dollars, or upward, to the General Missionary Fund.

**Art. 3.** This Convention shall triennially appoint Twenty-one persons, being Members of the said Societies, to be called **THE BAPTIST BOARD OF FOREIGN MISSIONS FOR THE UNITED STATES.**

**Art. 4.** The Board shall employ Missionaries, and conduct all the executive business.

**Art. 5.** Such persons only as are in full communion with some regular Church of the Baptist Denomination, and furnish

satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as Missionaries.

**Art. 6.** The Officers of the Board shall be, a President, two Vice-Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary.

The remaining Articles relate to the Duties of the Officers, the mode of transacting business, and of altering the Constitution. The following Officers were appointed.

*President:*

Rev. Thomas Baldwin, D. D. of Boston.

*Vice-Presidents:*

Rev. Henry Holcombe, D. D. of Pennsylvania.

Rev. W. Rogers, D. D. of Philadelphia.

*Treasurer:*

Mr. John Cauldwell, of New York.

*Corresponding Secretary:*

Rev. William Staughton, D. D. of Philadelphia.

*Recording Secretary:*

Rev. William White, of Pennsylvania.

The next Meeting of the Convention was appointed at Philadelphia, on the first day of May, 1817; on which day a Sermon is to be preached before the Convention, and a Collection made.

The Board took Messrs. Judson and Rice under their particular care and direction, and provided for their support as Missionaries. They voted their thanks to Mr. Rice for his zealous, disinterested, and faithful services; and directed that he should be employed, for a reasonable time, to continue his itinerant services in the United States, with a view to excite the public more generally to engage in Missionary Exertions.

Mr. Rice committed to the Board about 1000 dollars, which he had collected during his tour; and made a communication, in which he notices, with gratitude, the hospitality, kindness, and generosity which he had experienced in a great variety of instances.

The Board enumerated Seventeen

Auxiliary Societies as having been already formed; from which, with some others then forming, about 6000 dollars might be annually expected.

*First Annual Report.*

This was published by the Board, in May, 1815.

It states, that, in addition to Messrs. Judson and Rice, Mr. George H. Hough, who had been brought up as a printer, had been examined and accepted as a Missionary, and destined to join Mr. Judson, at Rangoon, as soon as practicable.

The receipts in the first year were 6210 dollars; and the payments, including an investment of 1875 in stock, were 5216 dollars.

Mr. Rice, agreeably to the instructions of the Board, had addressed a Circular Letter to all the Baptist Associations throughout the United States, the number of which he estimates at 115. Most of them are disposed to favour the Mission, and much assistance is expected from them.

The following is an abstract of the statements of the Report respecting the Field of Labour entered by the Society.

The field first occupied by Missionaries under the patronage of the Board, is the Empire of Burmah. Their Missionary, Mr. Judson, has entered this field, and stationed himself at Rangoon, the chief sea-port of the Empire.

The only Missionary on this field, when Mr. Judson entered it, was Mr. Felix Carey, eldest son of Dr. Carey. Others had been there, but had died, or departed. He resided at Rangoon, from his first entrance on the Empire in 1807, till about the time of Mr. Judson's arrival at the place in 1813. At this time he was ordered, by the Emperor, into the interior, to Ava, the Capital of the Empire, to vacillate the younger branches of the royal family. He went, and was received with more honour than was even desirable. He requested leave of the Emperor, to set up a printing-press, which was granted, and he was required to reside at Ava. His station is now fixed at Ava; and a Missionary-press is to be established there, by order of the Emperor. While at Rangoon,

he composed a Burman Dictionary; and in 1811, finished a second and enlarged revision of it, containing exemplifications of the various meanings of words from different Burman Authors. By the latest intelligence from the Baptist Missionaries in India, we learn, also, that a Grammar of the Burman Language, a composition of his, is now in the Missionary Press at Serampore. A Burman Version of the Scriptures has been in part finished, and printed. Such is at present the result of Missionary Exertions for Burmah.

The Empire contains a population of about fifteen millions, under the government of an oppressive and sanguinary Emperor. To the eye of a Missionary, this field presents an interesting prospect, and invites the hand of cultivation. The extent of its population; its contiguity to China; the salubrity of its climate, favourable to the life and activity of Missionaries; the ability of the Natives generally to read and write, which offers facilities of the utmost importance for putting them speedily in possession of the Sacred Scriptures; their vigour of intellect, which, improved by the energies of Christian Principle, may give them a commanding elevation of character;—on these grounds this Empire presents a prospect peculiarly encouraging, rendered still more hopeful by the favour of Government, so happily obtained by Mr. Carey, and the providential manner in which Mr. Judson was carried to Rangoon. And, surely, the moral miseries of the people impressively solicit the charities of Christian Benevolence, uttering, as with a thousand voices, the affecting cry, *Come over, and help us!*

Some Extracts of Mrs. Judson's Letters are given, which convey interesting intelligence respecting their situation.

Mrs. Carey is a Native of the Country, though of European extraction. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood; but the inside is unfinished, and the beams and joists all bare. It is, however, the largest and handsomest house in all Rangoon.

As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, nor scarcely any thing that we have been in the habit of eating. Our principal food is rice and curried fowl, and fowls stewed with cucumbers. But we are blessed with good health; and feel, that, instead of murmuring that we have no more of the

comforts of life, we have great reason to be thankful that we have so many. There are no English Families in Rangoon, and but one French Family. There is not a female in all Burmah with whom I can converse. Two or three French Gentlemen, who speak English, constitute the whole of our society.

We devote our time almost entirely to the acquirement of the language, which we find difficult. But, with hard labour and perseverance, I doubt not but we shall be able to write, read, and speak it, in two or three years, with ease.

The country presents a rich and beautiful appearance, everywhere covered with vegetation; and, if cultivated, would be one of the finest in the world. But the poor Natives have no inducement to labour, or raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables, that grow spontaneously; and some actually die of hunger. Every thing is extremely high: many are induced, therefore, to steal whatever comes in their way. There are constant robberies and murders committed: scarcely a night but houses are broken open, and things stolen. But our trust and confidence are in our Heavenly Father, who can easily preserve and protect us, though a host should encamp about us. I think God has taught us, by experience, what it is to trust in Him, and find comfort and peace in feeling that He is everywhere present. Oh for more ardent, supreme love to him; and greater willingness to suffer in his cause!

I find it no easy thing to acquire a foreign language; and though our Teacher says we gain rapidly, yet we can hardly perceive that we make any advance. It is a most beautiful and easy language to write; but very difficult to read or pronounce.

Our Teacher is a good-natured intelligent man. When he first came, he paid very little attention to me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous to have him instruct me as himself, he was more attentive.

From our first embarking for India, we have, at times, had our eye on this Empire, our final residence; but we have been repeatedly discouraged by the dreadful accounts given us of the ferocity and barbarity of the Natives, together with the many privations which we must suffer among entire Heathen. Several Missionaries have

made an attempt to reside here, but have been discouraged, and have left without effecting any thing; and some of these Missionaries, we had reason to think, possessed much more piety and devotedness to Missions than ourselves. No wonder, then, that we were discouraged. But after our Heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives in our hands, and come to this heathen land to spend the remainder of our days. But, will you believe me when I say that we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who, at present, are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night, and invaders by day; yet we both unite in saying, we were never happier, never more contented, in any situation, than the present. We feel that this is the post that God hath appointed us; that we are in the path of duty; and in a situation, which, of all others, presents the most extensive field for usefulness. And, though we are surrounded with danger and death, we feel that God can, with infinite ease, preserve and support us under the most heavy sufferings.

#### *Departure of Mr. Hough for India.*

MR. Hough, with his wife and two children, and Mrs. C. H. White, left Philadelphia on the 11th of December, and embarked on board the "Benjamin Rush" for India.

Mrs. Hough addressed a Letter to her parents, with a view to reconcile their minds to her going to India; an extract from which the Board have judged it right to publish, as it breathes a truly Missionary Spirit.

I can anticipate your feelings in parting with one of your children, probably for life; and I feel all that reluctance which an affectionate child would feel for kind parents, when I leave you for a distant country. My husband has long been desirous of going to India; and he feels confident that he can be more useful in the cause of Christ there, than in any other place. He is professedly engaged in that cause, to promote which ought to be the object of all



Christians. They ought to be willing to make sacrifices, to endure hardships, and to forsake all, for Christ's sake and the Gospel's.

You, my dear Mother, professing to be a follower of Jesus, and to feel interested in his cause, let me ask if you do not wish to promote it—if you do not desire to see that day, when the Gospel shall be preached to every nation under heaven? How would you feel if deprived of your Bible, and the preaching of the Gospel? Would you not be willing to go even to India for the enjoyment of such a blessing? And if salvation depends upon knowing and believing in Christ, and if there is greater joy in a well-grounded hope and faith in the Gospel than in all the pleasures of the world, is it not of great importance that the Heathen should taste of these joys? I know that you will say that it is of importance that the Gospel should be preached to them;—and why not my husband endure the hardships incident to a Missionary Life, as well as others? Why should not I go to India as well as other women, and share with my husband the trials and comforts of a life devoted to the cause of Truth? I hope

you and all other Christians will pray for us, that we faint not in the day of trial.

The "Benjamin Rush" belongs to Mr. Edward Thomson, of Philadelphia, "a prince among the merchants of the earth, whose praise is in all the Churches. He has afforded Mr. and Mrs. Hough, and their two little children, and Mrs. White, a passage to Calcutta, on their way to Rangoon. He has done more—he has fitted up two rooms for their accommodation, and supplied them with every convenience of board during their passage; for all which he refuses to accept the least remuneration; and has generously offered the use of his vessels on any future occasions. The names of such excellent men as Ralston and Thomson should sound through the world: not only because, in the presence of the nations, their works so delightfully praise them; but as examples, which all owners of the ships of Tarshish will, it is hoped, before long, delight to emulate."

## Miscellanies.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21st. to April 21st.

	ASSOCIATIONS.		Present.		Total.	
	L.	s. d.	L.	s. d.	L.	s. d.
Ashby-de-la-Zouch . . . . .	37	7 1½	...	172	3	3
Bewdley . . . . .	56	0 7½	...	95	1	3
Birmingham . . . . .	200	0 0	...	985	6	0
Bristol: General Fund . . . . .	332	12 1½				
School Fund . . . . .	107	7 10½				
			440	0 0	...	5600 0 0
Cambridge Gentlemen's Committee . . . . .	28	6 6	...	113	16	3
Canterbury . . . . .	14	0 0	...	61	2	3
Carlisle . . . . .	117	10 0	...	364	9	¾
Carshalton: Weekly Subscriptions . . . . .	23	16 6				
Sunday, &c. Schools . . . . .	6	6 2				
Ship Fund . . . . .	0	12 0				
			30	14 8	...	75 5 2
Chesterton . . . . .	19	3 6	...	47	10	3
Christ Church . . . . .	4	9 0	...	94	18	3
Clapham: General Fund . . . . .	70	14 6½				
Ladies' Association . . . . .	16	0 0				
School Fund . . . . .	15	0 0				
Collections at the Church, by the Rev. W. Dealtry, M.A. Rector; and at St. Paul's Chapel, by Rev. W. Burrows, M. A. Minister . . . . .	87	14 4	189	8 10½	...	189 8 10½

158 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Clerkenwell . . . . .	84	8	8	350	3	7½
Colchester and East Essex: General Fund	325	16	0			
School Fund . . . . .	50	0	0			
Ship Fund . . . . .	24	4	0			
	400	0	0	400	0	0
Coventry: General Fund . . . . .	61	16	8			
Ship Fund . . . . .	0	12	6			
Contributions at Foleshill . . . . .	6	14	11			
Ditto at Stratford . . . . .	19	17	6			
	89	1	7	299	8	9
Derby and Derbyshire . . . . .	128	0	0	343	5	10
Dorchester: General Fund . . . . .	32	7	10½			
Ship Fund . . . . .	0	6	0			
	32	13	10	73	15	10½
Hereford . . . . .	31	11	0	118	4	0
Hibernian Auxiliary: General Fund	100	0	0			
School Fund . . . . .	18	16	10			
	118	16	10	1765	8	5
Huddersfield (Ship Fund) . . . . .	1	13	6	647	19	5
Hull and East Riding: General Fund . . . . .	145	0	0			
School Fund . . . . .	8	0	0			
	150	0	0	1335	0	11
Kendal . . . . .	51	8	4	270	15	6
Kennington . . . . .	31	0	0	207	9	2
Lancaster . . . . .	88	10	0	206	1	9
Leeds (School Fund) . . . . .	5	0	0	1379	12	11
Longwood, near Huddersfield . . . . .	6	5	5	18	9	1
Ludlow: General Fund . . . . .	12	7	0			
School Fund . . . . .	5	0	0			
	17	7	0	46	9	0
Newcastle-on-Tyne: by Rev. Robert Wasney . . . . .	20	0	0	55	0	0
Norfolk and Norwich: General Fund . . . . .	35	3	0			
Ship Fund . . . . .	39	17	0			
	75	0	0	2246	2	0
Northampton: General Fund . . . . .	35	3	6			
Ship Fund . . . . .	0	6	0			
	35	9	6	149	18	8
Nottingham (St. James's) . . . . .	22	16	10	398	18	6
Nuneham and Baldow . . . . .	4	0	6			
Contributions from Nuneham on Thanks- giving Day . . . . .	0	6	6			
	4	7	0	7	3	6
Padstow . . . . .	16	0	10	16	0	10
Plymouth Dock: General Fund . . . . .	10	0	0			
School Fund . . . . .	5	0	0			
	15	0	0	248	2	10
Queen-Square Chapel: General Fund . . . . .	22	11	9			
School Fund . . . . .	5	0	0			
	27	11	9	260	4	11½
Reading—Christian Union . . . . .	5	0	0	16	5	0
Romsey . . . . .	12	2	0	33	6	0
Sheffield . . . . .	140	0	0	140	0	0
Southwark . . . . .	94	16	3	897	7	4
St. Clement Dane's Sunday School (School Fund)	6	10	2	45	0	0
St. John's Chapel, Bedford-row: Collection by Rev. D. Wilson, M.A. . . . .	101	6	4	777	8	5
Tamworth . . . . .	36	2	6	333	18	6½
Walton-on-Trent (Derbyshire) . . . . .	8	12	1	56	5	7
Wells . . . . .	2	1	0	39	1	0
Worcester . . . . .	30	11	2	117	9	4
York . . . . .	79	6	6	561	7	8½

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 159

	COLLECTIONS.	<i>Present.</i> L. s. d.	<i>Total.</i> L. s. d.
By Mr. Erek, Tavistock Episcopal Chapel . . . . .		1 1 0 ...	6 4 6
By Rev. Dr. Johnson, Burton Crescent, from his Pupils,		3 15 7 ...	5 15 7
By Miss Murray, Chelsea . . . . .		1 0 7 ...	3 11 5
By Mrs. Nutt, from Ladies' Penny Society, at Stoke		3 0 0 ...	3 0 0
By Rev. William Richardson, East Hardwick:			
Sir Francis Lindley Wood, Bart. . . . .	10 10 0		
Sundry Subscriptions . . . . .	6 16 6		
		17 6 6 ...	17 6 6
By Mrs. Severne, Bucklersbury, from a Penny Society,		4 14 6 ...	4 14 6
By Miss F. B. Smith, from Young La- } dies in Mrs. Smith's School, Dunmow }	3 2 6		
Rev. H. Bull, Littlebury . . . . .	0 17 6		
		4 0 0 ...	4 0 0
By Mr. Tomlinson, Leadenhall Market . . . . .		2 5 1 ...	10 2 4

BENEFACTIONS.

Mrs. Kindersley . . . . .	10 10 0
Φ . . . . .	3 0 0

CONGREGATIONAL COLLECTIONS.

Madeley, Shropshire: By Rev. G. Mortimer . . . . .	11 18 0½
Hawkesworth, Notts: By Rev. Dr. Babington, (Rev. J. Storer, jun. Rector),	8 0 0

SCHOOL FUND.

By the Bristol Association:			
C. L. S . . . . .	for <i>David Brainerd</i> . . . . .	5 0 0	
C. L. S. . . . .	for <i>Richard Cecil</i> . . . . .	5 0 0	
C. L. S. . . . .	for <i>John Newton</i> . . . . .	5 0 0	
C. L. S. . . . .	for <i>Marmaduke Thompson</i> . . . . .	5 0 0	
Arthur Guinness, Esq. . . . .	for <i>Anne Guinness</i> . . . . .	5 0 0	
Misses Stackhouse and Scott . . . . .	for <i>Thomas Spencer</i> . . . . .	5 0 0	
Master Cowan . . . . .	for <i>John Shorland</i> . . . . .	5 0 0	
Lewis Way, Esq. . . . .	for <i>Benjamin Solomon</i> . . . . .	5 0 0	
Miss Harford . . . . .	for <i>Catharine Eliz. Cowan</i> , . . . . .	5 0 0	
A Friend, by Mr. T. H. S. Brown, for <i>Adelaide</i> . . . . .		10 0 0	
Sundries . . . . .		52 7 10½	
			107 7 10½
By the Clapham Association:			
From Ladies' Association . . . . .	for <i>John Venn</i> . . . . .	5 0 0	
From ditto . . . . .	for <i>William Deauly</i> . . . . .	5 0 0	
From Miss Driver . . . . .	for <i>Mary Clapham</i> . . . . .	5 0 0	
			15 0 0
By the Colchester and East Essex Association:			
Ladies' Committee, as a token } of respect and esteem for } their President & Treasurer }	for <i>Henrietta Yorke</i> . . . . .	5 0 0	
	for <i>Maria Marsh</i> . . . . .	5 0 0	
			10 0 0
Miss Austen . . . . .	for <i>Maria Sheriff</i> . . . . .	5 0 0	
Miss Catherine Austen . . . . .	for <i>Austen Marsh</i> . . . . .	3 0 0	
Collection at St. Peter's Church, } on Monday Evening, March 11, } for <i>Robert Storry</i> . . . . . } for <i>John Essex Bull</i> . . . . . } for <i>Nathaniel Marsh</i> . . . . . } for <i>Peter Colchester</i> . . . . . } for <i>James Dakins</i> . . . . . }			95 0 0
Hon. Mrs. Yorke and Miss Cocks: for <i>Jane Yorke</i> . . . . .		5 0 0	
			50 0 0

160 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	L. s. d.	L. s. d.
By the Hibernian Auxiliary Society: for <i>Robert Percival</i> ,		
(2d payment) . . . . .	Irish. 5 8 4	
for <i>Sarah Trimmer</i> . . . . .	5 8 4	
for <i>Walter Taylor</i> . . . . .	5 8 4	
	5 8 4	British.
	21 13 4	18 16 10
By the Hull and East-Riding Association:		
second payment . . . . . for <i>Samuel Knight</i> . . . . .		5 0 0
By the Leeds Association:		
Friends at Holbeck, (by Mr. Brennard), for <i>John Hollist</i> . . . . .		5 0 0
By the Ludlow Association . . . . . for <i>Rhoda Broome</i> . . . . .		5 0 0
By the Plymouth Dock Association, for <i>Thomas Martin Hutchins</i> . . . . .		5 0 0
By Queen-Square Chapel Association:		
third payment . . . . . for <i>John Shepherd</i> . . . . .		5 0 0
By St. Clement Dane's Sunday-School Association (making in all L. 45 0 0)	{ for <i>William Gurney</i> for <i>Henry Christian</i> for <i>Mary Heseltine</i> }	6 10 2
By Miss Hensman: from Mrs. Coote, for <i>Anna Maria Coote</i> . . . . .		5 0 0
By Association of Religious Poor at Bromsgrove . . . . .	} for <i>William Wilkins</i> . . . . . for <i>Sarah Wilkins</i> . . . . .	5 0 0 5 0 0
		10 0 0

*Contributions to the Fund for the West-African Ship, the "William Wilberforce."*

Miss Hanbury, Church Langton . . . . .	2 0 0
Mr. J. M. Barnes, St. Alban's . . . . .	1 0 0
Miss M. Roberts, Ditto . . . . .	1 1 0
A Servant . . . . .	0 10 6
By Norfolk and Norwich Association . . . . .	39 17 0
Rev. Isaac Aspland . . . . .	1 0 0
By Carshalton Association . . . . .	0 12 0
By Dorchester Association . . . . .	0 6 0
By Northampton Association . . . . .	0 6 0
By Huddersfield Association . . . . .	1 13 6
By Coventry Association . . . . .	0 12 6
From Bristol: Arrears . . . . .	30 0 0
By Miss Hensman, Clifton:	
Ladies' Association . . . . .	35 0 0
Rev. J. Davies, Worcester . . . . .	1 1 0
Mr. Richard Smith, Bristol . . . . .	1 1 0
Mrs. Slade, Stoke, near Plymouth . . . . .	1 0 0
Miss Roe . . . . . Ditto . . . . .	0 16 6
Donation at the Guildhall . . . . .	0 3 0
	69 1 6
By the Colchester Association:	
Collection at St. James's Church, by Hon. and Rev. G. T. Noel, M.A.	24 4 0

ERRATUM.—In some Copies, at p. 134 in this Number, in the Collection at St. Philip's, Bristol, for 36*l.* 1*s.* 10*d.*, read 36*l.* 11*s.* 10*d.*

# Missionary Register.

MAY 1816.

## Reports of Societies.

AS we propose to present to our Readers the principal Transactions of the various Institutions for propagating the Gospel, we shall, under the head of "Reports of Societies," give the Reports at large, or full and ample abstracts of them, which are issued, from year to year, by these Institutions. Occasional communications respecting the said Societies will still appear, together with the Proceedings at large of the Church-Missionary Society, under the heads of Home Proceedings and Foreign Intelligence: but we think that our Readers will derive much advantage from seeing the Transactions of each Society stated at once, in its own words, rather than having them communicated in detached portions.

➤ In reporting these Transactions in the words of the different Societies, modes of thinking and expression will sometimes occur peculiar to the body from which they proceed: but, in conveying to our Readers these Reports, we must be considered merely as the Registrars of facts and opinions, on which they must themselves exercise their own judgment. We shall sometimes correct inadvertencies of expression, or such as may give needless offence to others; but never, intentionally, in such manner as to affect the sense of a passage.

As most of these Reports are published at the present season of the year, it will be requisite to suspend, for a few months, the *Life of Brainerd*, that we may not too long delay these interesting communications of the progress and triumph of our Holy Faith.

Having been first published, we begin with the

### REPORT OF THE BAPTIST MISSION.

[This Report has been communicated to the Public in the 29th Number of the Periodical Accounts of the Mission, which has just appeared.]

IN Jamaica, the Society has two Missionaries, Mr. John Rowe and Mr. Lee Compeer; but the great scene of its exertions and its success is in the Eastern World.

Dr. Carey, Dr. Marshman, and Mr. Ward, have communicated a "Review of the Mission at the beginning of 1815," and a "Memoir of the Translations, from July 1814

May, 1816.

to January 1815." From these communications we shall digest our View of the Proceedings and State of the Mission, under the heads of MISSION STATIONS, TRANSLATIONS OF THE SCRIPTURES, SCHOOLS, and MEANS OF SUPPORT.

We shall first, however, select a few passages, which convey a—

Y

## SUMMARY VIEW OF THE MISSION.

VERY DEAR BRETHREN—

We feel ourselves called, in the course of Providence, to lay before you the state of the Mission as early in the year as possible; not so much to point out what has been done in the course of the past year, as to call your attention to the manner in which it has pleased God to extend the sphere of action, and the opportunities which he has now given for diffusing the light of the Gospel among the nations around. To us these appear to furnish such a call for exertion, with the almost certain hope of success, that we should think ourselves wanting in duty, both to God and to our perishing fellow-creatures, were we any longer to delay laying them fully open to you and the public at large.

The NUMBER added by baptism, throughout the Mission, this year, is a hundred and nineteen; to which we may add ten baptized on New-Year's-day: which brings the number baptized, of various nations, since the commencement of the Mission, to seven hundred and sixty-five.

The various STATIONS which Providence has opened the way for us to occupy, amount to twenty-four;—ten in Bengal, ten among the other nations on the Continent of India, and four in the various Islands.

To particularize distinctly our FRIENDS who labour in all these Stations, is not easy. Although each one seems to have his full use in the spiritual building which we trust that God is raising here, yet to separate them into their precise classes, according to birth, nation, &c. is something like attempting to particularize the various materials which compose a large edifice, or the various ingredients which enter into a cement for a building. If we speak merely of those who have been sent out from Europe, they are twelve: if we include those among them who are Europeans by birth, they will amount to twenty-four: if we go farther, and include those raised up in India, descendants of Europeans, &c. who converse in English, they will amount to thirty-seven: and if we include all the Natives who desire to assist in the work of the Lord, the aggregate number will be sixty-three.

The LANGUAGES, in which they constantly preach and converse, are ten; but the number of languages in which they are preparing the Word of God for the Heathen around them is much greater; as most of them are acquainted with two languages, and some with three or four.

Societies, or CHURCHES, wherein the ordinances of Christ are regularly administered, and those who believe built up in faith and holiness, are not the immediate fruit of any Mission; as the Gospel must often be preached for a long time, before any number of men are converted to God. But Churches at any Missionary Station, where once formed, are of unspeakable value; as, if a genuine missionary spirit pervade them, the rich devote of their substance to the cause, and the poor often devote themselves thereto. On reviewing the Mission, you will perceive that it contains Churches in almost every state; from the union of only two or three persons in the name of the Saviour, to those equalling in number the bulk of our Churches in England. Of those whose numbers exceed twenty, there are eight in the Mission:—the united Churches of Calcutta and Serampore; those in Orissa, in Jessore, at Cutwa, and at Dinagepore; that of the Brethren in the 14th, lately at Berhampore; and that in the 24th, partly at Dinapore and partly in Nepaul. The smaller Churches, where the ordinances of the Gospel are administered, are thirteen: they are at Malda, Vans-variya, Berhampore, Chittagong, and Silbet, in Bengal; at Patna, Digah, Allahabad, and Agra, in Hindoostan; in Ceylon, in Java, and in the 19th regiment, baptized by Mr. Robinson in the first year of his residence there, and now gone with the regiment; and that in the 22d regiment, now in the Isle of France, which we fear is greatly reduced in number. Of these thirteen, seven have received additions by baptism this year: and should the Lord of the Harvest be pleased to smile on them, a year or two may increase them much in point of number.

If we take into consideration the whole SUM NOW EXPENDED in the three departments of the Mission—Missionary Stations, Translations, and Schools—it will somewhat exceed Fourteen Thou-

sand Pounds sterling annually. At the largeness of this sum you will cease to wonder, when you consider, that by it, in the last year, Fifty-three Missionaries, of various nations, were supported, with their families; Nineteen Translations of the Scriptures carried forward; Six Thousand Volumes printed, together with nearly Twenty Thousand Copies of the Gospels, and Twenty-five Thousand smaller Books; and above a Thousand Children, of various nations, instructed in useful knowledge. We say Fifty-three Missionaries, instead of the Sixty-three before mentioned; for there are no less than Ten who devote themselves to the work of God without terming themselves Missionaries, or receiving the least support; but whose worth you will easily appreciate, when we point to our friends Fernandez, Moxon, Leonard, &c. and the Pastors of our Churches in the various regiments. Of these Fourteen Thousand Pounds, seven thousand arise from the personal labour of the various Missionary and other Brethren throughout India: one thousand pounds are subscribed in India to the Benevolent Institution; and, in general, one thousand pounds voted us annually, for the Translations, by the Corresponding Committee, at the express direction of the Parent Society in England. Thus we receive Nine Thousand Pounds of this sum in India: and the other Five Thousand from you, and the friends of Religion in Britain, America, &c. including the sums remitted for both Missions and Translations.

The work of planting the Gospel of Christ in any Heathen Country, and particularly in those under our view, comprises three grand objects—the forming of STATIONS where the standard of the Gospel shall be erected, and from whence ultimately spring Churches; the TRANSLATION OF THE SCRIPTURES where not already done, and the improving and disseminating of the version where one already exists; and the INSTRUCTION OF YOUTH in the literature suited to the country, and in the knowledge of the Sacred Oracles; that thus divine knowledge may be diffused abroad, and Teachers and Pastors be raised up to make known the Gospel, and to build up in faith and holiness those who, through grace, may receive the Truth.

These three objects, however, are closely connected with one another. In any country where the Scriptures are not given and circulated, the most strenuous labours abide only for a season; and unless youth be instructed, the Scriptures will be little read: while, without Missionaries to form Stations, Schools can neither be carried forward, nor the Divine Word circulated to any great extent: but, on the contrary, where God is pleased to furnish means for carrying all three of these into full effect, ground of hope is afforded that He will there plant His Gospel in the most effectual manner. How far He has been pleased to do this in India, will appear from a Review of the present situation of things around us, to which we now request your attention.

#### MISSION STATIONS.

In reviewing these, it may perhaps assist the mind, if we keep in view their geographical situation, rather than their priority of establishment. We may begin with Bengal; then proceed to Hindoostan; afterwards notice the Stations on the West, the South, and the East of us; and, lastly, those in the various Islands.

#### BENGAL.

In this country there are now Ten Stations; three in the North part, five in the Middle, and two in the South-East part.

We begin with the three more Northern Stations; Goamalty (or more properly Malda), Dinagepore, and Silhet.

#### Malda.

Nearer this city than Goamalty, Krishna resides with his family. Some unpleasant circumstances having induced us to recal Mr. D'Cruz from his situation in the beginning of the year, Krishna, then just returned from Silhet, expressed a strong wish to go thither, to which we acceded. No immediate success has as yet followed: but Krishna has earnestly requested a Brother to unite with him in his labours there; upon which, Manika (who has been employed in making known the Word for several years) expressing a willingness to go with his family, we have sent him thither, and trust their labour will not be in vain.

*Dinapore.*

This Station is wholly dependent on the labours of Mr. Fernandez; to whom, indeed, under Divine Providence, it owes its existence. Nor does his labour appear to have been in vain in the Lord: a Church, consisting of twenty-nine members, has arisen under his fostering care, of whom twenty-six sat down at the Lord's Table the first Lord's-Day in the present year, eight of them having been baptized on that day. Thus, although Brother Carey was called to a scene of labour at Serampore, still, within a few miles of the place where he so long preached the Gospel, has it pleased God, through the instrumentality of one brought to the knowledge of the Truth by our Brethren's labours while at Muddabatty, to raise up a Church which, if such be his pleasure, may prove a sacred seed in that part of the country.

*Silhet.*

Going eastward, across the upper part of Bengal, we come to Silhet, whither Krishna carried the sound of the Gospel in the course of the preceding year. Although the situation of his family, with other circumstances, induced him to decline returning thither, it has been since visited by several of our Native Brethren; and, at the close of the year, one of our Portuguese Brethren, John De Silva (baptized at Calcutta about three years ago, and who adorned his profession by a steady walk) expressed a strong desire to revisit Silhet, the place of his nativity, and to carry with him the news of the blessed Gospel. On perceiving this to be his wish, we encouraged him therein, and appointed Bhagvat to accompany him thither, that they might collect those already baptized there (of some of whom we hear a pleasing account), and form a permanent settlement. They departed on the 6th; and we have since heard, that, although they were robbed by the way, they have at length arrived there. As their wives are both members of the Church at Calcutta, they will be able immediately to form a Church with those already baptized, which we have directed them to do. Should God grant his blessing, therefore, this may be the means of diffusing the Gospel in those parts of Bengal.

In the Middle of Bengal are several

other Stations; as Berhampore, Cutwa, Vans-variya, and Serampore.

*Berhampore.*

At Berhampore, three or four of His Majesty's 14th regiment, baptized at Calcutta about four years ago, have been the means of a considerable increase from the regiment. No less than twenty-one have been added to them by baptism; and Mr. Whitworth, whom they have chosen to watch over them in the Lord, has been made eminently useful among them. They have been much assisted also by Mr. Gardiner, born in the country, whose mother is a member of the Church at Calcutta. This young man, who seems to have been awakened through the instrumentality of our friends in the 14th, has assisted them greatly in erecting a place of worship, has opened his house to inquirers, and applied diligently to the study of the Scriptures in Bengalee, with the hope of becoming useful among his Heathen Neighbours himself. His profession is that of a provisioner, by which he supports himself and his aged mother, and does much good to the cause of God. At his request we have sent to Berhampore two Native Brethren, called out to the work of God, Pran-krishna and Nidhee-rama, both originally from Jessore. Hence, though the 14th regiment is called away to Nepaul, the Station is not deserted; as Mr. Gardiner, Pran-krishna, and Nidhee-rama, remain there still.

*Cutwa.*

About sixty miles south of Berhampore, and eighty north-west of Serampore, we come to Cutwa. Here the seed, which has been sown for nearly ten years, has not been sown in vain. Several have been added to the Church in the course of the last year; and its members are now between twenty and thirty. Its value, however, seems much enhanced by the disposition to make known the Truth manifested by most of the Brethren there. Of these, Mr. William Carey has four constantly employed in itinerating; Kangalee, Kanta, Mut'hoora, and Vishnuva. Lakra-koonda has been often mentioned as a place visited by the Gospel; and these Brethren often extend their labours also in the district of Beerboom, as well as through Burdwan, the district in which Cutwa is situated.



*Vans-variya.*

About sixty miles below Cutwa, still to the south, and about twenty above Serampore, we come to Vans-variya, where Tarachund, baptized about two years ago, and who supports himself by his own labour as a writer, employs himself in quietly disseminating the Truth among a number of pupils and others, whom his superior knowledge and his high character for probity draw around him. He is assisted herein by his brother, Mut'hoora, who supports himself by teaching school. This little group, few as they are, greatly recommend the Gospel by their steady walk and inoffensive conduct; and, in the course of the last year, they expressed a wish to be formed into a separate Church, with Mut'hoora for their pastor, as the distance from Serampore is too great for them to attend there monthly. This request seems reasonable; and when complied with, they will present an example of the first Hindoo Church, standing alone, and led by a Pastor raised up from among themselves. May we not indeed hope for a divine blessing thereon? for *Who hath despised the day of small things?*

*Serampore.*

In the same line to the south, stands Serampore, on the banks of a branch of the Ganges; which, however, from its leading to Hoogley, once a noted port about fifteen miles north of Serampore, is often termed the River Hoogley.

It stands fifteen miles above Calcutta, on the opposite side of the river; but, as the pastors of the Church at Serampore are also the pastors of that at Calcutta, we have generally deemed both one Station. The population, however, and the scene of labour, as well as the size of the Churches in both, would fully authorize our reckoning them two Stations.

That branch of the Church which is at Serampore amounts to nearly sixty; but the number is continually fluctuating, as from hence Native Brethren are sent to labour at the various Stations around, as soon as their acquaintance with the Divine Word affords a prospect of usefulness. Thus in the course of the past year, Kureem was sent with Mr. Kerr to Allahabad; Ram-mohun to the assis-

tance of Mr. M. at Nagpore; Nidheerama, with Pran-krishna, to assist the cause at Berhampore; Bhagvat, with John De Silva of Calcutta, to Silhet; and others, to various other places. The earnest desire expressed by Brethren at other Stations for help, and the doors which are continually opening for their labours, seldom permit us to retain any one long at Serampore who is capable of usefulness; so that Serampore is often more destitute of help of this kind than other Stations.

We have, in the course of the past year, procured the discharge from the army of William Smith, born in this country, and brought to the knowledge of the Truth in Orissa, under the labours of Mr. John Peter. He has long wished to addict himself wholly to the ministry of the Word, and his steady and blameless conduct has rendered him acceptable in a high degree, wherever he has been called to reside. We are retaining him at Serampore, till his acquaintance with divine things shall have become sufficiently mature, when he will probably be sent to fill some new Station. He now employs the morning in study, and in receiving instruction; and the afternoons, in conversing with the Heathen, and preaching in various places.

At Serampore there are six meetings for divine worship every Lord's-day, besides occasional meetings in the week. At seven, on Lord's-day morning, worship is performed in Bengalee at the School, when our Native Brethren attend with their wives and families: at eight in the summer, and nine in the winter, divine service is performed at the Danish Church, where the European Inhabitants of the town, now greatly reduced in number, generally attend: at eleven in the forenoon there is divine service at the Chapel in the Mission House, where the family, the youth at school, and a few from without, form a pretty large congregation: at four in the afternoon worship is performed in Bengalee at the Mission House, when the servants attend, together with our Native Brethren and their families, and the children in the Charity School there: and at seven in the evening there is worship again in English at the Mission House, and a meeting at the house of one of the Natives, for the sake of examining what they have heard and understood in the day. Beside these,

either William Smith or one of the Native Brethren visits and addresses the prisoners sentenced to labour on the public roads, who at Serampore have the Sabbath as a day of rest.

These various ministrations nearly fill the hands of the Brethren there; although they have cause to lament that no greater degree of fruit has appeared. They have reason however to hope, that, in this instance, as well as in others, their labour is not wholly useless, when no ripe fruit immediately appears. Among our servants, although few of them have turned to the Lord wholly, there is still an increasing degree of light to be found, which they diffuse in some degree among their relatives and neighbours; and though scarcely any of our pupils have made an open profession of religion while with us, yet we have reason to hope that they often carry with them into various parts of India, whither Providence sends them, not only a prepossession in favour of the Gospel and of its professors among whom they were educated, but, in some instances, those seeds of divine truth which are at length ripened into real conversion. Thus we are encouraged to labour in hope.

In the course of the last year, our sphere of action has been enlarged by a call to preach occasionally at Barrackpore, just opposite to Serampore, and the country residence of the Governor-General. A few non-commissioned officers and their wives, who have attended on Lord's-days at Serampore, have entreated us to come over and preach to them during the week. This we regularly do; and the word seems not wholly in vain. In the last month, a serjeant and his wife, who had been previously proposed to the Church, were baptized, prior to their departure for Nepal.

The number baptized at Serampore through the past year is ten, among whom is Seeboo, a Brahmin, brought up in the school at Cutwa, where he became acquainted with the Scriptures; and, after attaining the age of maturity, weighing that Gospel of which he had obtained some idea from his early youth, he at length renounced idolatry, and we trust has embraced the doctrine of the Lord Jesus with his whole heart. Another is a native of Arabia, Mahomed Seyd, who has for two years been impressed with a sense of the truth of

Christianity. There seems to be solid ground for concluding that he has really forsaken sin.

Another circumstance we are sure you will notice with pleasure: it is the restoration of three marked in your Brief Narrative of the Mission as excluded. These three—Bhryub, No. 29 in the Narrative; Jugumohun, No. 106; and PUNCHAUUN, No. 95; the two former Brahmins, and the latter of the writer caste, after years of exclusion, have been restored to communion, with the unanimous consent of our Native Members; and they now bid fair to be useful in the Church of Christ. Our hands have been strengthened this year by the addition of our much-esteemed Brother, Eustace Carey, with his wife, whom, after a trial of nearly six months, we have invited to stay at Serampore.

#### Calcutta.

At Calcutta, the scene of action is now become very wide, and employs many labourers. Beside the labours of two Brethren from Serampore on the Lord's-day, and those of Dr. Carey, who constantly preaches there once in the week, Mr. Leonard, who has been called out to the ministry for some time, preaches at the Fort and the Jail, and holds meetings for prayer, at the houses of various members, nearly every day in the week.

On the Lord's-day there is divine worship four times in the Chapel: at eight in Bengalee, generally by Sebukrama; when such of the members attend as understand Bengalee better than English, together with such as are inquiring after the truth: at ten, divine worship begins in English, when the congregation amounts to between two and three hundred, which, for an English Congregation at Calcutta, is esteemed large, and such it appears to us, who, in the beginning, preached there for a year to no more than ten: at four in the afternoon, there is preaching again in Bengalee, either by Petrus or by one of the Brethren from Serampore: and, at seven, there is preaching again in English, when the congregation is generally larger than in the morning.

Beside these services at the Chapel, there is preaching at the Jail at seven on the Lord's-day morning, and in the Fort at six in the evening, where the Colonel of His Majesty's sixty-sixth regiment has been pleased to allot a large

room in the Barracks for that purpose, and where those soldiers who cannot attend at the Chapel in the morning have an opportunity of hearing the Word, as well as their wives and children.

Our friends in the twenty-fourth regiment, who formed themselves into a Church at the Fort in the beginning of last year, have since been removed to Dinapore near Patna, where James Gibson, one of their pastors, has departed this life, leaving a most pleasing testimony behind him, to the praise of divine grace. Upon his removal, they chose James Colsell to the pastoral office in his room, one on whom their minds were strongly fixed, as a fourth pastor, in the beginning of the year, but whose self-diffidence caused him to decline the office. On the death of James Gibson, however, he felt his mind stirred up to accept it, at the earnest entreaty of the Church. Part of this Church is gone to Nepaul, while part remains at Dinapore; so that we hope the course of Providence, in removing them from the Fort, will be the means of still more widely diffusing the savour of the Gospel. At the time they left, the number in full communion was nearly seventy. Before their departure, part of the sixty-sixth regiment had arrived, whom they endeavoured to bring under the sound of the Word. These efforts were not wholly unsuccessful; and, since their departure, a work of grace is evidently going forward among them. Seven have already *put on the Lord Jesus* by a public profession; and the number of those who are seeking the great things of salvation seems constantly increasing, as well as their earnest desire to hear the Word of God. Since the Colonel has so kindly given them leave to meet in the Barracks for divine worship, they assemble for that purpose no less than five times in the week; and the delight they seem to feel therein, may be seen from a very homely but expressive request lately addressed by one of them to one of our Missionary Brethren: on his proposing to hold worship with them there from seven to eight in the evening, the three days he was in Calcutta, "Can't you come at six, Sir, that we may have two hours at it?" was the reply of a plain but earnest inquirer among these newly-awakened friends.

This is the fourth regiment of our own countrymen, among whom a little handful, fearing God, has been raised

up within these six years: the twenty-second, who were first at Berhampore, and who are now in the Isle of France;—the fourteenth, among whom three or four, called by grace while in the Fort, have increased at Berhampore to a Church of nearly thirty;—the twenty-fourth, which contains a duly organized Church, to the amount of nearly seventy members, with pastors and deacons among themselves;—and the sixty-sixth, among whom we humbly trust that the Lord is now about to work. These, it is true, do not form the chief object of our Mission to India; but still, to make known the word of life to those of our countrymen whom peculiar circumstances have placed almost out of the reach of the Truth in an ordinary way, when it can be done without neglecting our grand object (the natives of India), affords us unspeakable pleasure.

Even at the Jail, the labours of our Brethren do not seem wholly useless. More than one instance has occurred of persons, utter strangers to the Gospel, whom embarrassed circumstances have brought there under its sound, and who, when they have obtained their liberty, have made a public profession of their faith in Christ, and done honour to that profession, by their upright and prudent conduct in future life; while others, on coming again into society, have regularly attended the preaching of the Word. Nor is the blessing of the Gospel limited to Europeans: for the sake of the Natives confined there, Mr. Gordon, who has the care of the Jail, has for several years employed a Native Preacher at his own expense. Kanta is now thus supported by him, and devotes himself wholly to preaching the Word in the Jail and its neighbourhood. Mr. Gordon is, indeed, so eminently the friend of all those under his care, both Europeans and Natives, that the horrors of confinement seem taken off, as far as this is possible; and many have had reason to esteem the time which they have been constrained to remain there, as the most profitable, and often the happiest period in their whole lives.

In the last year, indeed, the Gospel had to appear in quite a new light upon a peculiar occasion, melancholy in its nature. Certain Hindoos had committed a robbery in the Mint to a very considerable amount. The evidence was so clear against them, that their condemnation and execution were inevitable.

While confined in the cells previously to their execution, however, Kanta, at the request of Mr. Gordon, visited them repeatedly, read to them the news of pardoning mercy through a Crucified Redeemer, and occasionally prayed with them. By one or two of them, this was deemed an act of love: they became attentive; and it is possible that the news of mercy may have reached their hearts, as it did that of the thief on the cross. On this, however, it is not ours to decide; but two of them requested Kanta to attend them to execution, with which request he cheerfully complied. This was quite a novel spectacle to the crowds of Hindoos who were present; and the conduct of a Christian Hindoo thus attending a dying criminal with the anxious wish of saving his soul, contrasted with that of a Brahmin attending a hapless mother to the funeral pile for the sake of securing her death, we have reason to hope was not wholly lost on those Hindoos in Calcutta who begin to reflect on the nature of the Gospel, which number seems gradually increasing.

The labours of the Native Christians, indeed, among the Natives in Calcutta, are by no means in vain. Multitudes now hear, read, and converse respecting the Scriptures, who were formerly ignorant of them, or violently prejudiced against them. The conduct of Sebuk-rama particularly, who resides chiefly in his native village, Salkee, opposite Calcutta, seems to attract increasing respect. We hear that scarcely a week passes wherein he is not visited by ten or twenty persons: some, to inquire respecting *this new way*; and others, to consult him on other subjects: and he has often the satisfaction of hearing neighbours, who have no love for the Gospel, bless him for the change wrought in the conduct of their sons and other relatives by his affectionate and wise advice. On one occasion this year he was visited by nearly three hundred persons at once, chiefly fishermen, from a town about thirty miles distant; who, having received a book which they could not fully understand, came to him to have it explained to them. This proved to be a copy of the Scriptures, given them by some one in a journey up the river. Sebuk-rama courteously received them, and discoursed with them great part of three days, which was the extent of

their visit: the effect of this visit it must be left for time to discover. Such then are the fruits which the Gospel brings forth, when cordially received even by Heathens.

The number baptized this year at Calcutta, including Europeans and Natives, amounts to sixty-four. The number of members now resident there, of various nations, is somewhat below two hundred.

#### Jessore.

About sixty miles east of Calcutta lies the district of Jessore, where the Gospel has been planted for several years, and from which, as well as from Serampore, several Brethren have been sent forth to various other places. Here Mr. Thomas is labouring, who resides at Chougacha, and itinerates round that place: he is assisted by several of the Natives, as Suphul-rama, Nurotoma, Manik-sha, &c. Seven have been added to this Church in the course of this year, and the Truth has been made known in many villages throughout the district.

One part of this Church has, however, somewhat suffered. Puchanun, who was once active, is now, by some inconsistency in his conduct, rendered nearly useless; and Premdas, another man there, who was baptized with much hesitation by the Brethren at Serampore, after his making some kind of profession of the Gospel for nearly two years, has gone off into certain ideas akin to his old opinions while a viragee, and has drawn away three or four of the members near him. The Church in Jessore have therefore been compelled to exclude them.

On the other hand, among those who have paid great attention to the Gospel this year, has been the brother of the Rajah of Noldanga, a petty government; in which governments, formerly, however small the territory, the Rajah had the power of life and death. This young man has heard the Truth many times, and has often expressed his wish to be baptized in the name of the Lord Jesus; but the fear of man has hitherto restrained him. He is kind, however, to those who hear the Word, and expresses a decided preference thereto, even in an open manner; but whether he will ever be brought to forsake all for the Lord Jesus Christ, time alone can determine.

*Chittagong.*

To the East of Calcutta, and on the border of the Burman Dominions, lies Chittagong, where Mr. De Bruyn has been labouring for nearly two years; and this year three have been added by baptism to that little church. There, people of three different nations occasionally resort to Mr. De Bruyn for instruction:—the Portuguese, who are Catholics, and have a church there, and whose language he well understands;—the Bengalese, who form the bulk of the population;—and the Mugs, who read the Burman Language best, and often come to him for books in that language. Should it please God to bless this mission, therefore, the Gospel may make its way to the other side of the river there, the native country of the Mugs; and even enter Arracan, between which and Bengal their native province is situated.

Thus, then, in the course of fourteen years, it has pleased God to increase the number of the Stations in Bengal where the Truth is stately preached, from one to ten. We have been the more particular in detailing the state of things here; because Bengal has been longer favoured with the Gospel than any of the other countries which have been laid open to us; and therefore affords an opportunity of showing, whether the Gospel be, at the present day, really incapable of diffusion in a Heathen Country or not.

And, on a cool and dispassionate review, we cannot but perceive that the Truth is as capable of making its way in Bengal as in England, notwithstanding the gross idolatry and superstitions of the Natives. For, although it must be evident to those who duly reflect on the nature of the human mind, that men must possess and read the Divine Word before they can feel its power,—in other words, that the means must be brought into operation before the due effect can be produced,—yet it is seldom, that, even in England, we find the Word make a greater progress than it has done in Bengal in these last fourteen years; and were it to proceed in the same tenfold ratio in every future period of fourteen years, (which is certainly within the compass of Almighty Power,) in fifty years more there would be few places in Bengal destitute of the Gospel.

From this view of things we also per-

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ceive that the course of Providence, in the extension of Christianity, differs much from the way that men might point out. There was a period when we were ready to think that the most effectual way of obtaining this end would be that of confining ourselves chiefly to Serampore, and advancing only as the Truth made its way around us. But we see plainly, that men's ways are not those of Infinite Wisdom. While we were constrained, by circumstances which forbid us all sitting down quietly in Bengal, to think of new Stations, and to send the Gospel into other countries, we have seen God so bless his cause in Bengal, as to make it prosper there, (as he has done in Britain,) almost in the same degree in which exertions have been made to illuminate other countries. Thus, while Fourteen Stations in the various countries around have now the Gospel made known in them, the means for disseminating it in Bengal have increased in almost a tenfold degree.

We now turn to those Stations, which, though exceeding in number these in Bengal, will yet, from their incipient state, detain us less time.

Among them, the first which demand our notice are those in

## HINDOOSTAN.

These, in our last review, were stated to be Digah, Patna, Agra, and Sirdhana, to which we now add Allahabad.

If we begin from Bengal, and proceed North West, the first we come to will be

*Patna.*

At this Station, which includes a vast population, Mr. Thompson has been labouring with much diligence throughout the year. The various villages in the neighbourhood of the city have been repeatedly visited, conversations held with many, and numerous copies of the Scriptures distributed in various languages, and received with gladness; but, relative to the actual fruit in the conversion of men, although much serious inquiry has been manifested, it pleases God still to exercise our faith. Yet, to despond on this account, would be scarcely more reasonable than for the husbandman, instead of waiting for the precious fruits of the earth till he receive the early and latter rain, to give up all expectation because he did not receive them the first or second month after his having sown the seed. Many had

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precious, however, are the effects which follow from our Lord's thus training up his children, to wait in faith and patience, till he be pleased to crown their labours with the desired success; among which, it is not the least that they are practically taught to cease from themselves, and to expect success from Him alone, as well as enabled duly to value and improve the inestimable favour when given. He has been pleased, however, to encourage our Brother, by stirring up to join him this year a young man of the name of Fowlis, born in the country, and brought under religious impressions about four years ago. He has been with us in Calcutta for some weeks; and, from his piety and love to the cause, we are ready to anticipate future usefulness in a considerable degree.

#### *Digah.*

At this Station, twelve miles above Patna, to the North West, our Brethren Moore and Rowe have been labouring throughout the year, assisted by Vrindavuna, and latterly by Ram-prisada. Nor has their labour been wholly in vain. Although none have been openly added to their number, several in the course of the year have given them much hope; though circumstances have hitherto intervened, which have induced them to make a further trial of their sincerity. The improper conduct of Vrindavuna our Brethren felt it their duty to notice, by a due exercise of Church Discipline: in order to vindicate the purity of the Gospel, although this was certain to operate rather to the discouragement of those inquiring. This firm exercise of discipline has, however, been attended with the most salutary effect on Vrindavuna's mind. He has returned repenting and weeping; and has been again restored to communion, and we hope to usefulness. Our Brethren's labours in the English Language, too, have been accompanied by a blessing in various ways: of one or two who have attended, they have great hope respecting a change of heart; and many, who have occasionally called there in journeying, have received such an impression in favour of religion, from the preaching and conversation during their stay, as they were strangers to before. Of this some instances have come under our own observation; when persons, who have tarried at Digah a little since, have afterwards called on us.

In this year it has pleased our Heavenly Father to remove our much-loved friend, Mrs. Rowe. The loss sustained by her bereaved partner in life and her family, to speak in the usual manner, is irreparable. But He was pleased so graciously to manifest his love to her soul on a dying bed, and so to support the mind of her afflicted husband, that all the horrors of separation seemed entirely swallowed up in calm resignation to the Divine Will. A short account of her various exercises of mind for the last few years, extracted chiefly from her diary, and now in the press at Serampore, will be perused with deep interest by all who knew her worth.

#### *Allahabad.*

About two hundred miles to the West, is Allahabad, a city which contains a population of nearly 90,000 souls! Hither our last review described Mr. N. Kerr as being destined, together with Kureem. They arrived in safety, and hired a house; and have been ever since labouring to diffuse around them the knowledge of the Divine Word; and the Gospel seems rather welcomed than repelled. Our Brethren, finding a friend or two who had been baptized by Mr. John Peter, formed themselves into a Church, and received them into communion. Two have also been added by baptism, both Hindoos. Thus a small Church is, through Divine goodness, already formed at this place. May the little one become a thousand!

#### *Agra.*

About two hundred miles farther North West, we come to Agra, whither Mr. Mackintosh proceeded in the course of the preceding year, to assist Mr. Peacock. They have assiduously applied to the language, and have taken numerous opportunities of conversing with the Heathen around them. As yet, however, though the true light is continually diffusing itself more and more widely, there has been no immediate effect discovered. In this respect our Brethren have still to wait in faith and patience, till it shall please the Lord of the Harvest to be gracious. Meantime, it is pleasing to remark the temper of their minds, and their disinterested devotedness to the cause, in making a very small School nearly support both families; their unwillingness to become burdensome to

the Society proceeding almost to a blameable degree, though arising from so commendable a motive. Of the pains taken by Mrs. Mackintosh to read the Scriptures to the poor Native Women around her, a most pleasing testimony has been borne to us by those well acquainted with them.

#### *Sirdhana.*

To the North East, about two hundred miles from Agra, lies Sirdhana, where Mr. Chamberlain has been for nearly two years. In the course of the last year, he has had an opportunity of making known the Gospel, and distributing the Scriptures, both at Delhi and at Hurdwar, when on a journey thither in the suite of her Highness the Begum Sumroo, who commanded him to accompany his pupil, her adopted son. We expect him at Serampore, however, in the course of the ensuing month.

These, then, are all the Stations to which we have as yet been able to send the Gospel in Hindoostan. Including Sirdhana, they are in number five.

#### STATIONS IN THE OTHER PROVINCES OF INDIA.

We now turn to the other Stations which the Society has on the Continent of India, which are also five in number.

#### *Surat.*

South West of Sirdhana stands Surat, the chief city of the province of Guzerat. Here Carapiet has resided nearly two years, with his family, and has had an opportunity of making known the Truth to various nations. As he has no Church as yet to confine him to the city of Surat, he wishes to make itinerating excursions throughout the whole province, which we trust will prove a means of diffusing more widely the light of the Gospel there.

From hence, proceeding South East, we come to

#### *Nagpore,*

The capital of a part of the Mahratta Dominions. Hither, in the course of the year, we have sent Ram-mohun, at the earnest request of Mr. M. He has safely arrived, and has entered on his work with much prospect of success. On his arrival, a request was sent us for a letter of dismission, that they might form themselves into a Church; and the

Lord's Supper has been administered there. Nor is it improbable that the little handful there may receive some addition by baptism in the course of the present year.

Still proceeding South East, we return to

#### *Orissa,*

Where Mr. John Peter has been diligently labouring for several years. The light of the Gospel is extending itself there; although opposition is occasionally made thereto, by the darkness and superstition of the Natives. The light, however, is evidently struggling with darkness, and is gradually prevailing among the people, as it must ultimately do. Three have this year been added to the Church there, by baptism; among whom is Juggunnat'ha, the Orissa Brahmin mentioned in our last.

These eighteen complete the number of Stations which we have in India within the Ganges.

We now proceed Eastward, to the

#### BURMAN EMPIRE.

#### *Rangoon.*

At this Southern port, Mr. and Mrs. Judson have taken up their residence; while Mr. Felix Carey has been called to Ava, the capital of the Burman Empire, where it is probable that he will in future reside. Mr. Judson is patiently, but diligently, pursuing his studies in the language of the country, earnestly longing for the season when he shall be able to declare to the Burmans, in their own tongue, the wonderful works of God; which we have reason to suppose is a period not very distant. The Palee also seems to have attracted his attention, as being in some measure necessary to a thorough knowledge of the Burman Language.

#### *Ava.*

At this capital, should Mr. F. Carey be permitted to bring the press into use, as he hopes, a greater opportunity will be afforded for promoting the circulation of the Scriptures than could have been obtained had it remained at Rangoon. The circumstances of affliction which he has been called upon to pass through in his removal, have been tremendously severe. By the rising of a sudden squall, about three hours after he had left Rangoon, he saw himself at once bereft of his partner in life, his

daughter, and his only son, with whom he swam till his retaining him longer would have proved fatal both to parent and child. Should it please God to sanctify the affliction fully to him, however, this providence, awful as it appears, may be made the precursor of much future usefulness.

These ten Stations include all we have on the Continent of India, beside those in Bengal.

#### IN THE ISLANDS.

The Islands where we have Missionaries, are four;—the Isle of France, Ceylon, Java, and Amboyna.

##### *The Isle of France.*

On this island still remain the 92d regiment, in which was a Church of thirty members on their leaving Fort William; but, with respect to their state at present, we are scarcely able to say any thing, as we have not heard directly from them during the whole of the past year. The last accounts we received, however, informed us that the Brethren Forder and Blatch, with some others, were still going forward with vigour in the divine life.

##### *Columbo.*

In this place, the capital of Ceylon, Mr. Chater is still labouring. He has nearly finished a Grammar of the Cingalese Language, and is now able to preach in Portuguese—a language which gives him access to a large body of people, scarcely, if at all, differing from the Heathen around them. He has a young friend who wishes to unite with him in Missionary Labours; and of whom he says, that his assistance would enable him nearly to double his own exertions. From this representation, it has appeared our duty to encourage him, in your name, by desiring Mr. Chater to advance to him, for his monthly support, the sum Mr. C. mentioned, about thirty Sicca Rupees. Three have been added by baptism to the Church at Columbo; one in the course of the last year, and two on the first Lord's-day in the present year. May the year prove a year of abundant blessing!

##### *Java.*

In this island Mr. Robinson is labouring in hope. He has begun to preach

in Malay, and seems to find great acceptance in that language. So far as we can judge, that language seems, at Batavia, quite as fit a vehicle to convey Divine Truth as we have found the Bengalee Language at Calcutta; and we are ready to hope that God will make him an extensive blessing there. He is moreover applying to the Javanese Language; in which we expect he will make great proficiency, as his talent for acquiring languages is much above the common standard. In aid of this mission, Messrs. Albert and Reiley have arrived from Bengal in the past year, and Mr. and Mrs. Trowt from England. Respecting the first of these, Albert, we entertain much fear: he was sent chiefly on account of his acquaintance with Portuguese, as there are many of that nation there who are wretchedly deficient in religious knowledge; but, from his subsequent conduct, we are almost ready to fear that his heart is not right in the sight of God, and we hear that he is returning to Bengal. Of Mr. Reiley we hear a pleasing account; and the arrival of Mr. Trowt adds greatly to the strength of the Mission there. Owing to the expected restoration of the island to the Dutch, the inhabitants have declined in their cultivation of English; which circumstance has nearly annihilated Mr. Robinson's School, on which, the last year, he thought he might rely as a chief means of support: the Lord, however, is able to provide. The number added to the Church by baptism this year is but few, as the regiment which formed his chief European Auditory is removed to another place; and his preaching in Malay is as yet recent, although he has reason to hope that, in several instances, it has been attended with a blessing.

##### *Amboyna.*

At this Station Mr. Jabez Carey has arrived, with his partner in life, and has taken the charge of the Native Schools there, to the amount of forty-two, for which he receives a regular salary. He is applying to the Malay Language, which he will probably soon acquire. The number and state of the Chinese there we have not as yet been able to learn; but it is probable that his acquaintance with the Chinese Language will not be found wholly useless.



TRANSLATIONS OF THE SCRIPTURES.

STATE OF EACH VERSION, WITH VARIOUS FAC-SIMILE SPECIMENS.

A "Fac-simile of Specimens of the Sacred Scriptures, in the Eastern Languages, translated by the Brethren of the Serampore Mission, and of several others," has been circulated by the Society. The Committee have favoured us with the use of these Fac-simile Specimens, which are cut on wood blocks. We have availed ourselves of their kindness, to render our digest of the Society's Proceedings more complete and interesting; and have subjoined to the accounts of the respective Versions, such of these Specimens as have been prepared; those which are not given varying too little from the others, either in dialect or character, to require separate specimens. The Text of Scripture, represented in all these Specimens, except the Chinese, is one peculiarly appropriate:—Matt. iv. 16. *The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.*

The Texts represented in the two Chinese Specimens are there given.

The Languages into which we are now translating and printing the Scriptures in the MIDDLE of India, are, the Sungskrit, the Bengalee, the Orissa, the

Mahratta, and the Hindce, with its dialects, the Brij-bhasa, and those current in Oodya-pore and Joypore.

*Sungskrit.*

The Sungskrit, as the parent of the other Indian Dialects, demands the first place. The New Testament, and the Pentateuch, have been long printed.

The Historical Books are nearly printed off, the Second Book of Chronicles being now in the press.

अस्यकारेषुषविप्रतो लोका महालोकमद्रा  
 क्षुर्मत्तोर्देषे छायायाञ्छेषविप्रतः प्रति आ  
 लोक उदेति ।—

*Bengalee.*

The fourth edition of the New Testament, containing 5000 copies, is more than half through the press. This is the largest edition which we have yet printed, and we have reason to think the most

accurate, as the corrections made therein, which are by no means few, are the fruit of twenty years' acquaintance with the language.

যে লোক অন্ধকারে বন্দিয়াছিল তাহারা মহা আলো  
 দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়  
 বন্দি তাহাদের নিরুচ্চ আলো পুঙ্খলিতাইয়াছে ।

*Orissa.*

In this Dialect, four volumes of the Scriptures have been long published, and this year will probably complete the

printing of the whole Scriptures. The Pentateuch is printed to the middle of Leviticus.

କେତୁ ଲୋକ ଅନ୍ଧକାରେ ବନ୍ଦିଥିଲେ ସେମାନେ ମହା ଆଲୋ  
 ଦେଖିବାକୁ ପାରିଅଛନ୍ତି କେତୁମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ  
 ବନ୍ଦିଲେ ସେମାନଙ୍କର ନିରୁଚ୍ଚ ଆଲୋ ପୁଞ୍ଜଳିତ ହୋଅଅଛି ।

*Mahratta.*

In this language, among the most extensive of the dialects of India, the New Testament and the Pentateuch are in circulation. Of the Historical Books in the press, five Books are printed off; the

First Book of Kings being begun. The translation of the whole Scriptures in this language, the Psalms excepted, has been long finished.

ने भ्रम उंच्छनीं घसष्टे चेतोर् अघंघों मोग अनेउ पा  
 योम षणी ने म्कुवे चेसांर षणी खाने चयैर घसष्टेरा खा  
 भेन्नि नपळ अनेउ म्पपुष्टार साम षठे ।—

*Hindee.*

This language, which, with its varieties, embraces so great a part of India, has long had both the New Testament and the Pentateuch in circulation; and the increasing desire manifested for the Scriptures has exhausted the first edition of the New Testament, and called for more than half that of the Pentateuch, which consisted of 1000 copies each. A second edition of the New Testament may be said to be finished, as only a few chapters of the Revelations remain to be printed off. This edition consists of 4000 copies; and still, when we consider the extent of country which requires them, and the increasing desire manifested for

copies, we are almost ready to exclaim, *What are these among so many!* It is matter of gratitude, however, that we have been enabled to print this edition of 4000 on paper impervious to the worm, for the sum of 4000 rupees: thus a Hindee New Testament, containing above 600 pages of letter-press, is at length, through divine goodness, furnished at the price of an English octavo New Testament, of the Stereotype Edition. The aspect which this bears toward the future dissemination of the Sacred Word throughout India fills us with encouragement and joy.

आ लोर् अंधिहारमें बैठे थे उन्हेने बडो राखवी देखी  
 झार मैतके देश वा हावामें बैठेवालोंके तरफ उजियावा  
 जादिर ऊया ।—

*Brij-bhasa.*

In this dialect, esteemed by Gilchrist the purest dialect of the Hindee, and which is spoken in the upper parts of Hindoostan, from Agra to Sirdhana, the Gospels are printed as far as St. Luke, which is in the press. Mr. Chamberlain,

now at Sirdhana, is vigorously advancing with the rest of the Scriptures, for which his acquaintance with the Hindee in general, as well as that dialect in particular, eminently qualifies him.

गालिलके ने लोम अंधिहारमें बैठेहैं उबने बडो उजेरो  
 देखी झार मृत्युके देसमें झार हावामें बैठेनवारे ने उमयें  
 उजेरो उदै मयो ।

The following Versions may be considered as varieties of the Hindee.

*Joypore.*

This variety of the Hindee is spoken in the little territory of this name, which lies West of Agra, toward Guzerat, and is governed by its own prince. The

points wherein this dialect differs from the Hindee are not very numerous, the great body of the language being the same. The alteration however of a few

terminations, and of a few leading words of frequent recurrence, to acquire which would cost a man accustomed to philological studies scarcely a month, causes such a difference to the unlearned and the poor, for whom the Word of God is intended, as to render the version which

has it, perspicuous, while one without it will be scarcely intelligible, and be therefore laid aside. As this version is printed in the Nagree Character, it is already in the press, and a few chapters of St. Matthew are printed off.

*Oodyapore.*

South West of Agra, and toward Bombay, lies the district of Oodyapore, governed by its own prince. The language differs in certain instances, both from the Hindee, and from the other dialects spoken around. The character, however, is the same. The Gospel of St. Matthew, in this version, is in the press. To render the Divine Word perspicuous and acceptable to a particular territory, though no larger than the principality

of Wales, seems well worth the labour of a separate edition, especially when it can be done with the same types. There are indeed several other dialects of the Hindee, for which preparations of the same kind are making; as that of Beka-neer, west of Joypore; and of Marwar, still farther west; which will almost complete the Scriptures in the various dialects of Hindee.

Having thus mentioned the Dialects in the Middle Part of India, in which we are engaged, we turn to those in the SOUTH.

*Telinga.*

The languages on the Southern Side of India, in which we are engaged, are two; the Telinga, and the Kurnata. In the Telinga, a very large fount of types is now prepared, and the printing of the

New Testament is advanced as far as St. Luke's Gospel. The whole of the New Testament is translated, and a considerable progress made in the Pentateuch.

అంధకారాలయందు కూర్మణ్ణ లాకులు మహాత్మజి  
 శ్రీను చూకిరి ముత్యవయొక్క దశమంచు నీడయం  
 తన్నె కూర్మణ్ణ వారినికూచిఁ వెలుగు ప్రదూతూడ  
 ణ్ణం !—

*Kurnata.*

In this language, which begins to the South, where the Mahratta ends, and is current through the whole of the Mysore Country, the alteration requisite in the types has caused some delay; but we have

at length been enabled to complete a suitable fount of types, and to put the Gospel by St. Matthew to press. The translation of the New Testament is finished, and the Pentateuch begun.

గాలిలీయ యెడ్రమంది శక్త్రీయల్లి కూరిక్షరీ  
 అవరు దొడ్డబీకకూనన్న నొడిదరు యారు ము  
 త్యవనదికదల్లి నేరశిన్లలి కూరిక్షరీ !

*Kankona.*

The Kankona is the first to the west of India, in which we are engaged. This language begins where the Mahratta ends to the West, and is spoken from

Bombay to Goa. In this dialect the New Testament is nearly translated, and the Gospel by St. Matthew is in the press. The type is the Deva-Nagree.

*Watch.*

Still more to the North West, on this side the Indus, the Watch Dialect is spoken, which also has a character of its own. Learned Natives of this province, too, have been found in Calcutta; a translation is commenced; and a fount of types has been cut. In this dialect the Gospel of St.

Matthew is in the press. The language of the province of Sindh, the capital of which stands in the Delta formed by the river Indus, differs somewhat from this; but the character is nearly the same. In this, too, a version of the New Testament is begun.

*Bullochee.*

On the West Bank of the Indus is the Bullochee Country. In this language, the progress in printing has been slow;

but the Gospel by St. Matthew is printed off, and St. Mark is in the press.

مہجی آہنڈوات من ہاری یا نشنگ پینت ہایانا  
 مرنی شروک ہاریت وکر مریت نا ہلکھن و من سایکا نشنگ  
 نان نہاشہم ظاہر شنگ \*

*Pushtoo.*

The Pushtoo Language follows, or that of the Afghans, possibly descended from the Ten Tribes. In this language, the New Testament is translated, and the first three

Books of the Pentateuch. The Gospel of St. Matthew is printed off, and St. Mark begun.

ہر هغه خلق چه په تياره كهن فاست وو هغو لويه روپناني  
 وليده او دمرك ملك او په سوريه كهن دناستو په لوريه  
 روپناني ظاهره شوله

We come to the NORTH WEST.

*Punjabee.*

Northward, within the Indus, we come to the Punjabee Language, or that of the Shikhs. The New Testament is printed off, within a chapter or two; which version

makes the sixth in which we have been enabled to complete the New Testament. The Pentateuch is nearly translated.

ਅਰਬਏ ਆਂਪੇਰਿਆਂਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਕਾਂ ਵਡੇ  
 ਚਾਂਨਕਨੁ ਦਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਹੋਇ  
 ਅਤਿਅੰਧੀ ਚਾਂਨਕ ਉਦੇ ਹੋਇਆ ।

*Kashmeer.*

To the North of the Shikhs lies the province of Kashmeer, in the language of which the translation of the New Testament is now finished; but the progress

made in printing has been small: the Gospel by St. Matthew is however nearly printed off. This language has a beautiful character of its own.

ਧਿਮਾ ਲੋਪਾ ਅਯਗਟਿ ਅਯਗ ਠਿਠਿਤਾ ਬੁਠਿ ਤਿਮੈ  
 ਰਠ ਯੁਕਲ ਕੁਠਾ ਮਤਕਿ ਹੋਸਮਾ ਠਿਠ ਕਾਯਾਯਯਾ ਅ  
 ਤਗ ਠਿਠਨਾਕਾਲਿਨਾ ਕਰਗੋ ਰਾਸਾ ਸਮਨ ਮੰਧ ।

*Nepaul.*

Proceeding Eastward from the Punjab, we come to the kingdom of Nepaul, on the North East of Hindoostan. In the language of this kingdom a translation has been begun nearly two years. The Four

Gospels are nearly finished, and that of St. Matthew is in the press. It has a very close affinity with the Hindee; and the character is the Deva-Nagree.

*Assam.*

To the North East of Nepaul, we have the kingdom of Assam, in the language of which a translation has been going on for some years. The whole of the New Tes-

tament is translated, and the Pentateuch nearly finished. The Gospels of St. Matthew and St. Mark are printed off, and that of St. Luke is in the press.

যিবিলাক লোক অক্ষরকার্য বহির্জিল্ম সেই বিলাকে  
মহা পহৰ দেখিবনে পাইছে। যিবিলাক মথুৰা দেশত  
আৰু জাঁ বহিল্ম সেই বিলাকৰ ওচৰত পহৰ পুতুলি  
আইছে

*Kassai.*

Still more Eastward, and within a hundred leagues of China, is the Kassai Nation, a race, of whose honesty and fair dealing English Gentlemen, who have resided near them, give a pleasing account. These mountaineers, who have a constant intercourse with the people of Silhet, have no Character of their own, nor, strictly speaking, a written language. The few

among them who can write, use the Bengalee Character. The language has a much greater affinity with the Chinese, however, than with the Bengalee. In the language of these mountaineers, a translation has been begun, which is advanced to the Gospel of St. John; and St. Matthew is in the press, in the Bengalee Character.

*Burman.*

To the South East of the Kassai Mountains, we come to the Burman Empire; from which country, since we have sent a press thither, we have not particularly

heard respecting the progress of the translation. The press, we believe, has been ordered up to Ava, the seat of Government, together with Mr. F. Carey.

ဣဗုလန်ပြည် ။ နတ်ဘာလိမ်ပြင်ဇီအစွန်တို့လွင်ပင်လ  
ပင်အနီးရှိသောကာဖရိန်နာမ်မြိုင်ဒ်နေရာပြုချာဥည် တောင်မူ  
လေဇီ ။

*Chinese.*

This language terminates our work of translation EASTWARD; respecting which the various leadings of Divine Providence, in furnishing and continuing to us the means till the translation of the New Testament is finished, together with that of the Old as far as the middle of the Book of Psalms, and founts of types prepared to print them both, seems proportioned to the importance of the object. We have put the Pentateuch to press in a new fount of Chinese Types; May, 1816.

in which we shall be able to carry it forward, while we are completing that of the New Testament in the former types, as three or four of the Epistles are already through the press. In printing Chinese with moveable types, an edition proceeds slowly at the beginning, as the number required for the first few forms is very great, particularly in such a work as the Old Testament. The first twenty chapters of Genesis contain most of the names which occur in  
A a

the Pentateuch: hence these chapters have occupied the better part of the year, in preparing the requisite types. This delay in the beginning is, however, amply compensated, by the ease and speed with which the latter part of the version, and indeed successive and improved editions, can be completed with the same types. In proceeding with these types, we have ascertained, that the use of a press, and that cheapness of labour in Bengal which has enabled

us to furnish a Hindee New Testament of more than 600 pages octavo for a rupee, will enable us to print editions of the Chinese Scriptures, containing any number of copies, at less than half the expense of printing in China. This will not be matter of wonder to those who consider that provisions, which regulate the price of manual labour, can be obtained in Bengal for little more than a third of the price which they bear in China.

## WOOD BLOCK.

TEXT.—*And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man. MATT. XV. 10, 11.*

即 從 也 則 所 聽 他  
 汚 口 然 不 入 而 噴  
 人 而 所 穢 口 明 衆  
 也 出 以 人 者 之 曰

## MOVEABLE METAL TYPES.

TEXT.—*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. GEN. i. 1—3.*

光 日 行 內 虛 氣 未 造 原  
 日 光 水 神 幽 蘊 成 天 始  
 而 上 風 遠 于 形 地 神  
 遂 神 運 之 空 陰 地 創

On reviewing these languages, we shall perceive, that, of those which have been more recently entered upon, the Oodyapore, the Joypore, and indeed the Nepal, are varieties of the Hindee; that the Konkona is a variety of the Mahratta; and that the Kassai has a strong affinity with the Chinese. Nearly all the languages in which we are engaged may therefore be traced to two great sources, the Sungskrit and the Chinese, to which they approximate in various degrees. To the cultivation of these two, our attention, with that of the younger branches of the Mission Family, is pretty equally directed.

It appears from this brief sketch, that

one version of the New Testament has this year been brought to a completion. Thus the New Testament is now completed in Six of the languages in this part of India; namely, the Sungskrit, the Bengalee, the Orissa, the Mahratta, the Hindee, and the Punjabee; in three of them, the Pentateuch; and in one of them, the whole Scripture. In two of these languages, a second edition of the New Testament is completed. The other versions are in various degrees of forwardness; and for all of them types are prepared.

Part of the letters of the Alphabet of two new Versions is here subjoined.



*Cingalese.*

අපුරෙහි උන් දනාන් මහකුටුම්භයක්  
දුටුහ කවද මරනො රවෙද වයාවෙද  
උන්දායව එළියක් උදුලනෝය.

*Malay.*

Printed in the Roman Character, intended for the Christians of Amboyna.

KHawm' itu jang dūdolkh pada kalām, sudah meli-  
hat lawātu tarangg jang besàr: dān baġi fegala  
'awrang jang dūdolkh pada tĀnah dān bĀjang  
mawt 'itu, tarangg pawn sudah terbit baġġnja.

*Malay.*

Printed under the superintendence of the Batavia Literary Society, in the Arabic  
Character, and designed for the Christians of Java.

مك كلور له قاین در هادائق حضرتة و لا دودئله

ي دبنو نود دسبلله تيمبر در عيدون\*

*Armenian.*

Part of the Letters of the Alphabet only is here given, the fount of types not  
being completed.

Ք թ զի Դ Ե Վ Ն Պ Ռ Ս Տ Ն Շ Ո Պ Ց Ւ Փ Ք  
Ե Ն Տ Ն Շ Ո Պ Ց Ւ Փ Ք

ON THE TRANSLATIONS AS CONNECTED WITH MISSIONARY STATIONS.

All the Stations in Bengal are fully supplied with the Divine Word. The Stations in Hindoostan are also in the way of being supplied. A second edition of the New Testament in Hindee was published in the course of the last year, which consists of four thousand copies; and for such of the Natives as are more familiar with the Persian Character than the Nagree, we have procured copies of our esteemed friend the Rev. Henry Martyn's Hindoostanee Translation, which we distribute as opportunity offers. Copies of the Gospels of Matthew and Mark in the Brij-bhasa are printed for the upper provinces. In Surat, the Hindee, the Mahratta, and the Persian (by Sebastiani), are the only copies of the Scriptures which we have yet been able to

give them; but an edition of the New Testament in Guzurattee is now nearly ready for the press, in the Guzurattee Character. At Naggore the New Testament in Mahratta is much read, and it appears to be well understood. Of this version the first edition is not yet exhausted; and a great part of the Old Testament is printed. In Orissa, the first edition of the New Testament has been nearly distributed; and the last volume of the Old Testament is in the press. Thus the Stations in India within the Ganges will soon be supplied with the Sacred Word. In Burman there is, as yet, only a Selection from the Scriptures in circulation; but we expect that little further delay will intervene, before the Scriptures will be put to press either at Ava or in Bengal.



For Ceylon, a version of the New Testament, containing two thousand copies, has been printed at Serampore, at the expense of the Calcutta Auxiliary Bible Society; and, for Java and Amboyna (particularly the latter), an edition of the Malay Scriptures in the Roman Character is in the press there, at the expense of that Society, which consists of two thousand copies; as well as another edition of them in the Arabic Character, by the same Society. We feel peculiar pleasure in seeing thus reprinted the versions formerly made into these languages; as thereby the labours of former friends to Revelation are brought fully into effect, and the nations, for whom they were intended, at once supplied with the Divine Word.

In addition to these versions in the colloquial languages, there is another in the language of the Learned in India, the Sungskrit Version. In this the New Testament has been long in circulation, the Pentateuch is now printed, and the Historical Books are also nearly completed. This version is circulated throughout the greater part of India.

Beside the versions for the countries in which Missionary Stations are already established, however, we have several in the press, intended for countries bordering on those Stations. Thus for the Shikhs a version of the New Testament is now ready; and versions in several of the dialects in the Western Provinces of Hindoostan are in a state of preparation, together with versions for the Affghans, or the Pushtoo Nation, possibly the descendants of Abraham; for Nepaul; for Assam, to the east; and for the Khassee Nation, on the mountains of Silhet. A version thus prepared for any country almost opens the way thither, particularly when there is a Missionary Station on its borders: some one acquainted with the language may be converted, or some native of the country, or some Christian friend, may be stirred up to engage in a mission thither; and when the Scriptures have once entered a country, the progress of the Gospel is accelerated many years thereby.

#### GENERAL REMARKS ON THE TRANSLATIONS.

In proceeding with this important work, we feel it our duty to avail ourselves of every kind of aid with which those who love the Scriptures shall be pleased to favour us, or which Providence may put in our way: and if, in any instance, the Lord incline the hearts of any to engage in the same work, we rejoice therein; as affording both an additional security for the

completion of that part of it, and the means of bringing it more speedily to some degree of perfection.

After the Scriptures are prepared in the language of any country, the next point is to circulate them in sufficient number; and, for this purpose, it is desirable that the price of printing them be reduced as much as possible.

This consideration has occupied our minds for several years, and has induced us to labour at the improvement of the types; and of the quality of the paper of the country, and its preservation from the worm which so quickly devours it. Several founts of types are proceeding with considerable speed; and, with the hope of improving the paper, we have this year erected a mill on the premises, at a considerable expense. As the lower part of Bengal, however, furnishes no stream suited to a mill, we can obtain a power sufficient to work it only by employing beasts, which renders it more difficult and expensive. We hope, however, that steady perseverance will at length be crowned, if not with the fullest, yet with a good degree of success.

By paying every attention in our power to the expense of these and the other parts of printing, we have now the satisfaction of being able to print the Scriptures cheaper than an equal quantity of letterpress can be printed in England. An edition of the New Testament in Hindee, comprising 680 octavo pages, we have been enabled to complete, in a fair type and on durable paper, for a rupee each copy; and an edition of 5000 copies of the New Testament in Bengalee, which contains more than 800 pages octavo, we hope also to bring within the same price.

The importance of this to the cause of God will easily appear, when we consider, that, in a year or two, there will probably be published, in different languages, at least ten thousand volumes of the Scriptures annually. At present, the editions, being in general the first in each language, are small; as we seldom venture to print more than 1000 copies in a first edition in any language: a second and a third, however, while they become more correct, are also far more generally sought and read. Hence it is probable that a regular annual supply of ten thousand copies will be the least that can be imagined, and that a few years may render double that number necessary. The number actually published from Serampore last year, at the expense of the Translation Fund in our hands, was about six thousand volumes; but seven thousand

have been printed there in the Cingalese, Malay, and Hindoostanee Languages, at the expense of the Calcutta Bible Society, and the Corresponding Committee.

Next to volumes of the Scriptures, copies of single Gospels claim our attention. These, though containing only a part of the Divine Word, can be distributed to great advantage: they are more portable than a large volume, and appear less formidable to persons not much accustomed to reading; while one who reads a Gospel through, will seldom fail to inquire farther respecting the Word of God and the way of salvation. Of these single Gospels, in Bengalee, Hindee, Brij-Bhassa, and Chinese, we have, in the last year, sent from the press nearly twenty thousand.

To this department also belong Small Works, containing extracts from the Sacred Word, &c. As a single Gospel is a complete work, we in general give the preference to these. Still, however, there

The statements of the Report respecting SCHOOLS and the MEANS OF SUPPORT shall appear in our next Number.

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## Home Proceedings.

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### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

#### ANNUAL SERMON.

THIS was preached by the Lord Bishop of Chester, before the Society, on Friday the 16th of February, at the Parish Church of St. Mary le Bow, from Matt. x. 16. *Be ye therefore wise as serpents, and harmless as doves.*

His Lordship ably contends for the necessity and advantages of learning, in the right elucidation and full defence of the Gospel.

Strange! that it ever could be supposed that learning is not necessary for the propagation of the Gospel.

Are not the Scriptures written in languages which have long ceased to be vernacular? Are not the versions of them numerous; and do they not abound in various readings? Surely, then, in the collation of these, both study and judgment are required, to enable us to fix the reading, or ascertain the sense of any passage in Scripture.

will be many opportunities for putting four, eight, or sixteen pages into the hands of persons, to considerable advantage. The history of one tract of this kind is possibly well known to you: it brought under the Gospel our friends Futika, Deepchundra, Kanta, and Kannsee; the first two of whom have left a most pleasing testimony behind them to the power of divine grace, and the last two have adorned the Gospel by a steady and upright walk for more than ten years: and, were we to include the relatives and acquaintance of these four young men who have been brought under the power of the Gospel, they would fall very little short of twenty. Of these smaller works, in different languages, we have this year printed for distribution about twenty-five thousand.

Such then are the particulars of what has been done the last year in the department of Translation and Printing; including volumes of the Scripture, single Gospels, and smaller Works.

Proverbial comparisons also, and eastern imagery, are frequently made use of by the sacred writers. Many and very important truths are couched under parables. The customs, moreover, the rites and opinions of Jewish and contemporary nations, are continually brought forward, or alluded to. An acquaintance, therefore, with all these points cannot but be necessary, before we can fully comprehend, or explain, the Word of God.

In short, the expounder of Revelation should be conversant with History, sacred and profane; well able to elicit the true meaning and force of the language of Scripture; otherwise, he may read, but not understand.

A doctrine, and that of vital importance, has been illustrated by the right explanation of the Greek Article. The nature and obligation of the Christian Sabbath, the rite of Baptism, the Sacrament of the Supper of our Lord, these, and other essentials of our Religion, can be understood, at best, but imperfectly, by persons unacquainted with the more ancient Mosaic Institutions, on which they have been engrafted.

A teacher of the Gospel should also be well able to exhibit and enforce the credentials of his Religion—duly qualified to afford a reason for the hope that is in him. Real miracles have formed the groundwork of imposture: true prophecies have led the way to false ones. An adequate defender, therefore, of our citadel should know the foundations on which it is erected; should mark the just line of discrimination between the miraculous powers of the first Christian Church, and the pretensions of succeeding ages—between Truth and Priestcraft—between the Gospel and the Koran. Thus only will he convince or silence the sceptic: thus only can he prove, that the Christian Story differs, in all the broad characters of truth, from either antient or modern impositions.

Speaking of the Apostles as our examples, the Bishop forcibly observes—

One object alone possessed the minds of the first propagators of the Gospel—the furtherance of Religion, and the salvation of man. That they might enlarge the kingdom of God upon earth, they journeyed through a vale of misery, glorying in nothing but in the Cross of Christ. No dangers impeded their progress: no difficulties deterred them from their allotted course. It was joy, to sacrifice the world, and friends, and life, in the service of their Heavenly Master.

Different, indeed, must our efforts be from theirs; but still they need differ only in degree. The advancement of Religion should be the ruling object of our thoughts and lives. Then only have we discharged our duty, when we have done all which we can do. To spread the light of Revelation, to illustrate it by our writings, and adorn it by innocency of life; for this have we been set apart, a chosen people, a peculiar race; and this should be the end, the mark, the prize of a Christian Teacher.

We earnestly hope that the animated exhortations of the Right-Reverend Preacher may have their full weight, with such Members of the Church as have hitherto but imperfectly felt their obligations to extend the blessings of the Gospel throughout the world.

Now, among the various Institutions for the promotion of this design, none are planned with greater wisdom, none may be made productive of better effects, than this Incorporated Society, the interests of which we are now met to recommend and

advance. For more than a century has it been labouring to diffuse the light of Christianity over the territories and dependencies of the British Empire; and great, through its instrumentality, has been the number of them who have believed—believed, we hope, to the saving of their souls.

But we are far from having reached the term of our labours. How large a portion of the habitable globe lies yet immersed in Pagan Darkness! How many myriads of intellectual beings are still uncheered, even with a single ray of Divine Truth!—unblessed with the knowledge and hope of an hereafter. And shall we any longer continue wanting to this first duty of a Christian Nation? Shall our ships extend our commerce, and pour forth the manufactures of this land over the four quarters of the earth, without a wish, and an endeavour to communicate, at the same time, and by the same means, the glad tidings of the Gospel?

When we review the wide limits of this powerful empire, its magnificent establishments, its wealth, its charities; when also we reflect on the peculiar and nearly exclusive blessings which, as a nation, we have enjoyed, we are almost led to observe that the Society for the Propagation of the Gospel is not upholden in a manner commensurate to the great object which it has in view. We deceive ourselves, if we fancy that we have made all the returns which the divine bounty and goodness demand. Our gratitude to the Supreme Giver should be evidenced in the manner which he himself has pointed out. If we really are the servants of a Heavenly Master, we should feed his flock; and what they require is, to eat of the bread of life, and to drink of that living water, which is Christ.

Much has been attempted and achieved by our predecessors, who ran the Christian race which was before them. They established the Church of Christ among their Trans-Atlantic brethren, and, in some degree, identified our own fame and prosperity with the future glories of the Western Hemisphere. May the example incite our emulation! The field is not yet exhausted. We may still cultivate and improve it, until that predicted period arrive, when the knowledge of the Lord shall be spread over the earth, even as the waters cover the sea.

The happy return of peace now affords peculiar facilities and encouragements for this increased exertion; and should our means continue circumscribed, yet the smallest scion may become a tree, and the fowls of the air may lodge under the

branches of it. Not a particle of our labours will be lost. Arts may flourish or decay, empires may rise or crumble into dust, but the knowledge and belief of a Redeemer must ever produce an unmixed and lasting good. Christianity cannot but be the parent of present and eternal happiness.

May we, then, be vigilant and successful in the vineyard of the Lord. No efforts can be more worthy of us, none more appropriately our own, than those which open Heaven to the blind—to mortals, the hope of immortality. The riches, the pleasures, the honours of this world, are, at best, but half enjoyed—and fleeting; whereas the recollection of having been fellow-labourers in the Christian Mission, the having converted those who sat in darkness and the shadow of death, will be the spring of hope and joy, when all things sublunary shall have passed away.

Such, then, are the considerations which should incite us all, each in our day and sphere, to exert the talent committed to our trust, so that God's holy name may be glorified upon earth, and his blessed kingdom enlarged. The sure consequences that will ensue from our neglect or observance of this duty I will not attempt faintly, and inadequately to describe; but they have been represented unto us by the Prophet Daniel, and in words which must speak peace or terror to every thinking mind. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.* (Dan. xii. 2, 3.)

#### THE ANNUAL MEETING

Was held in the Vestry Room of St. Mary le Bow, immediately after the Sermon; his Grace the Archbishop of Canterbury in the Chair; when a Report was read of the Proceedings of the Society for the year, and the thanks of the Society voted to the Bishop of Chester for his Lordship's sermon.

The Report will be given in our next.

Nearly the whole of the Clergymen and Schoolmasters employed by the Society are stationed in the British Possessions in North America, as we have observed in

our Introductory Remarks to the List of Missionaries given in the Number for January. They do not properly come under the description of Missionaries, as they have little or no intercourse with the professed Heathen. We shall, however, give the Reports of this and other Societies; as well with respect to their proceedings in the British Colonies, as among the Heathen.

#### WESLEYAN MISSION.

##### ANNIVERSARY OF THE LONDON DISTRICT.

This was held on Thursday, April 25th, at five o'clock in the evening, at the New Chapel, City Road; the Rev. Dr. Adam Clarke, in the unavoidable absence of Thomas Thompson, Esq. M.P. being called to the Chair.

Two Introductory Sermons had been preached: one, on the preceding evening, at the Chapel in Long Lane, Southwark, by the Rev. Walter Griffith, of Leeds; and the other, on the morning of the Meeting, at the New Chapel, by the Rev. Richard Watson of Hull.

At the Meeting, which was extremely crowded, a lively feeling of zeal and benevolence was awakened by the addresses of the Chairman and other speakers.

During the three following days, various sermons were preached on the occasion, by Dr. Clarke, the Rev. Robert Newton, and other Ministers.

On the Monday Evening, a Public Meeting was held at Queen-Street Chapel, when a Missionary Society was formed for the London West Circuit.

The Collections made during the Anniversary amounted to 600*l*.

#### SUNDAY SCHOOL SOCIETY,

(Instituted in 1785.)

##### ANNIVERSARY.

A SERMON was preached in behalf of this Institution at the Parish

Church of St. Lawrence Jewry, on Sunday the 28th of April, by the Rev. William Marsh, M. A. Vicar of St. Peter's, Colchester.

On Monday, the Annual Meeting was held at the City of London Tavern. The object of the Meeting was briefly stated from the Chair by Samuel Favell, Esq. who, together with the late Jonas Hanway, Esq. and other benevolent men, were the first promoters of this Institution. From the Report, which was read by Mr. Thomas Smith the Secretary, it appeared that the Society has added 279 Schools within the last year to its general list; four of which have been established in the West Indies, and several in the Scilly Islands. The total number of books given at the Society's expense, since the commencement of the Institution, is, 436,297 Spelling-books, 87,092 Testaments, and 8177 Bibles, for the use of 4791 Schools, containing upwards of 400,000 Scholars.

CHURCH MISSIONARY SOCIETY.

SIXTEENTH ANNIVERSARY.

ON Tuesday Morning, the 30th of April, the Annual Sermon was preached at the Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, by the Rev. Daniel Corrie, LL.B. one of the Chaplains of the East-India Company, on the Bengal Establishment. This sermon, which was grounded on Isaiah xlv. 20, awakened peculiar interest. The preacher himself had witnessed the evils which he described; and had successfully employed the remedies, which he feelingly recommended.

At two o'clock the Annual Meeting was held at Freemasons' Hall; the Right Hon. Lord Gambier, Vice-Patron and President, in the chair. The Lord Bishop of Gloucester, Lord Calthorpe, Sir Montague Cholmeley, Mr. Wilberforce, Mr. Grant, upward of one

May, 1816.

hundred Clergymen, and more than a thousand other Members of the Society, Ladies and Gentlemen, were present. Some difficulty prevailed for a time, in consequence of the great number who pressed for admission, and many were obliged to go away, for want of room. The Committee much lament their inability to accommodate every one who desires to attend on these exhilarating and instructive occasions. They cannot but heartily rejoice to witness the zeal which has diffused itself among the Members of the Church of every rank in society, and will do what they can to accommodate all the Members of the Institution who may wish to attend its Anniversary.

More than usual interest was given to this Meeting, by the dismission to their labours in India of two English Clergymen, the Rev. Benjamin Bailey and the Rev. Thomas Dawson, with their wives. After the Report had been read by the Secretary, the Rev. Dr. Thorpe of Dublin, in a very impressive speech, moved its adoption, and was ably seconded by the Rev. Edward Thomas Vaughan of Leicester. The Bishop of Gloucester, in compliance with the respectful request of the Committee, addressed to the Missionaries a few parting words of counsel and encouragement—pointing out to their especial regard the admirable Address of the late Dr. Buchanan to the Missionaries who had preceded them in the Mission to India; and animating them, with paternal affection, in their great undertaking. The Right Hon. Lord Calthorpe, the Treasurer Mr. John Thornton, the Rev. W. Marsh of Colchester, the Rev. J. W. Cunningham of Harrow, the Rev. R. P. Beachcroft of Blunham, the Rev. Daniel Wilson, and the Rev. Basil Woodd, addressed the Meeting in a manner which made a deep and salutary impression. Mr. Wilberforce was

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unhappily prevented, by indisposition, from taking a share in the business of this and other Meetings of the week.

It appeared, from the Report, that the Society had advanced with a steady pace during its Sixteenth Year. Its income was 17,000*l.* and its actual expenditure 14,000*l.* which, with nearly 3000*l.* acceptances, on account of the Indian and African Missions, brings the expenditure almost to the full amount of the income.

The Society is everywhere enlarging its Foreign Operations. To a Corresponding Committee at Calcutta an annual grant has been made of 1500*l.*; to another at Madras, 1500*l.*; to a third, in New South Wales, 500*l.*; beside the outfit of Missionaries and Schoolmasters proceeding to these Stations. A Settlement has been formed on New Zealand, where an assignment of about 200 acres of land has been made to the Society. In Africa, not much short of 6000*l.* has been expended. The Rev. William Jowett has established himself in Malta. Christian Institutions are begun, or are in preparation, in Sierra Leone, at Madras, and at Calcutta. The Schools of the Society are everywhere increasing. More than 1000 children in Dr. John's Schools at Tranquebar are educated by the Society;—a large number at Madras, and by the Calcutta Committee;—in Africa, several hundreds; and it appears, by late accounts from thence, that from 2000 to 2500 liberated children are waiting for Christian Instruction.

The Collections of the day amounted to nearly 300*l.*

It is earnestly requested that all the friends of the Society would unweariedly exert themselves, and fervently beseech the Great Head of the Church to prosper the attempts of this and all similar Institutions. Many parts of the king-

dom have done nobly: but various quarters are not yet brought into action. The Committee trust that the time is not far distant, when an Association will be in action in every county in England and Wales, effective aid be rendered from Scotland, and their zealous co-adjutors of the Hibernian Auxiliary enabled to diffuse their influence over the Sister Island.

DEPARTURE OF THE REV. MESSRS. BAILEY AND DAWSON, WITH THEIR WIVES, FOR MADRAS.

These Missionaries embarked at Gravesend, on board the *Hero*, Captain Stephenson, on the 4th of May. They had, for fellow-passengers, three Chaplains of the East-India Company, on the Madras Establishment, with their wives—all proceeding to India, we trust, with the like intention of devoting themselves to the advancement of Christ's Kingdom on the earth.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

TWELFTH ANNIVERSARY.

ON Wednesday, May 1st, the President took the Chair, at twelve o'clock, at the Annual Meeting held in Freemasons' Hall.

The Meeting was attended by His Royal Highness the Duke of Kent; the Bishops of Norwich, Salisbury, Gloucester, Cloyne, and Clogher; Lords Gambier and Calthorpe; the Chancellor of the Exchequer, and Mr. Wilberforce; many Members of the House of Commons; and a very large assembly of other Gentlemen.

The various Resolutions were moved and seconded, respectively, by the Chancellor of the Exchequer, and the Bishop of Gloucester—by Charles Barclay, Esq. M. P. and the Bishop of Salisbury—by the Hon. Charles Shore, son of the President, and the Rev. William Roby of Manchester—by the

Bishop of Clogher, and Luke Howard, Esq. one of the Society of Friends—by Lord Gambier, and the Rev. John Frederic Usko, formerly Chaplain at Smyrna—by the Rev. Dr. Thorpe, of Dublin, and R. H. Inglis, Esq.—by the Bishop of Cloyne, and the Rev. Jabez Bunting—by the Bishop of Norwich, and the Rev. Wm. Kierulff, Chaplain to the Danish Embassy—and by Charles Grant, Esq. M. P. jun.

The best spirit pervaded the several Addresses; and their effect on the Meeting was quite consonant with the principles and objects of this magnificent Institution.

It appeared, from the Report, that the Receipts of the Year had amounted to 92,860*l.* 2*s.* 9*d.*; and that the Copies of the Scriptures issued from March 31, 1815, to March of the present year, amount to

138,168 Bibles,

110,068 Testaments;

654,427 Bibles,

828,546 Testaments:

in all, 1,482,973 Copies, exclusive of about 75,000 Copies circulated at the charge of the Society from Depositories abroad; making a grand total of ONE MILLION, FIVE HUNDRED AND FIFTY-SEVEN THOUSAND, NINE HUNDRED AND SEVENTY-THREE COPIES, already circulated by the British and Foreign Bible Society.

PRAYER-BOOK AND HOMILY SOCIETY.

FOURTH ANNIVERSARY.

ON Thursday, May 2, after an able Sermon preached at Christ Church, Newgate Street, by the Rev. Charles Jerram, M. A. Vicar of Chobham, Surry, the Annual Meeting was held at the London Tavern, Bishopsgate Street.

The Hon. and Right Rev. the Lord

Bishop of Gloucester took the Chair, supported by the Right Hon. Lord Calthorpe, Thomas Babington, Esq. M. P. and Charles Grant, Esq. M. P. sen. Vice-Presidents of the Institution. The cause of the Society was forcibly pleaded by the Noblemen and Gentlemen already mentioned, and by many others.

The Report of the Society's proceedings stated, that 8086 Copies of the Book of Common Prayer, 1631 Psalters, 70,820 Homilies and Copies of the Thirty-nine Articles, as Tracts, had been issued from the Society's Depository during the last year; and several works, especially an edition of the Book of Common Prayer in Hindoostanee, were spoken of as being now in hand, or shortly contemplated.

We have great pleasure in laying before our Readers the substance of a Speech delivered by the Rev. D. Corrie, on seconding a motion for printing the Report; as we cordially rejoice in the hope of seeing our admirable Liturgy translated into the languages of all countries where British Missionaries obtain a footing.

My Lord—As the Hindoostanee Version of the Prayer Book has been mentioned, it may be expected that, having had some hand in that work, I should say something on the subject.

That translation, My Lord, was undertaken after eight years' observation of the state of the people of India, and from a thorough conviction of its importance and utility. It should be kept in mind, that multitudes of the Natives of India bear the Christian Name. I would beg leave to impress this fact on the minds of all present—that many of the Natives of India already bear the Christian Name; and are, generally, without instruction and the means of Grace. As a Chaplain of the Indian Government, I felt it my duty to devote what time I could spare, from my immediate engagements, to the work of instructing that part of the Hon. East-India Company's Subjects. Accordingly, after having gained some knowledge of their language, following the example of the late Rev. Henry Martyn, I assembled for worship the Native Christians resident at the Station to which I then stood

appointed, having been supplied with a copy of the Morning Prayer (translated) by that excellent man.

Some time after, one of the most intelligent of my Native Congregation had occasion to visit Calcutta; where also she had an opportunity of attending Christian Worship, in the language of the country, but without a Form of Prayer. On her return, after inquiring into the events of the journey, she was asked, if she had attended Christian Worship in Calcutta, and what religious instruction she met with there: she answered nearly to the following effect—That she had attended Divine Worship in Calcutta, and that the instruction which she heard was of the same kind that I afforded them; but, added she, "Sir, they had no Form of Prayer; and, though that mode of worship may be well enough for *clwka* people, it is better for such as I am to have a Form, that we may know what we are about."

For Converts among the Hindoos and Mahomedans, also, I am of opinion that a Form of Worship is desirable. Accustomed, in their unconverted state, to place the whole of their religion in Forms and Ceremonies, and to consider the repose of the soul even to depend on the due performance of funeral rites, it may be expected that all absence of Forms and Ceremonies in Worship should form an additional obstacle in their minds to the reception of Christianity. Though the grace of God will enable a man to forsake all for Christ, and to sit loose to all considerations of that kind, yet it seems desirable to meet, as far as possible, what may be called their innocent prejudices; and this, I conceive, the decent Rites and Ceremonies of the Church of England are calculated to do.

One or two more instances I shall beg leave to mention, in confirmation of what I have said. They occurred among some who had been led to embrace Christianity, by the ministry of Abdool Messeeh, whose name is well known to the Readers of the Missionary Register.

A woman of the Native Congregation having died, a decent coffin was provided; and the Native Christians being assembled in our Place of Worship, the Burial Service was read, and some exhortations suitable to the occasion addressed to them, and a hymn composed by Abdool Messeeh was sung. The corpse was then carried to the burial-ground, and the remainder of the Service read at the grave. On our return, a Heathen, observing the number of people attending the funeral, asked what English Gentleman's funeral the

Padre Sahib (meaning me) had been attending. One of the Female Christians answered with exultation, "No English Gentleman is dead: it is the remains of a poor woman, like me, that have been thus honoured."

A man also, a convert through Abdool Messeeh's labours, who had been an idolator, and who always, since his Baptism, had manifested remarkable humility and devotion to the service of our Lord, came up to me after the funeral was over. It seems that his former prejudices concerning the respect due to the body after death had, at times, recurred to his mind, though he had not been prevented by them from adhering to the Gospel; but "now," said he, "Sir, I have not a wish left ungratified. When I die, let Christian Brethren be thus assembled, and hear the word of exhortation; and may I never be separated from your feet!"

With respect also, My Lord, to the unconverted Hindoos and Mahomedans, acquaintance with our Prayer Book tends to remove their objections to Christianity, as a Religion without forms, and too spiritual for them to conceive. I have known both Hindoos and Mahomedans, when awakened to some concern on the subject of Religion, whose next inquiries have been, "Well! but how do you worship? What are your methods of marriage and burial? &c." To such inquiries we can afford a satisfactory answer, by supplying a copy of the Book of Common Prayer; and I have known instances of Natives of India spending the night in reading a copy of the Prayer Book; so eager were they to acquaint themselves with our modes of worship.

I cannot, therefore, but heartily approve of an Institution, the object of which is, not only to circulate the accredited formularies of our Church at home, but to supply Churches gathered by Missionaries abroad, with Translations of our excellent Liturgy.

## JEW'S SOCIETY.

### EIGHTH ANNIVERSARY.

THE Hon. and Rev. Gerard Noel having been prevented, by family affliction, from fulfilling his engagement, the First Anniversary Sermon was preached on Thursday Evening, May 2d, at St. Bride's Church, Fleet-street, by the Rev. Legh Richmond, M. A. Rector of Turvey, Bedfordshire, from the latter part of the 28th verse of the



11th Chapter of St. Paul's Epistle to the Romans. The Second Sermon was preached by the Rev. David Wilson, M. A. on the following morning, May the 3d, at the Parish Church of St. Anne, Soho, from verses 25, 26, and 27, of the same chapter.

The Annual Meeting was afterwards held at Freemasons' Hall. The Chair was taken at two o'clock, by Sir Thomas Baring, Bart. M. P. President of the Society, who opened the business of the day. The Report of the Proceedings of the Year was then read by the Secretaries, to a very crowded assemblage of Members, Ladies and Gentlemen: in the course of which it was announced, that the translation of the Four Gospels into pure Biblical Hebrew had been completed at the Society's Press, and was now ready for circulation among Jews in every part of the world. The Report also stated, that the current revenue of the past year had been found adequate to the expenditure, in which there had been a retrenchment to the amount of 1700*l*. Some other encouraging facts were recorded, for which we refer our readers to the Report itself, which we shall, in due course, lay before them.

In seconding the motion of Lord Calthorpe, that the Report should be adopted, the Bishop of Gloucester announced to the Meeting that three Jews were present, who were desirous of giving some account of their conversion to Christianity.

Two of these Jews, Mr. Benjamin Nehemiah Solomon and Mr. George Freidenburg, are young men, who were educated as Rabbies; the one in Poland, the other in Germany. A lively attention was excited while they related, in a manner which impressed every heart with a conviction of their sincerity, the providential occurrences where-

by they had been led, under the guidance of the Holy Spirit, to cast away their former prejudices, and cordially to acknowledge Jesus of Nazareth to be the Son of God, and the Messiah promised to their Fathers. They stated, that, having made a public profession of their faith in baptism, they were preparing themselves for the work of the Ministry; and all hearts were gladdened, while they expressed an earnest desire that they may be enabled, by the grace of God, to become Missionaries to their Brethren—to preach the faith which once they destroyed.

The third Jew, Mr. Matthew Michael Joseph, a native also of Poland, is a man interesting and sedate in his appearance, though young in years; with a long beard and flowing locks, and a countenance indicative of humility and warm benevolence. Having travelled to this country, some months ago, for the purposes of traffic, he was also providentially brought under Christian Instruction, which was blessed to his conviction; and, at his own earnest desire, he was admitted to baptism. Being about to return to his own country, where he has a wife and children, he has expressed an anxious wish to be entrusted with some copies of the Hebrew Gospels, to distribute among his countrymen. Although unable to speak much English, he made an affecting profession of his faith in the Lord Jesus Christ, as the true Messiah and the Saviour of Sinners; and concluded his short address, delivered with tears, by solemnly imploring, in a manner which affected all present, with uplifted hands, from the God of Abraham, a benediction upon the Meeting, and the great work in which the Society is engaged.

When the three converted Israelites had finished their addresses, the day was so far advanced, that it became necessary to shorten the

rest of the proceedings, by putting all the motions into one. The adoption of all the remaining Resolutions was therefore moved by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, and seconded by Robert Grant, Esq. who both addressed the Meeting in a strain of argument and eloquence that was deeply impressive.

The Jewish Boys and Girls who are educating in the Schools of the Society were then introduced; dressed, as usual, in new clothes. With healthy countenances, and cheerful hearts, they sung a Hymn of Praise to that Saviour whom they have been taught to adore. The whole assembly joined in the chorus of "Praise God, from whom all blessings flow."

The God of Israel is, we trust, blessing the cause of the Society, and the body to whose management it has been entrusted. By a wise and prudent, yet zealous and persevering continuance in this labour of love, the veil will gradually be removed from the eyes of His ancient people.

#### LONDON MISSIONARY SOCIETY.

TWENTY-SECOND ANNIVERSARY.

ON Wednesday, May 8th, Sermons were preached; in the morning, by the Rev. John Browne of Cheltenham, at Surry Chapel, from Isaiah lxx. 1; and, in the evening, by the Rev. Mr. Fletcher of Blackburn, at the Tabernacle, from Acts xi. 18.

The Annual Meeting was held on Thursday Morning at Spa Fields' Chapel; James Kirkpatrick, Esq. of Newport in the Isle of Wight, in the Chair. The Report was highly gratifying, particularly that part of it which related to South Africa. We shall give it a place in our pages as soon as possible.

The Receipts of the last year amount to 22,975*l.* 17*s.* 11*d.*; and the Disbursements to 19,291*l.* 17*s.* 9*d.*

Joseph Hardcastle, Esq. resigned the office of Treasurer, which he had zealously filled from the commencement of the Society. He is succeeded by Wm. Alers Hankey, Esq.

In the evening, the Rev. John Townsend, of London, preached at Tottenham Court Chapel, from Isaiah lii. 10.

On Friday Morning, at St. Bride's Church, Fleet Street, the Rev. Joseph Julian, of Hackeston near Ipswich, preached from 1 Cor. xv. 58. In the afternoon, the Society met for business in the School Room at Sion Chapel; and, in the evening, the Lord's Supper was administered at Sion, Silver Street, and Orange Street, Chapels.

The Collections amounted to 1165*l.* 4*s.* 6*d.*

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

ANNIVERSARY.

ON Monday, May 13th, the Annual Meeting took place at the London Tavern; his Royal Highness the Duke of Kent in the Chair.

We shall not here enlarge on the statements of the Report; as we shall hereafter give it a place, among others, in our pages.

The Treasurer, Mr. Wm. Allen, forcibly urged the support of the Institution; as there was, last year, a considerable deficiency in the funds: yet the want of education, even in London, was far greater than could be believed, unless by those who personally inquired into the matter.

Mr. Adams, the American Minister at the British Court, expressed his gratitude for the manner in which the Report spoke of the country which he had the honour to represent; where the necessity of education was felt, and its advantages duly appreciated. He could not but regard the zeal for the education of the poor, which actuated his countrymen, as one of

the most honourable distinctions which they had derived from their British Ancestors.

The Report having stated the prospects which were opening in Hayti, and quoted an eloquent passage from the pen of the Chief, Christophe,—Mr. Williams expressed his exultation that hopes might be indulged of making some return to the people of colour for the injuries inflicted on them. Britons, he said, might learn a lesson from the liberal sentiments of the inhabitants of Hayti. The sons of Africa were under deep obligations to a most honourable man then in his eye [Mr. Wilberforce had just entered, and this allusion was received with the most marked applause], for the abolition of the Slave Trade. That horrid traffic had by him been depicted in its true colours of detestation: but it appeared now in still darker shade, since we learn from Hayti, from the pen of an African, such proofs of intellectual capacity in those whom our avarice and cruelty had held as inferior to our species.

The Earl of Darnley, Sir John Swinburne, Sir John Jackson, and other Gentlemen, addressed the Meeting, which was thronged and

highly respectable. The Russian Envoy to Portugal assured the Society, through the medium of the Foreign Secretary, the Rev. Dr. Schwabe, that his Sovereign was ready to co-operate warmly in its object.

The Duke of Kent, in returning his acknowledgments for the thanks of the Meeting, voted to his Royal Highness by acclamation on the motion of the American Minister, took leave of the Society, preparatory to his temporary residence on the Continent, in the following words:

I have at former Meetings looked forward to preside at the next returns.—Not so now. I am about to leave my beloved country. Perhaps years may elapse before I meet you again. Let me hear, while I am abroad, that this cause prospers; and I pledge myself, that, when the purposes of my absence are accomplished—when I return, I will place ONE THOUSAND GUINEAS at the disposal and for the use of this Institution. If I have not done it before, it is because I had it not in my power. I am desirous that this last act, this pledge of my love to it, should be placed upon record.

I feel gratified that this motion came from the Minister of the United States. I have lived long in the neighbourhood of the United States; and it was ever a grief to me that the two countries should be at variance. Their language and their interest are the same, and their friendship should be inviolable.

I return my thanks to this Assembly.

## Foreign Intelligence.

### WESTERN AFRICA.

#### CHURCH MISSIONARY SOCIETY.

##### GOREE.

*Arrival of the Rev. Edward Bickersteth.*

By Letters, dated Goree, Feb. 21st & 27th, the Committee have learnt, with pleasure, that Mr. Bickersteth arrived in perfect health at that island, in his way to Sierra Leone, on the 22d of February, after a passage of twenty-nine day. They had met with stormy weather and adverse winds off the Bay of Biscay

and the Coast of Portugal, for about half the time of their passage; and had run the other half with great rapidity.

On the first view of Africa, he writes:—

We are now within sight of Africa!—Africa! the subject of so many hopes, of so many prayers!—the land of the Curse, which is yet to be exchanged for the Blessing of the Gospel! This will, indeed, be the great triumph of Redeeming Love—when the chains of sin, the worst of all slavery, shall be broken off by the power of the Cross of Christ, from the

nations and countries which have worn them for ages—led captive by Satan at his will.

The weather rendered Public Service impracticable on two of the Sundays passed on board: on the other two, Mr. Bickersteth assembled the passengers and crew, and, after Service, preached, on the 4th, from James iv. 14; and on the 18th, from John iii. 16.

By a Letter from the Commandant of Goree, Colonel Chisholm, dated March 6th, it appears that Mr. Bickersteth proceeded to Sierra Leone, after a week's stay at Goree. On Sunday, the 25th of February, he read the Morning Service at the Government House, and preached from Prov. xxii. 4; and, in the evening, he held Service at another house, and preached from Eccl. xii. 14.

On the late afflicting intelligence of the death of the Missionaries, which he first learnt at Goree, he remarks—

How mysterious are the ways of God respecting our African Mission! I feel it very possible that I too may fall, as so many others have done, in our Master's service: but, whatever happens concerning me, let not your hands be weakened nor your hearts discouraged, but only driven nearer to the Throne of Grace in behalf of Africa. I do not repent that I came; nor will any true Christian repent going whithersoever his Master shall call him. It may even please God to take nearly every instrument away—just as he diminished Gideon's army before he allowed them to conquer the Midianites: but, in His own time, for His dear Son's sake, He will make bare His holy arm, and Africa shall see the salvation of our God.

#### *Schools at Goree.*

The Committee rejoice to learn, from the above communications, that the Commandant and his officers bear a strong testimony to the diligence and usefulness of Mr. and Mrs. Hughes, in the instruction of the youth of the island. Their Schools contain eighty-seven boys and girls. They are chiefly Mu-

latto children. Their native language is the Jaloof. Some of them can already read the New Testament very well. Mr. Bickersteth addressed them; but he feared that only a few of the head children could well understand him.

Could our friends in England (he writes) see this School, and witness the gross darkness, vanity, indolence, and sin, in the midst of which it is situated, I am persuaded they would be satisfied that their money is well laid out in supporting it.

The improvement made on the younger class of people (Colonel Chisholm remarks), since Mr. and Mrs. Hughes have taken them under their immediate care, does great credit to this worthy and industrious pair.

#### *Importance of Goree and Senegal as Missionary Stations.*

The attention of the Society was, some time since, called to this subject by Colonel Maxwell, and other friends. In respect of climate, they possess great advantages over the Stations which lie nearer to the Line. Should these Settlements be finally restored to the French, the English Language, and the exertions of Englishmen, would probably be discountenanced: in this case, nothing would be left to the friends of Africa, but to endeavour to rouse French Christians to a sense of their duty. Should, however, these Settlements be retained by Britain, the Committee will spare no pains to occupy Stations which promise such advantages.

With respect to Goree, Mr. Bickersteth writes—

If we retain this island, I think much may be done here. The higher classes of the inhabitants seem anxious for religious instruction. There is a very large sphere for exertion; and it seems a most desirable place for an English Clergyman, being more healthy, more secure, and, in some respects, possessing a more extensive field of usefulness than Sierra Leone. On this small spot of land, about half a mile long, by a quarter broad, there are from 5000 to 6000 inhabitants, chiefly Natives, speaking the Jaloof language.

As Mr. Bickersteth collects all the

information in his power, and states it at length in his Journal, we shall be able hereafter to lay a fuller view of these things before our readers.

Colonel Chisholm has, for six years, the term of his residence at Goree, done every thing in his power to benefit the inhabitants; but proper assistance has been wanting: if circumstances shall allow it, the Society will gladly supply the requisite aid.

*Arrival at Teneriffe of the Schoolmasters and their Wives.*

Letters of April 5th and 8th, from Teneriffe, apprise the Committee of the arrival of the Echo so far on her voyage; the Schoolmasters and their wives all well. Mrs. Düring was safely delivered of a fine boy, soon after the ship left Portsmouth, under circumstances of much mercy. They had maintained family worship together daily, notwithstanding the difficulties which they had to contend with; but they were sanctioned and assisted therein by their pious Captain.

Thanks be to our God and Saviour, (they say) who has helped us hitherto! We have frequently experienced His presence, which has been as light in darkness, joy in sorrow, and as life in death to our souls; and many times have felt the truth of that promise, Where two or three are gathered together in my name, there am I in the midst of them.

SIERRA LEONE

*Christian Institution.*

By a Letter from Mr. Butscher, dated Sierra Leone, Dec. 9th, 1815, the Committee have received some account of the progress of this establishment. The incident related by Mr. Butscher is not a little encouraging.

Two of the temporary houses of the Christian Institution are now finished; in which 200 boys, with their Schoolmasters, may be accommodated. The house for  
May, 1816.

the female children will be finished within three months.

Twenty-six men are now employed in clearing ground, on two different spots. As soon as they have cleared about thirty or forty acres, his Excellency the Governor and myself shall fix on the most eligible spot for the permanent buildings. I have begun to stock the place with cattle and poultry.

In one of my last, I mentioned to you that I had engaged, for the care of the children on Leicester Mountain, with the consent of the Governor, the assistance of a pious soldier. This man has now been there above two months, teaching and taking care of the children: he is not very expert; but somewhat like Mr. Barneth, in piety and love. Sometimes he has to come down to Free Town, to receive his pay as a soldier. He came down the other day, towards evening, to sleep in my Vestry, and receive his pay the next morning. There was nobody with the children that night, but a trusty carpenter, whom I baptized two years ago, and who has been in my employ ever since. I felt, therefore, rather uneasy; thinking that the children might do some mischief during the absence of a white person or their teacher, or might be led astray by some people of Leicester Town, which is close by. These feelings pressed so strongly on my mind, that I thought it best to take a walk up in the night: and accordingly left my family about twelve o'clock, accompanied by a little boy; and soon after one o'clock arrived there, and found the children all at rest. I thought to get into one of the houses without their knowledge. A little noise, however, taking place, the carpenter came out of the boys' house, and called, "Who is that?" It being rather dark, so that he could not see me immediately, I was obliged to make myself known, otherwise he was ready to make me a prisoner. About two o'clock I went to rest. At day-light I heard somebody entering the yard. I arose immediately, and saw about twenty-five inhabitants of Leicester Town, and their Headman at the front of the body. When I asked them what they came for, they replied, "To pray, Massa. Dat white man you put here, pray with us every morning and evening, and we like dis fashion. Before, we be bushmen; but now we wish to pray, and learn to know God." I then read and spoke a few words to them, and concluded with prayer. They all seemed to be very attentive and humble.

I have sent up the bell, which the

C e

Society meant for Bashia; and erected it last week: so that the people in the Settlement can be called at proper times to their respective duties, and likewise notice given to the Natives around of the time of worship.

Any Lay Brethren, who may be sent to this Institution, ought to be farmers, or mechanics well informed in their respective trades; such as carpenters, wheelwrights, masons, blacksmiths, &c. As such, I think, they would answer remarkably well; but I hardly believe that they ever will as Schoolmasters, unless they have been well educated in their youth.

In my last, I wrote to you for masons and carpenters, to erect the permanent establishment. I trust the Society will not fail to send such men out with the earliest opportunity. In the mean time, I shall clear ground, gather stones, lime, sand, timbers, &c.

In a subsequent Letter, of Dec. 29th, Mr. Butcher expresses his intention of immediately taking up his residence, for two months, on Leicester Mountain, that he might more constantly oversee the labourers.

#### YONGROO POMO.

In a Letter of Dec. 7, 1815, Mr. Nyländer communicates some particulars respecting the

#### *General State of the Bullom Mission.*

It has pleased God to bless my feeble endeavours; so that there are now more than forty children under my care; some of whom begin to read and write English, and some of them to read Bullom also.

Our houses here are pretty comfortable in the dry season, but very damp and unhealthy in the rains. I suffered much last year; and, this year, both myself and my wife are much troubled with rheumatic pains, which, I believe, are a consequence of the dampness of our habitation. We have no other floor in our houses than the solid Bullom earth; and of the same earth the walls of our houses are built, which cannot but be damp when the rain is pouring down for whole weeks together. Books and clothes, if not dried at the fire-side, or aired in the sun-shine, in the rainy season, are destroyed in a short time. Books bound with paper-covers fall to pieces.

More comfortable houses, therefore, would be a very great relief to us; but a

stone building on Bullom Shore will be very expensive; there being so few rocks here, that the stones for building must be brought from a great distance. A wooden building, perhaps, of less expense, might answer the purpose as well: if well taken care of, it lasts, as a carpenter said, for generations.

As for securing such a house or piece of land to the Society, thus granted us by the Chiefs of the country, it is here as in all other countries round about us. The present King and Chiefs grant us land to occupy so long as we live peaceably with them; but another King may come, who may find fault with us, and desire us to remove: though the Bulloms are a peaceable people, and a house may be secured here than in any other place, the Colony being so near, and we on friendly terms with Government.

Respecting cultivation, I beg leave to observe, as in one of my former letters, that I do not think we shall be able to carry it on by the children only. If some people be hired to do the principal work, the children may assist them, and thus be gradually led on to industry; and, indeed, they ought to learn some trade; otherwise we shall only bring up a parcel of book-men, who in days to come will not know how to obtain their living. But it requires an active overseer or director.

During the illness of Mr. and Mrs. Sperrhacken, I have not been able to continue the Translations. I sent you in June some trifling curiosities; in July, the Gospel of St. Matthew translated into Bullom; in August the Translation of the Morning and Evening Prayers, and the Gospel of St. Mark. I now inclose the Three Epistles of St. John, and am endeavouring to translate the Gospel of that Evangelist.

#### BASHIA.

#### *Attempt to burn the Church.*

The following extract from a Letter of Mr. Renner's, dated Dec. 22, 1815, will not much surprise our readers, after what has already taken place in the Rio Pongas. On the return of Mr. Bickersteth from Africa, the Committee will be better able to form a judgment than they now are, whether any diminution or modification of the Society's exertions in that river shall or shall not be adopted, until the utter extinction of the Slave Trade

shall remove those obstacles which it at present opposes to the efforts of the real friends of Africa.

Affliction has again befallen us in Bahsia. The roof of the church became a prey to the flames, on the first Sunday in Advent, between six and seven o'clock in the evening, at the time Mr. Harrison kept the singing-hour with the boys in the adjoining room. The roof was evidently set on fire by strangers. Our children had no business there, where the grass was kindled, which was on the north side; and where they are afraid to pass in the night, on account of the burying-ground.

When we performed Service the next Sunday, in the piazza in the new house, I examined the children strictly respecting the fire; and, at the conclusion, proposed to them, whether each, and all of them, would, before God, lift up their hands and say, "Not guilty!" In consequence, one after another rose up, lifting up his (or her) hand, and pleading "Not guilty!" I did this to give ease to my mind, since many say that the children burn our houses.

I shall now let the Church stand in its present state, till the Visitor comes out; and then whatever he desires or advises, shall be done.

I, for my own part, would not be discouraged. If this were the last fire, I would soon have a roof on it again; for the walls are not burnt, nor doors nor window shutters, which were all taken out by the exertions of the people. It will always be hard for me to abandon the Susoo Nation, whilst the thought is cherished, that, by the means of their children, much good may be done to the whole country. We went on fairly of late: many were persuaded to attend Divine Service, and many received instruction in reading, &c. joining themselves with our redeemed boys in the Night School which I kept; my wife keeping Day and Night School with the girls, and exhorting the adult women: and Mr. Harrison had likewise his Day and Night School. Thus far all went well; only now the blast of fire puts us again into a little confusion. At all events, the Lord's will be done!

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### ANTIGUA.

#### *Assistance to Poor Females.*

The Account of the English-Harbour Schools, given in our last, has

awakened much interest in several benevolent persons in different quarters, to render some assistance to the poor females whose case is so affectingly described.

The following Note, accompanying a present of trinkets for sale from an Anonymous Lady, breathes a spirit of tender sympathy, which we trust will influence many others.

The trinkets which accompany this Letter, though it is feared they are but of trifling value, are sent as a mite toward the education of those pitiable girls in Antigua, who, without some affectionate aid, are doomed to the wretchedness of vice, or the accumulated distress of poverty and slavery.

Would that I had more to send! but at present I am unable to do so. Will you then accept this ~~MEAN~~ NOTHING from one whose heart is some way touched with the deplorable state of temptation and misery to which some of her own sex are exposed?

We have been asked in what way assistance may be rendered to these females. It will appear, by our last, that the Church Missionary Society will aid the efforts of the benevolent persons already engaged in these Schools; but we can scarcely imagine a more proper occasion to call forth the kindness of females toward their own sex, than that which Mr. Dawes's representations offer. Presents of clothing, adapted to the climate and to the situation of these poor girls, would, doubtless, be very acceptable: such as, East-India goods, consisting of Bafts, Romals, and Bandanas; calicoes and cottons; plain cotton bonnets, &c. Books suitable for female children and youth might be added.

Any presents of this nature, made up in packages, and addressed to the care of Mr. William Dawes, Antigua, if sent to the Church Missionary House, Salisbury Square, would be forwarded by the first opportunity.

#### *Country Schools near English Harbour.*

These Schools were briefly noticed in our last. In the following communication, addressed to the

Secretary of the Church Missionary Society, dated January 18, 1816, Mr. Dawes enters more into detail.

The Country Schools are attended by upward of 500 young people and children from twenty estates; but have been, and still are, greatly in want of Teachers.

These Schools present a most interesting scene to those who advocate the moral and religious improvement of this degraded portion of mankind. Several of the scholars now read the Testament well, and many others have improved beyond reasonable expectation; but their progress would doubtless have been much greater, had it not been impeded by the want of Teachers.

Some of those who, of necessity, have been appointed Teachers can only read three or four syllables; and one, who is the most zealous and efficient of all, does not know his letters! This man, having several children who can read, assembles a number in his hut, and provides candle; and, while his children actually teach, preserves order, and stimulates the scholars to exertion.

The importance of promoting these Schools struck me so forcibly, that I determined on visiting them every Sunday, when not prevented by some insuperable impediment.

One of these Schools was voluntarily built by the Negroes themselves, and all the materials found by them, except such timber as required to be wrought, such as rafters, door and window cases, &c. This is called Bethesda, and is about three miles north from English Harbour.

The other School is held on an estate called Lyons's, situated about six miles north-north-east from English Harbour. A School-house being wanted, on application to Mr. Garland, proprietor of the Hope Estate, about a mile south-east from Lyons's, he most readily and kindly granted a spot, precisely such as could be wished; at the same time expressing the most favourable opinion respecting the effect of the Schools on the general conduct and temper of the Negroes. This School is now in forwardness, the Negroes on the neighbouring estates giving their labour to it most cheerfully. Here, when it is completed, I intend, if it please God, to pursue the plan which I adopted at Bethesda, — to read the Church-of-England Prayers, and to explain familiarly some suitable portion of Scripture previous to the School commencing, on such Sundays as I may be able to attend there, which will probably be on the alternate Sundays when

Messrs. Thwaites and Bates attend at Bethesda.

It is intended, if suitable persons can be procured to visit the Country Schools, to erect others in a northerly and north-easterly direction; in order to accommodate the scholars who now come from a considerable distance to Lyons's, and to receive others whom we confidently expect will be glad to come from the north-east extremity of the island. We are also no less confident, that when the Negroes so situated shall be assured of the Schools being regularly visited, they will as cheerfully erect them, as their brethren have done and are now doing those at Bethesda and the Hope.

The good effect of the Schools is now acknowledged by many of the Planters, although at first much opposition was excited. Three young women have been put to creditable service within a month past (now five in all) from the English-Harbour School; and three have been regularly married from it within the last three years, and live creditably. Prior to 1803, such a circumstance as a black or coloured young woman in this neighbourhood MARRYING had, I believe, never occurred; but now there are twenty-one of this description, ALL living creditably, and some respectably, and exhibiting a striking contrast, in the comfort and regularity which prevail in their families, to the misery and wretchedness so common among those of the opposite character. From the Country Schools seven young women have already been regularly married, and, with only one exception (in which case a degree of compulsion was exercised by the girl's parents), do credit to the state.

In another Letter of March 25th last, Mr. Dawes observes,

It is only the deficiency of Country Visitors which prevents our erecting another School, on or near an estate called Jefferson's, about three miles in a straight line north of the Hope; and, in fact, had we a prospect of sufficient European Visitors, several more Schools might be immediately founded in various parts of the island; the slaves thirsting ardently for the instruction of their children, and many of the planters favouring it, from a conviction of the benefits resulting from it to themselves and their people.

If the Committee of the Church Missionary Society should think fit to turn their attention this way, I think they could hardly serve the cause of Truth more effectually than by sending hither



one or two pairs of Assistant Catechists, married people, of genuine piety, adequate zeal, and sober chastised tempers; who, though strongly attached to the Church of England from principle, could endure to see Moravians and Methodists earnestly and successfully labouring in the same grand cause with themselves.

One such pair would, I doubt not, be permitted to reside on the spot which Mr. Garland has kindly given for a School-House at the Hope; where they might have a sufficient habitation, with a small garden; and where they would be supplied, at a reasonable price, with such articles as they would have to purchase from the Negroes of that and the neighbouring estates. This situation is also nearly central, between Bethesda School, which has been erected several years, and the one proposed at Jefferson's; which Schools one or other of the pair might occasionally visit, in case of sickness, or other impediment of staid Visitors.

These Assistant Catechists must be of our own country. The Negroes cannot at all understand English spoken with a foreign accent. Besides, these Catechists will have to teach the Negroes to read English; and their own present barbarous pronunciation is alone a sufficient impediment to that important work.

It would be well if the man were acquainted with some useful trade, such as that of mill-wright, wheel-wright, carpenter, mason, or copper-smith, especially casting in copper and brass, whiskey, chaise, or coach-builder, &c. &c. If a coppersmith, he would be probably able to work in tin; and in that way would get plenty of employment, there not being one of the trade in the island.

His being a handicraftman is desirable; because, 1st. He could only employ himself in teaching on Sundays, and for about an hour at noon, and the same space in the evening of week-days; and, in crop time, perhaps only on Sundays:—and 2dly, He might, by this means, do much toward the maintenance of himself and family.

His wife should, at least, be a good housewife and needle-woman; and if a plain mantua maker, so much the better. If she also possessed the qualification of a good tender sympathizing nurse, it would greatly attach the female Negroes to her.

One most important advantage of Assistants residing in the country would be the qualifying of Teachers among the Negroes; by which, as the number of Schools increases, the necessity of employing a proportionate number of Europeans would be superseded.

## NEW ZEALAND.

## CHURCH MISSIONARY SOCIETY.

We are sorry still to delay the Narrative of Mr. Marsden's proceedings in his visit to New Zealand, which we mentioned in our Number for March. It is long, but very interesting; and we are desirous of giving it all together.

Of this Narrative, and of the prospects of the Society with respect to New Zealand, Mr. Marsden observes, in a Letter addressed to the Secretary, under date of June 12, 1815,

With respect to the Narrative, which I have sent for the information of the Society, it has been written in haste, within the last few days, and in the midst of much public business. It contains facts as they took place; and will give some idea of this noble race of men, for whose welfare I have felt much concern for many years. I shall leave the Society to make what use it may think proper of all that I have said relative to this people.

Many pleasing circumstances occurred whilst I was among them, which time will not allow me to mention. I left them, fully satisfied in my own mind that much had been done in a few weeks toward laying a foundation for their improvement. When the Active returns, I shall be able to write more fully my sentiments of any future measure which may appear to me necessary for the Society to adopt relative to the island of New Zealand. I should wish to act with great caution. The most benevolent undertakings meet with strong opposition. The pious Israelites could not build the walls of Jerusalem without holding the sword in one hand and the trowel in the other. If we attempt, even in these pious days, to build the walls of our Jerusalem, we must expect to meet with the same spirit of opposition. I have met with hard contests in digging the foundation, and laying the first stone of the Christian Church in New Zealand; but I hope that the building will proceed. I believe the work to be of God. It has as yet gone on slowly, but progressively. I have not had the means, till lately, to make the attempt; though I have wished most ardently to see the work begun. If the public prejudice had not been so strong against the Natives of this island, the difficulty and expense of forming the Settlement would not have been so great.

This island opens a large field for the exercise of Christian Benevolence, and for Missionary Labours. Had I been a few years younger, and circumstances

would have allowed me to follow my own inclination, I should have fixed my habitation among this people: but this cannot now be.

## Miscellanies.

### A HOTTENTOT SPEECH.

A Meeting being held, in June last, at Bethelsdorp, a Settlement in South Africa belonging to the London Missionary Society, a converted Hottentot poured out his grateful feelings, with many tears, in the following simple and characteristic speech—

We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmer's house: but to-day we are sitting here together in a large white

house (*the place of worship*). We never had a waggon: and now there are more than twenty waggons at Bethelsdorp, belonging to us Hottentots! Look at the women! they never had decent clothes: now you see them sitting among us in white, and various colours. We never had the honour of knowing any thing of God or his Word; but now we can read and write: and the greatest thing which God has favoured us with, is, His sending to us, poor Hottentots, his Servants, who daily explain to us his Holy Word.

Is not this altogether the grace of God! Love of God! Mercy of God! Men, Brethren, Hottentots, praise the Lord God Almighty!

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

*From April 21st. to May 21st.*

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Bath: Captain Charles Rooke (annual) . . . . .	10	0	0	89	3	10
Bewdley: being Two Collections by the Rev. T. T. Bid- dolph, M. A. (Rev. John Cawood, M. A. Minister) . . . . .	45	5	2	140	17	5
Blackfriars . . . . .	49	19	10	306	14	8
Bledlow (Bucks) . . . . .	6	1	0	46	7	11½
Brixton . . . . .	8	0	0	25	2	0
Cambridge (Ladies) . . . . .	18	5	9	155	3	9
Christ Church, Newgate-street:						
General Fund . . . . .	23	5	0			
Ship Fund . . . . .	0	5	0			
	23	10	0	118	8	3
Clerkenwell: (being Contributions from Pentonville)						
Miss Harewood, two quarters . . . . .	2	3	0			
Mrs. Winter, one quarter . . . . .	3	10	6			
	5	13	6	355	17	2
Clifton-on-Dunsmore . . . . .	10	8	1			
Ship Fund . . . . .	1	1	0			
	11	9	1	83	19	10
Colsterworth (Lincolnshire) . . . . .	5	0	0	8	0	0
Harwell (Berks) . . . . .	0	16	3			
Ship Fund . . . . .	0	10	6			
	1	6	9	49	0	1½
Haalingfield: Contributions . . . . .	7	0	0			
Sub. Rev. W. Clark . . . . .	1	1	0			
	8	1	0	26	6	6
St. John's, Horsleydown . . . . .	6	13	8	45	19	5
Liverpool (St. Mark's)						
General Fund: Contributions . . . . .	190	18	9			
Benefactions . . . . .	67	13	2			
Annual Subscriptions . . . . .	125	9	6			
Ship Fund . . . . .	12	5	8			
School Fund . . . . .	5	0	0			
	401	7	1	1125	9	6

1816.] CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY. 199

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Lock . . . . .	76	16	9	...	545	14 2
Lympsham (Somersetshire) . . . . .	12	0	0	...	18	0 0
Maldon . . . . .	12	17	9	...	54	5 3
Northampton:						
Collections by the Rev. Legh Richmond, M. A.						
All Saints' Church (Rev. C. H. Tuffnell, Vicar) . . . . . 36 7 1½						
Quinton, near Northampton: (Rev. James Mitchell, Rector) . . . . . 12 6 4½						
	48	13	6	...	198	18 2
Ouseburn (Great), Yorkshire . . . . .	11	0	0	...	11	0 0
Percy Chapel: Ladies' Committee . . . . .	23	10	0			
Gentlemen's Committee . . . . .	30	14	1			
School Fund . . . . .	5	0	0			
Ship Fund . . . . .	0	14	4			
	59	18	5	...	771	3 1½
Rugby . . . . .	8	10	7			
Ship Fund . . . . .	0	10	0			
	9	0	7	...	89	8 4
Southwark . . . . .	50	0	0	...	947	7 4
St. Swithin's Sunday School . . . . .	6	3	3	...	23	16 9
Suffolk and Ipswich . . . . .	90	0	0	...	600	0 0
Wooburn (Bucks) . . . . .	19	3	0	...	94	12 0
York: General Fund . . . . .	110	0	0			
School Fund . . . . .	10	0	0			
Ship Fund . . . . .	5	0	0			
	125	0	0	...	698	14 2½
COLLECTIONS.						
By Mr. John Booth, jun. Warrington . . . . .	2	6	6	...	6	11 9
By Rev. R. H. Carne, Exeter . . . . .	5	4	0	...	5	4 0
By Miss Clark, Swaffham . . . . .	2	12	0	...	5	4 0
By Rev. Edward Craig, being "Freewill Offerings from a Weekly Meeting of Communicants at Saxby, Lincolnshire" . . . . .	4	0	0	...	4	0 0
By Mrs. Dancer, Burton-on-Trent . . . . .	5	4	0	...	5	4 8
By Rev. W. B. Fennell, Penton . . . . .	13	3	6			
Ship Fund . . . . .	1	1	0			
	14	4	6	...	37	16 6
By Mrs. Fowell, Cambridge . . . . .	5	6	0	...	17	5 6
By Miss Christiansa Gorham, from a Penny Society at St. Neot's . . . . .	2	8	2	...	2	8 2
By Miss Holland, Spalding, from a Penny Society . . . . .	4	0	0	...	4	0 0
By Miss Hooper, Reading . . . . .	8	10	6	...	23	19 6
By J. W. A. . . . .	2	15	7	...	2	15 7
By Mrs. (General) Lloyd, Woolwich . . . . .	0	17	6	...	3	17 0
By Mrs. Parker, Woolwich:						
Mrs. Webb . . . . .	0	13	0			
Mrs. Clack . . . . .	0	13	0			
Mrs. Parker . . . . .	1	6	0			
	2	12	0	...	6	7 0
By Miss Pierpoint . . . . .	5	0	0	...	5	0 0
By Rev. D. Pugh, Rector of Newport, near Cardigan . . . . .	7	0	0	...	11	0 0
By Mrs. Smith, Little Moorfields . . . . .	6	5	2	...	107	17 9
By Rev. F. Thurland, Oxford . . . . .	10	10	0	...	32	2 0
BENEFACTIONS.						
A few Gentlemen: by S. Bellbroom, Esq. (making, with former Benefactions, 299 <i>l.</i> 13 <i>s.</i> ) . . . . .					100	0 0
Robert Wardlaw, Esq. Tillicoultry, Alloa, N. B. . . . .	21	0	0			
Annual Subscription . . . . .	3	3	0			
					24	3 0
J. H. H. (second donation) . . . . .					4	0 0
Contributions from Stokes Fleming, Devon . . . . .					10	8 0

200 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

CONGREGATIONAL COLLECTIONS.

		L.	s.	d.
St. Anne Blackfriars, at the Anniversary:				
By Rev. Daniel Corrie, L.L.B. . . . .	202	10	6	
Collected at Freemasons' Hall:				
In the Plates . . . . .	66	17	11	
Annual Subscriptions . . . . .	4	4	0	
Sir M. Cholmeley, Bart.				
Easton, Lincolnshire . . . . .	10	0	0	
		81	1	11
Baydon, Wiltshire: by Rev. J. Buckworth, M. A. . . . .	7	0	0	
East Garston, Berks: by Do. (Rev. W. Jennings, Curate)	16	7	0	
				23
Worton, Oxfordshire, by Rev. William Wilson . . . . .		13	11	5½

SCHOOL FUND.

By the Liverpool (St. Mark's) Association:				
From Miss S. Thompson . . . . . for <i>Susan Thompson</i> . . . . .		5	0	0
By the Percy Chapel Association:				
(second payment) . . . . . for <i>James Haldane Stewart</i> . . . . .		5	0	0
By the York Association:				
From some Ladies (second payment) . . . . . for <i>William Richardson</i> . . . . .		5	0	0
Anonymous, by William Gimber,				
Esq. (second payment) . . . . . for <i>George Perrott</i> . . . . .		5	0	0
				10
"An Annual Tribute of Affection for Africa, from several Persons in Turvey, Bedfordshire . . . . . for <i>Richmond Turvey</i> " . . . . .		5	0	0
"A Subscriber," being "The first-fruits of an increase of salary, appropriated to the education of a female African child," for six years, } for <i>Georgiana Christian</i> . . . . .		30	0	0
Friend, by Rev. John Nunn . . . . . for <i>William Gilpin</i> . . . . .		5	0	0
"From a Homerton School-Boy," for <i>Thomas Burnet</i> . . . . .		5	0	0
Mrs. John Radley, Fleet-street, (second payment) for <i>Thomas Charles</i> . . . . .		5	0	0

*Contributions to the Fund for the West-African Ship, the "William Wilberforce."*

By Harwell Association: from a Female Servant . . . . .		0	10	6
By Christ Church, Newgate-Street, Association . . . . .		0	5	0
By Pupils and Friends of Rev. William Ellis, Doncaster: . . . . .		2	0	0
Friend, by Rev. W. B. Fennell . . . . .		1	1	0
By Liverpool (St. Mark's) Association . . . . .		12	5	8
Mrs. (General) Lloyd, Woolwich . . . . .		1	0	0
Mrs. Walker, by Ditto . . . . .		1	0	0
Miss Sutton, Rawden . . . . .		2	2	0
A Friend, by Ditto . . . . .		2	2	0
By Miss Hensman, Clifton:				
Ladies' Association (making L. 210) . . . . .	25	0	0	
Mrs. Arthur Guinness, Dublin . . . . .	2	0	0	
				27
By Percy Chapel Association:				
Additional Collection, by Mr. Tinney . . . . .		0	14	4
By Clifton-on-Dunsmore Association: (Rev. J. H. C. Moor) . . . . .		1	1	0
By Rugby Association . . . . .		0	10	0
By York Association: A Friend, by Mr. Blanchard . . . . .		5	0	0

ERRATA, in last Number :

In some Copies, at p. 134, in the Collection at St. Philip's, Bristol, for 36*l.* 1*s.* 10*d.* read 56*l.* 11*s.* 10*d.*

In p. 159, for *Maria Sheriff*, read *Miriam Sheriff*.

# Missionary Register.

JUNE 1816.

## Reports of Societies.

### REPORT OF THE BAPTIST MISSION.

IN surveying the late Proceedings of the Society in the East, we brought before our Readers, in our last Number, the Report of the Mission Stations, and of the Translations; and now proceed to that of the Schools, and the Means of Support.

#### SCHOOLS.

Some of the former Reports containing important matter on this subject, we shall incorporate it with the statements of the present Report, that our Readers may have a full view of the sentiments of the Missionaries respecting Schools.

#### DESIGN AND ADVANTAGES OF SCHOOLS IN INDIA.

On this subject, perhaps, a degree of prejudice has prevailed, in various ways.

Many, reflecting on the dominion over the mind which habits of iniquity gradually assume in riper age, and indulging perhaps a diminished idea of the power of divine grace as changing the whole soul, have been ready to give up the present generation of Heathens as incapable of conversion; and, deeming the young the only persons of whose change of principle and habit any rational hope could be entertained, have regarded Schools as the only means likely to be effectual. Others, less impressed, perhaps, with the idea of a change of heart as essential to Christianity in every country, and entertaining groundless fears relative to the danger of proposing the Gospel at all to an idolatrous nation, have regarded Schools as the only safe way in which it could be introduced into India; and have therefore espoused the cause of Schools, not so much with the hope of their effecting much, as with the view of discour-

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aging every other means of making known the Gospel. While, on the other hand, some, who have realized the power of divine grace in changing their own hearts by the preaching of the Word, adverting to the little effect which religious education has on many, and to the multitudes who, professedly brought up Christians, possess little of Christianity beside the name, have rejected wholly the idea of Schools as a means of propagating the Truth in a Heathen Country; and, unconscious themselves how much the Divine Spirit was pleased to use the principles of religion which they imbibed insensibly in childhood, in turning them from the power of Satan to God in riper years, have considered the preaching of the Word as the only means by which Christianity can be expected to prevail over idolatry and sin.

The truth here, however, as in other cases, lies between the two extremes.

Our own experience has taught us, that had no means but that of Schools been used, Krishnoo, and the venerable Petumber, and Sheetarama, and Sebukrama, and Futika, and a multitude of others, who have glorified God by a holy walk and conversation, and borne testimony to the power of his grace on a dying-bed, would never have received the Gospel. But we are still convinced that ignorance itself does nothing towards converting a soul to God: although a man may receive instruction even in old age,

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which, through the divine blessing, shall turn him from darkness to light and from the power of Satan to God, yet we have no idea that this effect would have been frustrated by his having been made acquainted with the Scriptures from his youth: and though P-tumber and Krishnoo, Sheetarama and Futika, evinced so fully the power of divine grace in changing their hearts, yet we have no doubt but that their usefulness would have been exceedingly augmented, had they, like Watts, and Doddridge, and a multitude more, enjoyed the means of Christian Instruction from their earliest childhood.

While, therefore, Schools are intended to aid the preaching of the Gospel, and not to exclude it, we feel that we cannot estimate them too highly.

It is of some value, however, to form a just idea of the design of Schools, in a country like this. They are neither expected, nor specifically intended, to convert the Natives: their only object is, that of capacitating them, by instruction in their childhood, to see things just as they are, when their understandings are matured. It is true, that seeing things as they really are, tends, if not counteracted by a perverse love of evil, to make men act as they ought; and if the ultimate operation of this be not to make them cast their idols to the moles and to the bats, and seek the Lord their God in the way which he hath appointed, it is a circumstance for which idolatry and sin are alone responsible. None should be either compelled or allured hereto, nor even requested thus to do, till their own understandings are completely convinced that this is their highest interest: but, if the empire of Satan cannot maintain itself where the true light shines, and men view things just as they are, truly we cannot see what mighty obligations mankind lie under, either to idolatry (particularly that of India) or to its author, that they should suppress the light which God has graciously given from heaven, and prevent the rising generation from "seeing things as they are," lest this should tend to the downfall of idolatry, and the extinction of Satan's empire in the world. Let us rather be just to God, to the Revelation which he has given, and to our fellow-creatures, and leave things to take their natural course: they are then certain of finding their own level: and, if idolatry be according to truth, and beneficial to mankind, it will not be destroyed by men's examining it, but rather more firmly established; but, if it be found in itself a lie, and in every way destructive to the happiness of men, who would desire its perpetuity?

#### INSTRUCTION TO BE GIVEN IN THESE SCHOOLS.

This should by no means be confined to the Scriptures. It should be upon an open and liberal scale, and include a knowledge of the state of the world from the beginning, which of course could not exclude the Scriptures. It should comprise the elements of history, geography, and astronomy; and it might contain a view of idolatry too, both Hindoo and Roman, both eastern and western. The Books which should form the means of conveying knowledge to nations at present immersed in worse than Egyptian darkness, become an object of serious consideration. While the importance of imparting to them the words of everlasting life is fully acknowledged, it is still proper to keep in view the state of the people, and the probable effect of Schools. Even in Britain, where Christianity is professed by all, no one thinks of confining children at School wholly to the Scriptures. Other books are necessary, not only for the purposes of life, but even to make them enter thoroughly into the beauty and glory of the Sacred Oracles. In a country, therefore, where all is darkness, this applies with still greater force.

This has led us to think the following Books necessary:

#### *A simple and concise Introduction to Arithmetic.*

The knowledge of numbers is in a very low state among the Hindoos. It is true, that, in consequence of a fertile mind and by long practice in business, some of them are enabled to do much in accounts; but they labour under great disadvantages. An expert accountant among the Hindoos will be several minutes in resolving a question in simple multiplication, which a well-instructed English Lad would do almost in the twinkling of an eye. A suitable treatise on Arithmetic would therefore be a most valuable acquisition to the youth of India: and it would be no small recommendation of these Schools, that at them such useful knowledge might be obtained, which must be sought in vain among the Hindoo chouparrics.

#### *A concise System of Geography.*

Of Geography the Hindoos are completely ignorant; and, on this ignorance is their whole religious system built, or it is interwoven therewith. Soomeroo, their sacred mountain, the seat, to its almost topless summit, of a multitude of their heavens, is the centre of seven continents, separated by a like number of seas, which seas and continents surround the mountain like the integuments of an onion or a

tulip root! A concise treatise on Geography would therefore impart knowledge most welcome to the inquiring mind, and most salutary in its effects.

*A Chronological Epitome of General History.*

This work should be so arranged as to give a luminous view of both Ancient and Modern History, so far as relates to leading facts; comprehending, particularly, every thing worthy of remark respecting India. This would throw a flood of light on the minds of Hindoo Youths, and furnish them with knowledge of the greatest value when they come to read the Sacred Scriptures.

*A Selection of the best Ideas found among Hindoo Writers relating to the Duties of Life.*

The Apostle Paul plainly shews us what use may be made of the writings of Heathens themselves, in exposing the folly and sin of idolatry, when, in addressing the Athenians, he quotes Aratus, to prove that we are the offspring of God. So far as such Selections accord with the law of righteousness, they will prove a valuable auxiliary; and their deficiency might be improved to the highest advantage, by shewing the necessity of a better guide.

*Selections from the Sacred Oracles.*

We do not recommend Selections from the Sacred Oracles because we forbode any evil consequences from the introduction of the whole; but because we think that to children, so little accustomed to reading as are the children of this country, five thick octavo volumes could not be profitable, as a small part only could be read while at School. And as some acquaintance with the Old Testament is requisite for the right understanding of many parts of the New, we propose making Selections from the whole, still retaining the language of Inspiration.

Among these we propose a Selection of Old-Testament History; beginning with the Creation, and ending with the Captivity of Israel. Chronological Dates should be affixed, corresponding with those in the Historical and Chronological Epitomes. If the genealogies and similar history were omitted, this Selection might be comprised in a volume of moderate size.

We further propose making a Selection of what might be termed Scripture Ethics, or the principles which the Scriptures teach, relative to God, his nature and his attributes, his law, and his government of man—to sin—to the state of the world—to a future state—a final judgment, &c. These would furnish matter for contrast with passages from the best Hindoo Authors,

certainly not to the disadvantage of the Sacred Oracles.

Lastly, we think that another Selection should be made of all the Prophecies relative to the coming of the Saviour of the World. With this should be connected a complete History of our Lord, taken from the Gospels. This Selection should further contain an account of the promulgation of the Gospel, as related in the Acts of the Apostles; to which should be added such selections from the Epistles as exhibit the doctrine of salvation by faith in Christ.

Of these books, when prepared and translated into the requisite languages, ten thousand copies might be printed, on country paper, at a small expense.

**SUPERINTENDENCE.**

This is of immense importance. With a series of books thus digested, and suitable both in matter and size to the Schools, it will not be difficult, with due Superintendence, to employ Heathen Schoolmasters to great advantage: but, without Superintendents who feel a deep interest in their employment, much good cannot be effected. They must either be men who will volunteer their services, from the warm interest which they feel in the welfare of the rising generation; or men who, from their being born in the country, are accustomed to a frugal mode of living, and who can therefore undertake the work at a very small monthly salary: for, were Superintendents to require a large salary, the amount would be such an addition to the necessary expenses, as would cause the plan to sink with its own weight.

Relative to gratuitous Superintendents, our Missionary Brethren in various parts of the country could perhaps visit as many as ten Schools once a month, which would be quite sufficient to secure their progress: and though this employ is not precisely that for which our Brethren came to India, yet it is so closely connected with it in its ultimate consequences, that it is scarcely possible for them to employ a portion of their time in a more profitable or pleasing manner.

We may, perhaps, look to pious and well-disposed friends settled in the country, as another source of Superintendence. This means would increase with the progress of Christianity in India: and, among others, we may reasonably hope that some educated at our seminaries, and afterwards settled in different parts of the country, would gladly thus testify their gratitude for the religious instructions which they had there received.

We may also hope that some educated

in the Benevolent Institution at Calcutta may be brought truly to fear God. Were this the case, they would be eminently fitted to superintend these Schools, while their manner of life would enable them to subsist on a much smaller salary than would be necessary for Europeans.

With respect to Native Teachers, the elder children trained up in these Schools, and employed occasionally as monitors, would, from their acquaintance with the system of education, and the books used therein, make better teachers than those first employed; and, at the same time, provide a succession of teachers in those trained up under themselves: and should they even remain Heathens, many of them would prefer an employment already familiar to them, by which they could obtain a comfortable subsistence.

#### VARIOUS KINDS OF SCHOOLS.

The first class of persons that claims our attention, is that of the *Descendants of Europeans in India*.

This class of the inhabitants of India is constantly increasing, both in number and respectability, by intermarriages with one another and with Europeans; and, as British Subjects in general are not permitted to settle in India, they must of course one day form the bulk of the Christian Public in India. The religious education of this class of youth must, therefore, be of high importance to those who have at heart the welfare of India, independently of any pecuniary consideration. Happily, however, their circumstances are, in general, such as to meet every expense attending their own education; but as they may be the future supporters of religion in India, their education, while it embraces all that we have said respecting a knowledge of the Scriptures, of History, Geography, &c. and of the nature of Ancient and Modern Idolatry, should also include as great a degree of knowledge, both Classical and Mathematical, as their opportunities may permit them to attain, consistently with their future destination in life. The seminaries in the Mission for the education of this class of Indian Youth, the last year, were five: that at Sirdhana, under the care of Mr. Chamberlain; that at Agra, under the care of Messrs. Peacock and Mackintosh; that at Digah, under the care of Messrs. Moore and Rowe; that at Serampore; and that at Ceylon, under the care of Mr. and Mrs. Chater.

The second class of youth, whose instruction becomes a matter of importance, consists of those descended from ancestors who formerly embraced the Roman-Catholic

*Religion*, but who are nearly as ignorant of religion as the Natives themselves.

As they bear the name of Christians, however, and of course have no attachment to the Hindoo system of idolatry, both humanity and prudence demand that the degree of attachment which they have to Christianity should be fostered and increased by an acquaintance with the Sacred Scriptures; that so nothing may be lost which has been already done, in the course of Divine Providence, toward introducing Christianity into India. To effect this, the Benevolent Institution was begun in 1810; and such has been the generous feeling among all ranks of people, on the propriety of affording Christian Instruction to this class of youth, that, in the last year, the subscriptions for the support of the institution exceeded a thousand pounds sterling. The instruction for these should comprise all that is proper for the native children, relative to the Scriptures, the outlines of History and Geography, together with Reading, Writing, &c. in the English and Bengalee Languages. The number of children admitted on this Institution, from the beginning, has been somewhat more than five hundred. A School of the same kind, for the children of this description who reside there, has been set on foot at Serampore for nearly four years, in which period somewhat more than a hundred children have been instructed. It is probable that we shall be enabled to establish others of the same nature, in other parts of India in which children of this class are found.

But the most important of all others, and happily the least expensive, are Schools for the instruction of *Natives of India*.

These Schools should be open to all, whether Hindoos or Mahomedans. The teachers may be either Brahmins or Mahomedans: it is only necessary that they follow the plan laid down for them.

The language of the books should be the language of the country;—in Bengal, Bengalee; Hindoostan, Hindee; in Orissa, the Orissa Language; and thus in all other countries.

The books, which have been already specified, might be abridged for beginners; and the abridgments written gradually from dictation, till the whole were laid up in the memory. They might also be read as class-books, or given as gratuities on a boy's leaving the school. This course of books would improve their knowledge of their vernacular tongue, accustom them to a facility of reading, lay open to them the state of the world both ancient and modern, furnish them with the soundest principles



of morality, and enable them to form some just idea of both the nature of idolatry and of true religion.

With a uniformity of books, each School might be divided into classes superintended by monitors, which would enable one master to teach a great number in places where numbers could be obtained; and, in the monitors, gradually to prepare young Schoolmasters well acquainted with all that it would be necessary to teach, and probably preferring, from choice, that employment, at a small monthly sum, to any other. When the books were thus fixed, a weekly superintendence, by some friend interested therein, would ascertain the degree of progress made in them; and a few pice\*, by way of gratuity to those who had been most diligent, would infuse life and animation into a whole school.

If Superintendence could be procured gratis, which would be the case in perhaps the greatest number of Schools established by the Mission, we think the expense would not exceed ten rupees monthly for each school; and if each school contained forty boys, the expense would be only three rupees annually for the instruction of each boy. Thus a thousand rupees monthly would support a hundred Schools, which might contain four thousand children. Of these four thousand, if they remained four years at school, which would be a sufficient time for going through the course of books recommended, a thousand might go out into life every year; and whoever reflects, that each of these thousand Hindoo Youths, thus furnished with just ideas of the world relative to its geography and its history, and with the soundest principles of morality and a general view of the salvation which God has prepared for man, would be capable of diffusing these ideas through his own family and connections, and possibly through his village, where his superior knowledge must necessarily give him weight and estimation, can easily realise the gradual operation of even a thousand rupees monthly thus applied; and were the sum increased to ten thousand, the effect would be accelerated in a tenfold degree.

Nor can a philanthropic mind be indifferent to the effects of this plan, as affording additional security (were any needed) for the permanence of the British Empire in India. While politics form no part of a Missionary's profession, he cannot be long in India without realising the incalculable benefits enjoyed by the inhabitants of India, in the security for person and property,

\* A small copper coin, somewhat less in value than a halfpenny.

and the general happiness resulting from that impartial administration of justice, and that generous interest in the welfare of man as man, which never shone more eminently in the British Nation than at the present period; blessings which India probably never before enjoyed, and which every enlightened Hindoo must view as inseparably connected with the duration of the British Rule in India. This diffusion of just ideas, therefore, would enable the Hindoo duly to appreciate these blessings, by making him acquainted with the principles whence they flow; which would naturally strengthen his attachment to the British Nation, by whom they are so fully cultivated and exemplified.

As yet, our Missionary Objects have not permitted us to carry Schools to the extent that we wish. The Schools of this kind, which we now have in India, amount to about twenty, and contain about 800 children. But we have it in contemplation to prepare and print the course of books described, as soon as our other avocations will permit, in the hope that the public will deem the object worthy of farther encouragement.

#### BENEVOLENT INSTITUTION OF CALCUTTA.

As the Missionaries have, in part, exemplified the advantages of their plan in the Benevolent Institution of Calcutta, we shall extract some account of it from a former Report.

In this city there are numbers of persons bearing the Christian Name, some of them the remote descendants of Hindoos and Mahomedans, who, occupying the lowest walks of life, have been by their poverty precluded the advantages of Christian Education, and have never been favoured with Christian Instruction in a language which they could understand. The children of these, therefore, while termed Christians, are in a state of ignorance, if possible, greater than that of their Hindoo and Mahomedan Neighbours; as they are acquainted with no written medium of instruction, being alike incapable of reading English, Portuguese, or Bengalee. The effect of their being thus debarred from all instruction of a moral nature, appears but too plainly in their growing up in the practice of every vice to which their abject condition exposes them.

The state of these children has been long beheld with commiseration by many; but the means of relief have not been equally obvious. To place them in any seminary where they might receive Christian Instruction, their numbers rendered impracticable;

for what funds would have sufficed for boarding and educating even half the children furnished by a population of seven thousand persons? Nor, had the means been easily attainable, would such a step have been without its serious disadvantages: to say nothing of the difficulty of repressing vice, where four or five hundred children, habituated thereto from their infancy, would have been crowded together, and necessarily left to themselves a great part of the day; the expending of eight or ten rupees monthly for several years on children whose parents seldom realized more than half that sum to support a whole family, would have unfitted them for the humble sphere of life in which Providence had placed their parents, and which they themselves must fill; while their numbers would have rendered it impossible for the most active benevolence to provide them with situations in a higher sphere.

The plan of instruction matured by Mr. Lancaster is well adapted to meet the circumstances of these numerous and wretched victims to ignorance and vice. Its simplicity is admirably suited to convey instruction to the untutored mind; and that happy method which enables Lancaster himself to instruct alone a thousand poor children in London, at an expense which would scarcely board fifty, is exactly fitted to extend the same benefit to the multitudes of children here, who are in a sphere of life still lower.

It is upon this plan, with such variations as circumstances require, that the Benevolent Institution is conducted. The children admitted are taught to read the Scriptures in English, and instructed in writing and arithmetic. In addition to this, they are instructed in Bengalee, writing, and accounts; and taught to read the Scriptures in that language; in which indeed, as it is nearly vernacular to them, they understand them more readily than they do in English.

As the grand object in view is rather to implant in their minds the first principles of morality and religion, than to train them up in any peculiar mode of worship, they are taught no catechism; but, instead of it, they commit to memory, and have constantly explained to them, the Ten Commandments, with such passages of Scripture as are connected therewith. Nor, as many of them are Roman Catholics, are they constrained to attend the Protestant Chapel; but are left, in this point, to the direction of their parents. Hence about a third of them only attend divine service at the Chapel in the Lall-Bazar; where, after the service is ended, they are occasionally examined by one of the Ministers relative to their proficiency in the knowledge of the Scriptures.

This Institution receives objects of different ages, and indeed of various nations. To fix a certain age beyond which they shall be refused, would cut off some from the benefits of instruction who need them most. Many are found among these children who, at the age of twelve or fourteen, have no idea of any written language. One would scarcely think it possible for persons bearing the Christian Name to grow up in Calcutta as ignorant of letters as the inhabitants of New Zealand. Such, however, is the case with too many in this city! But while they have the ignorance, they have not the simplicity, of savages: unhappily for society, though all that improves the mind must come through the medium of letters, those principles which corrupt the mind, and prepare it for the commission of every crime, can be imbibed without them; a fact which these unhappy victims of ignorance but too fully verify! Among these, however, some come to the knowledge of this institution at the age of fourteen or fifteen; and it is impossible to deny them admission when they seek it with all the eagerness characteristic of the human mind awakened to a view of the worth of knowledge. Others again, born in the interior of the country, and debarred by the poverty or the misfortunes of their parents from learning to read, arrive in this state at Calcutta, and seize the opportunity afforded of acquiring the first rudiments of knowledge, with an avidity scarcely to be credited.

The beneficial effects of the school will be seen in the following extract from a Letter lately received by the Secretary from the Head Master, Mr. Leonard.

"The description of our pupils is truly novel, as it regards variety of colour, country, and religion. They consist of Europeans' children, native Portuguese, Armenians, Hindoos, Mahomedans, natives of Sumatra, Mozambique, and Abyssinia.

"The history of some of them involves circumstances somewhat interesting: that of one of them I will relate.

"Thomas Chance, a lad about twelve years old, after being some little time in the school, was placed with me as a boarder, by his generous benefactor, Captain W. who, in one of his late trading voyages, had occasion to touch on the coast of Sumatra, in a part inhabited by the Battas, where, among other things, he one day observed three boys confined in a kind of wooden cage, cooped up like hogs. On inquiring into their circumstances, he found that they were FATTENING FOR THE KNIFE, and were for sale! Captain W. instantly bargained for them; and, for one hundred and fifty

dollars, had the high gratification of carrying them safely to his ship. Whether the other two died or not, I cannot say; but Captain W. wishing to train up this boy to useful life, brought him to our school.

"When he was first placed with us, we found it exceedingly difficult to make him understand the most simple things; and more so, to persuade him to touch food in the presence of any of our family: he continued so for more than a month, although we used every means we could devise to cultivate familiarity with him. He picked up a few words of broken English, on board ship, and in Captain W.'s family; but appeared to have no idea whatever of any other language; nor does he seem to have any idea of father or mother: I have repeatedly questioned him upon the subject, but have received no other reply, than, that all he remembered was Captain W.'s carrying him to the ship. His rude state when placed with us, both as it regarded ideas and articulation, was such as made it exceedingly difficult to get him either to understand or pronounce: however, I am happy to inform you that he has since surmounted those obstacles, by his voluntary and indefatigable diligence. But even here his strangeness of disposition has still appeared; for, although he seldom parts with his book while day-light continues, it is not often that we see him at his studies out of school hours, as he prefers the most dark and retired corners of the house. One of his favourite places of retreat has been in an old palankeen that stands in a corner of a lower room: in this he has remained shut up many hours in the day, allowing himself only sufficient light to see his letters. He lately took a great liking to writing; and became so familiar with my second son, as to allow of his ruling his book, and setting him copies; but he has now so far improved, as to do without his assistance: he rules his book himself, and goes on writing in his own way. He begins likewise to read, and pronounces pretty clearly; in short, if his life be continued, I have every reason to hope he will prove a valuable member of society."

This poor savage boy, in the few months he has been in the School, has so advanced as to read the New Testament fluently (defects in his pronunciation excepted), and to write a legible hand.

The following extract will give some idea of the mode of tuition adopted in the school:—"The School is divided into classes, with a monitor and an assistant at the head of each. Our hours of attendance are from seven in the morning till two in the afternoon. The hours from seven to

nine are devoted to the Bengalee Language: after which, the English part commences, and proceeds as follows;—the first class repeat from memory, and spell twenty words: they then write fifty words from dictation, and, after that, eight or ten verses of the Scriptures: then write a text-hand copy; and then work, some three, some four sums: two or three chapters are then read from the Scriptures by the whole class; and, lastly, they commit to memory one or more of those passages of Scripture which they have afterwards to repeat to one of the Managers. This may serve as a description of all the other classes, so far as their proficiency permits. We begin and end school with reading the Scriptures and prayer; and, three mornings in the week, a portion of Scripture is explained."

The number admitted into the School since its establishment (about two years) amounts to 310 boys, and 102 girls.\* The greater part of the boys, and the whole of the girls, have been received within the last eighteen months, the school for girls having been established within that period. About a fourth of the boys who came in at an advanced age have been provided with places within their own sphere of life, by their various relatives and friends; some after staying twelve months at school, some after remaining eight, and some after a stay of only six months; in which time, however, they have learned to read the Scriptures, and to write a legible hand. A considerable number of the elder girls too, after being instructed in needle-work, and brought to read the Scriptures, have been married in their respective connexions.

One of the most sensible and diligent of the boys, who had been in the School from its foundation, and had long filled the office of second monitor with great satisfaction to his master, hearing that a gentleman was going to Patna, volunteered himself to go with him, in order to attempt a School of the same kind among the Native Christians there; and we hear that a School has been begun there on the same plan, which contains already more than twenty; and that the lad conducts himself with steadiness and propriety.

It is presumed that little need be added relative to the utility of an institution of this nature. To afford an opportunity for those who have grown up in vice and ignorance, to acquire a knowledge of the Scriptures, and of writing and arithmetic, by a few months' application, without injuring others by their habits; to furnish

\* Increased, as appears by the last Report, (see p. 185, in our last,) to more than 500. *Editors.*

those who can stay longer with the means of opening their own way into useful life, by a knowledge of English and Bengalee, writing and accounts, as well as of becoming acquainted, in both languages, with the Sacred Scriptures, without taking them out of their humble sphere, or inspiring hopes which cannot be realized; are circumstances which cannot but have their weight with the humane and judicious. Those who are acquainted with the history of mankind, will easily appreciate the value of an opportunity being thus afforded for the future exertions of native genius; while those who realize the effect of Divine Truth on the mind will duly estimate the importance of the first principles of religion being thus early imbibed.

It is not, indeed, easy to conceive how benevolence can be exerted in a more efficient way. The expense of conferring these advantages on each individual amounts to scarcely more than eight rupees in six months, including school-room, salaries of masters, books, and gratuities; and, as the number instructed increases, it will be still less; and the school-room is capable of containing eight hundred children. In Britain, where the circumstances of the poor and the inclemency of the climate enhance the value of the aid directed to the relief of bodily necessities, the removal of ignorance is still esteemed a charity of the noblest kind. But in this country, where nature pours forth food to the Native almost spontaneously, where the slightest covering serves for clothing, and a shed covered with grass for an abode, the relief of bodily distress bears no proportion to the charity which dispels that cloud of ignorance,

which, excluding the light that distinguishes the man from the beast, covers and fosters every vice debasing to human nature.

The liberal support which this Institution has already experienced from the Public is such as demands our warmest acknowledgments. It is on this liberality alone that we must again rely for aid. It will appear from the accounts annexed, that the Institution is nearly 3000 rupees in debt. The expenses of it, however, are simple, defined, and, perhaps, as small as the nature of such an institution will permit. They consist of the rent of the School-room, (110 rupees,) erected at a great expense purposely for the object, and which, by means of a proper partition, accommodates both Schools; one Master for the boys, at 150 rupees monthly; a Master and Mistress for the girls, at 100; out of which sums both Masters find houses for themselves; and a Native Teacher, at about ten rupees; which, with about thirty rupees expended in books, slates, &c. and in gratuities to the monitors, and the most diligent of the children, amount to 400 rupees monthly; and, when it is considered that this is the whole expense of instructing between three and four hundred children, the Institution will perhaps be found to exhibit the cheapest mode of instruction ever yet known in Calcutta. It might, however, be still improved, if the funds of the Institution would allow greater encouragement to be held out to the children; as the number might be nearly doubled with the same expense of rent, and with scarcely the addition of an hundred rupees in all other expenses.

#### MEANS OF SUPPORT.

For touching on this subject, we must intreat your indulgence. Did not the calls of Providence render it necessary, we should pass this part of the subject over in silence; but, as we are assured that our worthy friends in England are more willing to meet our wants than we are to make them known, we think it would be doing injury to the cause of God, as well as in justice to them, were we any longer to withhold a plain and faithful exposure of our means of support, and of our approaching wants.

Here occurs the passage on this subject, which we have quoted in the Summary View of the Mission: after which the Missionaries add—

Relative to these Means of Support, there are several things which we would respectfully submit to your consideration, and that of the friends of religion in general.

1.—That Missionaries who go forth to the Heathen should labour to support themselves and the cause, so far as Providence shall enable them, is a principle recognised in the Mission from the beginning, and evidently owned of God throughout the whole of its progress.

Did it require sanction, indeed, it might easily find it in the example of the great Apostle of the Gentiles; who, endowed as he was with ministerial gifts, and that of speaking with tongues beyond almost all other men, still neither felt it beneath him, nor deemed it a misapplication of time, to apply to the manual labour of tent-making, in order to support himself and those who were with him; and this even in Corinth, one of the richest cities of Greece.

It is true, that every man has not equally the means, nor, in a Missionary

Station, is it necessary for every individual to be thus employed: in the division of labour, it may be highly advantageous for some to attend wholly to the spiritual concerns of a Mission, while others apply chiefly to its support. Still, however, where no steps of this kind are taken, but every rupee disbursed must be drawn from the contributions of the friends of religion in another country, it is certain that the work of God can never be carried to any great extent. What funds in Britain, for example, could meet the constant expense of only a hundred Stations in India, filled with Churches, and surrounded with Native Christians? Yet a hundred Stations bear but a small proportion to the number that India will ultimately require.

Nor, indeed, are the collateral effects of this principle scarcely less valuable than the support which it furnishes: while the hope of thus contributing to the extension of the cause of God preserves from sloth, awakens all the energies of the mind, and brings every gift into the most pleasing exercise; the devoting of every thing gained to the cause purifies the mind from the love of gain, and sanctifies every secular employ. And, when it is thus manifest to all, that the most pressing exhortations can in no possible way be deemed a cloak of covetousness, nor be supposed to arise from a wish to cast the burden wholly upon others, this produces a sacred boldness in stirring up others to the support of God's righteous cause; while the faithful and discreet application of the fruit of their own labours to the cause of God furnishes a pledge for the due application of the liberality of others.

But perhaps its greatest utility consists in its holding forth an example to others. Of this, it would be wrong to say that we have seen the full effects in our Brethren in the Mission; for this desire is by no means confined to Serampore, but pervades the whole Mission. Every Missionary from Europe esteems it his happiness, according to the opportunities which God has given him, to contribute thus to the support of the general cause; both by personal exertion, and by applying whatever is thus obtained wholly to the support of the cause of God. But it is right to add, that those whom God has raised up in the country, are endeavouring, as they have opportunity, to copy after the same example; of which no greater proof can be needed than the conduct of our dear friends, Fernandez, Moxon, Leonard, &c. a number almost sufficient of themselves to form a respectable Mission, who not only labour in the cause without price or

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reward, except that of pleasing God, but support it with their substance as far as they are able. Nor are the Native Christians wholly unaffected by the example: to the natural indolence and cupidty so conspicuous in the Hindoo Character, this spirit is indeed admirably calculated to form an antidote; and its effects are perceptible in the minds of many of them: some of them, supporting themselves wholly, do what they can in the cause of God without any reward: others, who labour during the week, gladly embrace an opportunity on the Lord's-day of making known the Word in the neighbouring villages: and certain of them have left stations of profit in the printing-office for the sake of devoting themselves to preaching the Word among their countrymen, quite to a disadvantage as it relates to their worldly circumstances. Thus, in the beginning of the Gospel, many, after having sold their possessions, went everywhere preaching the Word, taking nothing of the Gentiles; and, though occasionally refreshed with the liberality of the saints, yet labouring not unfrequently with their own hands, till at length the Truth took firm root in most parts of the known world. It is true, that, at the present day, circumstances differ, and that it is both the duty and the earnest desire of those who love God to accelerate the propagation of the Gospel by furnishing every facility in their power: it is however no less true, that the spirit in which the Gospel must be propagated is still the same, for it is desirable that it should now produce the same effects as when first propagated among the Heathen: and we apprehend that it is this spirit of disinterested exertion for the cause of God which chiefly constitutes the genuine apostolic spirit.

2.—But, while it is fully acknowledged that the cause of God should be aided by every possible degree of exertion on the part of those who make known the Gospel, these exertions still have their limits. There is a point beyond which they cannot be carried, without defeating the great end in view.

Thus though the Apostle condescended to labour with his own hands, still, had he confined himself wholly thereto, he could not have made full proof of his ministry; which made him feel grateful for every help furnished by the zeal and liberality of any of the Churches. If the mind be overwhelmed with the cares attendant on secular things, it must be drawn off from spiritual; and hence, instead of being invigorated by its exertions even for the cause of God, it will become weak and languid. Thus we

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scarcely see how we can extend our means of support beyond their present state, without fixing our minds too much on secular business.

Resources, also, which continue for a time, often fail. In the ensuing year we foresee several means of support as likely to decrease, if not wholly cease. Mr. Chater's part of the School in Ceylon became so small in the past year, that it appeared scarcely his duty to withdraw the time from his missionary duties for the sake of it: hence their means of support are limited to Mrs. Chater's division of the School. Mr. Robinson's also, which gave him hope, in the past year, of affording a supply nearly equal to his wants, by the expected change in the government of the island, is brought to nothing. Mr. Jabex Carey has, at present, a salary of 100 dollars monthly, which he says most amply supplies all his wants, both personal and missionary; but, on the restoration of the island to the Dutch, it is scarcely to be expected that they will thus support an English Missionary, if they permit him to remain on the island. The change in Mr. Chamberlain's situation, too, deprives him entirely of his means of support at Sirdhana, with which he supplied the wants of himself and his family, established Schools around him, and met all the expenses of the Mission there. Add to this, that the Mission in India is likely to be strengthened by the addition of three European Brethren and their families, in the course of the year—Mr. Trowt, Mr. Eustace Carey, and Mr. Yates, whose arrival we daily expect. To meet these exigencies, we at present see no means, but those which are furnished by the liberality of the friends of religion in Britain.

3.—It will also be evident, on a slight view of the Mission, and of the manner in which God has been pleased to bless it, that it has a tendency to increase in every department.

Relative to the Missionary Stations, though they may not continue to increase, as in the last five years, (for, in this period, they have doubled in number, and we trust in efficiency, though not in expense to the public,) yet it can scarcely be expected, if the Gospel be to be planted in these countries, that an increase of spiritual gifts should not accompany the work of conversion. Rather, it is probable that the number of those who will not count their lives dear to them, so that they may make known to their countrymen the unsearchable riches of Christ, will increase every year; and that some will feel a necessity laid upon them to

preach - the Gospel, not only to their neighbours, but, when the Word of God is printed and ready for distribution, to those who border on their own province; in which case it will be impossible to avoid forming new Stations, without resisting, with much danger, the influence of the Spirit of God. Nay, it is a fact, that, at the present time, there is scarcely a European Missionary, at any Station, who has not opportunities of propagating the Gospel around him, which he cannot fully embrace, for want of means: for, indeed, such has been the care exercised in the Mission from the beginning, to avoid putting the public to expense; and so strongly has this been inculcated, particularly, by the elder Missionaries; that strangers, and possibly some of the younger Missionaries themselves, before they have fully entered into their motives, and the nature and circumstances of the Mission, have been ready to deem them hard and severe in point of economy. They have, however, had the satisfaction afterwards of seeing the maturer judgment of these very Brethren enter into their views, and their minds imbibe fully the same spirit of economy and self-denial for the sake of the Gospel. Still it would be exceedingly gratifying to us, to divest our friends, who thus give up themselves to the cause, of every anxious care in their work; by rendering them such supplies as shall enable them, without fear, to take Missionary Journeys whenever necessary, establish Schools, and improve to the utmost every opportunity that offers of propagating the glorious Gospel around them.

In the Translations, too, circumstances naturally lead to an extension of expense, but with the highest advantage to the cause. Though a first edition, while necessarily the most imperfect, is, from circumstances, likely to be the least read, subsequent editions, while they gradually become more correct, are likely to be sought, and read more and more widely, till they become as current as Versions of the Scriptures in Europe. In these subsequent editions, therefore, the number of copies may be increased with the happiest effect; and though the expense will somewhat increase, still it will not be in proportion to the increased number of copies; for if a first edition, containing a thousand copies, cost two thousand five hundred rupees, a second or a third, containing four thousand copies, can be printed for a rupee each copy, and we hope, ultimately, for a still less sum. Thus, if the Translations, rendered more

correct, and brought into fuller circulation, will require an increase of expense, it will still be in a way at which every good man will rejoice, as it will be only in proportion as the Heathen prize their sacred contents.

Relative to Schools, it is to be wished that they should increase in number: and this could be done, to a considerable extent, at a small expense; as some of our Brethren have not one School near them, and most of them could superintend with ease three or four Schools more than their present means will permit them to establish.

There is, indeed, another kind of Seminary which we have long had in contemplation, and the necessity for which seems every day increasing. It is a Seminary, in which pious young men, whether Hindoos, Portuguese, or Europeans, shall be thoroughly instructed in Divinity as laid down in the Sacred Scriptures, while they pursue such collateral studies as may increase their usefulness in the Churches of God in India. Long impressed with the necessity of a Seminary of this kind, we, about a year ago, purchased a suitable piece of ground adjoining our own premises. We have not, however, been able as yet to make the necessary arrangements for it, as those thus trained up must be kept wholly to study, and therefore be supported. Hitherto our Native Brethren have obtained instruction merely by being with us, going out and coming in, for two or three years, while working in the printing-office. Could they, however, go through a regular course of study, we conceive that their future usefulness in the Churches of India would be greatly increased. On this we shall have further occasion to write, and therefore we merely mention it in this place.

From a view of all these circumstances, it will appear, that, notwithstanding the exertions made in India toward the support of the cause, if God be pleased at all to bless it, the Mission will require increased support from Britain; and that this will be the case even in the ensuing year. Indeed, in the minds of those who maturely weigh things, it will excite no surprise to find, that twenty-four Missionary Stations, twenty Translations of the Scriptures, and above twenty Schools, cannot be carried on without the aid of a greater sum from home, than five, or even six thousand pounds annually.

But, while a probable increase of expenditure is thus contemplated, it is matter of satisfaction to reflect on the increased

effect which it is likely to produce. The expense attending new Missions to any country is often very great, as well as uncertain in relation to its fruits: but, when this expense has been surmounted, when Missionary Stations are formed, and Missionaries have once obtained a footing in any country, especially when the Scriptures are translated and circulated, and the Word of God has begun to bring forth fruit, it is then that every rupee, wisely expended, turns to a rich account. In the establishment of Schools, the dispersion of the Scriptures, and the support of Native Christians who make known the Word, a small sum is capable of doing almost incalculable good.

When, therefore, we consider the open door which the Lord has been pleased thus to set before us, and the experience which most of our Brethren have acquired in the work, we scarcely see in what way Christian Liberality could be turned to greater account, than in fully improving the opportunities of propagating the Gospel which now offer. Were we, indeed, pleading for our Brethren with the view of their "experiencing new modes of comfort," we should be silent: much as we love them, we could not plead with the needy and straitened, nor even with the wealthy Christian at home, that our Missionaries in India might "experience new modes of comfort;" nor, indeed, could we very cordially embrace them as *Missionary* Brethren, did we deem them capable, amidst such multitudes of perishing souls, and such opportunities of doing good around them, of pleasing themselves with "new modes of comfort," whatever means of support Providence might put into their hands. But we are too well acquainted with their spirit and circumstances, to regard them as in any very great danger from "the seductions of affluence and ease," "general as may be the misapprehension in England on this subject." We know, that, with the large families of most of them, and the constant care and labour that their work demands of them, such is their situation, that nothing could make them prefer it, to even a very low situation in their native land, but the delight which they feel in spending and being spent in the work of God, and the hope which they have, that, relative to the propagation of the Gospel around them, their labour shall not be ultimately in vain in the Lord.

It is to enable them more fully to realize this hope that we thus venture to lay open the circumstances of the Mission: and how little the personal support of the twelve European Missionaries sent out

by the Society is in any way connected herewith, will be evident to those who reflect, that, were the sum furnished by the personal labour of the Missionaries confined to these, instead of being applied to Missionary purposes of every kind, 7000*l.* annually would render any supply from Europe, for their personal support, totally unnecessary. It is to enable these Brethren to diffuse the Truth more widely around them, to support others who labour in the Mission, to meet the wants of Native Christians employed in making known the Word, and to defray the expense of printing the Scriptures and of establishing Schools, that we thus make known the wants of our Brethren, and of the Mission in general: and, such is the confidence that we have in the love and zeal of our Christian friends with you, that we think any thing more on the subject would be perfectly superfluous, and are almost ready to blame ourselves for having stated circumstances so fully.

We would mention only one thing more. As we have to meet the wants of our Brethren at their various Stations, and the expenses of the Translations throughout the year, it is highly desirable that we should have the requisite supplies for the year in our hands at the beginning of the year, in order to prevent distress

and disappointment, relative to supplies which are invariably needed; and if the sum which the future liberality of the public shall enable you to send us annually—say eight, or even 10,000*l.* (for such a sum we ought to expect, and even to hope that the cause of God in India will soon require,) were to be sent us in bills on some house in Calcutta, drawn in our favour through a house in London, the difference between that mode, and our drawing on you for that sum here, would be nearly 1000*l.* annually; which would be almost equal to the support of the Stations in a whole kingdom, or to two versions of the New Testament annually, containing five thousand copies each. This would, it is true, render it necessary for you constantly to have in hand a supply sufficient for at least eighteen months, that is, about 12,000*l.* sterling; but we apprehend the advantage to the cause of benevolence and piety would be so obvious, that few would blame you for this wise and economical administration of the public liberality.

We remain, very dear Brethren,

Most affectionately yours,

W. CAREY,

J. MARSHMAN,

W. WARD.

#### REPORT OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Society has received, in the last year, a Parliamentary Grant of 5730*l.* in aid of its expenses in the North-American Colonies. By this grant, it has been enabled to double the salary of its Missionaries, who were before inadequately provided for.

In Salaries and Gratuities to Missionaries, Catechists, and Schoolmasters, with Exhibitions to Scholars at the College in Nova Scotia, the Society has, last year, expended 8902*l.* 16*s.* 4*d.*

The following Report is made of the proceedings of the Missionaries, at the different Stations of the Society in the British North-American Colonies.

##### NEWFOUNDLAND.

The Rev. Frederick Hamilton Carlington, Missionary at Harbor Grace, in the name of the Proprietors of the Church at Carboneer, acknowledges, with much gratitude, the liberal donation of the Society, in aid of the expenses attending the erection of the Church in that Settlement. He also acquaints the Society, that the inhabitants of Harbor Grace propose to enlarge their Church during the present year.

The Rev. John Clinch, Missionary at Trinity Bay, acknowledges, with many expressions of gratitude, the gratuity of 50*l.* granted to him by the Board, at the

solicitation of Sir Richard Keats; and also the liberal addition made to the salaries of Missionaries in general, through the aid of Government. Mr. C. sends this Notitia for the last year; viz. Baptisms 55; Marriages 7; Burials 18; Communicants 42.

The Church at Bonavista is in tolerably good repair. A zealous inhabitant has performed Divine Service and read a Sermon regularly, every Sabbath-day, without fee or reward.

At Greens, in Bonavista Bay, a new Church has lately been built. At several remote harbours also, within the Bay, places of public worship have been erected,



exclusive of the one at Silly Cove, which serve to shew a manifest thirst for religious knowledge.

## NOVA SCOTIA.

The Rev. Dr. Stanser, Missionary at Halifax, arrived in England in the course of the last autumn, under circumstances of a heavy domestic affliction. He proposes to return to Nova Scotia early in the spring. The duties of his Mission, during his absence, were performed in part by the Rev. Robert Willis, chaplain to the flag ship at Halifax, and in part by the Rev. Mr. Milne. Dr. Stanser had forwarded his Notitia for the six months, ending May 6, 1815; which contained, Baptisms, Infants 117, Adults 5; Marriages 81; Burials 86; previously to his leaving Nova Scotia.

The Rev. Dr. Inglis, Ecclesiastical Commissary, in his several letters, communicates to the Society a great variety of important matters.

The Rev. Ranna Cossit, late Missionary at Yarmouth, died in March last. He had been for more than forty years in the service of the Society; and in consideration of his exemplary conduct, the Board have agreed, in addition to Mr. Cossit's salary for the current half year, to allow his executors to draw upon the Treasurer for the sum of 200*l.* as a gratuity to his four maiden daughters, who were left, by his death, with a very inadequate provision.

Dr. Inglis acknowledges the receipt of four cases of books, sent by order of the Society for the supply of Missionaries. Some have already been distributed. He assures the Society, that no exertion will be wanting to promote the pious objects for which so considerable an expense has been incurred.

The Society have lost another valuable Missionary, in the death of the Rev. Mr. Bissett, of Maugerville, New Brunswick; and his place has not yet been supplied.

Dr. Inglis, in the course of the year, had made several visits to the vacant Missions, in one of which he had passed some time in Cumberland and the adjoining country: he had become acquainted with the sentiments of the leading persons in those districts, which he represents to be more favourable to the Church of England than at any former period; and he ventures to recommend, in the name of the Bishop, the appointment of a Missionary to Cumberland, and the grant of some assistance towards the erection of a new Church. From thence he went to Dorchester and Sackville, in New Bruns-

wick, where great exertions have been made, particularly by Mr. Botsford, with a view to raise sufficient funds for the building of a Church; which there is every prospect will soon be accomplished, with the aid of the Society, which has been promised to them, as well as to the inhabitants of Cumberland, under the usual conditions.

The vacancy occasioned by the death of the late Mr. Bissett, at Maugerville, has called for additional exertions on the part of the Missionaries settled in the adjoining districts; and it appeared advisable to the Bishop to employ the Rev. Mr. Somerville, Master of the Academy at Fredericton, in administering to the spiritual wants of the people in that neighbourhood. It will not be inconsistent with his other engagements to spend his Sundays, and the whole of his vacation, in those places; and the Society have agreed, on the recommendation of the Bishop, to allow Mr. Somerville a salary of 100*l.* so long as he discharges the duties attached to his appointment.

Dr. Cochran, during the long vacation, visited Aylesford, Wilmot, and Parborough, and officiated at those places. Mr. Twining made an excursion to Kernaby, on the Gulph of St. Lawrence, to a Settlement on the Cumberland Mountains, and to Onslow. Mr. Gray has accomplished his visit to Rijstouche, not without much difficulty and some danger. The inhabitants of that settlement have expressed an anxious desire to be permanently united to the Church.

The Rev. William King, Missionary at Windsor, informs the Society that the Church at Windsor is completed, at an expense exceeding 1000*l.* He has the satisfaction to add, that his congregation increases. His Notitia from January 1, 1815, to the date of his letter, November 18, in the same year, contained, Marriages 19; Baptisms 20; Burials 5; Communicants 32.

The Rev. Dr. Cochran, Missionary at Falmouth, writes, that he regularly preaches every Sunday, and uses his best endeavours, by visiting the people at their houses, to induce them to attend the public worship of God; and he trusts, by persevering in the same course, he may, in some degree, answer the benevolent purposes of the Society. Some of the more opulent inhabitants have subscribed in aid of the Society for promoting Christian Knowledge; by which, and the bounty of this Society, his whole congregation will soon be supplied with Prayer Books and Religious Tracts.

The Rev. Mr. Norris, Missionary at Cornwallis, writes, that nothing particular has occurred in his Mission since the date of his last letter. The Society's Schoolmaster at Cornwallis, Mr. Cornelius Fox, is disabled from attending to the School by a severe illness. As he is a very old servant of the Society, Mr. Norris has encouraged him to hope that he may still be allowed to draw for his salary, and he ventures to recommend him to the benevolence of the Society. This recommendation has been complied with. The Notitia contains, Baptisms 21; Marriages 31.

The Rev. John Millidge, Missionary at Granville, in a letter, dated Nov. 2, 1814, acquaints the Society, that the middle Church, in his Mission, will be finished, on the outside, in the course of the ensuing summer. His Excellency Sir John Sherbrooke has granted an additional 100*l.* for the use of the Church; which, together with the subscriptions on the part of the people, will probably be sufficient to complete the whole in a very handsome manner. Mr. Millidge has reason to hope that his exertions in the discharge of his duties have not been altogether unsuccessful. His Notitia for the last six months contains, Baptisms 20; Marriages 7; Burials 4; Communicants 50.

The Rev. Roger Viets, Missionary at Digby, represents the population of his Mission as amounting to 1000 souls; most of them so poor, that little dependance can be placed on the contributions of any of the inhabitants. The glebe lands have been leased in small lots to poor people, who have destroyed all the valuable timber on them, without bringing them under cultivation. His congregation, on an average, amounts to about 100; though, on some particular days, it is more considerable. He has made several visits to the Neck, and also to Weymouth, where there is a congregation amounting to 80 or 90 persons. His Notitia for the last six months contains, Baptisms 24; Marriages 4; Burials 5; Communicants 29.

The Rev. Thomas Rowland, Missionary at Shelburne, acquaints the Society, that, at the solicitation of the Churchwardens of Yarmouth, he had occasionally visited that Mission since the death of Mr. Cossit, and administered the Sacraments. Dr. Farrish, one of the most respectable inhabitants of the place, reads the Prayers and a Sermon, every Sunday, in the Church. On his last visit, he preached two Sundays; baptized one Adult, and twenty-four Infants; and administered the Sacrament to twenty Communicants. At Liverpool he

baptized one Adult, and five Infants. His Notitia for Shelburne contains, Baptisms 27; Marriages 9; Burials 10.

The Rev. William Twining, Missionary at Rawdon and Douglas, writes, that, with the permission of the Society and approbation of the Bishop, he left Cape Breton in the course of the preceding year. The two Churches at Rawdon and Newport, where he has officiated regularly since his removal, are distant from each other eight miles: the communication is uninterrupted at all seasons. Both townships contain 3300 souls. The congregations are large. Douglas is situated at a considerable distance, and the roads impassable, except in summer; in consequence of which his visits to that settlement have necessarily been confined to that season. The glebe house is commodious and comfortable, but, being entirely of wood, begins to decay. The glebe lands have suffered much injury from the present tenants. His Notitia contains, Baptisms 33; Burials 7; Marriages 19.

The Rev. Charles Weeks, Missionary at Guysborough, reports, that, in general, his congregation is numerous. The Church is entirely pewed in the lower part; and the painting, both inside and outside, nearly completed. In the course of the last year he made a pastoral visit to Tracadie and Little River; at the latter of which places he preached twice, baptized eleven Children, and administered the Sacrament to four Communicants. His Notitia contains, for the last six months, Baptisms 60; Marriages 6; Burials 4; new Communicants 8.

The Rev. Charles Inglis, Missionary at Chester, transmits the Notitia of his parish and some of the adjoining districts; Baptisms, Chester 18, St. Margaret's Bay 14, Blandford 6; Marriages 10; Burials 6. He has occasionally visited Blandford, and different parts of St. Margaret's Bay, and found very respectable and attentive congregations. The Church Catechism is in much request; which induced him to distribute amongst them some copies of the Church Catechism, broken into short questions, &c. and such other Tracts as he had. At one time there was a prospect of the inhabitants of St. Margaret's Bay building a Church; but, in consequence of some recent deaths in that neighbourhood, and an apprehension that they were little likely to be furnished with a Missionary before the vacant Missions were filled up, their ardour has been somewhat damped.

The last accounts from Dr. Inglis left Mr. Aitken at Moose Island; but it was

expected that, early in the present year, he would remove to some vacant Mission in the Diocese of Nova Scotia; and the final instructions of the Board, to that purpose, have been communicated to him.

In the course of the last year, the Society adopted the Rev. James Milne, of the Episcopal Church in Scotland, as one of their Missionaries; who, previously to his embarkation for Nova Scotia, qualified himself, by an attendance at the National School in Baldwin's Gardens, for the introduction of the Madras System of education into the several Schools in that Province. He arrived at Halifax early in November; and, in concert with Dr. Inglis, immediately took measures for furthering one of the leading objects of his instructions from the Board.

Eight Schools, in Halifax alone, are already in some measure under the superintendance of Mr. Milne. Some additional expense will be incurred in carrying this important object into execution; and, at the recommendation of the Bishop, the Society have agreed to make an extra allowance of 100*l.* per annum, during the period of Mr. Milne's services in that department.

The Rev. Robert Ferryman was again adopted as a Missionary by the Society during the course of the last year, and has selected Cape Breton as the place of his residence.

#### NEW BRUNSWICK.

The Rev. George Mountain, Missionary at Fredericton, gives the most satisfactory information respecting the state of his Mission. The Vestry and Churchwardens are well disposed to forward the interests both of the Church and the Clergyman. The congregation is respectable, both in number and character: the demand for seats has long exceeded the accommodation of the Church, an evil which will, in some degree, be remedied by a small addition to the pews and benches, of which the Church still admits. Mr. Mountain has received part of a large grant of Books sent to the Bishop, and is in expectation of a still further supply from the Society for Promoting Christian Knowledge.

The Rev. George Pidgeon, Missionary, St. John's, writes, that, in obedience to the commands of the Bishop, he arrived at his Mission in the month of June, 1814; and on his arrival, Mr. Viets removed to Digby. The members of the Church of England amount to 800: at the monthly communions, above 100 attend; at the Easter and Christmas festivals, a greater number. The Church is a very large and

handsome structure, and constantly filled by an exemplary, devout, and attentive congregation. The Notitia for the last year contains, Baptisms 79; Marriages 17; Burials 15.

The Rev. Elias Scovil, Missionary at Kingston, reports, that, by the blessing of God, he has been able to discharge the duties of his Mission as formerly. He divides his time among the several parishes committed to his care. The Church at Kingston has been thoroughly repaired. The new Church at Hampton is not yet seated, which delay has been occasioned by the war. Throughout the whole Province there is a great deficiency of Ministers of the Church of England. In his County there are seven large parishes, and only two of them supplied with Missionaries; and the wants of other Counties are equally great. The Notitia contains, Baptisms, Infants 41, Adults 2; Marriages 19; Burials 6.

The venerable Missionary of St. Andrew's, the Rev. Samuel Andrews, still continues to officiate in the town, and was enabled to preach every Sunday during the last year, with the exception of two. He has lately been appointed Chaplain to the Garrison, with a salary of 60*l.* which he would willingly relinquish in favour of an Assistant, could a suitable person be procured for that situation. The Vestry have also agreed to allow a salary of 40*l.* for the same purpose; and the Society would be willing to add an annual stipend of 110*l.* These inducements, however, have hitherto been without success; and the distant parts of the Mission have suffered, from the inability of Mr. Andrews to attend to their religious state.

The Rev. Samuel Clarke, Missionary at Gage Town, reports, that the Church is rapidly increasing: he had visited the out-parishes more frequently than usual, during the last winter. The Grand Lake is a very extensive establishment, more than twenty-four miles in extent, whither he is frequently called. Long Island is more than nine miles from Gage Town, where he attends every fourth Sunday, and preaches to a large congregation. He is often called upon to attend the sick, fifteen or twenty miles distant. His Notitia, for the last fifteen months, contains, Baptisms, Infants 75, Adults 14, Blacks 4; Marriages 29; Burials 7.

The Rev. Frederick Diblee, Missionary at Woodstock, reports, that he continues to officiate every third Sunday from May to November, in the two lower parishes; but in the winter he is not able to attend. At Queensbury, nine miles below Wood-

stock, it is intended to erect a new Church, and some progress has already been made in so important an object. Application has been made to the Society for assistance, which has been readily promised, under the usual regulation.

#### UPPER AND LOWER CANADA.

The Lord Bishop of Quebec transmits to the Society an application which had been made to him by some of the most respectable characters in the Province, on the propriety of granting an allowance of 50*l.* *per annum* to a certain number of young men, from the age of eighteen or nineteen to twenty-three, to enable them to pursue their studies, as candidates for Holy Orders; the parents giving security for the repayment of the money, should the Students relinquish their intention. The Society, duly impressed with the advantages that may arise from an encouragement of this nature, have agreed to place, for a limited time, the annual sum of 300*l.* at the disposal of the Bishop, in compliance with his Lordship's suggestion, and in hopes that it may prove the foundation of future exertions on the part of Government.

In the course of the last year, the Bishop ordained two young men, who had been pursuing their studies for some time under the superintendance of the Rev. Mr. Cotton, of Dunham; one of whom, the Rev. Mr. Townshend, was appointed by Government to the township of Caldwell Manor, and adopted by the Society as their Missionary at that place: the other, the Rev. Mr. Reid, had undertaken the care of St. Armand, during the absence of the Hon. and Rev. Charles Stewart (who had come to England for a short time), with an understanding that he should be appointed Missionary to Stanstead, on the return of Mr. Stewart to America. The Society are in hopes, that, with the assistance of Government, they will be enabled to make provision for four additional Missionaries in the Canadas.

The Rev. George Okill Stuart, Missionary at Kingston, acknowledges the receipt of two boxes of books; one containing Bibles, &c. for general distribution; the other for the use of the Mohawks. His congregation had not much increased during the war; but, on the contrary, the perversion of morals and licentiousness had been much extended among the lower class of the community. His Notitia contains, Marriages 55; Baptisms 87; Burials 115; including both Army and Navy.

The Rev. Robert Addison, Missionary

at Niagara, reports, that, on the destruction of the Church, and dispersion of the congregation by the enemy, he had, with the permission of the Bishop, accepted the appointment of Chaplain to the St. Lawrence; but, on the restoration of peace, he had returned to his Mission, where he was actively employed in officiating at several places in the neighbourhood of Niagara. His Notitia contains, Baptisms 86; Marriages 5; Burials 2.

The Rev. Richard Pollard, Missionary at Sandwich, was employed, during the period the enemy occupied that part of the country, at Ernest Town, under direction of the Bishop. At the date of his last letter, he had again taken possession of his own Mission, where he performed Divine Service every Sunday to the troops, at ten o'clock in the morning, and to the inhabitants at noon. The Church Books and others were all carried off by the Americans, while they were in occupation of the Town.

The Rev. John Bethune, Missionary at Elizab eth and Augusta, represents the country adjoining his Mission as having been settled about thirty years: the population is numerous and wealthy, many of them well-disposed towards the Church. There is a District School, consisting of sixty Children, under the charge of the Minister: they are catechized every Sunday. At Augusta there is a tolerably good Church, but in an unfinished state.

In Elizabeth Town they make use of the Court House for Divine Service: there is, however, some prospect of building a Church in that township.

The Rev. John Jackson, Missionary at William Henry, communicates intelligence of the formation of a new settlement in his immediate neighbourhood, consisting chiefly of discharged soldiers, to be called Drummond Ville: provision is to be made for a resident Minister; but till that takes place, he shall consider this Colony as comprised within the limits of his Mission. The last mortgage of 60*l.* on the Church has been paid off, by the increase of pew rents: the building is also in perfect repair.

A short time previously to Mr. Stewart's leaving Canada, he accompanied Mr. Townshend to Caldwell and Christie Manors, where the people have engaged to finish the Church, and to contribute 30*l.* in addition to the Missionary's salary. Mr. Stewart had visited Stanstead, and other townships East of Lake Memphramagog, and found the people well disposed towards the Church.

His Notitia, from Nov. 1, 1814, to July

13, 1815, contains, Trinity Church, Baptisms, Adults 4, Infants 18; Marriages 10; Burials 8; Communicants, July 9,

54. St. Paul's Church, Baptisms, Adult 1; Infants 25; Marriages 3; Communicants, July 2, 54.

### TENTH REPORT OF THE AFRICAN INSTITUTION.

THIS Report was delivered at the Annual General Meeting of the Institution, held at the Freemasons' Tavern, on the 27th day of March: His Royal Highness the Duke of Gloucester, Patron and President, in the Chair.

The Appendix contains a

#### SUMMARY VIEW OF THE INSTITUTION.

We shall prefix this Summary to the Report, in order that our Readers may more fully appreciate the important bearing which this Society has on the best interests of Western Africa, and the effectual assistance which its measures are calculated to render to the efforts of Missionaries. We cannot but earnestly urge the support of the Institution, on all those friends of the civilization and conversion of the Africans, who may not as yet have duly considered its claims.

The Expenditure of the last year was 2426*l.* 1*9s.* 2*d.*; while the Income, arising from Donations, Subscriptions, Interest, and Sale of Reports, did not quite reach 1100*l.*

This Institution was formed at that memorable epoch when, by Parliamentary Enactment, the African Slave Trade ceased to be the crime and the reproach of Britain; and it was principally composed of persons who had distinguished themselves by their indefatigable exertions to procure the abolition of that abominable traffic.

Its Objects were, to watch over the execution of this Act of the Legislature for the protection of the Natives of Africa—to seize every favourable opportunity for exciting an interest and feeling upon the subject in surrounding nations—and to promote, by every means in its power, the diffusion of light and knowledge in regions which had hitherto been kept in darkness and ignorance by the operation of a system disgraceful to the Christian Name, and derogatory to the character of civilized man: it was proposed to make the Natives acquainted with the comforts of social

June, 1816.

order—with the useful mechanical arts—to point out the manner in which they might avail themselves of the natural products of their country, by substituting an innocent for a guilty traffic—and, above all, to prepare the way for that greatest of blessings, a knowledge of the Christian Religion.

These were the great objects with which the Institution set out; but, as it was evident, that, while the Slave Trade was extensively carried on in Africa, little progress could be made in the work of civilization, the attention of the Institution was mainly directed to the detection of the numerous attempts which were constantly making, even in this country, to evade the Abolition Act. These, at length, became so open and daring, as to make it apparent that nothing short of an Act of Parliament, declaring the Slave Trade felony, could remedy the mischief; and such a Bill having been submitted to Parliament, by a member of the Institution, was finally approved of, and passed into a law.

The labours of the Institution have been great, not only in corresponding with individuals in different parts of the world, but in standing forward as the advocates of oppressed Africans both at home and abroad; and, in numerous cases, the Directors have had to regret their inability to afford effectual relief.

The situation of the Slaves and Coloured Population, in our West-Indian Islands, has been a subject of constant and increasing solicitude with the Institution; and it has been thought proper to appropriate part of its funds to the encouragement of publications, calculated to prove to the Planter that his own permanent interests are identified with the good treatment and comfort of his Slave. The Institution has anxiously watched for a favourable opportunity of suggesting measures which should tend to meliorate the condition and raise the moral character of these despised

and oppressed fellow-men; and is determined to persevere, until the general feeling of the public shall gradually overcome those deep-rooted prejudices and mistaken views, which have been so long opposed to the happiness and rights of the enslaved Africans and People of Colour in those Colonies.

When the Allied Powers were making arrangements for a General Peace, the African Institution most earnestly pressed the cause of suffering humanity upon the attention of the illustrious personages concerned—and, at this critical moment, they also called upon their fellow-subjects to express their sentiments upon the traffic in the persons of men. This call was answered by nearly 900 Petitions to each House of Parliament, with signatures little short of a Million; and the Institution has now the heartfelt gratification to remark, that, with the exception of Spain and Portugal, the Slave Trade is condemned and prohibited by almost all civilized nations.

The Funds of the Institution, as will appear by their Printed Reports, have always been very limited; and the exertions imperatively required, during the last two years in particular, have almost entirely exhausted them. It is obvious, that, in proportion as the Abolition of the Slave Trade becomes more general and perfect, the other grand objects of the Institution may be prosecuted with greater probability of success; while, at the same time, it is equally clear, that the best-concerted measures for promoting civilization in Africa must be attended with very considerable expense.

The importance of supporting an Institution, whose object is constantly to watch over attempts that will still be made to perpetuate the worst species of robbery, and which serves at the same time as a point of communication for the friends of the Africans in all parts of the world, the Directors trust is sufficiently apparent: they also hope, that what has already been done toward the entire Abolition of the Slave Trade, may serve as a pledge for the zealous prosecution of what yet remains: they persuade themselves that a British Public will not suffer the work to be retarded for want of adequate funds; and that it is only necessary to make known their situation to the numerous friends of the cause, in order to obtain an immediate and ample supply. Individuals will

doubtless be found in every district, who will cheerfully engage to solicit subscriptions, and remit them to the Treasurer. Such persons are requested to transmit their names to the Secretary, in order to form a List of Correspondents; who may be supplied with the Printed Reports for distribution where wanted.

By such a system of co-operation, some compensation may at length be made to Africa, for the enormous wrongs which she has sustained from the Slave Trade, through a course of ages; and it is confidently hoped, that the African Institution will be enabled to proceed with vigour, in the prosecution of those great objects detailed in their First Report—objects intimately connected with the happiness of millions, but which cannot be obtained without considerable pecuniary assistance.

By Order,  
THOMAS HARRISON, Secretary.

#### REPORT.

The details given in the following Report cannot fail to interest all who are concerned for the melioration of Western Africa. They will remark, with pleasure, the firm, honourable, and successful measures for procuring the Abolition of the French Slave Trade. They will see, with regret, not unmingled with indignation, the conduct of the Portuguese and the Spaniards, who seem, at present, incapable of duly estimating the example of this nation, by whose efforts they were themselves delivered from the yoke of the Oppressor; or the obligations of gratitude under which they have been laid by that mercy of the Almighty, who employed this country to deliver them. And they will wish well to the various efforts for giving full effect to the Abolition, wherever it has been decreed, and for meliorating the condition of Africa.

#### ABOLITION OF THE FRENCH SLAVE TRADE.

When the Directors made their last Annual Report to the General Meeting, they felt themselves called upon to express their deep regret, that, under the peculiarly

favourable circumstances which attended the conclusion of the Treaty of Paris in May, 1814, the Slave Trade, although denounced by that treaty, as "repugnant to the principles of natural justice, and of the enlightened age in which we live," had not only not been abolished by France, but had even been permitted to her subjects for five years. The Directors also detailed the measures which had subsequently, but unsuccessfully, been adopted, both at Paris and Vienna, for the purpose of obtaining some diminution of this term.

The gratification, therefore, which they felt, in being enabled to lay before the Subscribers the memorable denunciation of the Slave Trade by the Powers assembled in Congress at Vienna, was greatly damped by the consideration, that all these measures, however wisely planned or unceasingly urged, had proved ineffectual; and that the French Government had determined to retain their Slave Trade for the full term allowed by the Treaty of Paris.

Very soon, however, after the Declaration of the Congress, there arose a cloud in the political horizon, which seemed to threaten desolation to the civilized world. Yet, amidst this gloom, a beam of light unexpectedly shone upon Africa. No sooner had Buonaparte regained, for a season, the Government of France, than he issued a Decree for the immediate and total Abolition of the French Slave Trade.

In stating this remarkable occurrence to the General Meeting last year, the Directors expressed a confident hope, that in case the French King should recover his throne, this great measure would not be reversed. They felt assured that it would prove a death-blow to this traffic by French Subjects; and they rejoiced in the persuasion that it would be impossible for any other Government, under all the circumstances of the case, to re-establish it.

But they could hardly have anticipated the rapidity with which this expectation has been fulfilled.

Buonaparte's Decree of Abolition bears date some time towards the latter end of March, 1815. Owing to the astonishing success of the Allied Powers, Louis XVIII was restored to his capital early in the month of July succeeding.

Very soon after His Majesty's return to Paris, an Official Order was issued to the British Admiralty, directing the suspension of hostilities against the coast of France, and against French Ships carrying the White Flag. A copy of this Order was transmitted by Lord Castlereagh, then at Paris, to Prince Talleyrand, on the 25th of July; and his Lordship, in a Letter to

the French Minister, dated the 27th of that month, states, that he had been directed by his Court, without delay, to call M. Talleyrand's attention to the necessity of guarding, under the existing circumstances of suspended hostilities, against any possible revival of the French Slave Trade. His Lordship added, that the British Government conceived, that, under the operation of the law of France as it then stood, it was strictly prohibited to French Subjects to carry on a traffic in Slaves; and that nothing but a specific ordinance could again revive that commerce: but whether that was the true construction, or not, of the state of the law, in a technical sense, the Prince Regent felt persuaded that the King of France would never lend his authority to revive a system of this description, which had been, *de facto*, abolished.

His Lordship had desired Sir Charles Stuart to communicate to M. Talleyrand what passed on this subject at Ghent. The assurance which the King was, at that time, pleased to give to the British Ambassador had entirely tranquillized the Prince Regent's Ministers on this subject: but, now that the King of France had been restored to his throne, they were most anxious to be enabled at once to relieve the solicitude of the British Nation, by declaring that the King, disengaged from the embarrassment which before influenced his conduct, did not hesitate to consider that question as now for ever closed, in conformity with those benevolent principles which were at all times congenial with the natural feelings of His Majesty's breast.

In furtherance of this great object, Lord Castlereagh also, in a Conference held with the Ministers of the Allied Powers (Russia, Austria, and Prussia), observed, in reference to the communication which he had made to them of the order to suspend maritime hostilities against France, that French ship-owners might probably be induced to renew the Slave Trade, under the supposition that the peremptory and total Abolition decreed by Buonaparte had ceased with his power—that, nevertheless, great and powerful considerations, arising from motives of humanity, and even of regard for the authority of the King, required that no time should be lost to maintain in France the entire and immediate Abolition of the Traffic in Slaves—that if, at the time of the Treaty of Paris in 1814, the King's administration could wish a final, but gradual, stop to be put to this trade in the space of five years, for the purpose of affording the King the

gratification of having consulted, as much as possible, the interests of the French proprietors in the colonies; now that the absolute prohibition had been ordained, the question assumed a shape entirely different: for if the King were to revoke the prohibition, he would afford ground for the reproach, which more than once had been thrown out against his former government, of being systematically opposed to liberal views—that, accordingly, the time seemed to have arrived, when the Allies could not hesitate formally to give weight in France to the immediate and entire prohibition of the Slave Trade; a prohibition, the necessity of which had been acknowledged, in principle, in the transactions of the Congress at Vienna.

The other members of the Conference entirely concurring in opinion with Lord Castlereagh, it was agreed that a confidential representation to the above effect should be made to the King of France.

It must be presumed that such a proceeding took place without delay; since, on the 29th of July, two days subsequently to the date of his note to M. Talleyrand, Lord Castlereagh informs the Earl of Liverpool that he had omitted no suitable means of following up this representation with the French Government; and had the satisfaction of acquainting his Lordship, that Prince Talleyrand had given him reason to expect that he should receive, in the course of the next day, an answer signifying the King's concurrence in the measure of immediate and general Abolition. Lord Castlereagh also acknowledges the decided and prompt support which he had received from the Allied Sovereigns on this important question; and says, that they had, in the most honourable manner, redeemed the pledge which they gave to the world during the Congress at Vienna, on the measure of the Abolition.

Lord Castlereagh's expectation of a speedy and favourable answer was not disappointed. On the 30th of July, his Lordship received a letter of that date from Prince Talleyrand, notifying that **THE SLAVE TRADE WAS FOR EVER ABOLISHED THROUGHOUT THE DOMINIONS OF FRANCE.** The letter states, that the King, in consequence of the conversation which he had had with Sir Charles Stuart, and of Lord Castlereagh's Letter to M. Talleyrand of the 27th, had issued directions, that, on the part of France, the traffic in Slaves should cease from the present time, EVERY WHERE, AND FOR EVER.

It had been with regret, that in 1814 His Majesty had stipulated for a continu-

ance of the traffic for a few years. He had only done so, because, on the one hand, he was aware that on this point there existed in France prejudices which it was at that time advisable to soothe; and that, on the other, it was not possible to ascertain with precision what length of time it would require to remove them. Since that period those prejudices had been attacked in several publications; and with such effect, as to afford His Majesty the satisfaction of now following without reserve the dictates of his inclination; especially as it had been proved, by inquiries made with the greatest care, that the prosperity of the French Colonies not being compromised by the immediate Abolition of the Trade, that measure is not contrary to the interests of his subjects—interests which, above all, His Majesty thought himself bound to consult.

This satisfaction was increased by the idea that His Majesty, at the same time, did what was agreeable to the government and people of Great Britain.

This gratifying decision was immediately acknowledged by Lord Castlereagh in a note to M. Talleyrand, in which his Lordship assures that Minister, that the King of France could not have taken any determination more personally grateful to the Prince Regent and the whole British Nation.

This arrangement with the French Government, for the immediate and total Abolition of the Slave Trade, has been followed up by an Additional Article to the Treaty concluded at Paris on the 20th of November last, between France and the Allied Powers. By this Article, "the High Contracting Powers, sincerely desiring to give effect to the measures on which they deliberated at the Congress of Vienna, relative to the complete and universal Abolition of the Slave Trade; and having each, in their respective dominions, prohibited, without restriction, their colonies and subjects from taking any part whatever in this traffic; engaged to renew conjointly their efforts, with the view of securing final success to those principles, which they proclaimed in the Declaration of the 4th\* of February, 1815; and of concerting, WITHOUT LOSS OF TIME, through their Ministers at the Courts of London and of Paris, the most effectual measures for the entire and definitive Abolition of a commerce so odious, and so strongly condemned by the laws of religion and of nature. The present Additional Article shall have the

\* It should be the 5th. See Parliamentary Papers, Translation of General Treaty signed in Congress at Vienna, p. 154.



same force and effect as if it were inserted word for word in the Treaty signed this day. It shall be included in the Ratification of the said Treaty."

This Treaty having been ratified, a complete end has at length been put to any legal traffic in Slaves on the part of France; and Portugal and Spain are now the only nations whose subjects are permitted to carry on this trade.

The Directors last year informed the General Meeting, that, "as there was the strongest reason to believe that the French Nation at large was very ill informed respecting the real nature and effects of the Slave Trade, and the popular voice in France was likely to be of much importance, they thought it might be essentially useful to disseminate in that country such publications as seemed best calculated to enlighten the French People upon this subject, in all its bearings. Accordingly, many publications were with this view distributed at Paris; and several of the Directors and Members of the Institution were, for some time, personally employed there in forwarding the objects of the Board. Information, also, on every subject connected with Africa, to the full extent in which it was possessed by the Institution, was extensively diffused in France, by several Directors or Members, who visited that country, for the sole purpose of endeavouring to enlighten the minds of its inhabitants respecting the real nature of the Slave Trade."

A comparison of the statement contained in the above extract from the Report of last year, with the assertion of M. Talleyrand, that the prejudices of the French People respecting the Slave Trade had been attacked in several publications, and with such effect, as to afford the King of France the satisfaction of following, without reserve, the dictates of his inclination, and declaring the Slave Trade for ever abolished throughout the dominions of France, cannot but be gratifying to the General Meeting; inasmuch as it shews, that the expense to which the Institution was consequently put has been usefully incurred; and that the efforts of those, who so promptly and perseveringly laboured to elucidate the nature of the traffic to the French People at large, have been followed by complete success.

It must, however, be recollected, that, as peace has rendered our visitation and search of ships under foreign flags on the high seas much more difficult than during war, if not altogether impracticable, it is essential to the full effect of the Additional Article of the Treaty with France

of November last, that measures should be concerted between Great Britain and that country, calculated to secure the effect of such important means of detection. The Directors therefore anxiously hope, that his Majesty's Ministers will lose no time in urging this most important point upon the immediate and serious attention, not only of the French Government, but of all other Foreign Powers.

During the short period which elapsed between the Peace of Paris in 1814, and the return of Buonaparte to France, the French Slave Trade had begun to resume its former activity. Ships were fitted out from Bourdeaux, Nantes, and Havre; some of which succeeded in procuring their human cargoes on the African Coast, and landing them in the West Indies. A few, however, fell into the hands of our cruisers, and were condemned, in the first instance, in our Vice-Admiralty Courts, as being enemy's property. Most, if not all of these, have, however, been restored to the claimants, on the ground that they were comprised in the Order of Council which exempted from condemnation vessels sailing under the White Flag, and bound to ports where that flag was erected.

The Directors have been furnished with the particulars relative to two of these vessels, which were carried into Antigua for adjudication, and there condemned. One of them, "La Belle," a ship of between three and four hundred tons burthen, captured by his Majesty's brig Barbadoes, sailed from Bourdeaux with a cargo adapted to the African Slave Market, bound to any part of the coast south of Cape Formosa, on the third of January, 1815; and arrived on the Angola Coast on the twenty-seventh of February following: between which time and the twenty-second of July, the master, who also acted as supercargo, collected five hundred and seventeen Slaves, besides a quantity of ivory, and, on the twenty-fourth of the same month, sailed for Point à Pitre; but, on the sixth of September, fell in with the Barbadoes off Point Chateau, and was carried into Antigua, where she was condemned.—It appears that four mutinies broke out during the voyage, and that the slaves were in a miserable condition, owing to the crowded state of the ship.

The other vessel was a brig of one hundred and twenty tons, named "L'Hermione," from Havre, taken at Point à Pitre, by his Majesty's brig Barbadoes and another ship. The place appropriated to the men in the Hermione appears to have been only twenty-four feet in length, and eighteen in breadth, and the

height under the gratings only five feet three inches; but, in other parts, not more than four feet six inches; and, for about one third of its length, it was occupied on each side by a shelf or platform, as represented in Mr. Clarkson's Plate. There were no scuttles in the sides; so that the only air which was admitted came through the gratings, which were greatly obstructed by the boat on deck; yet, in this miserable hole, about one hundred and twenty-five or one hundred and thirty men were crammed every night. The females on board this vessel amounted to about eighty-five, making a total of about two hundred and ten. This brig, it appears, put into Dartmouth, on her outward-bound voyage, under pretence of stress of weather, and sailed from thence for the coast of Africa, in the middle of July; and was ultimately bound for Martinique. This vessel was also condemned; but an appeal has been entered against the sentence, as well as in the case of *La Belle*.

These facts furnish an additional ground of congratulation, in contemplating the legal extinction of the Slave Trade by France; while they fully justify all the anticipations of the Board, respecting the extent of misery likely to be produced by the revival of the French Slave Trade. They add, at the same time, to the solicitude of the Directors to see the formal Abolition of that Trade, on the part of France, followed by regulations which shall render it effectual.

#### STATE OF THE PORTUGUESE SLAVE TRADE.

The Directors have it not in their power to communicate to the General Meeting any information relative to the Portuguese Slave Trade, in addition to that which was laid before the Subscribers last year. The Meeting was then informed, that, by the Convention between Great Britain and Portugal of the twenty-first of January, 1815, it was agreed, that a sum of 300,000*l.* should be paid by Great Britain, for the purpose of indemnifying the subjects of Portugal against the losses which they had sustained from the captures of their Slave-vessels prior to the first of June, 1814.

The Directors regret that so large a sum should have been deemed necessary for this purpose; but it is important to inform the Meeting, that this sum has been paid, not, as has been untruly alleged, in consequence of erroneous opinions promulgated by the Directors respecting the construction of our treaties with Portugal on the subject of the Slave Trade, but, as appears from the Convention itself, in con-

sequence of the doubts which existed respecting the parts of the African Coast at which, under the Tenth Article of the Treaty of Amity, the Portuguese had a right to trade for Slaves, (doubts entirely arising from the ambiguous language of that Article); and also in consideration of regulations to be made by the Prince Regent of Portugal for avoiding such doubts in future. The ambiguities of expression unfortunately admitted into this Article of the Treaty of Amity were noticed by the Directors in their Fifth Report, and they immediately represented the matter to the then Secretary of State for Foreign Affairs, who led them to expect that any doubts which might arise from such ambiguity would, in all probability, be speedily removed by an explanatory Article. This expectation, however, was not realized; and the ambiguities of the Treaty remained unremoved, until Government deemed it expedient to make a compensation for the effect of those doubts, by a considerable pecuniary sacrifice.

#### STATE OF THE SPANISH SLAVE TRADE.

With respect to Spain, the Directors have deeply to regret that the hope which they ventured last year to express, that she would consent to make the Equator the northern, instead of the southern, boundary of her Slave Trade, has been disappointed: no such limitation has yet been conceded by that Court.

Under the present altered circumstances of the world with respect to the Slave Trade in general, it is now become matter of grave and most important consideration, whether we do not possess, and ought not to exercise, the right of restraining Spain from singly prolonging the miseries, and preventing the agricultural and commercial improvement, of Northern Africa, by prosecuting her Slave Trade between the Equator and the tenth degree of North Latitude—a portion of the coast where no other power can now lawfully pretend a claim to carry on that odious traffic. The discussion of this momentous question would occupy too much time, to allow the Directors to enter upon it here; but they refer the Subscribers to a very luminous and able pamphlet\*, which has been recently published on the subject.

#### FRENCH SMUGGLING SLAVE TRADE.

The Directors fear that a considerable

\* "An Inquiry into the Right and Duty of compelling Spain to relinquish her Slave Trade in Northern Africa." Sold by Butterworth, Fleet Street; and Hatchard, Piccadilly.

Trade in Slaves still continues to exist in the neighbourhood of the Islands of France and Bourbon.

They have learnt that a schooner from Madagascar, with 170 Slaves on board, was some time ago captured and brought into the Isle of France. The Slaves were about to be landed from this vessel on an unfrequented part of that island; and it is stated, that she had previously succeeded in making several voyages between Madagascar and the Isle of France, freighted with Slaves. Even so late as the month of September last, a vessel, called "The Parisian," was captured off the west end of Bourbon, under the French Flag; and brought into Port Louis, by the chief officer of the Magnet. She had upward of 300 Slaves on board; and proved to be British property, having last cleared out from Port Louis. It appears that John Salmon, the registered owner of the Aglae Schooner, captured with more than 150 Negroes on board (as stated in the Appendix E to the Ninth Report), who absconded soon after the seizure of that vessel, and for whose apprehension a considerable reward had been offered in vain, was lately carrying on the Slave Trade in the Island of Bourbon, which, since its cession to France, has, it is to be feared, afforded very great facilities to this traffic. But the French Government having at length agreed to the entire and definitive Abolition of this commerce, it may be hoped that this refuge for those who are occupied in it may speedily be taken away.

In the Isle of France, the Directors trust that the Slave Trade will, in future, be very materially checked, if not entirely eradicated, by a Registration of the Slaves which has been lately adopted there, under an Order in Council similar to that now in force in the Island of Trinidad.

#### AUXILIARY ABOLITION SOCIETIES SUGGESTED.

The Directors have good authority for believing that a Slave Trade is still carried on, to no inconsiderable extent, in the Eastern Seas. To check at least, if it be not at present possible to put an end to, this Slave Trade, has been the anxious wish of the Board. But they have found considerable difficulty in devising measures calculated to effect this most desirable purpose. Insulated individuals (it has been well observed by a very intelligent and respectable correspondent, resident in the East, whose attention has been particularly drawn to this subject by his ardent desire to promote the objects of the Institution,) however zealous they may be in favour of the Abolition, have not the

means which numerous Societies, established in different parts of Asia, would have to enforce the laws against Slave Traders: he is, therefore, disposed to recommend the establishment of Auxiliary Societies throughout Asia, as likely to be attended with very beneficial consequences, in forwarding there the objects of the Institution.

This information and suggestion have but lately been received, and are now under the consideration of the Directors, who are anxious to adopt some plan calculated to meet the exigencies of the case in its various ramifications.

#### OBJECT AND NECESSITY OF THE SLAVE-REGISTRY BILL.

The Subscribers have been already informed that a Bill for the Registration of Slaves in the British Colonies was brought into Parliament at the close of the last Session, by Mr. Wilberforce; and having been read a first time, the farther consideration of it was deferred, by mutual consent, till the ensuing Session.

The interval has been occupied by the West-Indian Interest, in preparing an active opposition to the measure; and great pains have been taken to impress the minds of Members of Parliament, and of the public, with an idea that it is neither necessary nor expedient. It will hardly be expected that the Directors should enter, in the present Report, on a refutation, either of the arguments which have been employed to this end, or of the idle calumnies which have been repeated against the Institution. Suffice it to say, that the reasons on which the measure was originally founded, as they are set forth in the Report of a Committee of the Directors, entitled "Reasons," &c. appear to the Board to exist with unabated force, and even to have acquired fresh strength since their publication.

The West-Indian Legislatures, as well as all the former advocates of the Slave Trade, had uniformly maintained the impossibility of preventing the smuggling of Slaves, when Slaves might really be wanted. The return of peace, by reducing our Naval Establishments, and interposing new difficulties in the way of the visitation and search of Slave Ships, has greatly added to those facilities of smuggling, which the West-Indians themselves always asserted to exist.

And when it is farther considered that Spanish Slave Ships, passing from the Coast of Africa to Porto Rico and Cuba, may sail along the very margin of most of our Colonies, it seems to be impossible to

prevent the illicit introduction of Slaves into these Colonies, except by a law which shall render the Slaves, when so introduced, of no value to the importer.

Surely, when these circumstances are duly weighed, when the nature of the commodity also is considered, and when the misery which such a trade must produce in Africa and the West Indies, and also during the Middle Passage, is contemplated, it is not unreasonable to expect that Parliament should adopt some safe, practicable, and efficient means of prevention: and the opponents of the measure may be challenged to name any expedient to that end, which is equally safe, practicable, and efficient, with the proposed measure of a Registry Bill. This, indeed, has not been denied by its most strenuous opponents.

The communications received from the West Indies, during the last year, by the Directors, tend to confirm the views which they have always entertained of the importance and even necessity of this measure, in order to give full effect to the Abolition Laws, and to prevent many of the existing abuses in our Slave Colonies. The Directors are prevented from laying most of these communications before the Subscribers, by the danger of implicating in unpleasant consequences the parties from whom they were received.

One fact, however, which is matter of public record, they feel themselves at liberty to detail.

An infraction of the Statute 51st Geo. III. cap. 28, (commonly called the Slave-Trade Felony Act) occurred some time ago in the Island of St. Christopher. In consequence of information given to the Solicitor-general of that island, a Mr. Higgins was prosecuted under that Act of Parliament, for having imported a Slave from the Island of St. Bartholomew. The fact of the illegal importation was not only clearly established by the evidence, but even admitted by the counsel for the prisoner; yet the Jury brought in a verdict of acquittal, with little or no hesitation. The only defence attempted to be set up was one which, if satisfactorily established, might perhaps have furnished some grounds for an application, after conviction, for the interposition of the Royal Mercy, but was manifestly no legal answer to the charge. For this defence consisted, not in an attempt to disprove the fact of purchasing the Slave; but in an endeavour to shew that it was done from motives of humanity, and at the express request of the boy. This does not appear to have been the case; and the circumstance of a very

material witness, from St. Bartholomew, being present at the trial, and not being examined on the part of the prisoner; warrants the belief that the boy's uniform denial of having solicited Higgins at the sale to purchase him was true. Had it been otherwise, that witness could have fully proved its falsity; as, both by the admission of the boy and of the counsel for the prisoner, he was present during the whole time of the sale. The prosecutor, in this case, having been threatened, in the event of an acquittal, with proceedings against him for the endeavours thus ineffectually made to check the illicit traffic in Slaves (which he has sufficient reason to believe, is yet carried on), by obtaining a conviction under the 51st Geo. III.; and thinking that this threat, which was thrown out by the counsel for Mr. Higgins, was one which was intended to be enforced; felt himself reduced to the necessity of soliciting the protection of Sir James Leith, the Governor. In his letter to Sir James, after stating the circumstances just related, he observes, "This is the result of an effort to support the enactments of the British Parliament; and such the reward, which every man who has the boldness and independence to discharge his duty conscientiously has to expect."

The Directors are also informed, that about a year ago the following circumstance took place in the Island of Antigua. A gentleman, who held the situation of Aide-camp to the Governor, Sir James Leith, having severely cart-whipped a negro-woman of his own, who was pregnant, she laid her complaint before the Governor, who humanely attended to her story, and dismissed her with some money for herself, and a note to her owner. Instead, however, of taking his Excellency's interference in good part, the gentleman gave the unfortunate woman an additional number of lashes, and dispatched a note to Sir James Leith; who, in consequence, ordered his Secretary to inform the writer that Sir James had no further occasion for his services. On the receipt of this information, the gentleman dressed up one of his negro-boys in his own uniform, and, mounting him upon an ass, dispatched him with an insolent note to the Governor. He was afterwards indicted for cruelty, at the express order of the Governor; but the Grand Jury refused to find the bill.

The Subscribers will recollect, that the Board last year requested Dr. Hamilton to endeavour to procure the insertion of their testimony to the memory of Mr. Tobin, in the public papers of the Island

of St. Kitt's. On receiving this request, Dr. Hamilton lost no time in forwarding the Resolution of the Directors to the publishers of the St. Kitt's newspaper, for insertion; but his request was refused.

The Directors would have been wanting in gratitude for the valuable communications and services of this gentleman, had they not expressed their sincere thanks to him in the following unanimous Resolution of a Board held on the 30th January last:—

“ That the cordial thanks of this Board be given to Dr. William Hamilton, for the singular perseverance and humanity, with which he has exerted himself, to obtain and transmit to this Institution information with respect to the state of the Slave and Coloured Population in the West Indies.”

It is highly gratifying to the Directors to be enabled to announce to the General Meeting, that the exertions of this gentleman have met with the countenance and approbation of Sir James Leith; who has afforded strong public testimony to his conduct, by giving him an appointment in the office of Commissioner of Accounts in the Island of Guadaloupe.

In justice to the Legislature of Jamaica, the Directors have to state, that, in their last Session, they passed an Act to explain a former Act of that island, respecting the testimony of Free Persons of Colour. Doubts had arisen, in the Supreme Courts of the Colony, on the construction of that Act; and judicial opinions had been pronounced on the subject, which would, in effect, have defeated all the benefit expected to flow from it. To remove those doubts, the Council and Assembly passed this explanatory Act; and it is to be hoped, that they have thereby secured to the objects of it all the good which was originally intended to be conferred upon them.

GENERAL STATE OF SIERRA LEONE.

In adverting to the state of Africa, and more particularly that of Sierra Leone, the Directors cannot help noticing a report which has been industriously circulated, that the captured Negroes in that Colony had, as long ago as the month of December 1814, joined the neighbouring Natives in a conspiracy to massacre all the White Inhabitants of the Settlement. This report appears to be wholly unfounded.

It is true, indeed, that, in the month of December of that year, a petition was presented to the acting Governor of Sierra Leone, from a number of the inhabitants, stating, that reports had reached them, *June, 1816.*

that the Natives were going to attack the Colony, and that they were to be joined by the Black Troops and other captured Negroes; and requesting that the Nova Scotians, Maroons, and Europeans might be armed, and the Black Troops disarmed, with a view to avert the expected danger. To this petition, founded as it was merely on vague rumours of future danger, the Governor refused to listen. He continued to repose his undiminished confidence in the Black Troops, and other captured Negroes; and their subsequent conduct has justified this confidence.

Down to the latest period of intelligence from the Colony, that is, to the 15th of November last, not the slightest symptom of revolt had been exhibited. The military duty of the Colony continued to be satisfactorily performed by the Black Troops; and the other captured Negroes prosecuted their farming and other occupations, without indicating any tendency to insubordination or disturbance.

Lieutenant-Colonel Maxwell, whom the Directors have so frequently had occasion to mention to the General Meeting with respect, has been appointed Governor of the Island of Dominica, in the room of the late Governor Ainslie; and has been succeeded as Governor at Sierra Leone by Lieutenant-colonel M'Carthy; who appears to be actively employed in promoting the benefit of that Colony to the utmost of his power.

The Subscribers were last year informed, that his Majesty's Ministers had seen fit to dismiss Dr. Thorpe from his office of Chief Justice of that Settlement. Dr. Hogan has been appointed, and some time since sailed, to fill that office; and the Directors have reason to believe, that he went thither anxiously disposed to further the objects of the Institution.

A respectable gentleman has also been lately appointed Surveyor at Sierra Leone, for the purpose of locating the lands; and the Directors trust, that, when this measure is completed, it may prove of essential service to the Colony, and to the cause of civilization in Africa.

It appears that more Slaves have been liberated at Sierra Leone during the last than any former year, since the passing of the Abolition Act; and that they were captured chiefly on board of Portuguese Vessels, trading for Slaves beyond the limits allowed them by Treaty.

SMUGGLING SLAVE TRADE IN WESTERN AFRICA.

The Directors have reason to fear, that a considerable Slave Trade was carried on  
G g

during the last year in the River Gambia. According to information which they have received from Colonel Chisholm at Goree, dated in August last, it appears that upward of One Thousand Slaves had been taken from that river within the short space of the preceding three months. He adds, that he understood it had been recommended to His Majesty's Government to fortify James's Island, in that river; and observes, that, unless this is done, the Slave Trade will, in his opinion, be carried on in the neighbourhood of Goree, in spite of all the exertions of its garrison.

The Directors have received authentic information of various acts of piracy committed by vessels under the Spanish Flag, engaged in carrying on the Slave Trade, who have gone the length of even arming and forming themselves into squadrons, for the purpose of resisting by force the attempts of His Majesty's Ships to search them; and that, in several instances, they have been so daring as actually to engage such vessels, by which many valuable lives have been lost, and several British Ships very much injured. The Directors have reason to believe that this matter has been fully represented to His Majesty's Government, which they trust will put a speedy end to such enormities.

A Letter\* very recently received from the Rio Pongas, dated the 28th of August last, states, that, up to within a week of that time, no Slave-vessel had been in that river for twelve months; but that then one had made its appearance, and in a few days had carried off upwards of two hundred Natives. For the twelve months during which there had been no Slave-dealing in the river, it appears the people became industrious, spinning and weaving their own cloth, eating their rice in plenty; no famine in any quarter, no intoxication in the towns or country, produced by the pernicious liquors purchased from the Slave-traders; and that peace and quietness were everywhere visible: but that, in consequence of the arrival of the Slave-ships, old scenes were revived; rice was sold for rum; and intoxication, laziness, and disorder, reigned all over the country. It appears, also, that five more vessels were expected in a short time; and it was feared that the Slave Trade would again take up its head-quarters in that river.

The Havannah Journals of February

last state, that the Slave Trade was about to be vigorously carried on between the Island of Cuba and the Coast of Africa; that all the fast-sailing vessels had been taken up for that purpose; and that two vessels had already arrived, one laden with three hundred and ninety, and the other with one hundred and forty-four Slaves.

#### STATE AND PROSPECTS OF EDUCATION IN SIERRA LEONE.

The Subscribers will recollect, that they were, last year, informed of Mr. Sutherland and his wife having been sent out by the Board, to act as a Schoolmaster and Schoolmistress at Sierra Leone. They, as well as the African Boys educated at the Royal Free School in the Borough Road, arrived there in safety: but soon after their arrival, Mrs. Sutherland was attacked by a fever, and induced to embark on board a vessel, on her return home: she died, however, during the passage. Mr. Sutherland himself suffered much from ill health during his stay at Sierra Leone; and has been under the necessity, on this account, of lately returning to England. During his residence, however, in the Colony, he states himself to have collected nearly Four Hundred Boys into Schools under his care. When compelled to quit the Colony, by the critical state of his health, he left these Schools under the immediate care of persons whom he considered capable of conducting them, and under the special patronage of the Governor.

Beside this, the Church Missionary Society has entered on an extensive plan of education at Sierra Leone, which has received the sanction of His Majesty's Government. This Society proposes to receive under its care the whole of the Children who have been liberated from the captured Slave-ships, amounting in number to not much less than Two Thousand. Its intention is to form an Institution, on a plan suggested in a former Report of this Board, which shall combine instruction in the ordinary branches of elementary knowledge, with instruction in agriculture and other useful arts. A grant of one thousand acres† of land has been made to the Society with this view, and the necessary buildings are now erecting at its expense. The requisite number of Teachers has also been sent out;

\* The Letter here referred to has been already laid before our Readers. See the Number for April, p. 144.—Editors.

† This grant of one thousand acres is in addition to one hundred acres previously granted.—Editors.

and, as the funds of the Society are ample, and its Committee seems animated with a laudable zeal to promote the civilization and instruction of the objects of its care, the Directors entertain a confident hope, that complete provision will now be made for the education of the youth in the Colony, and that the beneficial effects of the plan will speedily be witnessed.

#### VACCINATION AT SIERRA LEONE.

Mr. Purdie, the Colonial Surgeon, died some time ago at Sierra Leone, and has lately been succeeded by Mr. Stormonth. As this gentleman was interested in the success of vaccination in that Colony, the Directors entrusted an additional quantity of vaccine virus to his care. There can be no doubt of his being assisted by the co-operation of Governor M'Carthy; and Dr. Hogan, the new Chief Justice, has expressed his anxiety to forward the views of the Institution respecting this subject, at Sierra Leone, to the utmost of his power.

#### ADDRESS OF TIMMANEY CHIEFS.

An Address to the Institution has lately been received from the Timmaney Chiefs inhabiting the banks of the Baka Locho branch of the River Sierra Leone: in which they state, that their country, as they are informed, has long possessed various means of carrying on an advantageous trade with England; but that they have always been compelled to trade solely in Slaves and rice, that being the only method by which they could procure such merchandize as custom has now rendered absolutely necessary to them and their people. "We hear," say they, "that you have been the means of abolishing the Slave Trade; and that, too, on account of its wickedness, and your love to Africans. We also, fully convinced of the same, do hereby engage ourselves to assist in the same endeavour (for we must own there is a considerable trade still kept up with ourselves for Slaves); and not only in this particular, but also to forward all your other designs, as far as in us lies, to the promotion of the good work, as described by you in your Reports. We do also most ardently recommend to your particular notice, that measures may be adopted to investigate our country; and to point out such means as will insure us the comforts, without the enormity and wickedness, of the Slave Trade: and it is with confidence we perceive that such is your intention, by the aforesaid Reports.

Lastly, we hereby promise to execute your wishes in every respect, especially toward the improvement and extension of commerce, and the abolition of the internal Slave Trade; and that should you, by inducement or your own immediate direction, cause any one to come to this country, he shall be well treated, and not injured by any law. We also shall do our utmost to cause this measure of addressing you to be generally adopted, and especially by our Brethren of the other branch of the river, wishing by every means to co-operate with your Institution."

The Directors, without meaning to attach undue weight to mere professions, are disposed to hope that this communication may lead to beneficial results; and it will be their endeavour to maintain the intercourse which has thus been opened, with a view to the moral as well as commercial benefits which may eventually arise from such intercourse.

#### CO-OPERATION OF THE DUTCH.

It appears, by a Letter from General Daendels to the Secretary of the Institution, dated in the month of August last, that he had been appointed, by the King of the Netherlands, to the government of the Dutch Possessions on the Coast of Guinea; and that his Instructions directed him to co-operate with the different English Institutions, for the purpose of extending the knowledge of the Geography, Statistics, and Natural History of that coast, and its interior; to adopt all such measures as are calculated to improve the instruction and morals of the Natives by the help of Schoolmasters and of Missionaries; to instil into the people an inclination for agricultural labour, and strictly to enforce the Abolition of the Slave Trade. General Daendels has been furnished with all the Reports, and with several other documents relative to the objects of the Institution.

#### CAPTAIN CUFFEE.

The Directors hoped to have been able to announce to the General Meeting the arrival of Captain Cuffee at Sierra Leone. By letters received from him some time ago, it appears that he was preparing to sail from America for that Colony, and proposed to take with him a number of individuals to settle there. He intended also to take out various articles of provisions, as well as the iron-work for a saw-mill, waggons, a plough, and other useful articles. On the receipt of this intelligence, the Directors did not fail to apply to his

Majesty's Government to afford him such facilities as were in their power, on his arrival in that Colony; and had the gratification of an assurance that they were disposed to afford him every assistance there.

#### EXPEDITION TO THE INTERIOR OF AFRICA.

The Subscribers were, last year, informed, that it was the intention of Government to send out an expedition to promote further discoveries in the interior of Africa. This expedition was undertaken some months ago, under the directions of Major John Peddie, assisted by Captain Thomas Campbell, and Mr. William Cowdry, surgeon; and they arrived at Goree about the beginning of December last. They had only been on that island a few days, when Mr. Cowdry died.

Major Peddie took his departure for Sierra Leone the second day after the arrival of the expedition at Goree, to concert measures with Governor M'Carthy respecting the Black Troops intended to accompany the party into the interior of Africa.

Another expedition, under the command of Captain Tuckey, of the Royal Navy, has lately been sent out, with an intention of ascending the immense river Congo, or Zaire, as it is frequently called. The commanders of both these expeditions have been furnished by the Directors with memoranda, and a list of queries, relative to the interior of Africa; and there is every reason to believe that the expeditions themselves have been fitted out in a mode well calculated to follow up the important discoveries of Mr. Park, and to procure for the public, material additions to our present knowledge of that vast continent.

#### MISCELLANEOUS.

The Directors have taken measures for securing to Mr. Park's Family the profits of the account of his mission to the interior of Africa, in 1805, which was announced to the last General Meeting as then just published. He left a widow, three sons, and one daughter; and two-thirds of the purchase-money of that publication have already been invested in the Public Funds, in the names of Trustees, for their benefit. The remaining third part will be received from the Publisher, in the month of May next, and immediately invested in the same manner.

In consequence of a representation

made in the autumn of the last year by a Captain in the Navy, relative to the extremely distressed state of the Black Sailors then lately discharged from his Majesty's ships, an application was made by the Directors, both to Lord Viscount Sidmouth and to Lord Melville; and orders were afterwards issued by the Lords of the Admiralty to the respective Port-admirals at Greenwich and Portsmouth, to provide maintenance for the poor Africans discharged from the Navy, upon production of their discharges; and to take care of them, till they can safely be sent back to Africa.

The Directors are now enabled to announce to the General Meeting, that the Monument, with an appropriate Inscription to the memory of their venerable coadjutor, Granville Sharpe, will soon be erected in a very conspicuous part of Westminster Abbey; and that a gentleman of considerable literary reputation is employed in writing an account of his extraordinary and most valuable life, drawn up chiefly from his papers and other documents given to the Institution by his Nièce, as mentioned in the Ninth Report.

#### STATE OF THE FUNDS.

The General Meeting was last year informed that the Funds of the Institution had been very greatly reduced by the exertions which were made in consequence of the Treaty of Paris, of May, 1814; by which the Slave Trade was allowed to be carried on by French subjects for five years from that period.

The funds continuing to be still further reduced by various urgent claims, the Directors thought it expedient to authorise the circulation of a large number of copies of an Address\* to the Public, on the state of the finances of the Institution. These copies have accordingly been widely circulated, under the direction of a Committee; but sufficient time has not yet elapsed to afford an opportunity of judging of the effect produced by this representation. Certain however it is, that, without considerable additions to the funds, the Directors will be materially cramped in their endeavours to forward the original views of the Institution; to which, indeed, their means have never been equal, and are now become more inadequate than ever.

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\* The Address here referred to, is that which we have prefixed to the Report.—Editors.



We have much pleasure in annexing to the Report an

EPITAPH TO THE MEMORY OF GRANVILLE SHARP.

It is extracted from the Appendix ; and exhibits, as we can testify from our own knowledge, a true picture of the public character of that rare man.

Sacred to the Memory of

GRANVILLE SHARP,

Ninth Son of Dr. THOMAS SHARP,

Prebendary of the Cathedrals and Collegiate Churches of York, Durham, and Southwell, and Grandson of Dr. JOHN SHARP, Archbishop of York.

Born and educated in the bosom of the Church of England,  
He ever cherished for her Institutions the most unshaken regard,  
While his whole soul was in harmony with the sacred strain,  
"Glory to God in the highest; on Earth, peace, good will towards men;"  
On which his life presented one beautiful comment  
Of glowing Piety and unwearied Beneficence.

Freed by Competence from the necessity, and by Content from the desire,  
Of lucrative occupation,

He was incessant in his labours to improve the condition of mankind.

Founding Public Happiness on Public Virtue,  
He aimed to rescue his Native Country from the guilt and inconsistency  
Of employing the Arm of Freedom to rivet the Fetters of Bondage;  
And established for the Negro Race, in the person of Somerset,  
The long-disputed Rights of Human Nature.

Having, in this glorious cause, triumphed over the combined resistance  
Of Interest, Prejudice, and Pride,

He took his post among the foremost of the honourable band  
Associated to deliver Africa from the rapacity of Europe  
by the Abolition of the Slave Trade;

Nor was Death permitted to interrupt his career of usefulness  
Till he had witnessed that Act of the British Parliament  
By which "THE ABOLITION" was decreed.

In his Private Relations he was equally exemplary;  
And having exhibited through life a model of disinterested virtue,

He resigned his pious spirit into the hands of his Creator,  
In the exercise of charity, and faith, and hope,

On the sixth day of July, A. D. 1813,  
in the 78th year of his Age.

READER!

If, on perusing this tribute to a Private Individual,  
Thou shouldst be disposed to suspect it as partial, or to censure it as diffuse,  
Know, that it is not Panegyric, but History.

Erected by the African Institution of London, A. D. 1816.

The Virtues here recorded sprung from a lively Faith in the Mercy of God, through the merits of the Redeemer; at whose feet, under the gracious influence of "The Lord and Giver of Life," all the labours of this unwearied servant of Christ were laid, as grateful, but imperfect offerings.

This Epitaph eloquently portrays the visible man. The well-known lines of the great Christian Poet disclose the principles and motives

on which we know his character to have been formed:

[foot,  
Since the dear hour that brought me to Thy  
And cut up all my follies by the root,  
I never trusted in an arm but Thine,  
Nor hoped, but in Thy righteousness divine:  
My prayers and alms, imperfect and defil'd,  
Were but the feeble efforts of a child; [part  
Howe'er perform'd—it was their brightest  
That they proceeded from a grateful heart:  
Cleas'd in Thine own all-purifying blood,  
Forgive their evil, and accept their good:  
I cast them at Thy feet—my only plea  
Is what it was—dependence upon Thee.

From the Appendix we extract also the following

*Letter from the Philadelphia African Institution.*

It is addressed to one of the Directors of the African Institution. Our Readers will learn from it, with much pleasure, that Free Africans are beginning, with intelligence and zeal, to render efficient aid to the efforts of the Institution.

Sir,—

Through the assiduous attention of our common brother, Paul Cuffee, whose concern for the welfare of his African Brethren is commensurate with our feelings, we are indebted for the present occasion we enjoy, under God, in addressing you; having a well-grounded hope (from the tenor of your very friendly and flattering communication to him, which we were highly gratified on perusing,) you would be pleased to hear of the exertions we are making towards eradicating the prejudices and uncharitable-like feelings of such as are not with us: and this we beg we may be permitted to plead in extenuation of the liberty we now take.

At the request of the "African Institution of the City of Philadelphia," we are authorised to inform you of its establishment, and the views that it would embrace. Its members are selected from among the People of Colour in this country, who are gratefully impressed with your noble and disinterested zeal in meliorating the condition of that oppressed portion of the Human Family, who too long have been the victims of the petty tyranny of mankind. You, who are so remote from the scene of their wrongs and their sufferings, have become their unsought friend, and the energetic vindicator of their cause.

It has been suggested by our indefatigable friend and countryman, Paul Cuffee, that Institutions might be profitably employed, on this side the Atlantic, in facilitating your benevolent intentions.

The Association formed in this place,

at present, has confined itself to the selection of such persons, from among those that have applied for passage to Africa, as would be useful; persons of good report, united with a knowledge of the cultivation of produce familiar to the African Climate, or those useful branches of the mechanic arts which would render them serviceable. If, in the performance of this duty, we have rendered any service to the good cause, we shall be more than compensated by a knowledge of having aided in the establishing of an asylum for the oppressed.

By the articles of our Association, a more extensive latitude is allowed to our exertions; but as we consider ourselves as merely instruments for the furtherance of your views, we would prefer acting in the subordinate capacities of agents.

There have embarked from this city two families, who, we believe, will meet your ideas as to qualifications in every respect, by the name of Anthony Servance and Samuel Wilson. They are persons whose characters are guaranteed by some of the most respectable individuals in society. In soliciting for them your favour and protection, we do it with a degree of confidence, because we feel that it will not be misapplied. It would afford us much satisfaction if we could know what privilege your Government would be disposed to grant to such as may hereafter emigrate to the Colony of Sierra Leone; if any exemptions would be made in favour of this Institution, provided it should embark in any commercial enterprise desirable for the purpose of civilizing Africa.

An answer to this question, and such other information as you may deem useful to us, will receive our grateful thanks if communicated.

That the field of your usefulness may be enlarged, and that your efforts in the great cause of Philanthropy may be crowned with the happiest success, is the ardent wish of your devoted and very humble Servants,

(Signed, at the request of the African Institution of Philadelphia.)

JAMES FORTEN, *President.*

RUSSELL PARBOTT, *Secretary.*

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF SPEECHES AT THE TWELFTH ANNUAL MEETING.

*The Chancellor of the Exchequer.*

AT the late Anniversary of the Society, the Chancellor of the

Exchequer, in moving the adoption of the Report, delivered a Speech which claims peculiar attention; not only from the rank which the Right Honourable Gentleman holds in the

Government, but from its intrinsic excellence and importance. While the first Statesmen of the nation pledge themselves by such sentiments, delivered in the presence of large assemblies, and we know that such sentiments are the real utterance of the heart, we cannot but hope well of our Country.

My Lord—

I am sure it would be wholly unnecessary for me to use any argument in support of the motion I am about to propose, for receiving and printing the Report we have just heard: but it may not be altogether superfluous to express, in a few words, the pleasure and admiration with which, in common, I am convinced, with every other gentleman present, I have listened to the facts it contains.

It appears to me, indeed, (if I may be allowed to judge of the feelings of others by my own,) that the pleasure of attending a Meeting of this kind, though not less delightful than it has ever been, has somewhat changed its character, and is of a more calm and tranquil kind than it was some years ago. In the early Meetings of the Society, though we had much to excite feelings of gratitude as well as hope, it was impossible totally to subdue the apprehension, that the rising Society might be crushed by opposition, stifled by inveterate, though groundless, prejudice, or expire for want of support, amidst the apathy and indifference to all religious feeling, which appeared so generally to pervade the nation. We could not suppress a recurring doubt, whether, after the lapse of so many ages and generations, (during which the progress of the Gospel had been checked, and while its outward acknowledgment remained, at the best, only stationary, its inward and real efficacy had suffered deep and fatal inroads, at one time from superstition, and more recently from the wide-spreading influx of irreligion and infidelity,) it could be reserved for our own times to witness that establishment of Divine Truth, which, though we had the authority of Revelation to rely upon, as ultimately certain, was invisible in its approach, and hidden from us as to the time and circumstances of its accomplishment. But for some time past, and, above all, at the present moment, these apprehensions and doubts

seem dispelled by a joyful certainty, and to leave no room for any other emotions than those of admiration, gratitude, and universal love. We see the Gospel rapidly extending itself into every region of the world; and we feel ourselves, in however humble a degree, and with whatever unworthiness, the instruments of so glorious a work. We not only discern the dawn, but see the rapid diffusion, and almost the bright effulgence, of the light of heaven.

If then, as I trust, we have the happiness to witness one of the great eras of the establishment of Christianity, we have abundant reason for additional gratitude, in one circumstance, in which it has differed from those which have preceded it. In the former great periods, of the first promulgation of the Gospel, and the restoration of pure religion at the Reformation, the progress of truth was opposed by every effort of human policy and power. Amidst savage wars, and unrelenting persecutions, Religion obtained her painful triumph. But we now behold her progress unopposed (except by the harmless weapons of mistaken controversy); and wherever Public Authority has interfered, it has been, not to check, but to encourage and support it. *The Kings of the earth have indeed stood up, and its Rulers have taken counsel together;* but it has not been *against the Lord, and against his Anointed*—it has not been to extinguish the light of the Gospel in the blood of its professors—but, to acknowledge its authority, and extend its influence.

You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction, which has distinguished the past year; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not surprising that at first it should have excited some degree of jealousy and suspicion—I mean, the Secret Treaty, concluded and signed at Paris, by the Emperors of Austria and Russia, and the King of Prussia. The confused and imperfect notions of this proceeding, which at first crept out, naturally occasioned curiosity, and even alarm, rather than confidence; but to those who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles from which it originated, it afforded the gratifying, and hitherto

unprecedented spectacle, of a union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the divine authority of the Gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that, though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this Treaty, yet this Government was confidentially acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburg that it received the fullest elucidation. When we learn from the Report we have heard, the zeal with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intentions of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions in its own language, he fixed the real and most appropriate ratification to the Christian Treaty.

Nor ought we, though the Emperor of Russia has assumed that pre-eminence in this great work, to which the extent of his dominions, and the great range of his power, entitle him, to forget the services of other Sovereigns and Princes of Europe, recorded in the Report. Even here we cannot stop. It is not to Christian Princes only that we owe acknowledgments for a reverent reception of the Gospel, and willing aid in its diffusion. The Persian and Tartar, the Mahomedan and the Heathen—as well as the Jew, appear to lend a ready assistance in the distribution of that Divine Book, whose doctrines we may hope its Heavenly Author is opening their hearts to receive.

Such, indeed, has been the extent of the Society's operations abroad, and such an impulse seems to have been given to the minds of men, by the Providence which, I trust, inspired and has blest its endeavours, that, could we now be prevailed on to stop short, to abandon the great work so far advanced, and to relapse into indolence and apathy, I believe that, though in many countries it might languish, and in some degree be checked in all, instruments are prepared sufficient to carry it to a happy

accomplishment. But I am far indeed from apprehending a change which I should think so melancholy, and so disgraceful to my country. Every thing recorded in the Report concurs with the appearance of this Meeting, in testifying, that the ardour of Britain, in this glorious cause, is not abated, that she will continue to be the Main Spring of this great, religious, and moral renovation of mankind, and evince the sense she feels of the blessings she enjoys, by the most earnest endeavours to extend them to all the human race.

I ought to apologise for having been the first to address your Lordship; but I hope I shall be excused, in consideration of the shortness of the time which it is possible for me to divert from official business, even on so interesting an occasion.

*The Bishop of Gloucester.*

The Lord Bishop of Gloucester, on seconding the motion of the Chancellor of the Exchequer, touched happily on the increasing fulfilment of those anticipations with which the friends of the Society first entered on their labours.

I thank my Right Honourable Friend that he has made this motion in so ample a manner, as to render it necessary for me to say only a few words.

I rejoice to find, that, though the pressure on the country has been great, during the last year, yet charity does not fail. Opposition has been revived; but it has been ably and decisively defeated: indeed, facts begin now to speak for themselves. We find many examples of the practical results of disseminating the pure Word of God.

At the first origin of the Society, as the plan was new, men naturally reasoned on probable tendencies. Different men argued in different ways. One set of persons argued on the probability of its lessening the circulation of the Book of Common Prayer, and endangering the safety of the Church. On the contrary, such friends of the Society as were also Members of our Ecclesiastical Establishment, conceived that its tendency would be to increase the general regard for the Formularies and Authorities of the National Church, while it promoted true piety and virtue among our people.

And now, which of these opposite reasonings have facts confirmed? The circulation of the Prayer Book has not been lessened: it has, on the contrary, greatly increased, during the whole period since the formation of this Society—a sufficient evidence that the Established Church is more firmly seated in the affections of the community: the forebodings of those who argued on this side of the question, are now absolutely forgotten. In the mean time, the tendency which the friends of our Society thought to be the most probable, begins to appear: the effects of the Bible are becoming daily more and more visible. And what are these effects? Let the Reports of the Southwark and the Westminster Auxiliary Societies—let the testimony of our excellent Foreign Secretary, declare. The drunkard becomes sober, the profligate chaste, the swearer fears an oath. May the God of the Bible grant that this tendency may increase year by year! May the time come, when the Word of God shall be in every heart an incorruptible seed, which shall blossom here, and bring forth fruit to life everlasting!

*The Bishop of Cloyne.*

It is generally known that an extraordinary community has been lately discovered in Pitcairn's Island, in the South Seas, which lies to the south-east of the Society Isles. At the head of this community was found one of the surviving mutineers of the Bounty, who, many years since, turned her then commander, Captain Bligh, with a few companions, adrift upon the ocean. This reformed mutineer, named Adams, was found like a Patriarch, surrounded by an obedient and affectionate family.

In the speech of the Right Reverend the Bishop of Cloyne, his Lordship applied this singular event, very successfully, in support of the great principle of the Society.

Here I should sit down, if an event had not happened, though in a distant part of the world, since I had last the pleasure of meeting you, which has left so strong an impression upon my mind, of the effect that can be produced by

*June, 1816.*

the Bible, that I must beg leave to say a few words on that occurrence.

It cannot be unknown to any of you, that one of our common sailors, unassisted by any knowledge but what the Bible gave him, has found himself, by peculiar circumstances, placed at the head of a community in one of the scattered islands in the South Seas. The whole Society looked up to him as their civil and religious Legislator; and, assisted by his Bible alone, he taught them simply what the Bible taught him, the knowledge of God, and of Jesus Christ whom He has sent. They all know the Creed and the Lord's Prayer: their first employment at sun-rise is to repeat that prayer, and to bless their Creator for giving them another day; and, at their meals, they continue the pious custom—once universally followed here, but now, I fear, growing too much into disuse—of thanking God for furnishing them with food, and for giving them health to enjoy it. The young people marry as soon as they are of a marriageable age, and a portion of ground is given them to cultivate for themselves. When it was asked, if any instances of licentiousness had occurred among them, it was answered, "Not one!"—if any quarrels or fighting; they replied, in their simple language, "A few battles of the mouth." Their religion was the pure Word of God, and their practice corresponded with it. No dispute, whether Calvin or Arminius was in the right: no contests between Sub-Lapsarians and Supra-Lapsarians: but religious as well as civil peace dwelt among them; and a form of society existed, which has been fancied indeed by Poets in their dreams, and by Philosophers in their closets, but seems never to have existed upon the earth since the times of the first Patriarchs.

Let me ask, What has produced this singular effect? The Bible—the Bible alone—the Bible without notes.

Go on then, Gentlemen: disperse your Bibles without notes, in every language, and to every people under heaven. The harvest may vary, as the soil is warmed by a cheerful sun, or chilled by the rains and frosts of winter; but, wherever the Word of God is sown, there will a harvest be reaped, whether it be *of twenty, or of thirty, or of a hundred fold*, as it pleases Him, who directs all things for the good of his creatures.

H h

*The Rev. Jabez Bunting.*

This gentleman, in enumerating the principal instances of providential vigilance for the interests of Revealed Truth, dwelt with much force on the religious character of our afflicted King, and the institution of the Society itself.

The second instance, my Lord, which I shall mention of providential vigilance for the interests of Revealed Truth, is of much more modern date, and relates to our own revered and beloved Sovereign. I know, that, by the very utterance of his name, I shall necessarily awaken in the breast of every man who hears me, sentiments of loyal regret and affectionate sympathy, on account of that long affliction under which it has been his lot to labour. I hope, however, it is not improper to express my opinion, that THE PECULIARLY RELIGIOUS CHARACTER which has marked the life and reign of GEORGE THE THIRD, is a circumstance, which, under the blessing of GOD, has most materially contributed to uphold the interests and the influence of the Bible in the present age. At a period, when the infidel rulers of some continental nations were actively combining their efforts with those of pretended Philosophers, and plotting the destruction of Christianity, how mischievous must have been the consequences, humanly speaking, if our Sovereign had adopted similar views, and embarked in similar Anti-Christian projects! Happily for this Empire, and happily for Europe and the world, whose moral prosperity seems to be, in a great manner, dependent on the state of moral feeling and energy in our country, GEORGE THE THIRD WAS A CHRISTIAN ON PRINCIPLE, and has employed, in various ways, the influence of his exalted station in the patronage and maintenance of true religion and virtue. It has been stated in print, although not so generally known, perhaps, as such a fact deserves to be, that, on the publication of DR. LELAND'S View of Deistical Writers, His Royal Highness, (now our most gracious Sovereign,) then in the bloom of youth, purchased a number of copies of that work, to the amount of 100*l.* in value, merely for the purpose of distribution among his personal friends.

The last instance of seasonable providential interference, in behalf of the

Holy Scriptures, on which I shall remark, is none other than the establishment of the British and Foreign Bible Society itself; a Society which commenced its operations, I believe, by scattering a *handful of corn on the tops of the mountains* of the Principality of Wales, but the fruit of whose charity and zeal now *shakes like Lebanon*, and is rapidly filling the earth. I think that no man, who candidly considers the immensity of good already effected by it, at home and abroad, and the vast and stupendous apparatus of means which it has constructed, and is constructing, for accomplishing the universal translation and diffusion of the Sacred Volume, can hesitate to ascribe the origination of such a Society to the agency of Him from whom *cometh every good and every perfect gift*, and without whom, to use the admirable expression of our National Liturgy, "nothing is strong, nothing is holy." And that this Institution should have been founded AT SUCH A TIME, is a circumstance which greatly tends to confirm the opinion. It was established, your Lordship knows, at a period which might, with too much justice, be characterized, not as the Age of Reason, but as the Age of Infidelity. A grand and systematic attack had been made on the authority and influence of the Bible. Many had imbibed the principles of scepticism; and the existing Political Authorities in one leading European Nation were so abandoned to the spirit of delusion, as openly to proclaim their disbelief of Divine Revelation, and their persuasion that "Death is an eternal sleep." Loud were the boastings of the Anti-Christian confederacy; and they threatened, in all the madness of an anticipated triumph, that they would soon "crush the wretch," (for thus they profanely denominated our common Saviour,) and drive those "old enthusiasts," the Prophets and Apostles, out of the world. But He, who sitteth in the heavens, laughed them to scorn. The GOD of the Bible had its enemies in derision. About the very height and crisis of this impiety, the British and Foreign Bible Society was formed. A new and mighty impulse has been given by it to the exertions of Christians. That unity of the spirit, which doubtless before existed in the hearts of good men, has found at last a bond of peace, by which it is rendered visible and efficient. We have adopted towards each other the

generous maxim of a celebrated Statesman, who wished that his political enmities might be lost in reconciliation, and that his political friendships might always remain inviolate. Our noble motto, like his, is, *Inimicitie placabiles: Amicitie sempiternæ*. Infidelity, by these united efforts, has been compelled to retire disgraced and baffled from the field. And that Book, which was to have been banished from the earth, is daily receiving new honours, and obtaining increasing attention and influence. Who, my Lord, can help exclaiming, The hand of God is in this triumph?

### NATIONAL SOCIETY.

#### FIFTH ANNIVERSARY.

ON the 31st day of May, the Fifth Anniversary of this Institution was held at the Central School, in Baldwin's Gardens.

At one o'clock, the President, the Lord Archbishop of Canterbury, took the Chair. His Grace was supported by the Archbishop of York, the Bishops of St. Asaph, Exeter, Ely, Salisbury, Chester, Carlisle, and Oxford; Lords Kenyon and Radstock; the Dean of Chester; the Archdeacons of London, St. Alban's, Middlesex, Huntingdon, Buckingham, and Colchester; the Speaker of the House of Commons; the Recorder of London; and many of the Clergy, and other Members of the Society.

The Report was heard with much pleasure. It appeared that 192 Schools had been added to the Society's list within the last year; making the whole number of Schools, in connection with the Institution, 756; containing 117,000 Scholars, "not remaining," as the President remarked, "for a long course of time under the Society's care; but passing briskly on, to take those various posts of duty in the community, for which they had been prepared."

We hope to be able, at no great distance of time, to lay the Report before our readers. It was

with much regret that we witnessed the very late publication of the Report of 1815, which reached us but a few days before the present Anniversary; and we have good hopes that the Committee are aware of the ill consequences of this delay, from a Notice which accompanies that Report, promising the early printing of that which has just been delivered.

The Receipts of the year had been upward of 9000*l*.

The Archbishop of Canterbury moved the adoption of the Report. After which thanks were moved by the Recorder of London, seconded by the Dean of Chester, to the Committee; by the Bishop of Salisbury, to the Treasurer; by Lord Kenyon, to the Secretary; by the Bishop of Exeter, to Dr. Bell; by Lord Radstock, to the Ladies; by the Bishop of St. Asaph, to the Medical Attendants; and by the Archbishop of York, to the Most Reverend the President.

In moving the adoption of the Report, the President entered, with much force and eloquence, on a review of the proceedings and objects of the Society; and intimated, that it was under deliberation to give it a permanent form, by incorporation; one principal motive for which his Grace very ably touched upon—the necessity of securing that simplicity, which constitutes the beauty and efficiency of the National System, from any of those additions which caprice or restlessness might hereafter endeavour to engraft upon it.

### CHURCH MISSIONARY SOCIETY.

#### SECOND REPORT OF THE SUFFOLK ASSOCIATION.

##### *Importance of Branch Associations.*

A BRANCH Association at Stowmarket having produced, during the last year, the sum of 63*l*. 9*s*. 8*d*.; and another at Debenham, that of

477. 17s. 1d.; the Committee take occasion, in the Report, forcibly to urge the increase of Branch Associations. We trust that this subject will be kept in mind, wherever it may seem practicable to give extension to this efficient and productive part of the general plan.

It would have been truly gratifying to your Committee, to report the formation of Branch Associations in this County, since the last Anniversary. They wish to excite a more general and lively attention to this most excellent and truly Christian Design, trusting it may yet be attended with more beneficial effects in Suffolk. Your Committee, at this time, beg leave most earnestly to press this subject upon the consideration of the distant Members of this Institution. How much its influence and usefulness might be extended by such Associations, may reasonably be inferred from the effects of Auxiliary Societies in other cases, too numerous and obvious to mention. The strong impressions which might be made upon numbers, in awakening their attention, and fixing it upon the high and holy object of this Society,—the advancement of pure and undefiled religion among the Heathen, by the Established Church—is an advantage not likely to be effectually secured in any other way. Those who hear with indifference of an Institution established at a distance from them, would be excited to inquire into its character and designs, if brought nearer to their residence.—Inquiry, peradventure, would be followed by approbation, and approbation by support. That union keeps alive the flame of Christian Zeal requires no proof. A coal, however hot and bright, if suffered to remain alone, soon loses its heat and brightness; but brought into contact with others, gives and receives both. And it is by contact, by association, AS MEANS, that Christian Love and Zeal are kindled, and made to burn with a bright and steady flame.

#### QUARTERLY MISSIONARY PAPERS.

Great numbers of active friends of the Society have enrolled themselves as Collectors of the Weekly and Monthly Contributions of others, to the amount of one shilling, or upwards, per week; and have thereby entitled themselves to copies of this work, and of the Society's Annual Report. It has been

a prevailing and a very beneficial practice for the Collectors occasionally to assemble their Contributors, and read to them such parts of this work as appeared most likely to interest their feelings. In other cases, the work itself has been circulated among the most intelligent of the Contributors. But the greater part of its contents must unavoidably be better adapted to the Collectors, for whom it is chiefly designed, than to the great body of those from whom the contributions are collected.

Something was wanted, therefore, to the perfection of the machine; whereby every person, capable of reading, should receive, from time to time, such information as might confirm and perpetuate his interest in the cause of the Society.

The First Number of a Series of Quarterly Papers has been, in consequence, printed, under the following title:—MISSIONARY PAPERS, FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO THE CHURCH MISSIONARY SOCIETY. These Papers are printed in four pages 8vo. to correspond with the style of this work.

The First Number, for Lady Day, 1816, has the picture of the Kolloh, or Devil of the Bulloms, which was given in our Number for April, with Mr. Nyländer's account of that superstition. It contains also a familiar Address on the duty and benefit of supporting Missions, and a Summary View of the Society's Proceedings.

For each Quarter of the Year a similar paper will be issued. They will contain similar illustrations of Heathen Superstitions, with anecdotes, short addresses, prayers, &c.; and will be adapted, as far as possible, to interest and instruct the labouring orders, servants, and children.

It is the wish of the Committee



that a copy of each of these Papers should be given to every Weekly and Monthly Contributor to the Society's Funds. They beg, therefore, the Secretaries of the respective Associations to inform them what quantity of each Number will be required by them, in order that each Contributor, within their Association, may be regularly supplied.

Where Six Collectors unite together, they may receive the Numbers of our Work directly from the Society, on application to the Rev. Josiah Pratt, Church Missionary House, Salisbury-square; and, in this case, the Quarterly Papers will be conveyed to them with the Numbers. But where there are less than Six Collectors, it is found expedient for them to purchase the Monthly Numbers of this work from their Bookseller, and deduct the amount from their remittances:—any order for Quarterly Papers, however, sent through their Bookseller, will be immediately complied with, free of all charge.

#### HULL AND EAST-RIDING ASSOCIATION.

##### *Second Anniversary.*

The Secretary of the Society, with the Rev. Daniel Corrie, and the Rev. Joseph Jowett, Rector of Silk Willoughby in Lincolnshire, preached Sermons on this occasion, as follows:—

Jan 8. Evening...	St. John's, Hull.....	Mr. Pratt.
7. Evening...	Drypool.....	Mr. Jowett.
8. Evening...	Cottingham.....	Mr. Corrie.
9. Morning...	Beverley Minister.....	Mr. Pratt.
Ditto.....	St. John's, Hull.....	Mr. Corrie.
Ditto.....	Hessle.....	Mr. Jowett.
Afternoon...	St. Mary's, Beverley.....	Mr. Jowett.
Evening...	High Church, Hull.....	Mr. Pratt.
10. Evening...	Sculcoates.....	Mr. Pratt.
Ditto.....	Barton.....	Mr. Jowett.

The Annual Meeting was held on Friday, June 7th, at the School Room, in Salthouse-lane, the Right Worshipful the Mayor of Hull in the Chair; and was more numerous attended than on any former occasion.

After the Report had been read, the Secretary of the Parent Society, on moving its adoption, entered at large into the Difficulties, Encouragements, and Measures of the Institution. In conformity with the plan which we have before commended, the Resolutions took up these subjects; and expressed Sympathy with the Society in its Difficulties, Congratulation on its Encouragements, and Approbation of its Measures. The Meeting was addressed on these topics with great effect, by the Rev. Joseph Jowett, the Rev. Daniel Corrie, the Rev. John Scott, and other Gentlemen.

This Association has added to the funds, during its first Two Years, upward of 1400*l.*; to which sum the Juvenile Branch Association has materially contributed.

The Collections, on the present occasion, did not amount to quite 200*l.*; and fell thus considerably short of former Collections. But, taking into account the peculiar difficulties under which the trade of Hull, at present labours, this sum must be considered as indicating even an increased ardour in the cause of Missions; and as giving proof of a spirit which urges Christians to give for advancing the Kingdom of their Lord, *to their power, yea, and beyond their power.*

#### HALIFAX JUVENILE ASSOCIATION.

An Association has been formed at Halifax, among the younger members of the Church, chiefly for the Collection of smaller Contributions.

##### *Treasurer:*

Mr. J. S. Brown.

##### *Secretary:*

Mr. Wm. Knight.

Fifteen Collectors of one shilling or upward, per week, have already enrolled their names; and nearly

300 Contributors of one penny per week; beside Benefactions. The sum of 25*l.* has been remitted, as the produce of the First Quarter. The Quarterly Papers have excited much interest, and gained many subscribers.

We hope that the young Members of the Church in other places will follow this example, and that of their fellows in Bristol, Hull, and various quarters.

#### NORTHAMPTON ASSOCIATION.

A FEW zealous friends of the Society in Northampton, have, for some time, gathered Contributions in support of its funds. With the aid of Collections after Sermons, preached in Northampton by the Rev. Legh Richmond, nearly 200*l.* has been remitted.

On Tuesday, June 11th, a Meeting was held, at which Mr. Richmond assisted, for the purpose of

giving some form and consistency to the Association; the Rev. James Mitchell, Rector of Quinton, in the Chair. Suitable regulations were adopted for the government of the Association; and Thanks voted to Mr. Richmond for his kind assistance; and to the Rev. C. H. Tufnell, Vicar of All Saints, and to the Chairman, for the ready grant of their respective Churches.

#### Committee:

Rev. James Mitchell,  
Mr. Robert Smithson,  
Mr. George Osborn, jun.  
Mr. W. N. Walker,  
Mr. Edward Gates.

#### Treasurer and Secretary:

Mr. William Cornfield.

We trust that this Association, by the diffusion of Missionary Intelligence, will extend itself, in time, throughout the County.

## Foreign Intelligence.

### WESTERN AFRICA.

#### AFRICAN INSTITUTION.

THE Appendix to the Tenth Report of the African Institution contains some late intelligence, respecting Sierra Leone and its vicinity.

#### SIERRA LEONE.

Letters received from Sierra Leone, dated in the months of December, January, and February last, give a favourable account of the progress of the Colony.

The conduct of the Settlers is said to differ very little from that of the generality of English Villagers. They are chiefly engaged in trading speculations. The Captured Negroes, on the other hand, subsist solely by agriculture: Sierra Leone is supplied with fruit and vegetables almost exclusively from their plantations.

Many intermarriages between the Nova-Scotian and Maroon Settlers had

taken place, which it was thought would result in the improvement of both. All the Settlers are now married in the manner prescribed by the Church, and the institution of marriage gains ground even among the Captured Negroes. One Correspondent observes: "I was present last week when twenty-three couples were married, all Captured Negroes."

He adds, "Much has been said for and against the Captured Negroes:—the truth is, that there exists among them every shade of improvement, from an appearance almost miserable, to a state of improvement, which, though seldom rivaling the Settlers, is treading generally very fast upon their heels. At Cabenda, Bassa Town, Leicester Town, Portuguese Town, and Bambarra Town, they have built huts, each in the fashion of his own country. In the neighbourhood of these places they have allotments of land, which they gradually improve. On the road from this place to the Hogbrook, it is astonishing to see the quantity of land they have cleared during the last two years; and we now see rice

and cassada fields of considerable extent, exclusively the property of Captured Negroes. In appearance, the most respectable are found among those who have been longest in this Colony. Among the new comers, there are generally some turbulent spirits, who often commit irregularities. Unaccustomed to European dress, they neglect external appearance. Such, however, are only found among the new comers, and are rare occurrences: they soon form acquaintances, accustom themselves to their new dresses, become settled, and in their turn emulate their neighbours in respectability of appearance: this only requires time; and thus it is they get on from one degree of improvement to another."

The copper coin prepared and sent out by the Institution are in circulation, not only in the Colony, but its neighbourhood; and the people seem pleased with it. The Colony is stated to be healthy: "At present," it is said, "there is not any European sick, and very few of the Colonists."

Major Peddie\* had visited Sierra Leone; and had taken with him thence, on his return to Senegal, forty-four volunteers, namely, twenty-three Native and seven European Soldiers, and fourteen other persons, from among the Settlers and Captured Negroes, and Natives in the neighbourhood; one of whom is the son of the King of the Bullom Shore. From the arrangement which Governor M'Carthy has made, there is little doubt that information of Major Peddie's proceedings will be obtained from Sandsanding, Sego, &c.

#### SCHOOLS IN SIERRA LEONE.

A Correspondent observes, that the Schools do not differ in their progress from that of any English School. A School of Boys, containing 150, is placed under the directions of Mr. Turner. The African Youths educated in the Borough-Road School are also sedulously employed in the business of instruction. An Evening School has been opened for tradesmen, apprentices, and others whose daily occupations prevent their attendance during the day. "I think," observes the writer, that "the plan of this Evening School is excellent, and likely to be

productive of great benefit to the grown-up Colonists, by whom it is numerously attended. There has been a Public School lately opened for Females, by a Mrs. Turner, a person every way qualified for the situation. Besides these, there is a School exclusively for Captured Negro Girls, which was until lately superintended by Mrs. Davis, wife to a Methodist Missionary. Mrs. Davis fell a victim to the severity of the climate, and the School is now supported by her female assistants. In this School, between eighty and one hundred Girls are daily educated."

The following is an extract from a letter of Governor M'Carthy on the subject: "Mr. Sutherland, on his arrival, was placed at the head of the Schools, and then had about 250 Boys, nearly half Settlers and half Captured Negroes, apprentices to various traders. These Boys, previous to his arrival, had been under the care of the Rev. L. Butscher, to whom I had, at his request, given an European Soldier of the Royal-African Corps as assistant. Every help was given to Mr. Sutherland's undertaking by the Officer administering the Government, and some improvement was made in the education of the children. I was extremely sorry to find, on my arrival at Sierra Leone on the 18th July, that he had resigned the situation of Schoolmaster on the 30th of June, and intended to return to Europe. The Rev. Mr. Davis, of the Methodist Society, had, from motives of zeal, taken charge of as many Boys as could be held in his Chapel. Feeling extremely anxious to forward an object of so much importance to the welfare of this Colony as the education of the children, I advised Mr. Sutherland to resume his situation.

"The School continued until the 30th of October, and the children were gradually improving; although Mr. Sutherland experienced several attacks of fever during the interval. I received on that day a letter asking for leave of absence, but prevailed on him to wait a few days longer. Having, however, experienced another relapse, I complied with his wishes to proceed to Goree for a short period, for change of air, and he sailed on the 18th of November. It appears that the passage has not had the desired effect; and Mr. Sutherland, on the advice of Dr. Lardner, Acting Deputy Inspector of Hospitals, is now on his return to Europe.

\* Major Peddie has left this country, on an expedition of discovery into the interior of Africa, and has selected the above volunteers to accompany him on that expedition. See the Report.—  
Editors.

“With respect to the Female School—Mrs. Sutherland fell sick shortly after her arrival, and died in March, on her passage to Goree. A Mrs. Grant had, on my arrival in July, under her charge about forty or fifty Girls, mostly from the class of the Captured Negroes. She continued until the 24th of September; when, finding it more for her advantage to follow mercantile speculations, she gave up the charge, after a very short notice. Under these circumstances, I solicited the assistance of Mrs. Davis, wife of the gentleman above alluded to. From motives of benevolence, without any pecuniary emolument, she consented to take under her care the tuition of the Captured Girls supported by Government, amounting to upwards of 120. I lament to say, that, shortly after a temporary School-room had been erected at some expense in the garden of her house, and she had with great method and assiduity began her course of teaching, she fell sick, and died on the 15th of December.

“I now purpose that the Captured Girls, with their two Schoolmistresses, shall attend school in the room above mentioned; and Mr. Davis, who is scarcely recovered from a severe illness, has promised, with the Rev. L. Butcher, to give his superintendance, until some better plan can be adopted, and the establishment intended by the Church Mission Society completed, when they will all be removed to the Leicester Mountain.

“I have lately employed, as Schoolmistress for the Settler Girls, Mrs. Turner, an European, the wife of a serjeant of the Royal-African Corps, who has received a liberal education, and will teach them to read, write, and needle-work.

“The situation of second Schoolmaster on the Colonial Establishment is filled up by Mr. Hirst, who came on this coast as a Missionary to the Methodist Society in 1813. He has, since my return, been employed as Schoolmaster at the Hogbrook. I am erecting a Chapel there, which will answer also as a School-room. The building will, I suppose, be completed in two months. Being unwilling to expend public money without competent authority, I am obliged to make use of the utmost economy in such endeavours; as the price of labour is extremely high, and has not decreased for several years.

“The departure of Mr. Sutherland

will operate against the plan of education of children, but will not make me give up my experiment—I conceive may lead towards it. It is my intention to give the situation of first Schoolmaster to Mr. Hirst; and to employ under him, as second Schoolmaster, pro tempore, the husband of Mrs. Turner, who, from education, is qualified for the situation: he is a good Latin Scholar, and writes a good hand. I propose to require of Mr. Hirst to come to town one or two days in the week, and to continue the remainder at the Hogbrook.”

#### CHURCH MISSIONARY SOCIETY.

*Intelligence from the Rev. Edward Bickersteth.*

A LETTER from Mr. Bickersteth, dated Sierra Leone, March 19th, apprises the Society, that he arrived at that place on the 7th, after a quick passage from Goree.

A subsequent Letter, dated Leicester Mountain, April 22d, has just been received; some extracts from which will be very satisfactory to the Members of the Society, under the various obstacles and disappointments, which have occurred in this Mission.

March 14th, I set sail for the Settlements on the Rio Pongas; and, on the 20th of April, arrived here, on my return.

I have seen abundant, amply abundant reason to excite us all to persevere for the poor Africans. Could our friends have entered into that darkness which may be almost felt, in which I have been; could they have seen the houses dedicated to evil spirits, the figures of them which the Natives honour, the Gregrees in which they trust to preserve them from evil—to stand, as one expressed it to me, between them and God; how would they persevere in their endeavours to rescue these deluded and benighted Heathens from their wretched condition, and impart to them the knowledge of the true Mediator between God and man!

Our Schools are in a very interesting state. Many of the Children seem under the influence of religion. The Gospel has been preached to them; and has been, I trust, the power of God to the salvation of some of them. I hope that Gospel will now be fully preached among the Natives. At a meeting of the Headmen of the

Country, permission was granted to us to go into the towns, and to teach the same things that we taught the Children, to any who chose to hear them. There have been many obstacles to this hitherto.

If God spare me to return, I think I shall be able to communicate much information which will interest our English Friends. I must be brief now, as I have but half finished the work on which I came.

There is a most extensive field for exertion in the Colony. Recaptured Negroes are continually brought in from all quarters, and settled in this Colony. They are in the most deplorable state of ignorance. They are perishing for lack of knowledge. The Government would rejoice that we should communicate to them religious instruction, in order to their improvement and civilization.

There are 270 Children at the Christian Institution in this place. They come hither naked. The Society educates and civilizes them; and teaches them agriculture, and useful trades. There are among them, carpenters, masons, tailors, shoemakers, &c. &c.

Tell these things to our Friends, and remember me affectionately to them.

## INDIA.

### BISHOPRIC OF CALCUTTA.

Our Readers will learn from the following Official Paper, published at Calcutta, the nature and extent of the powers vested in the Bishop of Calcutta, and the Archdeacons of Calcutta, Madras, and Bombay.

*Fort William, Nov. 1, 1815.*

The Right Hon. the Governor General in Council has been pleased to direct, that the following extract from the Letters Patent, granted by his Royal Highness the Prince Regent, on behalf of His Majesty, under date the 2d of May, 1814, whereby His Majesty has been pleased to erect a Bishop's See and three Archdeaconries in India, be published for the general information and guidance of the Clergymen of the United Church of England and Ireland, subjected thereby to the jurisdiction of the Lord Bishop of Calcutta.

*Extract from the Letters Patent granted by his Royal Highness the Prince Regent, on behalf of His Majesty, under date, 2d May, 1814.*

“And we do by these presents give  
June, 1816.

and grant to the said Thomas Fanshaw Middleton, and his successors, Bishops of Calcutta, full power and authority to confer the orders of Deacon and Priest, to confirm those that are baptized and come to years of discretion, and to perform all the other functions peculiar and appropriated to the office of a Bishop, within the limits of the said See, but not elsewhere—such Bishop and his successors having been first duly ordained or consecrated Bishops according to the form prescribed by the Liturgy of the Church of England,—and also by himself or themselves, or by his or their Commissary or Commissaries, to exercise jurisdiction, spiritual and ecclesiastical, in and throughout the said See and Diocese, according to the ecclesiastical laws of our realm of England, which are lawfully made and received in England, in the several causes and matters hereinafter in these presents expressed and specified, and no other.

“And for a declaration of our Royal Will concerning the special causes and matters in which we will that the aforesaid jurisdiction shall be exercised, we have further given and granted, and do by these presents give and grant to the aforesaid Bishop and his successors, full power and authority, by himself or themselves, or by his or their Commissary or Commissaries, by him or them to be thereunto specially authorised, to grant licenses to officiate to all Ministers and Chaplains of all the Churches or Chapels, or other places within the said Diocese, wherein Divine Service shall be celebrated according to the Rites and Liturgy of the Church of England; and to visit all such Ministers and Chaplains, and all Priests and Deacons in Holy Orders, of the United Church of England and Ireland, resident in their said Diocese, with all and all manner of jurisdiction, power, and coercion ecclesiastical, that may be requisite in the premises; as also to call before him or them, or before his or their Commissary or Commissaries, at such competent days, hours, and places whatsoever, when and as often as to him or them shall seem meet and convenient, the aforesaid Ministers, Chaplains, Priests, or Deacons in Holy Orders of the United Church of England and Ireland, or any of them; and to inquire, by witnesses to be sworn in due form of law, and by all other lawful ways and means by which the same may be best and most effectually done, as well concerning their morals as their beha-

viour in their said offices and stations respectively. And we do hereby authorise and empower the said Bishop and his successors, and his and their Commissary and Commissaries, to administer all such oaths as are accustomed and may by law be administered, according to the ecclesiastical laws of our realm of England, and to punish and correct the aforesaid Chaplains, Ministers, Priests, and Deacons in Holy Orders of the United Church of England and Ireland, according to their demerits, whether by deprivation, suspension, or other such ecclesiastical censure or correction as they would be liable to, according to the ecclesiastical laws aforesaid.

“ And for the further accomplishment of our intention, and for aiding the said Bishop of Calcutta, according to the laws and customs of the United Church of England and Ireland, in the due and canonical superintendence of ecclesiastical persons and affairs, we do hereby erect, found, and constitute one Archdeaconry in and over the Presidency of Fort William in Bengal, to be styled the Archdeaconry of Calcutta, and one other Archdeaconry in and over the Presidency of Fort St. George on the coast of Coromandel, to be styled the Archdeaconry of Madras, and also one other Archdeaconry in and over the Presidency of the Island of Bombay, on the coast of Malabar, to be styled the Archdeaconry of Bombay;—all such Archdeaconries to be subject and subordinate to the said Bishop's See of Calcutta.

“ And to the end that this our intention may be carried into due effect, We, having great confidence in the learning, morals, probity, and prudence of our well-beloved Henry Lloyd Loring, M. A. John Mousley, M. A. and George Barnes, M. A. do name and appoint him the said H. L. Loring to be Archdeacon of the archdeaconry of Calcutta; and him the said J. Mousley to be Archdeacon of the Archdeaconry of Madras; and him the said G. Barnes to be Archdeacon of the Archdeaconry of Bombay;—so that they the said H. L. Loring, J. Mousley, and G. Barnes shall be, and be taken to be, Archdeacons of the said Archdeaconries respectively, and may by virtue of this our nomination and appointment severally enter into and possess the said offices of Archdeacon, within the said Archdeaconries respectively; subject nevertheless to the powers of revocation or

resignation hereinafter more particularly expressed. And we do hereby signify to the said Thomas Fanshaw Middleton, whom we have by these presents named to be Bishop of Calcutta, that we have nominated the said H. L. Loring, J. Mousley, and G. Barnes, to be Archdeacons of Calcutta, Madras, and Bombay respectively; requiring him the said T. F. Middleton, to institute the said H. L. Loring, J. Mousley, and G. Barnes respectively to the said Archdeaconries to which we have appointed them, and to do all things appertaining to his office in this behalf with effect.

“ And for a declaration of our Royal Will in regard to the duties and functions to be exercised by the said Archdeacons and their successors, we do hereby declare that each of the said Archdeacons shall within his Archdeaconry be assisting to the Bishop of Calcutta, in the exercise of such episcopal jurisdiction and functions as we have hereby been pleased to limit to the said Bishop, according to the duty of an Archdeacon by the ecclesiastical laws of our realm of England. And we do further will, ordain, and declare, that each of the said Archdeacons shall within his Archdeaconry be, and be taken to be, without further appointment, the Commissary of the said Bishop and his successors, and shall exercise jurisdiction in all matters aforesaid, according to the duty and function of a Commissary by the said ecclesiastical laws.

“ And it is our further will, and we do hereby further give and grant to the said Bishop of Calcutta, and his successors, the right of collating to the said offices of Archdeacon in all times to come (after the death or other avoidance of Henry Lloyd Loring, John Mousley, and George Barnes, whom we have severally by these presents appointed to be the first Archdeacons of Calcutta, Madras, and Bombay), any Priest, being one of the Chaplains of the said United Company resident in India; and we will, that during a vacancy of the said See, by the demise of the said Bishop or his successors, or otherwise, the episcopal jurisdiction and functions appertaining to the said See shall be exercised, as far as by law they may, by the Archdeacon of Calcutta for the time being; or in case of a vacancy of the said Archdeaconry, then by the Archdeacon of Madras, or the Archdeacon of Bombay, or by two Clergymen of the Church of England

resident within the Diocese, as may be directed by the Governor General in Council of Fort William. And we do further direct, that, during the vacancy of either of the said Archdeaonries respectively, and until the Bishop shall collate thereto, or otherwise provide for the performance of the duties thereof, such duties shall be performed by one of the Chaplains of the said Presidency; and if there be no Chaplain there, then by some discreet Minister in Priest's Orders, of the Church of England, who shall be nominated, as the case may be, for that purpose, by the respective Governors in Council of the Presidency in which such vacancy shall happen.

“And moreover we command, and by these presents, for us, our heirs and successors, strictly enjoin, as well the Court of Directors of the said United Company, and their Governors, Officers, and Servants, as all and singular our Governors, Judges, and Justices, and all and singular Chaplains, Ministers, and other our subjects within the parts aforesaid, that they and every of them be, in and by all lawful ways and means, aiding and assisting to the said Bishop and Archdeacons, and his or their successors, in the execution of the premises in all things.

“Nevertheless, we will and do by these presents declare and ordain, that in all grave matters of correction, which are accustomed, according to the practice of the ecclesiastical laws of our realm of England, to be judicially examined, the same shall in like manner be judicially examined and proceeded in before the said Bishop and his successors, or his or their Commissary or Commissaries aforesaid, in the respective Archdeaonries in which the party to be proceeded against shall reside; and all such causes shall be proceeded in to final sentence, in due form of law.

“And we do further will and direct, that the said Bishop and his successors may, from time to time, appoint a proper and sufficient person in each Archdeaconry, to act as Registrar thereof; and in case of no Registrar being so appointed, or the Registrar being unable to act, we will and direct that the said Bishop, or the Commissaries respectively, may assume any sufficient person, as Actuary, to do all acts as Registrar.

“And further, we will, and do by these presents declare and ordain, that if any

person, against whom a judgment or decree shall be pronounced by the said Bishop or his successors, or by his or their Commissary or Commissaries, shall conceive himself to be aggrieved thereby, it shall be lawful for such person to appeal to us, our heirs or successors; provided such appeal be entered within fifteen days after such sentence shall have been pronounced.

“And we do hereby nominate, constitute, and appoint the Judges of our Supreme Court of Judicature at Calcutta for the time being, and the Members of the Council at Calcutta for the time being, to be our Commissioners Delegate to hear such appeals; and that such Commissioners Delegate, or any three of them, of whom one shall be a Judge of the said Supreme Court of Judicature, shall have power finally to decide and determine the said appeals in as ample manner and form as the Commissioners appointed under our Great Seal, by virtue of the statute made in the 25th year of the reign of King Henry VIII. intituled, An Act for the Submission of the Clergy and restraint of appeals, can or may hear, and definitively determine appeals from any of the Courts of the Archbishops of our realm of England: Provided always, that in any sentence to be given by the said Commissioners Delegate, one at least of the said Judges of the Supreme Court of Judicature shall concur. And we do further direct, that the person appointed to act as Registrar within the Archdeaconry of Calcutta shall act as Registrar of the said Commissioners Delegate; or if there be no such Registrar, or such Registrar be unable to act, the said Commissioners Delegate may assume an Actuary to do all acts as their Registrar. And we do further will, declare, and ordain, that in case any proceeding shall be instituted against any Archdeacon, such proceeding shall originate and be carried on before our said Commissioners Delegate, whom we hereby authorise and direct to take cognizance of the same.

“And we further will, and do by these presents declare and ordain, that in case any Archdeacon appointed as aforesaid, or Chaplain duly appointed by the Court of Directors of the said United Company, shall be for any cause whatever deprived of his said office, or suspended therefrom, or inhibited from preaching the Word of God, or exercising his holy office within the limits of the Presidency to which he shall have been appointed, or shall be subjected to any ecclesiastical punishment or censure whatsoever by the said Bishop of

Calcutta, or by his successors, or by his of their Commissary or Commissaries, a copy of the sentence in such case promulgated and given, setting forth the cause of such deprivation, suspension, or other ecclesiastical punishment or censure, shall without delay be certified and transmitted by the said Bishop and his successors, or his or their Commissary or Commissaries, to the Governor General in Council of Fort William, or the Governor in Council of Fort St. George or Bombay, as the case may be.

"And we further ordain, that the Supreme Court of Judicature at Calcutta or Madras, or the Recorder's Court at Bombay, as the case may be, shall have such and the like jurisdiction and power of interfering, by writ or prohibition of Mandamus, subject to the same laws, restrictions, and rules of practice, as is or has been exercised by our Court of King's Bench at Westminster, in regard to proceedings in the Ecclesiastical Courts in England; regard being had, nevertheless, to any special provisions or exceptions contained in these our Letters Patent, and to any other laws and regulations specially applicable to, or concerning our territories in the East Indies, or the See or Diocese of Calcutta.

"Moreover, it is our Royal Will, and we do hereby declare and ordain, that nothing in these presents contained shall extend, or be construed to extend, to repeal, vary, or alter the provisions of our several Charters of the 26th day of March in the fourteenth year of our reign, the twenty-sixth day of December in the forty-first year of our reign, and the twenty-eighth day of February in the twenty-eighth year of our reign, whereby ecclesiastical jurisdiction was given to the said Court of Judicature and Recorder's Court respectively, so far as the same does not appertain to the correction of Clerks or the spiritual superintendence of ecclesiastical persons, or to give to the said Bishop or Archdeacons, or their successors, any authority or jurisdiction whatever, in matters not cognizable in the said Courts, except as herein last before excepted."

And the Right Honourable the Governor General in Council is pleased hereby to declare and express, that, in conformity with the tenor of the above Letters Patent, the general controul over all Clergymen of the United Church of England and Ireland attached to the several Presidencies in India, in spiritual matters, is transferred to the Lord Bishop; and that all such Clergymen throughout the Diocese of the Lord Bishop are hereby directed

and ordered to take notice of and conform to the same accordingly,

(Signed) C. M. RICKETTS,  
Chief Secretary to Government.

#### MALTA.

##### CHURCH MISSIONARY SOCIETY.

*Proceedings of the Rev. W. Jowett.*

VARIOUS communications have been received from the Rev. W. Jowett, the Society's Representative at Malta, apprising the Committee of the measures taken by him in fulfilment of the objects of his Mission.

The young Greek, who came over to this country, and returned with Mr. Jowett, has disappointed the expectations of the Society. Two youths, reported by Dr. Naudi to be on their way to Malta, at the expense of the Bishop of Nicotia; had not arrived; nor had any thing been latterly heard respecting them.

Mr. Jowett was received by his Excellency the Governor with great kindness; and is now settled in a very commodious habitation.

We are not aware that any objections have been urged by the Maltese to the purposes of the Society: but, as his Excellency expressed an honourable anxiety not to awaken among them any fears on the subject, it is right that the intentions and plans of the Society should be clearly understood.

Objections might naturally be expected to Mr. Jowett's objects, on the part of the Roman Catholics of Malta, if they considered them as at all directed against their faith. But the Society is well aware of the nature of the tenure by which Malta is annexed to the British Crown. The Roman-Catholic Religion is the religion of the Natives; and they are to be left by this Country in exclusive and undisturbed possession of their faith.

The object of the Society, so far as Malta is concerned, is, to avail itself of the local advantages of that island, as a convenient and secure



Station, from which its Representatives may diffuse, by the various means which circumstances will suggest to enlightened and prudent men; the knowledge of Christian Truth, chiefly among the inhabitants of the African and Asiatic shores of the Mediterranean.

There is no Christian Man, however, who will not be deeply affected, when he finds his dwelling fixed, though for foreign and distant purposes, in the midst of a population closely planted, like that of the Islands of Malta and Goza, amounting to not less than one hundred and ten thousand souls, and possessed of so few of those blessings which Christianity, fully understood and heartily received, never fails to confer. However circumstances may preclude him from openly impugning the evils which he witnesses, he will mourn over them in secret, and earnestly pray that the Kingdom of Christ may speedily come, in its full light and glory: and he will be anxious to render every aid which his neighbours and fellow-subjects may be willing to receive from him, in the improvement of their condition.

We cannot but hope, therefore, that the British System of Education may find acceptance among the Maltese; as they would doubtless effect there, as they are doing wherever adopted, an important change in the state of the community. We know Mr. Jowett to be anxious to render every assistance herein, which the Maltese may be willing to receive from him.

The Civil, Military, and Naval Chaplains take charge of the English, resident at Malta. Mr. Jowett has there, under all these circumstances, no regular call for the exercise of his Ministry. He is not, however, in want of occupation. There is much to be studied, and much to be written. He is perfecting his knowledge of Italian;

and, in the more entire acquisition of Arabic, he has the assistance of the Professor of that language attached to the Jesuits' College. In his studies, Mr. Jowett has access to an excellent Royal Library, formerly belonging to the Knights of Malta, consisting of 90,000 volumes, and containing Grammars and Lexicons of the languages of all the surrounding countries. It is kept in admirable order, under the care of proper officers, and is open to public use.

In looking, moreover, at the multitude of places and objects which environ him, he has reason to suppose that Correspondence will, after a while, almost wholly occupy his time. It is not, however, to be expected that he will everywhere find his applications received with cordiality. Worldly-mindedness and religious apathy disincline too many of the English Residents in Foreign Countries from taking much interest in such objects as those of the Society.

Mr. Jowett has, however, begun to open his correspondence wherever he has had opportunity. In his first promising attempt, he has met with an affecting disappointment, in the death of the gentleman to whom he wrote—J. H. Monk, Esq.

Mr. Monk, who was in the service of Government, had transmitted from Trieste, to a friend at Malta, an interesting account of a tour through Leghorn and Bologna to Venice. At Venice he met with a Lutheran Clergyman, in charge of a congregation in that city. The Pope had written to the Emperor, desiring that this Minister might be silenced; but the Emperor had decided for Toleration. At Trieste, Mr. Monk expected shortly to witness the formation of a Bible Society.

Mr. Jowett eagerly sought to obtain from this zealous friend of Christian Truth, whatever informa-

tion his long residence in the Mediterranean might enable him to supply, in furtherance of the Society's wishes and plans. But in vain!

"I write (he says, under date of Jan. 27th) with a heavy heart. We heard, about a fortnight ago, of the death of Mr. Monk, at Trieste; of whom I had every reason to hope that he would prove an effective friend to the cause of the Missionary and Bible Societies; and for whom I had conceived a warmer friendship than I ever did for one whose face I had not seen. From a Letter of his which led me to correspond with him, I should judge that he was a man of excellent understanding; and, from his residence during eight years in these parts, well acquainted with the character of people in the Mediterranean, and ready at apprehending the best methods of doing good. He had not, indeed, been more than the last twelve months decided and active as a Christian, though favourably disposed to religion: but he was setting out with all the earnestness of a sincere Christian, when it pleased God to remove him from this world, at a time—surely the happiest for himself—when his value in the Church of Christ appeared the greatest.

In another Letter, of Feb. 6th, Mr. Jowett adds,—

Since my last, Mr. Monk in this place has received a Letter from his sister at Trieste. His late brother went over-land from Trieste to Fiume, on public business. The coldness of the season, and the journey over the mountains in those parts, brought on an inflammation on Dec. 10th, which flew to the brain, and put a period to his valuable life on the 21st, aged 32 years. During this short illness, he had his reason sufficiently to apprehend the approach of death; and it was his earnest prayer to be delivered out of this sinful world. His Funeral Sermon was preached by the Lutheran Clergyman at Trieste, who interred him. Mrs. Monk's narrative is very brief and touching. She intends returning to England, with her three little children, by way of Malta.

Thus it is that those whom we never saw, dying in a distant land, are rendered dear to us by the cause which, when living, they promoted. I confess I have been very deeply affected by this sudden removal of one, who seemed so ready fitted to my hand. I am not without hopes, however, that some information may yet reach me from that quarter. I connect with the Resolution of the Emperor to

tolerate a Lutheran Clergyman at Venice, (and now appears another at Trieste,) a report which I saw awhile ago, that the Emperor had established Professorships of the German Language in the Universities of Venice, and of several other cities. Who can tell what unintentional acts of man God may be pleased to render subservient to His great designs! Without indulging a curious and prophetic spirit of anticipation, surely we ought narrowly to watch the Signs of the Times as they arise, that we may be ready with promptitude to improve the opportunities, which are not given us for nothing.

In pursuing his objects, however, Mr. Jowett finds that the return of Peace has greatly diminished those means of communication with the surrounding countries, which Malta enjoyed so abundantly during the War. Commerce is now diffusing itself among the open ports on all the coasts of the Mediterranean. In time of war, it was not uncommon for thirty or forty vessels daily to enter the port of Malta: these are now diminished to two or three; and sometimes none arrive for a whole day.

Mr. Jowett requests the communication to him of such Queries as may be suggested to the minds of all who are friendly to the Society's objects, in the reading of Voyages and Travels, and of Ecclesiastical History.

Here is employment (he observes) for some of our young friends in the Universities, and those who have just entered into Orders. Let it not be imagined that what a man is reading in his study in England is unimportant to a person actually employed abroad. Because we are on the spot, do we necessarily see all that is passing around us? or do we see it with the proper, discriminating eye? The most curious man often is ignorant of what is doing at the next door; or if he know it, turns it to no account.

We trust that this hint will not be lost; as we are satisfied that great advantage would arise from the communication of such suggestions as arise in the minds of enlightened men, while they have subjects of this nature before them.

## Miscellaneous.

### CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY, From May 21st. to June 21st.

N. B. Some of those valuable Friends of the Society who collect Weekly and Monthly Contributions, and pay them to their respective Associations, have expressed a wish to see these sums acknowledged in this List, for the satisfaction of their Contributors. It would much gratify us to be able to comply with this wish; but it must be obvious, on reflection, that we cannot find room in this List of Associations to detail the particulars which constitute the various sums here acknowledged. Every Collector's name and sum will, however, appear in the Annual Report of the Society.

ASSOCIATIONS.	Present.	Total.
	L. s. d.	L. s. d.
St. Antholln's (omitted last month) . . . . .	7 11 11	105 17 10½
Bentnck Chapel . . . . . 250 10 1		
Ship Fund . . . . . 2 2 0		
<hr style="width: 100px; margin-left: auto; margin-right: 0;"/>	252 12 1	2799 18 9
Birmingham . . . . .	64 16 0	1050 0 0
Broadway Church . . . . .	15 9 1	87 7 7
Cambridge (Gentlemen) . . . . .	36 4 9	155 6 0
St. Catherine Cree: by Rev. Joshua Mann . . . . .	20 6 0	40 18 9
Chatteris . . . . .	11 0 0	142 13 11
Clerkenwell: being one quarter, by Miss Pownall . . . . .	2 10 0	358 7 2
Drayton Beauchamp . . . . .	18 3 0	113 9 8
Glasbury . . . . .	55 0 0	258 4 8
Halifax (Juvenile) . . . . .	25 0 0	25 0 0
Hull and East Riding . . . . .	90 0 0	1425 0 10
Ladies' Association, by Miss Gasous:		
General Fund . . . . . 91 19 8		
School Fund . . . . . 40 0 0		
<hr style="width: 100px; margin-left: auto; margin-right: 0;"/>	131 19 8	885 9 9½
Liddington and Stoke . . . . . 17 7 6		
A Cheerful Giver, by Rev. H. Barfoot 1 1 0		
<hr style="width: 100px; margin-left: auto; margin-right: 0;"/>	18 8 6	74 2 9
Lock . . . . .	16 3 0	561 17 8
Loudwater . . . . .	25 5 6	324 14 6½
Newcastle and Gateshead . . . . .	20 0 0	55 0 0
Nottingham . . . . .	43 10 9	442 9 3
Princes Risborough, Bucks:		
Third part of Contributions and Collection . . . . .	10 0 0	30 4 5½
Wells . . . . .	11 0 0	50 1 0
Wheler Chapel: General Fund . . . . . 50 9 0		
Ship Fund . . . . . 4 9 9		
<hr style="width: 100px; margin-left: auto; margin-right: 0;"/>	54 18 9	343 12 9
<b>COLLECTIONS.</b>		
By Mr. Broughton, Holborn-Bridge; being the Produce of a Missionary Box . . . . .	7 8 7	7 8 7
By Miss Chambers, Homerton, 12th quarter . . . . .	3 5 0	38 17 9
By Miss Heseltine, Kensington . . . . .	1 6 0	3 18 0
By Rev. John Hill, Oxford . . . . .	22 0 0	53 4 0
By Rev. J. K. Martyn, Penny Society at Partonball . . . . .	2 10 0	2 10 0
By Miss Maylin, Newgate-Street . . . . .	5 9 6	17 12 0
By Miss F. Simons, Paul's Cray, Kent . . . . .	4 0 0	4 0 0
By Mr. Isaac Smith, Margaret-Street . . . . .	2 10 0	7 15 0
By Mr. Smith and Mrs. Croft, Hoxton . . . . .	2 9 2	23 0 11
<hr style="width: 100px; margin-left: auto; margin-right: 0;"/>		



# Missionary Register.

JULY 1816.

## Reports of Societies.

### TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

IN our account of the Twelfth Anniversary of the Society, in the Number for May, we stated, p. 187, the Receipts of the Institution, for the last year, to have been £.92,860. 2s. 9d. We now add, that the Expenditure, and the Obligations into which the Society has entered, have greatly exceeded even this munificent income.

The general heads of Receipt, with the sums total of Expenditure and Obligations, here follow :—

The Receipts of the Year have been—	L.	s.	d.	L.	s.	d.
Annual Subscriptions . . . . .	3,058	8	0			
Donations and Life ditto . . . . .	1,248	18	3			
Congregational Collections . . . . .	811	7	3			
				5,118	13	6
Legacies . . . . .				378	18	8
Dividends on Stock (less Property Tax) . . . . .				476	3	10
Property Tax returned on ditto, to January 5, 1816 . . . . .				78	7	4
Interest on Exchequer Bills, &c. . . . .				1,430	8	3
Contributions from Auxiliary Societies . . . . .				55,450	3	9
				62,932	10	4
For Bibles and Testaments, the greater part of which were purchased by Bible Associations . . . . .				29,927	12	5
				Total . . . . .	92,860	2 9
The Expenditure of the Year . . . . .				103,680	18	8
Obligations of the Society, including Orders given for Bibles and Testaments, about . . . . .				36,000	0	0

Our readers will not wonder at the extent of this expenditure when they have perused the Report which follows, the Foreign Part of which is here given entire.

The Report is thus introduced :—

“ In reporting their Proceedings during the twelfth year, your Committee find it difficult to comprise within the ordinary limits of a Report the great mass of Intelligence which they have received from the various Associations and Individuals connected with the British and Foreign Bible Society : they will, however, endeavour to exhibit such a brief, but comprehensive view of the most material Facts and Occurrences as may enable the Members of the Institution to form a judgment of its progress, and at the same time confirm their opinion of its character and efficiency.”

July, 1816.

K k

## FOREIGN PROCEEDINGS.

To this Department, the first place will, as usual, be assigned.

For their information respecting Holland, Switzerland, and Germany, your Committee are chiefly indebted to the communications of their Secretary, the Rev. Dr. Steinkopff;—the result of his observations, during a Tour which he was induced to undertake in those Countries, at their request.

## HOLLAND.

In Holland, many of the Societies (the principal of which were visited by Dr. Steinkopff) had collected considerable sums, and had commenced a distribution of the Scriptures; but the embarrassments occasioned by the political state of affairs during the beginning and middle of the year, together with a difference of opinion respecting the fittest situation for a Central or National Institution, had in some degree retarded their operations.

Your Committee have now the satisfaction to report, that this important point was decided at a General Meeting in Amsterdam in November last, when it was finally determined that the Seat of the Netherlands Bible Society should be established in that city. Under this general head, upwards of forty Societies are comprised; and the direction of their combined energies is entrusted to a Committee in Amsterdam. Of this National Confederation His Royal Highness the Prince of Orange is the Patron. Many Bible Associations have also been formed, and are in a state of progressive advancement. In Amsterdam alone, they amount to twenty-four, and are already in a state of active operations.

To encourage and assist the proceedings of the Netherlands Bible Society, a large assortment of the Scriptures in various languages has been consigned, in equal proportions, to the Cities of Amsterdam and Rotterdam.

## GRAND DUCHY OF BERG.

The Grand Duchy of Berg Bible Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has not only collected large sums, but also established Branch Societies in various parts of the Duchy, as well as an active Auxiliary at Cologne, under the Presidency of Count Ernest Von der Lippe. Its proceedings are in all respects marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics

and Protestants being equally attended to. A donation of 100*l.* presented to this Society by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals, with copies of the Scriptures.

## PRUSSIA.

The Prussian Bible Society formed, as it will be recollected, under the auspices of His Prussian Majesty, and with the patronage of the first Officers of State, entered upon its operations by a pious and animating address to the public; and the vigour and success of its proceedings have corresponded with the expectations which it had excited. In less than a year after its establishment, twelve Auxiliaries were instituted in different parts of the Prussian Dominions. In how great a degree their assistance is wanted, may be conceived by the following circumstance, among many others of a similar import, stated in the First Report of the Prussian Bible Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. It ought to be added, that the disposition to relieve these wants was no less promptly and liberally manifested.

The following extract from the address before referred to, will exhibit the spirit with which the Prussian Bible Society commenced the exercise of its functions, and show, at the same time, how much may be anticipated from the further progress of this important and promising Institution.

“A noble zeal has spread itself among us for political affairs on a grand scale. May we deeply feel that nothing political can be permanent without a Christian Foundation! May we, by the furtherance of an Institution so intimately connected with the best interests of Christianity, pave the way for a more flourishing state of the Christian Church, and the revival of a truly evangelical spirit! May we, by our deeds refute all them who deny our being inspired with a general zeal for Christianity!”

Your Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries at Breslau, Liegnitz, and Bunzlau.

## HANOVER.

The Hanoverian Bible Society is diligently engaged in obtaining accurate information respecting the want of the Scriptures, in preparing a large edition of them

for distribution, and in organizing Auxiliary Societies through the Kingdom. This Society is patronized by His Royal Highness the Duke of Cambridge, and supported by the Ministers of the Crown; and the venerable President Baron Von Arnswald, now eighty-two, animates its proceedings by his exemplary attention to its concerns.

#### BRUNSWICK.

The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much-lamented Duke, who had signified his intention to become its Patron. This Society is supported by persons of the highest classes, and of the most respectable characters.

#### WÜRTEMBERG.

The proceedings of the Würtemberg Bible Society have displayed great zeal and activity. A very particular inquiry has been instituted by its Committee into the want of the Scriptures throughout the various Parishes of the Kingdom. These wants having been found to exceed the supply afforded by a very large edition of the Bible then nearly completed, it was immediately and unanimously resolved to undertake a second impression on standing types.

Your Committee have agreed to assist this work by a donation of 300*l*.

In return for some copies of the Versions printed by the British and Foreign Bible Society, and presented to the King of Würtemberg, the President has been honoured with the thanks of His Majesty, officially communicated by his first Minister of State; and Her Majesty the Queen, to whom a similar present was offered, charged Dr. Steinkopff with her sincere acknowledgments to the Society. Among the Catholic Population of this Kingdom, about 7000 copies of the New Testament have been distributed, with the special sanction of the Episcopal Authority at Elwangen, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg.

Of the zeal manifested by this learned, pious, indefatigable Professor, in circulating the Scriptures in the Catholic Provinces of Germany, it is impossible to speak but in terms of the highest admiration.

More than 60,000 copies of the New Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction of Episcopal Authority; and, though the demands on his labours are increasing,

they are very generously met by new subscriptions and donations. This distinguished philanthropist has had the happiness to witness the most pleasing fruits of his benevolent exertions, in the improved habits of those among whom the Scriptures have been distributed. Not only individuals, but whole families, have been reformed by the perusal of them. These and other good effects are so visible, that they have produced conviction in some Catholic Clergymen who were formerly hostile to the circulation of the Scriptures, or who entertained doubts, at least, as to its practical utility.

Professor Van Ess has exhibited, in his own example, a striking proof of a candid and unprejudiced mind, by devoting part of the fund, furnished by this Society, to the supplying of poor Protestants in Hesse Cassel and Hesse Darmstadt with Luther's Version of the Scriptures.

The estimation in which he is held by many, both Catholics and Protestants in Germany, with whom he carries on a very extensive correspondence, is deservedly high.

A similar tribute of commendation is due to the Catholic Pastor, and President of the Catholic Bible Society, at Ratisbon, Regens Wittmann, whom Dr. Steinkopff justly designates as the Father of the Fatherless, and a Friend to the Destitute.

The edition of the New Testament printed by Regens Wittmann has proved very acceptable in some parts of Catholic Germany, where that of Professor Van Ess has not been received. More than 10,000 copies of a former edition have been circulated; and the present demands are so great, that an impression of 20,000 copies will scarcely be sufficient to supply them.

To these names your Committee will add that of the Rev. John Gossner, of Munich, who has printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks.

Your Committee, anxious to encourage the labours of these respectable men, of whose integrity, zeal, and activity, they have received the most satisfactory proofs, have granted to the Rev. Leander Van Ess the sum of 500*l*., in addition to their former grants; to Regens Wittmann 200*l*. to promote the circulation of his New Testament; and to the Rev. John Gossner, to whom Dr. Steinkopff had presented 100*l*., an additional 200*l*. for the purpose of enabling him to print a second edition of the New Testament.

**BREMEN, HAMBURG-ALTONA, AND LUBECK.**

Of these Bible Societies, it is sufficient to say, that they are in full activity, and have proved highly beneficial within their respective departments.

The Institution at Bremen was assisted by Dr. Steinkopff with a grant of 50*l.*; as the poor inhabitants, destitute of the Bible, were found to be more numerous than had been at first supposed. He also ordered a supply of Bibles and Testaments for circulation by the Düsseldorf Branch Society, for the special use of the Military. Several German Officers had taken an active part in their dissemination; and a contribution of twenty rix-dollars had been sent by a Prussian Major, collected from the Officers and Privates of two Regiments.

During the course of his journey through Germany, Dr. Steinkopff had the satisfaction to assist at the formation of the six following Bible Societies:

**CLEVE.**

For the Town and Circle of Clevé, containing a population of about 60,000 persons.

**OSNABURG.**

In connexion with that for the Kingdom of Hanover. Osnaburg comprehends a population of about 130,000 souls. The Meeting for the formation of this Society was attended by the principal Members of the Government, (among whom is a Catholic Nobleman,) and the chief Clergy. The Catholic Clergy have expressed a determination to assist in the distribution of the New Testament published by Professor Van Ess; and many of them have subscribed to this New Institution.

**KÖNIGSFELD.**

A small Institution in the midst of the Black Forest, and surrounded with many Catholic Villages, some of whose inhabitants have lately expressed an anxious wish to obtain the treasure of a Bible.

**NASSAU HOMBURG.**

Founded with the sanction of their Serene Highnesses, the Landgrave of Hesse Homburg, and the Duke and the Prince Sovereign of Nassau. The immediate sphere of its appointment will comprise a population of 350,000, but its effects will extend to the neighbouring parts, as far as its means will admit.

**FRANKFORT.**

A small Bible Committee had previously existed in this town, and been actively

employed for several years in the dissemination of Bibles and Testaments. This new Institution has the sanction of Government, and its funds are assisted by many of the first families in Frankfort. A Depository will be formed there, from which the neighbouring Bible Societies may be conveniently furnished with copies of the Scriptures.

**NEUWIED AND WIED RUNKEL.**

Principalities which contain a population of about 35,000. This undertaking was warmly encouraged by the two ruling Princes, who, with the Princess Dowager, have expressed their approbation of the efforts of the British and Foreign Bible Society, and their determination to assist the local institution, as soon as the political arrangements relative to their Principalities should be completed.

To the above is to be added a Branch Society at Wesel, formed previously to Dr. Steinkopff's arrival there, in connexion with the Prussian Bible Society.

To assist the proceedings of these several Institutions, the following sums were allotted:

	L.	s.	d.
To the Clevé Bible Society.	100	0	0
To the Osnaburg Bible Society,	100	0	0
To the Nassau Homburg Bible Society . . . . .	250	0	0
To the Frankfort Bible Society,	50	0	0
To the Neuwied and Wied Runkel Bible Society . . . . .	100	0	0
To the Wesel Branch Bible Society . . . . .	50	0	0

**SWITZERLAND.**

The Bible Societies in Switzerland which came under the personal observation of Dr. Steinkopff are those of Schaffhausen, St. Gall, Zurich, and Basle; among all which there subsists a friendly connexion: It may be said of them collectively, that their proceedings exhibit great zeal, and that they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures. Protestants and Catholics indiscriminately receive them, in the German, French, Italian, and Romanese languages; and many of the Roman-Catholic Clergy have been active in their distribution. All these Societies have received gratifying proofs of the good effects produced by their benevolent labours, in the increase of moral habits, piety, domestic order, and a charitable spirit, within the sphere of their respective operations.



To these Societies the following sums were presented; viz.

	<i>L. s. d.</i>
To the Schaffhausen Bible Society	20 0 0
To the St. Gall Bible Society,	100 0 0
And to the Bâle Bible Society,	400 0 0

in consideration of the great field opened for the exertions of the last of these, in Germany, Switzerland, Alsace, and Italy.

At a very numerous Meeting of the Bâle Bible Society, in October last, it is a remarkable fact, that several Jews attended, and became subscribers.

Dr. Steinkopff had also the pleasure to succeed in procuring the establishment of a distinct Bible Society at Bern; and your Committee have, on his recommendation, presented, to it 200*l.*

The information respecting the state and progress of the three remaining Bible Societies in Switzerland—those of Chur, Lausanne, and Geneva—is equally favourable.

That of Chur, having finished the Old Testament in one Romanese dialect, has undertaken the printing of it in another, through the aid communicated to it from the Funds of the Bâle Society.

The Geneva Bible Society has opened a correspondence with Protestant Clergymen in France, and by their assistance has been enabled to supply many of the Protestants in that kingdom with copies of the Scriptures, at the charge of the British and Foreign Bible Society.

A Society has also been established for the Principality of Neufchatel, under the sanction of the Civil and Ecclesiastical Authorities, which promises to become a useful Ally to the Societies at Lausanne and Geneva; and, chiefly through the exertions and liberality of the former, a similar Society has been provisionally organized among the Waldenses inhabiting the valleys of Piedmont. They compose thirteen parishes, and a population of 17,000 souls; but such is their poverty, that they were not able to collect more than 50*l.* for the purpose of purchasing the Scriptures. To the Society at Neufchatel your Committee have presented a donation of 100*l.* and to that of the Waldenses (or Valais), in consideration of their particular circumstances, the sum of 200*l.*

#### VIENNA AND PRESBURG.

It is proper to add, in this place, a Grant to the Protestant Consistory at Vienna, in Bohemian, Polish, and German Bibles and Testaments, to the amount of 300*l.* as well as a donation of 500*l.* made to the

Hungarian Bible Institution at Presburg, in consequence of the great poverty of Protestants in that country. A Letter from the Baron of Testinak to the President, describes their condition as truly deplorable; and he most urgently solicits the aid of the British and Foreign Bible Society for the support of Protestant Schools and Churches in Hungary. Your Committee have agreed to assist them in the only mode allowed by the rules of the Institution, that of supplying them with Bibles and Testaments.

Sets of the Versions published by the British and Foreign Bible Society, together with its Annual Reports, were presented by Dr. Steinkopff to various Bible Societies, and to the following Universities and Public Libraries; viz. to the Universities of Tuebingen, Heidelberg, Bâle, Vienna, Goettingen, the Public Library of Augsburg, the Royal Library of Munich, &c.

Your Committee regret the necessity of omitting much interesting information obtained by Dr. Steinkopff, during the course of his journey, comprising a distance of nearly 5000 miles. The Report of Dr. Steinkopff, in this, as well as in the former instance, proves the beneficial effects resulting from the personal communication of a representative of the British and Foreign Bible Society, with the Members of similar Institutions, and others disposed to promote its object, in foreign countries. The opportunities afforded by it, of kindling zeal and encouraging exertion, of developing the object of the British and Foreign Bible Society, of inculcating the importance of adhering to its fundamental principles, of communicating the benefits of its experience, of suggesting hints for improvement, and of confirming the bonds of an amicable intercourse, are advantages of the first importance to the influence and success of the Institution; all which have, in the present instance, been abundantly obtained.

In the distribution of the funds entrusted to his discretion, Dr. Steinkopff has acted to the entire satisfaction of your Committee, who are happy to be enabled to state, on his authority, that the Donations by the British and Foreign Bible Society, either to collective bodies or individuals, have not only been thankfully received, but most conscientiously appropriated to the object for which they were destined. Experience has proved, that the liberality of the Society has been attended with the happiest effects; that, so far from diminishing, it has materially

stimulated the exertions of those to whom it has been extended; and has promoted, both directly and indirectly, the great object of the Institution—an extensive circulation of the Holy Scriptures.

That the Mission of Dr. Steinkopff proved most welcome in every place which he visited, your Committee possess ample testimonials; they will quote from them the language of Dr. Amon, at Dresden, as conveying the general impression excited in favour of the British and Foreign Bible Society.

"I clearly perceive the just and comprehensive views which your noble Society has taken of the miseries and desolations of our times: you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that divine revelation which alone can support, comfort, and bless us. May the blessing of God rest upon all our English friends! With true British generosity they have hastened to the relief also of our temporal necessities, for which they will receive the most cordial thanks from all quarters: but still I must acknowledge the spiritual gift to be of far higher value."

#### SAKONY.

The political arrangements of the Continent, without abating the zeal of the Saxon Bible Society, have materially diminished the sphere of its operations. Many Branch and Auxiliary Societies still, however, remain connected with it, and display great activity within their respective departments. It had received the cordial support of Government, and had commenced its proceedings with a vigour and judgment which promised the most beneficial effects: many Branch Societies had been formed, to which the spirit of the Parent had been communicated; and the Society, previously to the change of circumstances in the Saxon Nation, (to use the words of a correspondent at Dresden.) "under the fostering hand of a beneficent Providence, increased in prosperity every month: but we leave the fate of our Bible Society to the guidance of that God whose hand has so severely tried and chastened us; and comfort ourselves, in the days of mourning, with the promises held out, in the holy books of our religion, to those who are in necessity and tribulation."

Your Committee have had real pleasure in assisting this Institution with a donation of 200*l.* The Tenth Report of your Committee had been translated and printed, at the expense of the British and Foreign Bible Society, for circulation in

Germany, by the Committee of the Saxon Bible Society; and they have since been requested to undertake the translation of the Eleventh Report.

The Thuringian Bible Society, at Erfurt, has obtained the formal sanction of the Government: it has planted an Auxiliary at Eisenach; and its proceedings in general meet with great encouragement, both from Consistories and persons of rank and influence.

A similar Society has also been established at Eichsfeld, with a Branch at Nordhausen.

For more particular information respecting the Continental Bible Societies, and the general feeling excited by this Institution, your Committee must refer to the documents in the Appendix. They confidently trust, that the removal of the interruptions occasioned by the agitated state of the Continent, during the last year, will enable the various Bible Societies in it to pursue their benevolent designs, with a zeal founded on the deepest gratitude to Almighty God, for the blessing of restored pacification.

Your Committee have now to report the substance of the most material information received by them relative to the proceedings in the North of Europe, beginning with

#### DENMARK.

Two years have elapsed since the establishment of the Danish Bible Society: but its organization was not fully completed before November last, when his Excellency Count Schimmelmann was elected President, and the venerable Bishop Münter, and the President and First Deputy of the Chancery, were nominated Vice-Presidents. The Committee then entered upon their operations, resolving to assemble every fortnight, and to begin the organization of Auxiliary Societies.

As one among other results of these measures, an Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty. To this Auxiliary a donation of 300*l.* has been presented.

One of the first works determined on by the Committee of the Danish Bible Society, was, to print the Gospel of St. Matthew in the Faroese language, a dialect of the Norse, or ancient Icelandic, in which no part of the Scriptures has ever yet been published.

#### ICELAND.

The information communicated in former Reports respecting Iceland, renders

it unnecessary to enter into minute details, on the present occasion. It will be recollected that the Rev. E. Henderson proceeded to that country, with the sanction of the Committee, for the purpose of superintending the distribution of the Icelandic Scriptures, printed at the expense of the British and Foreign Bible Society. This commission, in the discharge of which he was exposed to many perils, has been executed in a manner most satisfactory to his employers, and beneficial to the poor but grateful inhabitants of that island.

With a view to render permanent the advantages conferred on the latter, Mr. Henderson, previously to his departure from Iceland, adopted preparatory steps for the establishment of a Bible Society there: the foundation of which was laid at the Annual Meeting of the Synod, under the patronage of the highest Civil and Ecclesiastical Authorities.

For the sense entertained by the people of Iceland of the exertions of the Society in their favour, your Committee refer to a Letter in the Appendix, from the Sheriff of South Mülé Syssell, containing the thanks of the inhabitants of that district, officially communicated by the Deputy Governor of the Northern and Eastern Quarters of the Island, and by the Right Rev. Bishop Vidalin.

The following extract from their letter expresses their gratitude to Mr. Henderson:—"May our dear friend, the Rev. E. Henderson, be abundantly blessed! May his exertions prosper, and be acknowledged by the present and every future generation; and may his labours be crowned in eternity!"

The want of the Scriptures in Iceland was extreme: it was deeply felt and lamented by the people; but their sorrow has been turned into joy: and there is perhaps no part of the world to which the British and Foreign Bible Society has extended its benevolence, where it has been more cordially welcomed, and more gratefully acknowledged, than in Iceland.

#### SWEDEN.

In a pamphlet published by a respectable author at Stockholm, in March, 1815, it is stated, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures; and that, according to a well-founded calculation, not fewer than 400,000 families in that kingdom were destitute of that inestimable treasure.

Your Committee have now the satisfac-

tion to report, that, in consequence of the active measures adopted in Sweden, these wants have already been in some measure relieved; and that every disposition prevails in that country to supply them effectually.

The Deputies from the Clergy, at the Diet of 1815, published an Address to their Brethren, enjoining them to promote the circulation of the Scriptures, and recommending the Swedish Bible Society to their attention in terms which strongly marked their sense of the importance and utility of this Institution.

The Committee of that Society are using every exertion in printing the Scriptures; four presses are constantly employed by it and preparations have been made for an edition of 15,000 copies of the Bible, and for one of nearly as many Testaments.

Applications for the Scriptures are also encouraged, and a large distribution of them has been made in Stockholm, particularly among the Military stationed there. The Commander of the Stockholm Squadron of the Galley Fleet has adopted some excellent regulations respecting the reading of the Bible by the seamen; and a small Bible Society has been also established in the Admiralty Parish of Shipsolm.

The Societies of Gothenburg, Westeras, and Gothland, which have now become Auxiliaries to the National Bible Society at Stockholm, are all active within their respective circles. At the first of these places, a Branch Society, composed of the Scholars of a Free School in Gothenburg, has been formed, at their own request, and is supported by a small weekly contribution.

In consequence of an Address from Bishop Wingard, the President, and the Directors of the Gottenburg Bible Society, representing the distressed state of a large population which formerly subsisted by the Herring Fishery, your Committee have been induced to aid the funds of that Institution by a donation of 100*l.* They have also granted to the Swedish Bible Society the sum of 500*l.*, with a request that 200*l.* of it may be applied to the use of its Auxiliary at Westeras, in consequence of a very urgent representation of the great want of the Scriptures within its circle, and the inability of the Society to supply them. The Right Rev. Bishop of that Diocese has shown great zeal and earnestness in promoting the object of the Swedish Bible Society.

Your Committee have the satisfaction to announce the establishment of an

**Auxiliary Bible Society at Lund, in Scania,** under the Presidency of the Bishop, who is also Vice-Chancellor of the University of Lund. This is an important station; and the zeal of the Bishop, and active co-operation of the Professors and leading men of the University, authorize an expectation, that this new Society will prove materially beneficial. A donation of 900*l.* has been presented to it.

The Archbishop of Upsala has also expressed his wish for the formation of a Bible Society in the University of that place; and your Committee have most readily encouraged it, by the promise of a donation of 900*l.* to assist its operations, in the event of its establishment as an Auxiliary to the Swedish Bible Society.

Your Committee have only to add, on the subject of Sweden, that the Bible Society there has not only the patronage of His Majesty the King, but that the Crown Prince has been a most liberal contributor to it, as well as to the Evangelical Society at Stockholm, and has promised a considerable pecuniary donation towards the establishment of a Bible Society in Norway.

#### NORWAY.

On this subject, an interesting communication from the Very Rev. N. Hertsburg, Provost of two Provinces in Norway, will appear in the Appendix. "I hope," says the Reverend Writer, in reference to the encouragement offered by the Crown Prince, and the most Excellent Count Rosenblad, "I hope, by the blessing of God, the work will be carried on with vigour. Although thou art poor and exhausted, my Country, be of good cheer. Thine undertaking will be furthered by that same Giver of all bounties, who commended the widow that increased the treasure of the temple by casting in a mite."

#### RUSSIA.

The proceedings in Russia, for extending the circulation of the Holy Scriptures, are entitled, from their magnitude and importance, to particular notice; and your Committee regret the necessity of confining their Report to a brief and general statement of them.

Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last General Meeting, eight have been completed, the remainder are in progress, and some nearly finished; making altogether, at least, 110,000 copies, now actually in the press.

The Gospel of St. Matthew, in the Calmuc dialect, translated and printed at the charge of the British and Foreign

Bible Society, was the first book ever printed in that language; it has proved a most acceptable present to the Calmucs, and the language of it has been pronounced excellent.

Among the new editions of the Scriptures printing in Russia, the following deserve to be particularly mentioned:

The New Testament, in the language of Moldavia, a dialect of the Modern Greek, for the inhabitants of that country and Wallachia; the Gospel of St. Luke, in the Tartar dialect, under the care of the Missionaries at Astrachan, who have removed from Karass to that place; and the New Testament in the Samogitian Dialect. The Samogitians were not converted to the Christian Religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of Samogitia, who had resolved to print 1,000 copies of it, at Wilna, at his own expense. This edition is now extended, by the liberality of the Committee at St. Petersburg, to 5,000 copies; and your Committee have had the satisfaction to assist it by a donation of 250*l.*

Branch Establishments have been formed at Astrachan, Theodosia, and Haskaf: of these, the two former are entitled to more distinct notice.

Both these Institutions appear admirably calculated for the extensive circulation of the Scriptures. From Astrachan, which is the seat of a Bishop, who is Vice-President of the Society there, they may be distributed in Persia, Georgia, and the countries to the east of the Caspian; and both Persians and Tartars have evinced a readiness, and even an anxiety, to receive them.

Theodosia, or Kaffa, is a sea-port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that Peninsula, and in general the countries lying on the shores of the Black Sea, including the Abasi, Mingrelia, and Anatolia, or Asia Minor, without any assigned limitation; and may, by the blessing of God, to use the language of Mr. Pinkerton, "prove the means of rekindling the Christian flame among the Churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross."

The great importance of this new Institution, which is proceeding with zeal and activity, has induced your Committee to encourage its exertions by a grant of 500*l.*

The Committee of the Russian Bible

Society, with that zeal which has so invariably marked their proceedings, have adopted a proposal submitted to them by their noble President, that Mr. Pinkerton should be authorized to make a tour through the Southern Provinces of the Russian Empire, for the special purpose of promoting the great object of their Institution, by communicating with the Auxiliaries already established, encouraging the formation of new ones, and in every other mode which his observation and judgment might suggest. For this purpose it was further resolved, that he should be provided with Recommendatory Letters, from the President of the Russian Bible Society, in the name of the Committee, to the Bishops and Governors of the different Provinces, soliciting their assistance to facilitate the execution of his Mission.

Your Committee have now to mention a circumstance which will be heard with the deepest interest, that His Majesty the Emperor of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the Holy Synod, through Prince Galitzin, to procure a Translation of the Bible into the Modern Russian. His Majesty had observed, that, while the Society was supplying all the nations in Russia with the Scriptures, the Russians themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a Foreign Tongue: for, the Translation of the Slavonian Bible having been made in the ninth century, the language of it differs more from the Modern Russian, than Wickliff's Translation of the Bible from the Modern English Version. The Holy Synod, anxious to promote among their countrymen the knowledge of Divine Truth, most cordially and unanimously adopted the recommendation of His Imperial Majesty; and it was accordingly resolved, that the Scriptures should be translated into the Russian Language, under the superintendance of the Spiritual Academy; that the Translation should be revised by a Committee of the most learned of the Clergy, and afterwards published by the Russian Bible Society, in two columns, Slavonian and Russian. The idea of this noble work is the exclusive property of His Imperial Majesty, the pure suggestion of his own benevolence; and the Russian Bible will remain an imperishable memorial, both of his piety, and of his paternal solicitude for the welfare of his subjects. Considering the progress made by the Russian Bible Society during the three years of its existence, the interest which it has excited in the public mind,

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the co-operation of persons of the highest rank both civil and ecclesiastical, the energy of its operations, and the ardour which animates its Auxiliaries, it may be confidently hoped, that, by the blessing of God, it will prove the source of permanent and extensive benefit, not only to the subjects of the Russian Empire, but to the inhabitants of various adjoining countries.

In this confidence, your Committee cannot but rejoice, that, in addition to the grants already mentioned, for particular purposes, they have been enabled to assist its general operations by a donation of 1000*l*.

They have also voted to the Auxiliary Societies at Mittau, Riga, Reval, and Arensburg in the Island of Oesel, severally, the sum of 500*l*., for the purpose of assisting them to publish editions of the whole Bible, in the Lettish and Estlandish Dialects: the sum of 300*l*. has also been granted to the Finnish Bible Society at Abo, for printing an edition of the Finnish New Testament in Stereotype.

#### STRASBURG.

To the above particulars your Committee have to add, that a Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l*.; and that at Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the Stereotype Plates, under the direction of the Protestant Consistories, and an edition of 6000 is now in the press; making, when completed, a total of 13,000 copies.

The preceding statement not only exhibits the spirit which animates so large a portion of the Continent of Europe for making known the ways of God upon earth, but proves that your Committee have not been deficient in availing themselves of every opportunity to fan the generous flame.

#### MALTA.

On the European division of their Report, little remains to be said. The situation of Malta has long been found convenient for accomplishing the purposes of the Society in various directions, especially in the Grecian Islands and the Levant, and particularly for supplying Commanders of Vessels with copies of them, for distribution on their respective voyages.

The Depository there is kept regularly supplied; and they have the pleasure to acknowledge the receipt of 3*l*. 10*s*. 10*d*., a contribution from the British Merchants at Valetta.

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## TURKEY.

For an interesting communication on the subject of the Apocalyptic Churches, your Committee refer to a Letter in the Appendix, from their valuable correspondent the Rev. H. Lindsay, Chaplain to the British Embassy at Constantinople. Mr. Lindsay has also transmitted a Letter from Mr. Rich, the East-India Company's Resident at Bagdad, containing important intelligence respecting the Christians in that Pashalik. They consist of Armenians, Syrians, and Chaldeans, some of whom adhere to their ancient faith, while many are become Roman Catholics; but all are in want of the Scriptures, and even the poorer classes are stated to be fond of reading them. A small number of Armenian Testaments and Arabic Bibles were presented, by Mr. Lindsay, to Mr. Rich, for distribution. Your Committee consider the information afforded by him as an opening for the benevolent exertions of the Society, in a tract which has not been occupied.

Your Committee might particularize numerous instances in which they have distributed the Scriptures in different parts of Europe; but it may suffice to say, they have neglected no opportunity where this could be done with beneficial effect; proportioning their assistance to the exigencies of the case, and the other claims on the Society's benevolence.

## UNITED STATES OF AMERICA.

In the last Report it was observed, that the number of Bible Societies within the United States of America amounted to sixty-nine, with the prospect of an augmentation. The Sixth Report of the New-York Bible Society, in December, specifies one hundred and two; of which three Societies are established in Colleges, and thirteen are Female Institutions. By later intelligence, it appears that their number is increased to one hundred and fifteen, among which is an "African Bible Society," recently established in Philadelphia.

Your Committee cannot recite these interesting facts, without cordially congratulating their Trans-Atlantic Brethren on their zeal for promoting the circulation of the Holy Scriptures; and, in the language applied by the Secretary of the New-York Bible Society on a former occasion, to the Members of this Institution, "bid them God speed."

It is no less pleasing to remark, that the harmony which pervades the Societies in the Western Continent is as conspicuous as their zeal. "The Bible Societies," in

the terms of one of their Reports, "make one grand whole, because they have one single object in view." Of their continued regard for the British and Foreign Bible Society, the proofs are as satisfactory as they are abundant.

The same effects have resulted from these Institutions in America, as in other parts of the world; their inquiries have brought to light the spiritual necessities of Christians, with respect to the Holy Scriptures, in a degree far beyond what was supposed to have been the case; and have excited a cordial disposition to co-operate for their effectual relief.

From the documents which have been received, the following brief account of the circumstances attending the distribution of the Scriptures at New Orleans, in Louisiana, will be heard with peculiar interest. It may be proper to premise, that the want of the Scriptures is described to prevail most in the South-Western States of the American Union, particularly in Florida and Louisiana.

"The applications for them were more frequent than could be supposed: a large crowd, of some hundreds of people, of all colours and ranks, was formed before the house, and became literally clamorous to have a *Book*; a word which was often vociferated in French by fifty voices at once. Such an assembly, never before witnessed, presented to the beholder many affecting scenes: the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to receive the invaluable gift."

Your Committee have the satisfaction to announce, on the authority of the Philadelphia Bible Society's Report, that, by the liberality of individuals and the contributions of Sister Societies, it has been enabled to print an edition of 6000 French Testaments, for the accommodation principally of Louisiana and the adjacent territories; to which it may be added, that your Committee have assisted the wants of the inhabitants of Louisiana, by a large supply of the Scriptures in the Spanish and French languages. They have also granted to the New-York Bible Society 2000, in aid of a set of stereotype plates for an English Bible.

The Committee of the Bible Society of Massachusetts have respectfully declined the proposal made to them of accepting, for their own use, the Bibles and Testaments originally destined for the Cape of Good Hope, and which they had generously redeemed from capture. The reasons assigned for their determination are marked by the same liberality and benevolence

which have so strongly characterized the proceedings of the Massachusetts Bible Society, during the whole of this, and another similar transaction, and are entitled to the warmest acknowledgments of the British and Foreign Bible Society.

Your Committee have also the pleasure to remark, that several Bible Associations\* have been formed at Philadelphia, New York, and in other parts of North America, which have been established with the most gratifying unanimity.

The Third Annual Report of the Otsego County Bible Society specifies ten out of thirteen of these Institutions in connexion with it. The following short extract will show the general mode of proceeding in all.

"Your Managers report, that the Bible Association of the Town of Otsego consists of forty-two Members: the Assistants have visited 313 families, have found 1,117 persons who can read, 300 Bibles, and 117 Testaments; have given away 102 Bibles, and 56 Testaments, and present an application for 40 Bibles."

To the preceding statement of facts, which sufficiently indicate the growing interest excited by the principle and object of this Institution in different parts of America, and which will be more particularly illustrated by the documents contained in the Appendix, your Committee will only add the following abridged extract from the Report of the Bible Society in Virginia, as an appropriate expression of the general sentiments of the American Societies, and as containing an exhortation applicable to Christians in all parts of the world:

"But now there is universal peace. At HIS bidding, who rules the hearts of men, and turns them whithersoever he will, the storm has ceased, and there is a great calm. This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation the kingdom of darkness. The providence of God calls them to this work. Kings, according to the prediction of the prophet, have become nursing fathers, and Queens nursing mothers, to the Church of Christ. And, considering what has recently been accomplished, it is not chimerical to hope, that the earth, instead of presenting before heaven a scene of violence and bloodshed, will exhibit the

human race, through the grace of the Gospel, rising from the ruins of the Fall, assuming again the likeness and image of God, and humbly walking in the steps of Him who went about doing good."

#### BRITISH NORTH AMERICA.

In the British part of America, the Nova-Scotia Bible Society, at Halifax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society his Excellency Sir J. C. Sherbrooke, Governor in Chief, is the President. It has remitted to the British and Foreign Bible Society a second contribution of 200*l*. Your Committee have great pleasure in transcribing from its First Report the following passage:

"As in England, so in Nova Scotia, Christians of every Church, forgetting lesser differences and distinctions, have assembled round the standard of the Bible, and have formed a bond of union, in their efforts to make known far and wide its blessed truths, proclaiming glory to God in the highest, on earth peace, good-will to men."

It appears from the same Report, that the "want of Bibles was found to be greater than had been imagined." The contributions from the Nova-Scotia Bible Society have been liberal, (amounting, in the two remittances, to 400*l*.) and your Committee have not been backward in furnishing it with the Holy Scriptures, for supplying the wants of the inhabitants.

The Rev. R. Easton, of Montreal, who has been particularly active in the distribution of the Scriptures, has remitted the sum of 40*l*. being the amount of a second collection made in his Church.

To what has been stated respecting America generally, it may be interesting to add, that some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. The Jews were the principal purchasers of the Bibles; as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues.

Your Committee have directed a further consignment to the same place, for sale or gratuitous distribution.

#### LABRADOR.

The intelligence from Labrador is calculated to excite particular interest. In the Autumn of 1814, the Three Gospels, of St. Matthew, Mark, and Luke, were solemnly distributed in the Schools, among those of the Esquimaux who could read well, of whom the number is considerable;

\* Among these may be particularly mentioned, a Marine Bible Association at Philadelphia, which has been countenanced and supported by the Merchants in that city.

and were accepted with delight and gratitude.

Among the evidences of this assertion, it may be mentioned, that Letters have been received from two young Esquimaux Females, expressing their thanks for the treasure they had obtained from the kindness of the British and Foreign Bible Society.

The Esquimaux are now in possession of the Four Gospels. The Translation of the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

It cannot but rejoice the Members of the British and Foreign Bible Society, to have been instrumental in furnishing this poor and benighted people with the Gospel of Salvation; a present most highly appreciated by them.

#### WEST INDIES.

The Appendix to the Report will exhibit some interesting details, relating to the distribution of the Scriptures in the West Indies.

The patience and perseverance of the Negroes at Berbice, in learning to read, is thus described by a Correspondent: "They never appear to be tired. As soon as their work is done in the evening, they begin to learn with all their hearts: some of them walk a considerable distance."

#### HAYTI.

Your Committee, in consequence of encouragement offered to them from St. Domingo, have sent to that island a large assortment of French Testaments for distribution.

Some French Testaments were very judiciously distributed at Port au Prince, in Hayti, among the Schools, by Captain F. Reynalds, of the merchant-ship Hebe. One of them, presented to Petion, President of Hayti, and another to his Secretary of State, Monsieur Inginac, were thankfully received, and respectfully acknowledged. The Letter from the latter observes: "It is a work which is scarce in this country, and which, if circulated, would greatly contribute to the welfare of the Haytiens."

Your Committee have taken advantage of this information, to send a supply of French Bibles and Testaments to that part of St. Domingo under the authority of President Petion.

The Roman-Catholic Minister at Port au Prince solicited and obtained two French Testaments, for the use of a small College under his care, saying, "He

should not forget to pray for the British and Foreign Bible Society."

The transmission of a set of the Society's Reports, and a copy of the French Bible, to Christophe, whose authority is established over the northern part of St. Domingo, has produced an equally favourable result. The thanks of this Chief have been communicated to the President, by his Secretary of State and Minister for Foreign Affairs, Count Limonade; and your Committee, in compliance with a wish expressed through that communication, have sent 500 Bibles, and 1000 Testaments, in French and English, to Cape Henry: and are also proceeding, in consequence of a request from the same authority, to print the New Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

It having been represented to your Committee, that the inhabitants of Newfoundland were in great want of the Scriptures, they have dispatched a considerable number of English Bibles, and English and Irish Testaments, for sale or gratuitous distribution in that Colony, accompanied by the promise of pecuniary assistance, in the event of the formation of a Bible Society there, on a liberal basis.

#### SOUTH AFRICA.

The intelligence from Africa is not sufficiently important to require a minute detail. Notwithstanding the institution of a Bible Commission at the Cape of Good Hope, as noticed in the last Report, contributions have been received from the former subscribers in that Colony, to the amount of 100*l.* sterling, and with a promise of their continuance.

Your Committee have the pleasure to notice, that they have sent a supply of 200 Dutch Bibles, and an equal number of Testaments, for the use of Christian Hottentots at Bethelsdorp, in Southern Africa, and that they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments for distribution in that country.

#### WEST AFRICA.

A Letter from the Rev. G. R. Nylander, at Yonngroo, in Western Africa, intimates a disposition among the Mahomedans, in that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution.

A translation of the Gospel of St. Matthew into the Bullom Language, by Mr. Nylander, having been submitted to



your Committee, they have undertaken to print it at the Society's expense, with the English Text in parallel columns. The Bulloms are a very numerous people on the Western Coast of Africa.

A supply of English Bibles and Testaments has been sent to Gorse, for the use of the Military in that Garrison.

#### EAST INDIES.

The transactions in the Eastern Part of the World continue to preserve their importance, both with respect to the multiplicity of their objects, and the zeal and perseverance with which they are carried on. The translation and printing of the Scriptures in the various Dialects of the East are continued without relaxation. The Corresponding Committee are diligently proceeding with the works in hand, and, together with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object. "We all feel," observes their Secretary, "that the liberality of your Society is of inestimable service to the cause of Religion. The Calcutta Auxiliary has its own sphere; we have ours: what they reject, we can adopt; for our views are unlimited. The two, together, form that combination of resources, which seems, in the highest degree, calculated to meet the necessities of India."

Of the exertions of the Baptist Missionaries, in effecting Translations on their own account, an interesting report will appear in the Appendix. These diligent labourers, "in addition to their numerous Versions of the Scriptures," observes Mr. Thomson, "publish Grammars and Dictionaries in various languages, which will be of inestimable service to future Students. "There is," he adds, "the best understanding between us."

If the effects produced by the communication of the Scriptures to the Natives have not yet corresponded with the extent of the wishes entertained on the subject, there is reason to hope that they will ultimately prove great and permanent.

Of the Natives who have learned the English Language, even imperfectly, it is observed by the Rev. T. Robertson, Pro-Secretary to the Calcutta Bible Society, that they have "acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily; and a hope excited, that, in a little time, we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt as to the temple

that will rise upon its ruins. We look up to your Society as the great instrument, under God, for the raising of this house of the Lord, whither the nations of Hindostan may flow together under the banners of Jesus Christ."

In the confidence authorized by this intelligence, and under a conviction that the wants were great and urgent, your Committee have resolved to encourage and assist the proceedings in India, by renewing to their Corresponding Committee at Calcutta the annual grant of 2000*l.* for three successive years, commencing with 1816.

For detailed information respecting India, your Committee refer to the Appendix. The following is the substance of what has been officially transmitted. A copy of the Persian Translation of the New Testament, by the late Rev. H. Martyn, has been received at Calcutta. The printing of this, together with that of the Arabic New Testament (by Sabat), are among the objects which occupy the attention and funds of the Corresponding Committee. To the excellence of the former of these, the King of Persia has borne a decided testimony: of the latter, Mr. Thomson speaks, as being "in idiomatical Arabic, such as Natives can read with pleasure, and the Learned among them will not reject."

A translation of the Gospel of St. John into the Bengalee Language has also been executed by Mr. Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

The residue of the 5,000 copies of the Tamul New Testament, printed by the Calcutta Bible Society, have been sent to Madras for distribution. The applications to the Rev. A. Cæmmerer, at Tranquebar, exhibiting no common anxiety to obtain them, prove the utility of this work; to which it may be added, that intelligence from the Rev. Mr. Thomson, at Madras, states, that the Testaments distributed by him have been thankfully received, and that there is still an encouraging demand for them.

Of the edition of the Malayalim Version of the Four Gospels, printed at Bombay, by the assistance of the British and Foreign Bible Society, the greater part, if not the whole, after some unavoidable delays, has been distributed among the Members of the Syrian Church.

The revision of the translation of the remaining books of the New Testament in this dialect had been retarded; but it is hoped, that, by the aid of Ramban

Joseph, a priest in Travancore, who is described as the first in eminence, piety, and learning, this so anxiously desired object will be accomplished without further delay. Among those who have contributed to assist the completion of it, the Report from the Society at Calcutta mentions, with respect and gratitude, the names of Major Munro, Resident at Travancore, and Colonel De Morgan.

The Malay Testament, in the Roman Character, has been completed, and the copies have been sent to Amboyna, and the Cape of Good Hope, for the Malays resident in that Settlement.

The Committee at Calcutta have also determined to print both the Old and New Testament, in the Malay Language, and Arabic Character; and only wait the arrival of a competent corrector of the press, from Java, to commence the work.

This edition is intended for the native inhabitants of Amboyna, Java, and the adjacent islands; and as the Batavian Society of Arts and Sciences have "expressed an entire concurrence in the high importance and truly Christian Benevolence of the objects" of the Calcutta Auxiliary Society, the restoration of these territories to the Batavian Authority, it is hoped, will not impede the distribution of the Malay Scriptures. It may not be out of place to mention here, that your Committee have sent fifty copies of the Arabic Bible to Java.

The publication of the Armenian Bible had also been delayed by unavoidable impediments, in preparing the types, as well as in procuring a fit person to superintend the correction of the press. These are now removed; and it is hoped that it will be completed early in the beginning of next year.

In the last Report, a discouraging prospect was held out respecting the circulation of the Portuguese New Testaments among the Roman Catholics in India: your Committee are now happy to announce, that the demand for the Portuguese Scriptures by the Catholics has very considerably increased, and even among the Priests at Goa.

In consequence of this information, they have sent 1,000 Portuguese Testaments to Calcutta and Bombay, respectively; and to the latter place 300 Arabic Bibles, for circulation chiefly among the Mahomedans in Surat.

#### CEYLON.

From Colombo your Committee have received intelligence, which represents the progress of the Auxiliary Bible Society,

established in that capital for the Island of Ceylon, as highly satisfactory and encouraging.

Of the new translations in which W. Tolfrey, Esq. is engaged, (with suitable assistants,) the Four Gospels have been finished, in the Pali; and in the Cingalese, the entire New Testament.

A small edition of St. Matthew and St. Mark in the latter having been printed and issued by way of experiment, the Colombo Committee had the gratification to learn, from the decision of numerous and competent judges, that the language and style of the new version are not only pure and suitable to the dignity of the subject, but also plain and intelligible.

To further this work, the Calcutta Auxiliary Bible Society have presented a donation of 5,000 rupees; an act munificent in itself, and rendered still more valuable by the indication it affords of a disinterested friendship on the part of the elder Asiatic Auxiliary.

Nor have your Committee been inattentive to their duty in reference to a work of such merit and importance. In addition to a Pecuniary Grant of 300*l.* they have furnished materials for binding 5,000 copies of it, as soon as they shall be ready for delivery.

The spirit of the Colombo Society may finally be collected from the following fact. At the Anniversary Meeting of August, 1815, in which His Excellency the Governor presided, it was ordered, that copies of the Report should be sent to each of the Auxiliary Societies in the East; to the Lord Bishop of Calcutta; the Archdeacons of Calcutta, Madras, and Bombay; to each of the Clergy of the Church of England; and to each Minister of the Gospel of every denomination resident in India.

#### CHINA.

In China, the Rev. Mr. Morrison, having nearly circulated the 2,000 copies of his Chinese translation of the New Testament, has entered upon a duodecimo edition; a specimen of which he has transmitted to England, accompanied with a request for assistance, to enable him to enlarge the impression. He has also finished a translation of the Book of Genesis, of which a copy has been received. "I am grieved," says Mr. Morrison, "that I cannot obtain particulars respecting the effects of the Divine Book sent into China. They are but a drop thrown into the ocean: we must commit them to the care of Providence, hoping that they will produce a certain though a silent effect."

In this encouraging hope, your Committee unite; and have accordingly voted to Mr. Morrison the sum of 1000*l.* to enable him to print and circulate more extensively the Chinese New Testaments, as well as such Books of the Old as he may be able to complete.

JAVA.

In that deficiency of information, of which Mr. Morrison complains, your Committee are happy in being enabled to report, on the authority of the Rev. Mr. Supper, Secretary to the Java Bible Society, that the Chinese there read the New Testaments which they received from the Rev. Mr. Milna. "I often," he writes, "find Chinese parents reading to their families in the morning out of the New Testament, and they also request instruction about some passages. I gave a portion of the Old Testament in Chinese to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it! Oh that you could be an eye-witness of the eagerness with which the people read the Word of God!"

Of the Arabic Bibles and Testaments sent to Java, a very considerable number have been sold: some of the Arabian Merchants and Sheiks are described, as sitting in company whole nights together, reading them with the greatest eagerness and attention.

One merchant actually delayed his departure from Batavia for many days, in order to read a Bible which he had received from Mr. Supper, with tranquillity and reflection: "he promised to recommend it to his countrymen, and implored a thousand blessings on the Bible."

MAURITIUS.

The sum of 220*l.* has been received by your Committee from the Treasurer of the Bible Society in the Island of Mauritius, in payment for Bibles and Testaments sent thither: the circumstance is mentioned, as affording a proof of the circulation of the Scriptures in that island.

SOUTH-SEA ISLANDS.

Your Committee take this opportunity of reporting, that the Missionaries at Eimeo, in the South Seas, under the patronage of the London Missionary Society, had translated the Gospel of St. Luke into the Tahitian Language; and that the above Society had sent out a printing press and types, with a Missionary who understands the business of printing.

Anxious to assist this desirable and new undertaking, your Committee have sup-

plied the paper necessary for printing it. The information upon which this Grant was made, states, that in the School at Eimeo there are nearly 300 pupils, mostly adults.

Such is the survey of the Society's Foreign Proceedings which the Report furnishes. Our readers will unite with us in grateful acknowledgments to Almighty God, for the continued increase and success of this Noble Institution—an Institution which is become the common bond of union among Christians of every nation, of every rank, and of every tongue.

Our readers cannot fail to observe, with pleasure, that there is an increasing interchange of good offices and mutual aid between the British and Foreign Bible Society and the various Missionary Institutions. While each Missionary Society pursues its great object in such manner as seems to its Conductors most conducive to the end, its Missionaries accumulate those treasures which are thrown into the common stock of the Bible Society, which, in its turn, applies its mighty means to give them a rapid and extensive circulation. The Edinburgh Missionary Society is thus preparing, at Astrachan, the Scriptures for the use of the Tartars—the United Brethren, in Labrador, for the Esquimaux—the Church Missionary Society, in Western Africa, for the Bullsoms—the Baptists, in India, for the millions of the human race who are perishing there for lack of knowledge—the London Missionary Society, in China, for the enlightening of its countless population, and, in the Islands of the South Sea, for their scattered tribes.

The Society presents, moreover a most encouraging point of union for learned and pious individuals.

The Chaplains of the East-India Company merit herein the gratitude of every good man. The labours of Martyn, in the Hindoostanee and Persian, and of Thonason, in the

Arabic, will live as long as the world shall endure.

It is most animating, too, to witness the exertions of gentlemen in civil stations. Mr. Tolfrey's important labours in the Pali and Cingalese, and Mr. Ellerton's in the Bengalee, will stimulate other gentlemen, we trust, to bring their learning and acquirements to the aid of the grand objects of the Society.

The Annual Reports of the Institution, now circulated in all quarters of the civilized world, will convey to the various labourers, in far distant regions, the encouraging information of their mutual exertions and their mutual success.

Some of those whom we have mentioned, as the Missionaries in West Africa and in the South Seas, have to encounter the toil of learning languages never before written—of fixing the sounds of those languages in order to their being written—of preparing elementary books for the instruction of the Natives in reading their own tongues: and all this before any translation of the Scrip-

tures which they may have in hand can be of much service to the Natives. Many weary days are to be passed before any sensible progress can be made; but the faithful Missionary, who toils in secret and under many difficulties, receives his abundant reward when he marks the progress of his scholars around him in the knowledge of letters, and sees them acquiring this knowledge through the facts and doctrines of the Sacred Scriptures. He will be animated, moreover, by the thought that multitudes rejoice in his labour; and count Him their brother and their friend, who thus contributes to extend the empire of the Divine Word.

These reflections have been suggested by the perusal of the Society's Foreign Proceedings; and they will lead our readers, we trust, to notice, with us, the intimate union and the mutual co-operation of those grand Institutions by which Divine Providence seems to be effecting its gracious designs toward our benighted world.

#### HOME PROCEEDINGS.

##### AUXILIARIES AND ASSOCIATIONS.

On this subject, it is observed—

Your Committee have now to report the transactions connected with the British and Foreign Bible Society within the United Kingdom: and, under this head, they have the satisfaction to state, generally, that the object of the Institution continues to excite an increasing interest in the public mind; and that, while, through the medium of Auxiliary and Branch Societies and Bible Associations, the local wants of the Scriptures within the United Kingdom have been largely supplied, the contributions from these sources have enabled your Committee to extend the benefits, and enlarge the efficiency, of the Society abroad.

In support of these observations the Report proceeds to specify the Auxiliary Societies formed during the year, and the Contributions received from them and from the old Associates of the Institution.

The Report then proceeds:—

Your Committee cannot record this gratifying detail of the public liberality, without expressing their obligations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian Brethren at home and abroad.

In this pure disinterested benevolence, which can arise, it is presumed, from no other source than love to God and man, and which has no other object than to promote his glory, and the temporal and eternal good of his creatures, your Committee recognise, with heartfelt pleasure, the influence of that Holy Book, the circulation of which it is directed so essentially to promote.

While they offer their cordial acknowledgments to the various Benefactors of the Society, whether associated or individual, in England, Wales, Scotland, and Ireland, they are persuaded, that

the most satisfactory return for these benefactions, is, the proof of the successful application of them to advance the great object of the Institution, and the consideration of the inestimable benefits which they are adapted to convey.

The Auxiliary Societies have justified their claim to that title in the most extensive interpretation; as, independently of their liberality to the Parent Institution, and their local efficiency in distributing the Scriptures, they have contributed, by their influence and example, to excite an attention to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end, and through the purest means. By these gradations the lowest orders of society become connected with the highest; in one great work of Christian Charity; and the bounty of all, accumulated into one stream, is again poured forth to enrich the spots from which it flowed, or to fertilize the barren tracts of distant regions.

Your Committee think it unnecessary to repeat what has been said on former occasions respecting Bible Associations; farther than to certify, that their experience has again confirmed all that has been asserted in their favour in former Reports. They acknowledge, with gratitude, the great efficiency which the Parent Institution has derived from their assistance, while they contemplate with admiration and delight the moral effects which have resulted from them, in the encouragement of religious habits, and in the increase of kind affections and brotherly love; and they are persuaded, that nothing is better calculated to extend the influence of the Holy Scriptures, to excite a personal interest in the knowledge of Revealed Truth, and (what is the natural consequence of such knowledge) an anxious desire to make others partakers of it, than these most laudable and efficacious Associations.

After enumerating various Legacies and Donations, it is added:—

To the friends of the Society in Scotland, your Committee have again to express their obligations for a liberality, which marks their continued attachment to the Institution, and a deep interest in its success. The several contributions from that part of the island have been already specified; but your Com-

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mittee cannot omit expressing their particular obligations to the Reverend the Presbytery of Glasgow, which first gave the example of an Annual Collection in Scotland.

The Hibernian Bible Society have continued their exertions, during the past year, to circulate the Scriptures among all classes and denominations of their countrymen. Between 20 and 30,000 Bibles and Testaments have been issued from their Depository since their last Anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the depressed state of their funds, from the unexampled pressure of the times, rendered it impossible for the Society to supply.

Your Committee have again to record the obligations of the Society to its Secretaries, for their disinterested and laborious services. On this subject it is sufficient to state, that they have been exerted with a zeal, assiduity, and ability, proportioned to the various duties of a most laborious office, annually increasing in magnitude and importance.

#### HOUSE OF THE SOCIETY.

It now becomes the duty of your Committee to state, that they have recently accomplished an object, which had long been considered as highly desirable, and had at length become absolutely indispensable—the union of all the Offices of the Society in one Establishment. The inconvenience arising from having the Library and Depository in one place, the Accountant's Office in another, and the Committee Room in a third, had been severely and injuriously felt both by the Officers and Members of the Society: add to this, that the Officers of the Society had no place of common resort, and were destitute of the accommodations required for the correct and systematic transaction of their business, which has for a considerable time past been progressively increasing, both in complicity and importance; and the risk and trouble occasioned by the frequent removal of the Records of the Society, now accumulated to an immense mass. In the mean time, the expenses of the Depository, from the Commission upon sales of Bibles and Testaments, which, though voluntarily reduced by Mr. Seeley to the lowest rate that justice to his family would allow, had, upon such extensive issues, necessarily arisen to a great annual amount,

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and formed an additional reason for looking to an Establishment, as a measure of economy, no less than of accommodation.

The offer of suitable Premises in Earl Street, Blackfriars, on advantageous terms, afforded the Committee an opportunity of carrying their purpose into effect. When the arrangements, which are now proceeding, shall have been completed, the Society will be in possession of a set of commodious Offices for carrying on the business in every department, centrally situated, and combining every proposed convenience, at an immediate expense, which, by the annual saving in the Depository, Commission, and other expenses, will be gradually and finally replaced.

Among the accommodations afforded by the Establishment in Earl Street, not the least important is that which regards the Society's Biblical Library. The books of which it consists, numerous and valuable as they are, would, there is reason to believe, have been considerably augmented by the liberality of the public, if it had been correctly known what the Society really possessed, and in what respects therefore its collection was deficient. In the New Establishment, a commodious Room is allotted for the reception of the books: they will be suitably classed and arranged; and a Catalogue of them will be printed, and annexed to the ensuing Report.

Under these circumstances, the Committee feel themselves at liberty to solicit from the friends of the Institution, both abroad and at home, such Versions of the Scriptures as may be likely to assist in promoting the general design; and they would add a request for a regular supply of the Annual Reports of all Auxiliary or Kindred Societies, in every part of the world.

#### DISTRIBUTION OF THE SCRIPTURES.

It only remains for your Committee to advert to the distribution of the Scriptures. Under this head they have to state, that, excluding what has been effected through the agency of Auxiliary and Branch Societies, and Bible Associations, the mere list of collective bodies and individuals, to whom the Scriptures have been consigned for distribution, by sale or gratuitously, in Europe, Asia, Africa, and America, would occupy a considerable space in their Report. The detail will appear in the account annexed to it; but your Committee cannot deny themselves the satisfaction of exhibiting the following summary: only premising, that they have

received many pleasing proofs, that the benevolence of the Society has been attended with the happiest effects.

*Copies of the Scriptures, in whole or in part, have been furnished to the following Places.*

#### *Europe.*

Christiana, in Norway.

Dantzic.

Brussels.

Ostend.

Cleve.

Netherlands Bible Society.

Geneva Bible Society.

Bern.

France.

Waldenses.

Constantinople.

Madeira.

Malta, and other parts of the Mediterranean.

#### *Domestic.*

Isle of Sheppy, for Foreigners visiting Sheerness.

Poor Germans in England.

Prisoners in Giltspur-Street Compter.

London Society for Converting the Jews.

Lascar Committee of the Missionary Society.

Forest of Dean.

Goosport.

Newry, in Ireland.

Hibernian Sunday-School Society in Dublin, 500 Bibles, and 5000 Testaments, at half the cost price.

Hibernian Society in London, for their numerous Schools in Ireland.

#### *Asia.*

Bengal Corresponding Committee.

Tranquebar.

Ceylon.

Van Diemen's Land.

New South Wales, 1000 Bibles, and 3000 Testaments.

#### *America.*

Surinam.

Newfoundland.

Louisiana Bible Society.

Philadelphia Bible Society.

Nova-Scotia Bible Society.

#### *West Indies.*

Jamaica.

Trinidad.

Berbice.

St. Domingo.

#### *Africa.*

Cape of Good Hope, and various Missionary Stations in the Interior of South Africa.

Goree.

Then follows the statement of Issues of the Scriptures, which we gave at p. 187, of our Number for May.

CONCLUSION.

Your Committee might now conclude their Report, leaving the facts which it has exhibited to make their obvious impression.

It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of Infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love, which, in its dispensation of mercy, offered the Gospel of Salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian Community by the sacred ties of a religion which considers all men as brethren, the children of one common Father; and exhibiting, by this union, a practical exemplification of the Apostolic Precept, "To keep the unity of the Spirit in the bond of peace."

It is a charity no less ennobled by its object, than sanctified in its means; which enriches those who bestow, as well as those who receive: and the Christian, who knows the Word of God to be the savour of life unto life, and the power of God unto Salvation, puts forth his hand to the work with heartfelt delight, thankful

that God has blessed him with the ability as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather, with him, the fruit of immortality from the Tree of Life.

Looking to what has been accomplished, and to the progressive march of the Institution, he sees, with joy unspeakable, that it has been the means of conveying the treasures of divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, dawning over nations which have long sat in darkness, and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the Western as well as the Eastern Hemisphere, he is encouraged to hope, that, by the continuance of the favour of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when *all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him.* (Psalm xxii. 27.)

These delightful reflections, pointing to a grand and glorious consummation, and arising out of that prosperity which has attended the British and Foreign Bible Society, are the common property of the Members of this and every other similar Institution, foreign or domestic, large or small; which the poor, who give from their penury, may equally appropriate and enjoy with the rich, who contribute from their abundance.

But to perpetuate the feelings which they awaken, and to realize the hope which they inspire, the exertions which have been attended with such signal success must still be continued. The flame which has been kindled, and has spread its strong light over the world, cheering and animating the regions into which it has passed, must not be suffered to die away. Millions yet remain of the household of faith, who depend on the

charitable aid of their Christian Brethren for the supply of their spiritual necessities: the barriers of Heathen Superstition, and Mahomedan Intolerance, seem no longer impenetrable; and no period since the promulgation of Christianity has afforded fairer hopes, or more inviting opportunities, for communicating the Everlasting Gospel to every nation, and kindred, and tongue, and people; none in which the desire to make all mankind participate its blessings has been so extensively manifested, and so zealously pursued; and none in which the anxiety to obtain the records of eternal life has been more eagerly displayed, wherever a Bible Society has been formed.

Your Committee, most cordially congratulating their fellow-labourers all over the world on their past success and encouraging prospects, have only to express the confidence which the preceding observations authorize, that this country, which had the honour to give birth to an Institution which has attracted the admiration of Foreign Nations and exalted the character of this in their esteem, will, by a continuance of its liberality, enable the British and Foreign Bible Society to

prosecute, with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then persevere in its endeavours to promote his glory, by extending, to the utmost attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed; and let the Members of this Society, the honoured instruments of his providence for disseminating his Holy Word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar Institutions, the Scriptures are conveyed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his Word: IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHERE TO I SENT IT. (Isaiah lv. 11.)

#### SIXTH REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

UNDER the head of Foreign Intelligence we shall give, in a subsequent part of this Number, some further particulars respecting the Proceedings of the Board. We are happy to have it in our power here to present to our readers the last Report, lately received from the Board. They will rejoice with us, in its increasing labours.

Mr. Nott, of whom, as will appear by the Report, the Board had not heard, at its last Anniversary in September, since the close of 1814, spent some time in this country, on his return to America; where he is, by this time, in all probability, arrived. We had the pleasure of frequent intercourse with that gentleman; and cannot but regret, that declining health should withdraw him from a service for which his zeal and ability seemed especially to qualify him.

#### REPORT.

Our two last Annual Reports contained much of interesting narrative: recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our Missionaries in the East; seeking a door of entrance to the Heathen, but obstructed, disappointed, and held in continued anxiety and suspense; *troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Those recitals were interesting, as they shewed, in

a very clear and gratifying light, the faith and patience, the firmness and prudence, the fortitude and devotedness of the Brethren; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of*



rocks: their eyes shall see the King in his beauty: they shall behold the land that is very far off. If our present Report contain less of striking narrative and affecting incident, it is because our Missionaries have found at length an open door and a resting-place; and though they have scarcely commenced their public labours, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

MEMRS. HALL, NOTT, AND NEWELL, SETTLED  
AT BOMBAY.

At our last Anniversary we had the hope, that the Brethren, Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation; nothing but protection and kindness from the Government. That latest date was Dec. 23, 1813.

As early as the 19th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance that the Mission might be established at Bombay; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his Journal, "I engaged passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure, I addressed the following Letter to the Governor.

*To his Excellency General Brownrigg,  
Governor and Commander in Chief in  
the Island of Ceylon.*

' Sir—

' Having resided nearly a year under your Excellency's jurisdiction, and experienced during that time every indulgence from Government which I could wish, I beg leave to express the deep sense I have of your Excellency's kindness to me; and to ask permission to depart in the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the Mission in Bombay. I should esteem it an additional favour, if your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay that I leave Ceylon with your Excellency's consent and approbation. I have the honour to remain, &c.

S. NEWELL.'

"I felt obligated," he says, "to notify the Governor of my departure, as he had intimated, on my first arrival at Columbo,

that I was not to remove without giving him previous notice; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my Brethren. The Governor informed me, through Lord Molesworth, that he consented to my departure, and would write, by mail, to the Governor of Bombay in my favour."

After a residence in the Island of Ceylon of about ten months, Mr. Newell left Columbo for Goa, on the 28th of January; and, on the 4th of February, the Angelica came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favoured with—that of seeing the Cochin Jews and the Syrian Christians. Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish Synagogue at Cochin, and the Syrian Church at Caudenad, the residence of the late Primate, Mar Dionysius. The results of his inquiries and observations, together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an Appendix to this Report.

On the 7th of February, Mr. Newell left Cochin; and, on the 24th, arrived at Goa; where he "visited most of the Colleges, Churches, and Monasteries, saw the Vicar-General of the Dominicans, dined with the Superior of the Augustinians, and called on Father Josephus a Doloribus, the late Inquisitor, mentioned by Dr. Buchanan."—"The Inquisition of Goa," he says, in his Journal, "is no more. It was lately abolished, by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March, Mr. Newell sailed from Goa; and, on the 7th, he writes in his Journal: "Early this morning the harbour and town of Bombay appeared in full view; and, at 11 o'clock, I landed, and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that Unseen Hand, that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together, in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future Mission. And what was peculiarly

grafting to us, we had reason to hope that we should now be established in this place; and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

SENTIMENTS AND HOPES OF THE MISSIONARIES.

Soon after his arrival at Bombay, Mr. Newell had an attack of fever, which confined him several days. On the 23d of the same month, however, he writes, "We kept a day of fasting and prayer, preparatory to the Lord's Supper, which we proposed to celebrate the next Sabbath. Saturday evening, the 26th, we kept another season of special prayer, with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock A. M. and engaged in prayer. Brother Hall delivered an Address suited to the solemn occasion, and Brother Nott administered the Ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the Missionary Cause, and particularly since we came to this land. Two of our Brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work, and received an early release from the pain and toils of the Missionary Pilgrimage: though, on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope that she had entered into her rest; and, although she could not return to us, yet, if we were the children of God, we should go to her, and partake with her at the Supper of the Lamb. In the afternoon I preached to our family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the Brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs. Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of hu-

mility, trust, and patience. We would hope, that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars, can pour a blessing, yea, an immediate blessing, upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev. Mr. Thomason, and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."—"We add a few lines," say the three Brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years' separation, to the place of our choice, and with prospects so favourable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity."

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgment to the Father of Mercies and God of all Grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

PROCEEDINGS OF THE MISSIONARIES.

Since the receipt of the communication of April, 1814, Letters have been received from the three Brethren, bearing date, June 10 and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears—that they regularly performed divine worship—and preached, at their own house, every Sabbath-day; at which a few persons besides their own family usually attended—that

they kept a Prayer-meeting on every Wednesday Evening, "to seek God's blessing on their Mission;" and "observed the First Monday of every month as a season of prayer for the Church, in unison with the friends of Missions, in India, Europe," and our own country—that they "applied themselves closely to the study of the Mah-ratta Language, the vernacular tongue of the Hindoos of Bombay, and of many millions on the" hither "side of India"—that, with much deliberation, they had formed and adopted a system of polity or social order for the regulation of their little community, agreeably to the instructions given them by the Committee—that they had opened a School, which they hoped might be "so managed and modified, as to embrace half-cast children and the children of Europeans, and become a Boarding-school of considerable importance to the Mission"—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the Mission, and for the eventual extension and success of their labours.

In their joint letter of the 29th of December last, they say: "We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the Heathen in the East. The solemnities of that interesting day on which we were designated to this important work, are still fresh in our minds, with all the affecting circumstances of the parting scene:—and, though our country and our friends are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, 'much adversity, much opposition, and many dark days in which our hearts have swelled with grief,' our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace, to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others, for a moment, from engaging in the work. Our trials, on the whole, have not been greater than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense in which we have been held; and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many Missionaries, within the compass of a few miles. We cannot walk the streets half a mile, without meeting with thousands of Heathens, with whom we may mingle and converse about the way of Salvation, without any fear of giving offence, or exciting

the least alarm. We are daily becoming more familiar with their language and their ways; and hope soon to commence the great work of preaching to them the Gospel of Christ. There are many facilities here for the prosecution of our work: among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British Government; an invaluable blessing, and one upon which we could never calculate, under a Heathen Government."

Such was the situation, such were the occupations, the sentiments, and prospects of our Missionaries at Bombay, nine months ago. Later than that time we have no accounts from them; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing Natives the words of eternal life. The Station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a Central Mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of labourers; nor do they seem to entertain a doubt that others of their Brethren from this country would be permitted to join them, and take part with them in their work.

And, besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields: particularly to Cochin and its environs, where they think there would be little difficulty in establishing a Mission; and where many interesting circumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the Island of Ceylon, where every facility to Missionary Enterprise is offered, and where an extensive field appears to be white already to the harvest.

#### FIVE MISSIONARIES APPOINTED TO CEYLON.

To this last-mentioned field the eyes of your Committee have long been turned, with ardent desire and hope. Immediately after the restoration of peace—an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy Hill of Zion, it was resolved to lose no time in fitting out a new Mission to the East. Of the Five Missionaries who had for a considerable time been held in an anxiously

waiting posture, Messrs. Richards, Bardwell, and Poor, were designated for this Mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs. Warren and Meigs, on an exploring Mission to some of the Indian Tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day for setting apart the Five Brethren for their sacred work, by solemn ordination.

On the appointed day, the Missionaries were ordained, at the Presbyterian Church in Newburyport. Ten Churches, by their Pastors and Delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious Heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred Communicants of different Churches sat down together at the table of their common Lord and Saviour, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world—solemnly to testify their joint participation in the heavenly design of imparting the blessings of Salvation to the perishing Heathen—and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the Kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in Missionary Labours, and decisively took him off from the contemplated Western Mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and, in pursuance of special and very respectable medical advice, it was determined by your Committee to send him out with his Brethren to the East, as the most hopeful means of

re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three Brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that, although they had long contemplated India as the future scene of their labours, and turned all their Missionary desires and thoughts towards that interesting field; and although, when it was proposed to them to take a destination in all respects so different as that of a Mission to the Western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the Five Missionaries, four of them with their Wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon\*. There it is intended that the Brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot: whether to establish themselves in some Station or Stations upon that Island; or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them, with the most affectionate and devout benedictions.

#### INTENDED MISSION TO THE INDIANS.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a Western Mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished, indeed, under a very sacred sense of duty, and with increasing ardency of hope.

From the best information which the Committee have been able to obtain—and they have taken care to obtain such as they think may be relied on as substan-

\* Our readers have already been informed that the Missionaries sailed on the 23d of October. See p. 72, of this Volume. We there stated that Four Missionaries embarked; but our information, it appears, was imperfect, as the name of Mr. Richards was omitted.—EDITORS.

tially correct, they estimate, that, within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans.

Nearly one hundred thousand of these Indians are on this side the Mississippi; and, of these, the four Southern Tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention; on account, not only of their comparative numerical importance, but also of their geographical situation, in a fine country and climate, and in the neighbourhood of a rapidly increasing white population; and, moreover, of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favourable to the reception among them of Missionaries and other Instructors.

In 1804, the Rev. Gideon Blackburn, whose praise should be in all the Churches, instituted, under the auspices of the General Assembly of the Presbyterian Church, a Mission among the Cherokees, which he conducted in person and with very inadequate assistance and support\*; and, within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and, at the same time, were taught the principles of the Christian Religion: many Bibles and Religious Tracts were distributed; and several individuals, some young and some of mature age, became hopeful and exemplary Christians.

The Cherokee Tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age suitable for attending Schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described; in the short period of five years, by the exertions of one man, what might not be effected, with the blessing of God, by a combined, well-supported, and well-conducted effort! Were Schools to be established upon Mr. Blackburn's Plan, at different Stations, so as to accommodate the whole tribe; and these Schools supplied with good Instructors, and placed under the superintendence of a

few able Missionaries, who, besides the care of the Schools, should be employed in other Missionary Labours; would it be chimerical to calculate, that, in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English Learning and the principles of Christianity, the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid.

The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian Public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbours, the Chickesaws and Choctaws, have dispositions and habits in no small degree favourable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities, and augmented encouragement.

#### FIVE MISSIONARY STUDENTS.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the labourers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the Harvest is not unmindful of the present spiritual wants of mankind.

Besides our eight Missionaries, gone and now going to their scenes of labour, there are five who have offered themselves, with very satisfactory testimonials, to be employed by this Board:—Mr. Burr Baldwin, whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state; two Students at the Theological Seminary at Princeton, (N. J.); and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our Churches at home and among the Heathen abroad.

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\* The Committee of Missions of the General Assembly appropriated annually only 500 dollars.  
July, 1816.

## STATE OF THE FUNDS.

The concerns of this Board are becoming from year to year more and more weighty; and the care, the labour, and the expense are proportionably increasing. The care and the labour must be ours, with humble reliance on the all-sufficiency of God: for means of defraying the expense, we must chiefly depend, under Providence, on the liberality of the Christian Public. This dependence, we have reason to believe, will not be in vain. Hitherto the Annual Subscriptions and occasional Benefactions have exceeded our expenditures. There are, at present, in the different parts of our country, more than thirty Auxiliary Societies, whose Annual Contributions have amounted, on an average, for four years past, to about 5,000 dollars. Besides these, there are about fifty Female Associations, formed under different names, for the same purpose of supplying funds for this Board. The Benefactions otherwise contributed during the last year amount to more than 5,000 dollars; and the proceeds of our funds at interest to about 560. The legacy of 30,000 dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees; and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute, together with our other stocks, a permanent fund, whose annual proceeds will be considerable. We have now, however, Eight Missionaries, instead of three, dependent on us for support. Our expenditures, therefore, for the year to come, must be more than they have been in preceding years; and must increase with every addition to the number of our Missionaries, and to the extension of our operations. With this consideration, it is highly important that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

## CONCLUSION.

Your Committee, and all the Members of this Board, are aware that there are other objects, besides those which our Institution directly contemplates, which demand, and urgently demand, the charitable

attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the Ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance; objects which we would by no means hinder, but by all means promote. These objects, indeed, together with ours, are all in their nature harmonious and closely allied. The cause is one; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference; no other strife, than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community.

We have a noble example before us. The several Societies in Great Britain employ not less than Two Hundred Missionaries, in different parts of the world. The British and Foreign Bible Society issues annually more than 200,000 Bibles and Testaments in various languages; and expends annually more than 200,000 dollars, in promoting its great object in the four quarters of the globe. Besides the more magnificent Institutions, there are in the same kingdom many others of similar spirit, and of no inconsiderable consequence; among which is a Religious Tract Society, which circulates, among different nations and in different languages, more than a Million Tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have, from year to year, been constantly increasing. In the last two years, the annual receipts of the Church Missionary Society rose from about 12,000 dollars to about 50,000; and this, and the other principal Missionary Societies, are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations.

A similar spirit is rising in this country; and, by proper means, may be advanced to a proportionable activity and productiveness. Nor is there any danger, that, by this spirit of liberality, the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principal functionaries of the Board will not be able, with their other occu-

passions, to bestow upon the continually accumulating business that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern pertaining to this Institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in His hand. It depends for its success entirely upon His blessing.

Since the Anniversary at which the preceding Report was delivered, the Board had received Communications from their Missionaries at Bombay, dated May 24, 1815; among which are some very intelligent "Thoughts on various Methods of advancing the Cause of Christ, by Missionaries, at Bombay." We shall give this Paper in a future Number.

To the Report we subjoin the following

#### QUARTERLY CIRCULAR.

It is the first of a Series to be addressed, by the Committee, to the Friends of the Board.

Dear Brethren, Sisters, and Friends—

At the late Annual Meeting of the Board, in whose name and behalf we now address you, it was made the duty of the Committee to transmit a QUARTERLY CIRCULAR LETTER to every Society, which has been formed, or may hereafter be formed, for the purpose of assisting the Board to prosecute the great work of spreading the Gospel among Heathen Nations. This work is promoted by translating the Holy Scriptures into the Languages of the Heathen, and by sending faithful Missionaries to explain the Scriptures, and to preach the words of eternal life. It is with the most affectionate confidence in the Christian Liberty of those whom we are addressing, that the Committee enter upon the pleasing duty assigned them.

The nature of the cause in which we are embarked, is such as to admit, and even to require, the united labours, sacrifices, and prayers of multitudes. It is, indeed, a grand characteristic of the holy religion which we profess, that it furnishes ample scope for the zeal and the activity of all; while the united pursuit of a great and good common object enlarges the powers and increases the enjoyment of every individual. The Gospel is a message of love. When this message is sent to the Heathen, its tendency is, to produce love, peace, and happiness, not only in the hearts of those to whom it is sent, but in the hearts of those, also, who are active in sending it. This

has been the fact, from the time of the Apostles, the First Missionaries to the Heathen, through the intervening ages, to the present day. It will always continue to be the fact. The more actively Christians are engaged in diffusing the blessings of the Gospel, the more sensibly will they share these blessings, and the more resolutely will they persevere in a work which Christ himself expressly enjoined, in these memorable words, *Go, preach the Gospel to every creature*; and which he has ever distinguished by marks of his peculiar favour.

It will be proper, on this occasion, to give a brief view of the operations of the Board, and of its designs.

Early in the year 1812, as the Christian Public have been fully informed, a Mission was fitted out, under the superintendence of the Board, with the intention of establishing a permanent Missionary Station in some promising field among the Heathen of Asia. After many discouragements, which were sustained by our beloved Brethren with admirable constancy and patience, Messrs. Newell, Nott, and Hall, are happily settled at Bombay. For two years and a half, they have been diligently employed in acquiring the languages of the Heathen, and are now, as we have recently been informed by them, just beginning to proclaim, in the Mahratta Tongue, the glad tidings of Salvation. Bombay appears to be one of the most promising Stations in the whole Pagan World. Many millions

of ignorant Heathens speak the language which is there prevalent. It is a written language; and our Missionaries may be able to translate the Bible into it, or to avail themselves of any translation which may be previously made. Already they have solicited that funds may be assigned them for the immediate publication and distribution of portions of Scripture, and Tracts, in the language above mentioned. There is no other Missionary at that place, or in the vicinity. The field is immensely large: it is white for the harvest; and the labourers are few indeed. Let every reader pray, that the labourers may be increased; and, while he prays, let him see that his actions correspond with his prayers.

We cannot refrain from observing, that the writings and the conduct of our Missionaries at Bombay prove them to be possessed of rare qualifications for the sacred office which they sustain. The Memorials preferred to the Governor of that Presidency by Messrs. Nott and Hall, and the pious resignation, mingled with the most delicate sensibility, exhibited by Mr. Newell, under the chastening hand of his Heavenly Father, have endeared these Brethren to all who feel an interest in the prosperity of the Mission\*. There is great reason to congratulate the Religious Public, and to express devout thankfulness to God, that the liberality of American Christians has succeeded, after considerable discouragements, in planting a Christian Mission in one of the most populous districts of Heathen Asia.

The Board have recently fitted out another Mission, which, as they have reason to hope and expect, will be established in the Island of Ceylon, unless some other place should clearly offer superior claims to attention, after the Missionaries have arrived there. To this island the benevolence of the Board has been invited, not only by the representations of the Missionaries, but by the Governor, who expressed his desire to Mr. Newell that others should come out from America, and assist in evangelizing and civilizing the Natives. For this destination, Messrs. Richards, Warren, Poor, Meigs, and Bardwell, have re-

cently sailed. Mr. Warren is unmarried: the rest took their wives with them.

All the Missionaries, whose names have been mentioned, were liberally educated, studied theology three years before leaving this country, and preached to good acceptance in many of our congregations. Four of the number attended regular courses of lectures in medicine, surgery, and anatomy, in the great Medical School at Philadelphia, with a view to alleviate the temporal miseries of the Heathen. Beyond any reasonable doubt, all could have had eligible situations in our Churches, if they had thought it their duty to remain in their native country. But they preferred to leave parents and friends, and to engage in the arduous service of preaching Christ where his name is not known.

The expense of fitting out and supporting these Missions has already been considerable. A competent provision for the regular salaries of the Missionaries, for remittances on account of the Translations, for decent libraries, and for unavoidable contingent expenses, requires that resources should always be at hand.

Besides what has been done to support Missions, the Board have been able to remit, within three years past, no less than eight thousand six hundred and sixty dollars to aid in the Translation and immediate Distribution of the Scriptures in Asia. This sum exceeds, by more than two thousand dollars, the amount which has been specifically appropriated by the donors to this object.

It is not to be forgotten, that the Board desire to establish, as soon as possible, a Mission, or Missions, among the Indians of our Wilderness. The Committee have this subject constantly in view; and hope they shall soon be able to engage suitable agents to explore this field, and to collect such information as will lead to an immediate prosecution of the design. Missions to the Heathen on our own Continent, if conducted on the proper scale, will not be less expensive than any other.

It is desirable, also, that Missions be sent to South America, as soon as our knowledge of that Continent, and the more settled state of its political concerns, will enable the Board to fix upon the most promising fields of labour.

As the great work of evangelizing the Heathen advances, Christians in the United States may probably find them-

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\* It is hardly necessary to say, that we refer to the death of Mrs. Newell, and her infant child. What this woman did for the Gospel, is everywhere told for a memorial of her.



selves called on to take a more active part in it than has ever yet entered their minds. Certain it is, that the vigorous prosecution of the Missionary plans now in contemplation, and a generous aid to the Translation of the Scriptures into all the Languages of the World, will demand the continued and increasing liberality of all classes of Christians, in every community where Christians are to be found.

Among the great advantages, which result from the establishment of such Societies as we are addressing, these two are worthy of distinct mention; viz. THE FORMATION OF HABITS OF LIBERALITY, AND THE CONSECRATION OF THE SOCIAL PRINCIPLES OF OUR NATURE TO THE IMMEDIATE SERVICE OF RELIGION.

In regard to the first, we are communicating no new information, by saying, that habits of liberality are eminently favourable to present happiness and to a progress in Christian Virtue. The man, who has never learned what is the meaning of this declaration of the Saviour, *It is more blessed to give than to receive*, is yet ignorant of the nature of true and permanent happiness. Enlightened and intelligent Christians, while they neglect none of their domestic duties, do not permit all their aims and exertions to be confined to their own narrow circle, nor their minds to be engrossed by their private concerns. They fix their eyes with a benevolent regard on every attempt to relieve human suffering, and to build up the Church, either at home or abroad, in Christian or in Pagan Countries.

It is a singular felicity of the times in which we live, that all persons, even those in the most humble and retired situations, can exert an active benevolence towards the most remote inhabitants of the Earth. By the aid of Charitable Societies now in constant operation, the poor widow, who lives among the mountains of Vermont, or on the waters of the St. Lawrence or the Mississippi, can send her mite, without the least difficulty, to the spiritual relief of the Hindoo, or can assist in distributing the Holy Scriptures among the benighted millions of China. Many poor widows have already contributed their mites, and many wealthy individuals have given of their abundance, for these beneficent purposes. Persons of all classes have now the satisfaction of reflecting, that their charity has already

reached the place of its destination, and commenced that series of salutary influences, which will be continued beyond the final consummation, and stretch forward into the boundless ages of eternity. The very statement of the opportunities which are now presented to the benevolent, proves that rapid progress has been made in the noblest, and most beneficent designs. Let Christians adopt these designs as their own; as the objects of their affections, their contemplation, their labours, and their prayers; and let an HABITUAL LIBERALITY be extended to them, not only as the effect of conviction and principle, but as the spontaneous product of an enlarged heart and pious feelings.

On the other topic, which has been mentioned, we must be brief. It appears to be vastly important to the Christian Cause, that THE SOCIAL PRINCIPLES OF OUR NATURE SHOULD BE CONSECRATED TO THE SERVICE OF GOD. It is necessary to a well-ordained and harmonious state of society, that the members should converse and act together; that they should feel their common interests, and be moved, as by a common impulse, to the promotion of a common end. But in no case are a unity of design and a harmony of action so indispensable, so delightful, so animating, as in the effort to extend the boundaries of the Redeemer's Kingdom. Let the subjects of this kingdom consult together in relation to its interests; let them meet and converse familiarly, and devise liberal things; let the advancement of this kingdom be a standing topic in the social circle; and let persons of both sexes and every age have their Societies for aiding its progress, and rejoicing in its expected triumph. Such a course of proceeding highly becomes the Christian Profession, tends to exclude frivolous and unprofitable conversation, exalts and purifies social intercourse, and directs the energies of scattered individuals in such a manner as to produce the greatest results.

There are many Charitable Institutions, at the present day, formed for high and laudable purposes. May they all prosper! Let no jealousy exist between them. Let the means and the usefulness of each be greatly increased. This must be the case, before the world can be renewed, and the empire of Truth and Love become firmly established.

We conclude by reminding our Brethren, Sisters, and Friends, that now is the time for action. The most important and the most pressing concerns—those which relate to the spiritual welfare of millions—~~THESE~~ concerns; must not be deferred. They have been too long deferred already. Let indolence and indifference be stripped of all their pleas; let every Christian gird himself to the arduous, the self-denying duties of the day; and thus let him lay up for himself and for others a fund of inexhaustible enjoyment in the Kingdom of God.

The various Charitable Institutions in Great Britain are annually increasing in strength, activity, and usefulness. The Receipts of the London Missionary Society amounted, in the year ending last March, to more than 100,000 dollars. The Receipts of the Church Missionary Society rose, in a single year, from an annual income of 12,000 dollars, to an annual income of more than 50,000 dollars; and the last year they amounted to more than 70,000 dollars. The British and Foreign Bible Society expend in their Foreign Objects more than 100,000 dollars annually. Yet these Societies, and many more, are able to afford but a very small relief to the wants of 600,000,000 of Heathens.

We would gladly state many facts,

calculated to show the unspeakable value of Missionary Exertions; but these must be reserved for future communications. Suffice it to say, that in Africa and in Asia, at many different Stations, the power of God is signally manifest, in the conversion of sinners from a state of heathenish ignorance and vice, to a life of active piety and benevolence. These triumphs of the Saviour are fast multiplying, and, as we hope and trust, are still more rapidly to be multiplied, till the whole earth shall be filled with the knowledge and glory of God.

With affectionate salutations we subscribe ourselves your servants in the Gospel,

*In behalf of the Committee,*

SAMUEL WORCESTER, Clerk.

*Boston, Dec. 1, 1815.*

N. B. It has been suggested to the Committee, that it would be acceptable, in many places, to have the preceding Letter read from the pulpit. The subject is barely mentioned, and referred to the judgment of each Clergyman, into whose hands the Letter may fall.

The Secretaries of the several Societies will be so good as to communicate this Letter, so that it may be read or heard by the Members as extensively as possible.

## Home Proceedings.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### GRAND JUNCTION AND GENERAL CANAL BIBLE ASSOCIATION.

THE Friends of this Institution are unwearied in their endeavours to communicate its blessings to every class of Society. We have great pleasure in announcing, that the numerous body of Labourers connected with Internal Navigation have attracted attention.

On the 20th of March an Association was formed with the above title, under the patronage of the Bishops of Durham, Norwich, and Gloucester, and of Charles Harvey, Esq. M.P.

The Parent Society has granted

300 Bibles and Testaments in aid of the objects of the Association.

The following Statement of these objects has been circulated:

The number of persons employed in navigating the boats on the Grand Junction and other Canals is estimated at about 6000. Including their wives and families, the whole number is probably not less than 20,000.

These may be said almost to LIVE upon the water. By the peculiar nature of their occupation, they are precluded all opportunity of attending public worship on the Sabbath-day.

For this deprivation no remedy offers itself equal to that of providing them with copies of the Holy Scriptures, which it is the object of this Institution to supply them with, at cost or very reduced prices. The experiment has already been made: and the proposal has been most cordially

and gratefully received. Many Bibles and Testaments have been eagerly purchased; and there appears a great and increasing desire to possess the Word of God. All that is now wanting is the aid of the Benevolent, to enable this Institution to enlarge its efforts, till every individual, connected with the Inland Navigation, is possessed of the invaluable treasure. The Committee therefore earnestly request the co-operation of all such individuals as dwell on the line of the Grand Junction and other Canals. They also beg leave to suggest, that the formation of Associations at various points (which they earnestly solicit) would most effectually tend to promote a design, that, by the Divine Blessing, may prove of importance to many thousands.

CHURCH MISSIONARY SOCIETY.  
HIBERNIAN AUXILIARY SOCIETY.

Second Report.

THIS Report, which was delivered at the Second Anniversary of the Society, held at the Rotunda in Dublin, has just reached us. It takes a comprehensive view of the Proceedings of the Parent Society during the year.

In speaking of the Christian Institutions of the Society as applicable to Africa, it is eloquently asked—

Who can estimate the advantages which may result from establishments such as these, in which so many Children shall be trained up in habits of industry and good order; instructed in agriculture and other useful arts; and, what is of still greater consequence, enlightened by the sacred truths of the Gospel? May we not hope, that each of these Christian Institutions shall become the centre of a continually enlarging circle, within whose ample circumference, industry and peace and true religion shall flourish, and to which the British Christian, at a future day, may point and say,—“In these monuments of my country's penitence and piety, you see the atonement she has made to injured Africa.”

In speaking of the exertions of the Auxiliary, the Committee say—

We are happy to report, that the interest excited at the formation of our Society in behalf of unprotected African Children, who, after being rescued from Slave Ships, are thrown on the sea-coasts, destitute and forlorn, continues to exist. No sooner

was it announced that 5*l.* British, subscription, annually, would secure an Asylum and a Christian Education to one of these Children, with the additional interesting circumstance that the Subscriber of this sum might at his pleasure affix a name to the Child rescued, than several benevolent individuals availed themselves of the happy privilege of becoming the adopted parents of those helpless Orphans. You will hear with pleasure the interesting names which have already been given to some of the Sable Children of Africa.

The following statement is given of the Benefactors to this fund, with the names chosen for these Children, and the sums already paid:

Benefactors.	Names.	No. of Years.	Sums. l. s. d.
Viscountess Lorton, for	Claudius Buchanan,	3	10 16 8
Lady Eleanor King,	Mary Moore,	8	10 8 4
Lady Judith Maxwell,	Judith Hope,	3	11 8 4
Mrs Archer,	Thomas Scher,	3	16 5 0
Mrs Blacker,	Lucinda Blacker,	1	5 8 4
A. Hamilton, Esq. V.P.	High Milton,	9	10 16 8
Mrs George Hamilton,	High Hamilton,	9	10 8 4
Mrs Hawkshaw,	Jonathan Lovett Derby,	1	5 8 4
Mrs. Leigh,	Sarah Trimmer,	5	10 16 8
Mrs Lodge,	Letitia Lodge,	9	10 16 8
Mrs Mary Lodge,	Mary Lodge,	9	10 16 8
Mrs Dodgson Madden,	Francis Dodgson,	9	10 16 8
Missionaries (Friend to)	Richard Eville,	9	10 16 8
Mrs. Murray,	Thomasine Alexander,	1	5 8 4
Mrs M'Kay,	Hannah Williams,	3	10 16 8
Dr. Percival, V. P.	Robert Percival,	9	10 16 8
Mrs. Shaw's School-Children,	Julia Bushyark,	9	10 16 8
Mrs. Synges,	Walter Taylor,	9	10 16 8
Mrs. St. John,	John Baptist St. John,	1	5 8 4
Robert Smyth,	Elizabeth Smyth,	1	5 8 4
Anonymous,	Nancy Ford,	1	5 13 0
			L. 900 8 9

The following List is given of Associations, with the Collections made by them since the commencement in June 1814.

	Year.	L. s. d.
Armagh . . . . .	1814 & 1815 . . . . .	209 17 9 1/2
Ballyneellig . . . . .	ditto ditto . . . . .	24 11 2
Ballyconnel . . . . .	ditto . . . . .	21 0 0
Carrick on Shannon . . . . .	1814 & 1815 . . . . .	31 19 5
Cork . . . . .	ditto ditto . . . . .	103 19 6
Donegall (a few Friends) . . . . .	ditto ditto . . . . .	17 1 3
Dublin (Ladies) . . . . .	ditto ditto . . . . .	204 0 5
Dublin (Annual Subscription) . . . . .	ditto ditto . . . . .	248 12 9
Killermogh . . . . .	ditto ditto . . . . .	9 15 7
Kilkenny . . . . .	1815 . . . . .	40 0 0
Kinnale . . . . .	ditto . . . . .	6 17 4
Lisburn . . . . .	1814 & 1815 . . . . .	25 9 1
Mobill . . . . .	ditto ditto . . . . .	41 14 11 1/2
		L. 960 8 3

On the subject of Associations and of Smaller Contributions, the Report remarks—

Though your Committee have to announce the Establishment of but one new Association (Kinsale) in the last year, which they attribute chiefly to the peculiar state of this Country and the pressure of the times, they have with pleasure to record the increased exertions of those who

formation they noticed in their last Report.

It has been a part of the Parent Society's Plan to excite an interest in all classes of the community in its behalf; partly on account of the benefit which the Society will receive from the multiplied, though small contributions of the lower classes; but chiefly on account of the happy effect which is likely to result from interesting and engaging them in so grand a cause.

We feel pleasure in stating, that, among the friends of our Institution, this grand example has been followed. Already have several *servants* enrolled their names, as the humble donors to the Missionary Fund: like the widow's mite, this offering will be acceptable to HIM, who estimates the gift, not by its magnitude, but by the motives of the donor.

We are happy to add, that, even among the Youth of Ireland, the Cause of Missions has excited an interest. How pleasing is it to see feelings of benevolence exhibited in the early period of life!—How prudent to cultivate, how wise to cherish them! On this subject the following article appears in a publication of the Parent Society, under the head of "Reflections on the Offerings of Children."—"The accounts from your native land," says Mr. Renner, in a Letter from Africa, "are truly pleasing; but nothing so pressed tears out of my eyes as the pious and praiseworthy exertions of those Godly Sunday-School Teachers, who put up a box with this inscription; 'Remember Poor African Children.'"—May the Youth of Ireland soon learn, that money has a higher value than the gratification of any sordid appetite, and a more important use than procuring unmeaning and unnecessary trifles; that it can help in alleviating the misery of poor African Children, and in communicating to those, who are perishing for lack of knowledge, not only the bread that perisheth, but that which endureth unto eternal life.

To the Children of Lisburn, in the North of Ireland, who have set an example in this good work, the Committee owe their grateful acknowledgments, and, as the best recompence that they can offer, earnestly beseech the Father of Mercies, that the interest excited in their young minds, in behalf of religion, may grow with their growth, and expand itself with their increasing years!

The Committee make "their grateful acknowledgments to the Ladies of Ireland who have em-

barked in their cause; and in consequence of whose zeal and exertions, there has been a large accession to the Funds."

The support of the Fund for the maintenance of the Missionary Ship, to be named the "William Wilberforce," is strongly recommended. It should be understood, that the Society is not to incur any risk, by the purchase or ownership of a vessel; but will secure all its important objects by the payment of a stipulated sum per annum. It is for the securing of this sum—perhaps 500*l.* per annum—that the Missionary Ship Fund is opened; so that these objects may be attained without burdening the General Fund, on which demands are rapidly increasing from all quarters.

The Hibernian Auxiliary, under the very difficult circumstances of the country, has contributed to the Parent Society nearly 2000*l.* Irish, in its first two years.

#### JOURNEY OF THE SECRETARY IN DORSETSHIRE.

Associations at Dorchester and at Blandford have already yielded considerable aid to the Society's Funds. The Secretary having been invited by some friends to plead its cause in such pulpits as he could occupy in the time that might be spared from the pressing business of the Society, accepted the invitation, and preached in the following places:—

June 26. Evening . . . Sherborne.  
27. Evening . . . Yeovil.  
30. Morning . . . Dorchester.  
Afternoon . . Ditto.

July 2. Evening . . . Blandford.

The Collections amounted to about 90*l.* Many Clergymen met the Secretary; and he was urged, from various quarters, to make the Society more fully known, by preaching in its behalf. Additional Associations are in progress at Yeovil and at Shaftesbury.

On the return of Mr. Bickersteth

from Africa, either the Secretary, or the Assistant Secretary, will be better able than at present to meet the wishes of many Clergymen in introducing the Society to their parishes.

A union of all the Friends of the Institution in the County is in contemplation. We strongly recommend such Associations, as they tend to excite and keep alive a sacred zeal in this noble cause.

ASSOCIATION AT EXETER.

Some zealous Friends of the Society have begun an Association in its support in the City of Exeter.

A Meeting was held on the 11th of June, at which the Clergymen and other Gentlemen who were present formed themselves into a Provisional Committee, for the purpose of taking such steps as might appear necessary to excite an interest in favour of the Society, to procure Patronage, and to obtain Contributions.

Subscriptions and Weekly Contributions have been already obtained, to the amount of about 50*l.* per annum.

The following Ladies have given their names as Collectors of 1*s.* and upward per week:—

Mrs. Crofts,	Miss Rawle,
Mrs. Hayman,	Miss Upham,
Mrs. Carne,	Miss Burnet.
Miss Foster,	

The Rev. Robert H. Carne acts as Secretary.

The Secretary of the Parent Society would gladly have proceeded from Dorchester to Exeter, to meet the Committee, but was obliged to return to town.

We shall have much pleasure in recording the increase of this Association; and trust that it will lead to a union of all the Friends of the Society within the County. Sir John Kennaway, Bart. already a Member of the Institution, has united himself to the Association.

July, 1816.

VARIOUS PAROCHIAL AND OTHER ASSOCIATIONS.

We rejoice to hear that Associations are rising in different quarters, through the zeal of the Clergy and others, on various scales, according to circumstances.

At the following places, Associations have been lately begun by the friends whose names are mentioned:

Chobham.....	Surrey.....	Rev. C. Jerram.
Farnham.....	Surrey.....	Mr. R. Shurlock.
Hayfield.....	Derbyshire.	Rev. J. Crowther.
Helstone.....	Cornwall....	Miss E. F. Trevenen.
Mark.....	Somerset....	Rev. J. Jarman.
Newport.....	Cardigan....	Rev. D. Pugh.
Paul's Cray.....	Kent.....	Miss F. Simons.
Sowerby.....	Yorkshire....	Rev. J. Hextall.
Sowerbybridge..	Yorkshire....	Rev. J. Franks.
Teignmouth.....	Devon.....	Mr. Sam. Codner.

ARRIVAL OF THE REV. MESSRS. BAILEY AND DAWSON AT MADEIRA.

We noticed, p. 186, the sailing of these Missionaries from Gravesend on the 4th of May. The ship was detained at Portsmouth by contrary winds, till the 16th. The Missionaries and their Wives were received there by the Society's Friends, with their accustomed kindness.

Letters from Madeira, of May 30th and June 1st, report their safe arrival at that island, in good health, after a quick passage, on the 26th of May. The weather had not allowed of Divine Service on board more than once.

The Missionaries were heartily welcomed by Mr. and Mrs. Charles Buxton, who are friends of the Society, and were residing for some time at Madeira.

JEWS' SOCIETY.

PATRONAGE OF THE BISHOPS OF ST. DAVID'S AND GLOUCESTER.

His Royal Highness the Duke of Kent having signified his wish to retire from his situation as Patron of the Society; and expressed his desire at the same time to see it occupied by a Prelate of the Established Church; the Right Reverend the Lord Bishop of St. David's, and

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the Honourable and Right Reverend the Lord Bishop of Gloucester, have, at the request of the Committee, been pleased to accept the office of Patrons of the Society.

We cordially unite in the good wishes and prayers of the Friends of the Lost House of Israel, that, by the Divine Blessing on the exertions of the Society, under the guidance of these distinguished Patrons, the way may be prepared for that *Deliverer who shall come out of Sion, and shall turn away ungodliness from Jacob.*

SERMON BY THE BISHOP OF ST. DAVID'S.

His Lordship delivered an able Discourse, at the Episcopal Jews' Chapel, on Sunday Morning, June 16th, on the Doctrine of the Trinity, from Heb. x. 23. *Let us hold fast the possession of our faith, without wavering.*

The Bishop was accompanied by the Lord Bishop of Limerick, Mr. Lewis Way, and General Brown.

BAPTIST MISSIONARY SOCIETY.  
ANNIVERSARY.

ON Wednesday Morning, June 19th, Mr. Jarman, of Nottingham, preached at Spa-fields Chapel, from John xvii. 3; and, in the Evening, Mr. Roberts, of Bristol, at Sion Chapel, from Dan. vii. 13, 14.

After each Sermon, Mr. Hinton, of Oxford, one of the Secretaries, read detailed and succinct Reports of the different Missionary Stations, the Translations of the Scriptures, and the Schools.

The Collections amounted to £.306. 5s. 3d.

The Friends of the Society dined together at the London Tavern.

Meetings of the Committee were held during the week; when it was resolved to send to India two more Assistants to the Mission: one of whom, Mr. Penny, is to superintend the School of the Benevolent Institution at Calcutta, and to found more on the British System: and the other, Mr. Joseph Phillips, will proceed to Java, to strengthen the hands of Mr. Trowt, in that increasing Mission.

## Foreign Intelligence.

### BASLE.

THE Missionary Spirit is diffusing itself among Protestants abroad. A Society at Basle, which has existed for some time, but has been restricted in its exertions by the state of the Continent, has lately established a Missionary Seminary under very promising circumstances. Dr. Steinkopff, in his late journey, communicated with the persons who have the conduct of the Institution. The following Letter was addressed, through him, to the Church Missionary Society, the Committee of which have granted the sum of £.100 toward the establishment of a Seminary, from which the Society

has reason to expect a supply of able and pious Missionaries.

LETTER FROM THE BASLE MISSIONARY SOCIETY  
TO THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

Basle, Feb. 27, 1816.

Much-respected Gentlemen—

We consider it our duty to inform you, that, in dependance on the Grace and Blessing of God, we have united for the establishment of a Missionary Seminary, with a distinct design of furnishing your benevolent Society with men duly prepared and qualified, animated with a truly Missionary Spirit, full of zeal, and possessed of the needful abilities and knowledge, in order to render themselves useful in the service of the Lord, among the Heathen.

The Rev. Mr. Steinkopff will commu-

nicate to you the progress we have made towards the attainment of this desirable purpose. Under the gracious direction of the Most High, we have already met with a man, to whom we may confidently intrust the direction of our Seminary: some young men have also been pointed out to us, of very promising appearances, whom we shall receive into the Seminary, after a previous strict examination into the whole of their character, principles, views, and motives, so far as we can possibly ascertain them.

Whilst we give you this general intelligence, we cheerfully rely upon your kind participation; and earnestly entreat you not to withhold from us your advice and assistance, which, indeed, in this most important concern, appear indispensably necessary to us. More especially, we request most anxiously the favour of your remembering us in your prayers, that the God of all Wisdom and Grace may supply us with all needful confidence, discretion, and grace; and so guide us by his Holy Spirit, that our undertaking may be conducive to the advancement of His glory, and the good of our fellow-creatures.

Recommending both your persons and your work to the grace and protection of our Almighty Lord and Saviour Jesus Christ, we subscribe ourselves, with the most unfeigned Christian Esteem,

Gentlemen,

Your Servants, united with you in a spirit of love, The Committee of the Missionary Society, and in its name,

(Signed) NICOLAUS VON BRUN,  
Rector of St. Martin, *Chairman.*

#### NORTH AMERICA.—UNITED STATES.

##### BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Letter from the Secretary, the Rev. Dr. Worcester, to the Secretary of the Church Missionary Society.*

Salem, Massachusetts's,  
April 8, 1816.

By a vote of the American Board of Commissioners for Foreign Missions, at their Annual Meeting in September last, it was made my duty to express their thanks to the Church Missionary Society for the present of twenty sets of the Missionary Register, with other documents.

The only opportunity which has since occurred to my knowledge, for sending directly to London, was by the Galen, last Fall; and of that opportunity sickness

prevented my availing myself. I now, Dear Sir, beg to assure you, and, through you, to give assurance to your honoured Society, that their donation was received with very high gratification; not only for its own great value, but especially as a testimonial of Christian Affection and Regard; and that our Board are impressed with a very lively and grateful sense of the obligation conferred. As an expression, on our part, of reciprocal affection and regard, in addition to the set of our Missionary Magazine some time since forwarded by our Treasurer, Jeremiah Everts, Esq. I now send, for the acceptance of your Society, a box, containing twenty-five copies of our principal public documents; viz. our Annual Reports for the last four years, and four Missionary Sermons. The package will be found, subject to your order, on board the British Brig Mayflower, which is to sail from Boston for London to-morrow, and by which this Letter is to be conveyed.

In this country we have yet done but little, in comparison with what has been done in England, in the great and good work of evangelizing the nations; but we are happy in being able to bear any part in a work so important to the honour of God our Saviour, and the best interests of mankind; and we devoutly rejoice in your greater forwardness and zeal, your more abundant means, and your more extended operations. The Lord is doing wonders in the earth; and, by his Providence, no less powerfully than by his Word, is calling upon all who love his name, and delight in his salvation, for great and extended exertions. May they all, with united hearts, obey the heavenly call, and share in the glorious reward!

We are gratified, in no common degree, with the truly Catholic and Christian Spirit of your Missionary Register. The publication cannot fail, with the blessing of God, to be extensively useful. I wish it were in every family in this and every other country. We shall be happy to receive as many copies, in future, as, in your liberality, you may see fit to bestow—to put them in the way of doing the most good, and to make the best returns in our power.

Through you, Reverend and Dear Sir, I tender to your Society the Christian Salutations of our Board; and to yourself, personally, my very particular respects. And beg leave to subscribe myself,

Your Friend and Brother in the Gospel,

(Signed) SAMUEL WORCESTER,  
Cor. Sec. of A. B. C. F. M.

## SIXTH ANNIVERSARY OF THE BOARD.

We have already given, in the present Number, the Report delivered on this occasion. The following Minutes of Proceedings are printed with the Report.

It affords us much pleasure to learn, both from Dr. Worcester's Letter and from the Minutes of the Board, that our work is employed in diffusing the Missionary Spirit among our American Brethren, and particularly among the Students in the various Colleges.

The Board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815; and was continued by adjournment to Friday, the 22d.\*

## Present,

Gen. Jedidiah Huntington.  
 Hon. John Treadwell, Esq. LL. D.  
 Rev. Joseph Lyman, D. D.  
 Rev. Samuel Spring, D. D.  
 Gen. Henry Sewall.  
 Rev. Seth Payson, D. D.  
 Rev. Jedidiah Morse, D. D.  
 Rev. Jesse Appleton, D. D.  
 Rev. Calvin Chapin.  
 Rev. Samuel Worcester, D. D.  
 Rev. Henry Davis, D. D.  
 Jeremiah Evarts, Esq.

The Session was opened with Prayer by the Vice-President. On the subsequent days the Meeting was opened with Prayer by the Rev. Drs. Appleton and Lyman; and the Session was closed with Prayer by the Rev. Dr. Morse.

The Minutes of the last Meeting were read.

The Accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The Annual Report of the Committee was read and accepted.

The following Gentlemen were appointed Officers of the Board for the year ensuing; viz.

The Hon. John Treadwell, Esq. President.  
 Rev. Samuel Spring, D. D. Vice-Pres.  
 Rev. Dr. Spring,  
 Rev. Dr. Morse,  
 Rev. Dr. Worcester,  
 Mr. Evarts,  
 Rev. Dr. Worcester, Corresponding Sec.  
 Rev. Mr. Chapin, Recording Secretary.  
 Mr. Evarts, Treasurer.  
 Mr. Chester Adams, Auditor.

} Committee.

Whereas the President of this Board has stated, that a legacy of 500 dollars has been given to this Board, by Sarah Norton, late of Farmington, deceased, in her last will and testament; and whereas the legacy is held at present in litigation;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England, for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty-five copies of the Annual Reports of this Board, and of the Sermons delivered before this Board, or at the request of the Committee, which have been, or shall be published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the Annual Meeting of the Board shall be considered as appointed the Preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next Annual Meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the Annual Sermon was delivered by the Rev. Mr. Chapin, from Psahn xcvi. 10. *Say among the Heathen, THE LORD REIGNETH.*

Voted, That the thanks of this Board be presented to the Rev. Mr. Chapin, for his Sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a Committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese Version of the New Testament, and the Transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the Service of this Board is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Committee, may, from time to time, recommend or approve; and that all the earnings which

\* In making Extracts from the Minutes of this Meeting, it is not thought necessary to enter into all the details of business; such as the Appointment and Reports of Committees, &c. &c.



any Missionary, or Missionary's Wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the Mission, and, as such, to be regularly accounted for to the Committee.

Voted, That at every Missionary Station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock; from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Committee.

The Committee were authorized to allow the Missionaries, at each Missionary Station, to take such a house, for their common use, as may be suitable for their accommodation; and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries, on any Station, shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the Mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Committee.

Voted, That the Committee be authorized to make to the Missionaries in India such further allowance, for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the Legacy given by the late Mrs. Norris were requested to transfer the same to the Board.\*

Voted, That nine sets of the Missionary Register, and other documents received with it, be disposed of in the manner following; viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goodell†, one set each.

Voted, That the Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient,

to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each Association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Committee be authorized to employ Agents to assist in forming Auxiliary Societies; otherwise to excite the attention of the public to the objects of this Board; and to use their exertions in obtaining funds.

Voted, That the next Annual Meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock A. M.; and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every Member of the Board, not now present, information of the time and place of the next Annual Meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she has furnished for the present Meeting; and, likewise, to those Gentlemen who have hospitably entertained the Members during the Session.

#### SUBSEQUENT MEASURES.

In consequence of more recent communications from the Missionaries at Bombay, the Committee sent out 1000 dollars, to be expended by them in preparing and distributing the Scriptures in the Mahratta Language; and had it in design to forward a printing-press to Bombay, and to form there a complete printing establishment. They announce also the opening of a Fund to be appropriated to the Education of Children and Youths.

#### SOCIETIES IN CONNECTION WITH THE BOARD.

**These Institutions, formed for the support of the Board, appear to be increasing in number and activity.**

One formed at Wiscasset originated in a manner, and is conducted on a plan, which deserves to be

\* This has since been done, in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of Missions had left the world before the Meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his Widow, as a token of gratitude for the almost unexampled liberality of her late husband.

recorded. The Society has published a Sketch of its Proceedings, from which the following is an extract:—

About the time of the late National Thanksgiving on the return of Peace, a few individuals at Wiscasset, in a conversation concerning the great exertions making in the Christian World to send the Bible to the Heathen, were led to reflect how little they had themselves done to forward this work; and to inquire of each other, what was in their power, and what they were willing to do. They had previously been conversing about their sheep, in which they have a considerable concern: and, as what of property they possess has been lately employed chiefly to improve and extend their flocks, when the inquiry was made, "What can we do for the cause of Missions?"—the reply was very natural, "I have no money to bestow, but I can give sheep."

The plan of the Society, formed on this suggestion, provides for subscriptions in money, sheep, lambs, and the keeping of sheep. The sheep, lambs, and fleeces, are to be disposed of annually to the best advantage, and the proceeds paid into the Fund. By this plan, many are induced to subscribe a sheep or a lamb annually, who would perhaps think it difficult to raise an equivalent in money. Soon after the Society was formed, nearly 150 dollars were received in money, besides a flock of ten sheep and lambs, and the offer to keep them a year gratis.

The Report made to the Society by a Committee closes with these paragraphs:

Having now finished our Report, concerning the subjects particularly referred to us; and considering, that, after acting upon it, and closing this Meeting, the Society will separate for a year; we cannot forbear to add our congratulations on what is already accomplished, and on the encouragement which we have to persevere. Hitherto our good resolutions have been solitary, timid, and unproductive: we have now opened our minds: we are uniting our efforts; and our good wishes are about to be realized.

If every farmer in our land, remembering

that his flock is pensionary on the dews and rains of Heaven, should yearly set apart, as a free-will offering to the Lord, but one lamb from his fold, what a revenue would be raised for the support of Missions; and from a class of men, many of whom as yet have scarcely heard of the wants of the Heathen! How many prayers, also, for the coming of the Redeemer's Kingdom, would these devoted lambs call forth from the pious shepherd! who, by his daily care of them, would not only be reminded of the perishing Heathen, but also led to feel more deeply the worth of his own interest in the precious LAMB of GOD, which taketh away the sin of the world.

Our Trans-atlantic Brethren are ready in acknowledging their obligations to us for many suggestions on which they are now acting. Let us borrow, in our turn, useful hints from them; and let the Farmers of the United Kingdom imitate the Farmers of America.

#### NATIONAL BIBLE SOCIETY.

THE President of the New-Jersey Bible Society has addressed a Circular Letter to the several Bible Societies in the United States; in which he apprizes them, that, from correct information, it has become evident that the demand for the Scriptures, in the remote and frontier settlements of the country, is far beyond the resources of the several Bible Societies now existing in the United States.

It is proposed, in consequence, that an Institution should be formed, founded on a more extensive plan, which may concentrate and direct the efforts of the numerous and increasing Bible Associations.

The plan originated with the New-Jersey Bible Society; and had engaged the attention of the Board of Managers of the New-York Bible Society. That Board came to certain Resolutions on the subject, in which they highly commended the measure, proposed a Convention of Delegates from such Bible Societies as approved the plan, and referred it to the President of the New

Jersey Bible Society to bring the matter before the Public.

The President accordingly appointed a Meeting of Delegates from the different Bible Societies in the United States, to be held at New York, on the second Wednesday in May.

The President concludes his Circular in the following terms :—

Should it please a Merciful God to raise me from a bed of sickness, to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power toward the establishment and organization of a Society, which, with the blessing of God, I have not the least doubt will, in time, in point of usefulness, be second only to the Parent Institution—the British and Foreign Bible Society; will shed an unfading lustre on our Christian Community; and will prove a blessing to our country and the world.

This subject is briefly noticed in an Appendix, No. 81, to the Twelfth Report of the British and Foreign Bible Society. The United-States National Bible Society has been formed, as was proposed; and, we doubt not, will realize the hopes and anticipations of its friends.

#### THE RECORDER.

WITH the present year commenced a Weekly Newspaper, under the above title, at Boston. Many numbers of this publication have reached us. We notice this work, as it is likely to give a rapid and extensive circulation to the multiplying intelligence which is interesting to the Christian World, and is to be conducted on principles which we cannot but highly approve. Its Religious Intelligence is introduced by a reprint, in several successive Numbers, of the valuable Historic View of the Progress of the Gospel, by the Rev. Hugh Pearson.

The following Extracts will explain the design:

During the last quarter of a century, the quick succession of wonders, the splendor

of military enterprise, and the rapidity of conquest, displayed in the effort to reduce the world under one gigantic despotism, have excited the deep interest and astonishment of mankind. The grandeur of these events, and their intimate connexion with the welfare of the whole human race, gave to politics an unusual and universal importance. To gratify the public curiosity, Newspapers have been multiplied without number, and their columns have been filled with the details of battles and revolutions. But the scheme of military ambition has failed. The world is safe. Wars have ceased. The enterprise of the age is seeking other objects. Its resources are beginning to flow in other channels. Plans of the most extended benevolence are already in operation, the object of which is to diffuse Christianity and civilization throughout the world. To effect this purpose, Societies have been formed for translating the Bible into every Language, and for sending Missionaries to distribute it in every nation. These Societies already embody a considerable proportion of the population, wealth, and intelligence of Great Britain. They are patronized by the Emperor Alexander, and are rapidly organising throughout the vast Empire of Russia. They are extensively formed in other parts of Europe, and throughout the United States; and are rousing and concentrating, with an unheard-of rapidity, the whole religious enterprise of Christendom.

We have always felt a deep interest in marking the progress of those religious and benevolent exertions which characterize the age in which we live. The resources of nations, in every age, have been employed, almost exclusively, in increasing the misery of man. There are no people, who have not rejoiced in events which have clad thousands, and perhaps millions, of their fellow-creatures in mourning; and who have not consecrated their property to the destruction of the dearest blessings of others. But we may hope that a new era has commenced, and that other feelings are about to govern the conduct of men. A new object is offered to the enterprise of the world. It is, TO EXTEND ALL THE BLESSINGS OF CIVILIZATION AND CHRISTIANITY TO EVERY HUMAN CREATURE.

When we consider how instantly this simple and sublime sentiment recommends itself to the best feelings of the heart, and how admirably calculated it is to excite the noblest efforts of charity; when we consider the immense population and resources of the countries in which this

object is just exciting to systematic exertion; and how eagerly it is everywhere made the rallying point for all sects and all ranks; that it is supported by the mites of peasants, by the donations and active patronage of Emperors, by the wisdom of the prudent, by the talents of the great, and by the prayers of the good;—when we consider the great and growing revenue which, to support this object, is every year collected; in connection with the fact, that there is not a spot upon earth where the organization of the system is yet complete;—we are persuaded, that the coolest calculator will be the first to pronounce, that the exertions for this object are working a great Moral Revolution, which will embrace every nation; and all the results of which will be happy.

It is with the view of aiding in the accomplishment of this vast design, that the RECORDER is established. Every part of its plan has a bearing upon this object.

On the manner in which Politics should be regarded by a Christian, we entirely coincide with the Editors.

Political subjects will not be permitted to occupy a very large proportion of the RECORDER. Politics are not the supreme concern of man; and it is no small evil in our country, that they have been suffered to usurp a most unreasonable share of public and private attention. Whenever passing events, or questions of great national importance, shall require that political subjects shall be introduced, a temperate and conciliatory style will be adopted. All measures which promise a salutary influence upon our country will be cordially approved, from whatever party or individual they may have originated. If it should at any time be necessary to disapprove of public measures, that respect for Government, which lies at the very foundation of civil society, will be cautiously preserved; and, in such cases, a tone of regret and sorrow will best comport with the feelings of the Christian Patriot.

If the Conductors were to name any work, which, in their opinion, generally takes a wise, dignified, and truly Christian Course, in regard to political questions, that work would be the CHRISTIAN OBSERVER. It will be their constant aim, whenever politics are introduced, to emulate the most candid political pieces in that highly-valued publication.

## WESTERN AFRICA.

## CHURCH MISSIONARY SOCIETY.

## SIERRA LEONE.

*Arrival of the Schoolmasters & their Wives.*

AFTER a very pleasant passage, Messrs. Horton, Johnson, Düring, and Jost, with their Wives, arrived in safety at Sierra Leone, on the 27th of April. Mr. Bickersteth was then absent, on his visit to the Society's distant Settlements; and they waited his return, for the appointment of their situations.

*Further Intelligence from the Rev.*

*Edward Bickersteth.*

Since our last Number, a Letter has been received from Mr. Bickersteth, dated Sierra Leone, May 13th; an Extract from which is subjoined:—

I think it very possible I may return in the Echo, by Barbadoes; which will probably bring me home about the middle of September: but God will guide, as he has guided; and bless, as he has blessed. My fear is, as the Echo sails in less than three weeks, whether I shall be able to get satisfactorily through my work. I am, however, trying to do it.

I preached a Sermon yesterday to the largest Congregation that I have seen in Africa, preparatory to a Meeting, to be held on Thursday next, for the formation of a Bible Society. May God prosper us, and have all the glory!

I returned from the Bulloo Shore on Saturday Evening; and have now finished my work at all the Country Settlements. I am expecting the Missionaries, to attend the General Meeting on Thursday.

Should I not come in the Echo, I shall proceed to GORGE as soon as I am able; probably in the early part of next month. My health is excellent.

I am rejoiced to find Mr. Garnon is coming. We want many, very many, such men here.

*Letter from His Excellency the Governor to the Secretary of the Society.*

Government House,

Six— Sierra Leone, Feb. 7, 1816.

Mr. Z. Macaulay having mentioned, in his last Letter, that he was authorized by you to state, that a Chaplain had been appointed for Sierra Leone, who would probably leave England in two or three weeks, and that he would be accompanied by Schoolmasters and School-

mistresses intended to teach the Captured Youth, I beg leave to assure you they will all meet with a hearty welcome. I had from Earl Bathurst the notification of the appointment of the Chaplain.

Since my last, of the 16th of August, the Rev. Messrs. Wenzel and Renner were here. I was extremely sorry to understand, from the latter, that the Natives near their Settlement had set fire to the thatch covering of the Mud House erected for the purpose of a Church. I cannot help regretting that my suggestion, in 1814, to employ these zealous Gentlemen in the civilization of the Settlers and Captured Negroes of this Peninsula did not meet with your ideas on the subject. I entertain considerable doubts of the probability of operating any improvement in either of the Rivers near Sierra Leone, as long as we have not Factories there supported by Military Force.

We have a considerable population, both in the town and in the villages allotted to the Captured Negroes. Want of Europeans to superintend any establishment of that description operates against all our endeavours. Some progress has certainly been made within these few months, at two or three of the villages. At the principal one, I have begun to erect a substantial Chapel; and the Captured People themselves have erected a Mud House at another, and this example will be followed by a third. Mr. Butscher, and the Rev. Mr. Davies of the Wesleyan Society, encourage their exertions by reading Prayers to them. These people are extremely zealous to be taught the Christian Religion; and I am confident, that if a Clergyman were settled with them, in the course of a year or two material progress would be made in their civilization.

I forwarded to Mr. Macaulay a Sketch of a Plan, which, I conceive, would in a few years accomplish the grand object in view, of rendering these people happy, and a model to their own country; and from thence we might, with a fair prospect of success, extend gradually our views in the interior, STEP BY STEP: but, to operate any good, we want Europeans; and none are better calculated for the object than Clergymen.

I have the honour to remain,  
With sincere esteem, Sir,  
Your obedient humble Servant,  
(Signed) C. MAC CARTHY.

The opinion of his Excellency, to which he alludes, that it would be desirable to withdraw the Society's  
July, 1816.

Missionaries from the Settlements, and employ them within the Colony, would have been acted on by the Committee, had it not appeared to them, that, after the expensive and persevering attempts which had been made in the Rivers, and while the Missionaries themselves were anxious to retain the footing which they had gained, it was not their duty to abandon the design. They determined, however, to second to the utmost his Excellency's views with respect to the Colony and the Captured Negroes. This they have done, and will continue to do. Mr. Bickersteth's communications, on his return, will enable them to form a just opinion on the state and prospects of the Settlements at a distance from the Colony.

#### INDIA.

##### BOMBAY SOCIETY FOR THE EDUCATION OF THE POOR.

THIS Society was instituted on the 29th of January, 1815. Its First Annual Report has just reached us, with a List of its Officers:—

###### President:

Right Hon. Sir Evan Nepean, Bart.  
Governor of Fort St. George.

###### Patron:

Right Rev. the Lord Bishop of Calcutta.

###### Vice-Presidents:

Sir Miles Nightingale, K. C. B.  
George Brown, Esq.  
John Elphinston, Esq.

Hon. Sir Alexander Anstruther, Knt.

###### Vice-Patron:

Venerable Archdeacon Barnes.

Twelve Lay Gentlemen, with all Clergymen, are Directors of the Institution; and Ten Ladies, consisting of a Patroness (Mrs. Brown), and Nine Ladies Directresses, govern the Female Branch.

###### Superintendent:

Rev. N. Wade.

###### Treasurer:

Messrs. Forbes and Co.

###### Secretary:

Rev. Henry Davies.

With a Surgeon, Master, Matron, and Clerk.

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The object of this Institution is, to extend the "benefits of a religious education to the poorer classes." The attention of the Settlement was "called to this interesting subject by the Bombay Bible Society."

At the First Meeting, a sum exceeding 6000 rupees (750*l.*) was contributed; which sum was increased, by the First Anniversary, held January 15th last, to 22,500 rupees (about 2800*l.*) Benefactions, and 6020 rupees (about 750*l.*) Annual Subscriptions.

The following Extracts from the Report will shew how much these exertions of Christian Benevolence are needed in India, and with what force its claims are urged on the European Residents.

It is a remarkable circumstance, as indicative of the good which may be expected from the exertions of the Society, that, of the Boys admitted into the School, it is found that XLVIX, though the immediate children of Europeans, had never been baptized in any way: some were wandering through the streets as beggars; and one was actually supported by the charity of a Mussulman.

The attention of the Directors has been drawn to the cases of the children of the Honourable Company's European Soldiers, who have been invalidated or transferred to the Veteran Company. The scenes of idleness and debauchery to which these children are exposed, in a garrison situated like Tannah, are too well known to require a recapitulation; and although the Directors consider it as a primary obligation to afford their protection to such children, yet the infant state of the Society will not allow of their doing it at present. The Committee, however, are anxious to observe, that the Native Battalions have each a number of Boys attached to it, the children of Sepoys, who are allowed a small sum monthly by the Government, and disciplined and admitted into the line when of suitable age. It seems to the Directors as probable, that the introduction of a similar plan in favour of the Honourable Company's European Regiment, and Battalion of Artillery, might prove equally beneficial to the Company; whilst, in a moral point of view, the arrangement could not fail of being productive of the best effect.

From several cases that have fallen

under their observation, the Directors have had their attention strongly called to the situation of the Children of English Parents by Native Women.

Considering it merely in the light of what Protestant Parents and a Protestant Community owe to the children who have natural claims on their justice, they have seen much to regret. They allude chiefly to the Lower Classes of Europeans.

These men, many of whom have been driven to this country by their crimes or their vices, and, still more, have contracted every evil propensity, generally cohabit either with Mussulmans, or outcast Hindus, and sometimes with Native Portuguese Women. In cases of family quarrels, the woman, in many instances, carries off the children, and brings them up among her own relations: the same thing usually happens on the father's death; and, in such cases, the children disappear altogether, and are associated among the Mussulmans, Outcast Hindus, or Portuguese, losing entirely the religion of their fathers; and few only, whose parents have been married to European Women, or to Native Protestants (a class very few in number), or whose Godfathers have happened to take a more friendly charge of them than usual, ever enter the walls of a Protestant Church;—a circumstance but little calculated to impress the Natives with a belief of the sincerity of the English in their religious observances.

The Directors congratulate themselves, that, even in the course of one year, they have already, in some instances, rescued children who were on the point of sinking into the Mahomedan Religion and Hindu Superstitions.

The numerous applications from many quarters, in which the existence of children of European Parents was not previously known, convinces the Committee, that the want of the means of instructing these children in the Principles of Christianity, and of bringing them up to useful industry, has influenced the unhappy persons alluded to, in the neglect of their children's interests, fully as much as a guilty indifference. Numbers have come forward to claim for their children the benefit of a Protestant Education; and a desire for advancing the welfare of their family may be expected to be daily diffused among them, both by the hopes presented from observing the good effects of a decent education among the children of their equals, and the shame that would attend the neglect of the means placed within their reach. And the Directors will not permit ourselves to believe, that

children, educated to industry and in good principles according to the tenets of Christianity, are likely to be worse members of society, or less valuable subjects to their country, than if educated as Hindus or Mahomedans. At all events, the Government and the Society will have done their duty. The doors of religious and of moral education are thrown open; and we may hope, with confidence, that the means of the Institution will extend with its necessities.

The Directors cannot close their Report without congratulating the Subscribers on the success which appears to have already attended the designs of the Society. Many poor children have not only been fed and clothed, but have been rescued from idleness, and the brink of vice and idolatry; and placed in a situation, in which they have every prospect of being educated in industrious, sober, and religious habits.

The progress of the children in their education is as satisfactory as the Committee could expect.

The Madras System itself is, most happily, too well known to need any comment from the Directors; but, even in the imperfect state in which they have been able hitherto to adopt it, they cannot but observe the benefits arising from its fundamental principle—that of TUITION BY THE SCHOLARS THEMSELVES. It creates attention and accuracy; and, whilst it excites the best feeling of emulation, combines, in the most interesting manner, amusement with instruction.

It must be remarked, that the School labours under many very great disadvantages. Many of the children, at their admission, cannot speak a word of English; and the Master understands nothing of the Country Language. The Master never having seen the Madras System in any good practice, is obliged to obtain his information respecting it from those who have, or from a printed treatise on the subject; either means of which information must be very imperfect, compared with the advantage enjoyed by a person actually instructed in it.

The School also experiences some difficulties from the want of a supply of School Tracts, in regular succession. This has, indeed, been in some measure remedied, by a few Cards and Books which the Society had printed for its use: the printing, however, in this country is very expensive; and the Committee trust, therefore, they shall hereafter be enabled to procure such School-books, at a much cheaper rate, from England direct, or from a Committee of the "Society for

promoting Christian Knowledge," which has been lately established at Calcutta; and from which they have recently received a very seasonable donation of three hundred copies of Mrs. Trimmer's Spelling-book.

#### CHINA.

##### LONDON MISSIONARY SOCIETY.

##### *Chinese Dictionary.*

THE Rev. R. Morrison has been occupied, for a considerable time, in the preparation of a Chinese and English Dictionary. The First Part is printed, and 500 copies of it have been sent to this country. It will be comprised in four or five volumes, royal quarto; and is printing at Macao, at the expense of the East-India Company. After retaining a limited number of copies for their own use, the Company, with great liberality, present the remaining copies to Mr. Morrison, as an acknowledgment for his expense and labour in compiling this important work.

We rejoice to see the Company thus availing itself of the labours of Missionaries; and have no doubt but that they will find the interests of commerce extended, and the security of the Empire confirmed, by the means which Missionaries must employ for the propagation of the Faith.

##### *Chinese Printing.*

We have quoted, at pp. 177 & 178, the sentiments of the Baptist Missionaries on this subject. They have prepared a fount of moveable metal types; and are now first applying this method to Chinese Printing, which has always hitherto been executed by engraving or stereotyping the characters on wooden blocks. At p. 178, we have given a specimen of printing by both methods.

Mr. Morrison has made some communications to the Society on this subject, which should be compared with those of his fellow-labourers.

On the question which you submitted to me, "Whether, for printing the Sacred Scriptures in Chinese, wooden stereotype, or metal single types, were likely to be cheaper?" I have taken the opinion of the Company's Printer, Mr. Thoms, who is daily in use of single metal types, employed by him in printing a Chinese Dictionary.

He says, that if, in England, metal stereotype for printing the Sacred Scriptures be found cheaper than letter-press, it would appear, from the similarity of the cases, that the same should hold true in China; wooden blocks being, in fact, stereotype, and single metal characters a kind of letter-press.

In China, also, wooden blocks become much cheaper than English Stereotype. The latter must be regularly composed before the plates be cast: in China, the type-cutter requires only a fair copy.

The single letters in Chinese being so numerous, and arranged under no fewer than 214 Radicals, though each character be a word, it requires more time to find any given word than is necessary to compose it from the Roman Letter. A word from a Greek Case, with all its accents, would be composed sooner than a Chinese Character, from a collection of thirty or forty thousand characters, arranged in the best possible manner.

Though there should not be more than two or three thousand different words in the whole Scriptures, yet the same word occurs often in the course of two or four pages. He supposes, that to publish the eight volumes of the New Testament, as many characters as are in two volumes would be requisite, say 48,000 or 49,000, which, at forty characters per dollar, makes 1247 dollars, 311/2.\* The expense of cutting the whole eight volumes, suppose 740 or 800 dollars, 200/. The blocks of the duodecimo edition cost 500 dollars; the writer received 50 dollars.

In going through the press there would be no advantage. Suppose eight pages were worked at once, which would require a considerably larger fount. Two Chinese engage to throw off 4000 copies of two pages a-day, which is equal to 8000 copies of four pages. Few, if any, Europeans in these climates could throw off 2000 copies of eight pages, allowing two men at a press. The monthly wages of Chinese Labourers and Mechanics are from three to six dollars.

Then follows the great advantage of stereotype, viz. taking 50 or 100 copies at

a time, as they are wanted; and also, that once correct, it remains permanently correct; and when I leave the country, the blocks may be left behind, and the Sacred Scriptures printed without danger of error. They may be sent also to any other place, to the Russian Frontier, if you please, and the Scriptures printed from them. That would be much better than carrying the books.

I am myself fully convinced, that all that can be said in favour of Metal Stereotype for printing standard books, applies with fully as much, if not with greater force and truth, to the Chinese Wooden Stereotype.

My duodecimo New Testament, yellowish paper, the middle class of paper, I have thrown off, and bound up, for three mace, six candareens, i. e. half a dollar Spanish, or two shillings and sixpence English.

In the summer, I re-examined the New Testament; and am happy to say, that at present, having daily a little more experience in the Chinese, the Translation is very satisfactory to me. There are in it some typographical errors, and two or three omissions of a member of a sentence, which I shall correct as soon as circumstances permit.

Mr. Milne makes the following remarks on this subject:

I am decidedly of opinion, that for LARGE and STANDARD WORKS the advantage is every way (speed excepted) in favour of the blocks. As to the beauty of the IMPRESSION, which is certainly the very least consideration, the advantage is in favour of the blocks. All Chinese printing with MOVABLE TYPES, even with regularly CAST types, that I have yet seen, looks like the work of FOREIGNERS, and possesses not that freedom which the Chinese method has. To the Chinese, books printed with moveable types have a certain awkward stiffness in their appearance. I cannot, however, positively say, that an improvement may not in future be made in this respect: every attempt to improve is praise-worthy, and may in some way or other be useful.

The Specimens you sent me, in the "Memoir of Translations," I mean the specimens cut in wood, are very bad indeed, and represented as occupying a vast space on the page. The public would have been furnished with much surer data had a specimen of the best and neatest the Chinese can cut been given, rather than placing a specimen of the worst, in competition with the best metal types then cast, and calling on the public to look at

\* The calculations I have not verified.



the amazing difference! Probably no good type-cutters were at hand. More caution, however, in this case was necessary, in discussing the merits of the different modes.

He is of opinion also, that the advantage is in favour of the present Chinese method, both as it respects cheapness and progressive improvement.

*Persecution of the Roman-Catholics.*

A Letter from the Rev. R. Morrison, dated Canton, Jan. 1, 1816, contains the following particulars:—

In June last, there was a persecution carried on against the Roman-Catholics of Sze-chuen. The Viceroy of that province begins his Report by saying, That the Religion of the West, denominated the Religion of the Lord of Heaven, is a depraved or irregular religion, particularly injurious to the manners and hearts of men. He says, that in the 15th year (five years ago) 2,000 families recanted, and since upwards of 200 families.

He recently apprehended 72 persons, seized 53 books, took 620 crosses, three strings of beads, two dresses, and two religious caps. It is, however, distinctly stated, that, in the books seized, there were not found any expressions that could be construed into an opposition to Government. He closes his Report by saying, that he suspects there is some European among the mountains of Sze-chuen, though he has not been able to apprehend him.

His Majesty begins his reply, by noticing the blind obstinacy of men; that, though their persons be involved in the net of the

law, when once a notion of ascending to Heaven takes possession of the mind, they are regardless of death.

The two leaders who would not recant, Choo-yung and Tung-gaen, are ordered to be strangled immediately: 38 others, who also refused to recant, are ordered to be sent to Tartary as slaves: among these are several women, and an old man of 80. Women and old men are, in many cases, allowed to redeem themselves, by paying a fine; but in this case it is directed that they shall not be allowed so to do. Further, the obstinate old man, and a few others who seemed more culpable than the rest, are to be condemned to wear *FOR EVER* a heavy wooden collar.

*Population.*

On the controverted subject of the Population of China, Mr. Morrison gives the following information:—

I have had occasion lately to examine a large Statistical Account of China, which contains the Population of each Province and District, as ascertained about the year 1790. The whole amounts to only 143 millions. This is not one half of what Sir George Staunton was informed was the population. It is not likely that it has increased much lately, because famine and civil wars have been frequent. I am persuaded that 150 millions is as many as it ought to be considered. Grosier makes it about 200 millions. After all, 143 millions of people is a very large population. The central parts, and the east coast, are the most populous. Keang-nan Province contains upwards of 30 millions, which is more than the French Nation. The book from which I took the account is published by authority.

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## Miscellaneous.

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### DEATH OF SKENANDON,

AN ONEIDA CHIEF.

THE following account has been extracted from an American Paper.

Died, at his residence near Oneida Castle, on Monday, the 11th of March, Skenandon, the celebrated Oneida Chief, aged 110 years; well known in the wars which occurred while we were British Colonies, and in the contest which issued in our Independence, as the undeviating

friend of the people of the United States. He was very savage, and addicted to drunkenness in his youth; but, by his own reflections, and the benevolent instructions of the late Rev. Mr. Kirkland, Missionary to his tribe, he lived a reformed

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In the year 1755, Skenandon was present, at a treaty made in Albany. At night he was excessively drunk; and in the morning found himself in the street, stripped of all his ornaments and every article of clothing. His pride revolted at his self-degradation, and he resolved that he would never again deliver himself over to the power of "strong water."

man for more than sixty years, and died in Christian Hope.

From attachment to Mr. Kirkland, he had always expressed a strong desire to be buried near his Minister and his Father, that he might (to use his own expression) "go up with him at the Great Resurrection." At the approach of death, after listening to the prayers which were read at his bedside by his great-grand-daughter, he again repeated this request. Accordingly, the family of Mr. Kirkland, having received information, by a runner, that Skenandon was dead, in compliance with a previous promise, sent assistance to the Indians, that the corpse might be conveyed to the village of Clinton for burial. Divine service was attended at the Meeting-house in Clinton. An address was made to the Indians by the Rev. Dr. Backus, President of Hamilton College; which was interpreted by Judge Dean, of Westmoreland, Prayer was then offered, and appropriate Psalms sung. After service, the concourse which had assembled from respect to the deceased Chief, from the singularity of the occasion, moved to the grave in the following order:—

Students of Hamilton College,

Corps,  
Indians,

Mrs. Kirkland and Family,  
Judge Dean, Rev. Dr. Norton,  
Rev. Mr. Ayer,  
Officers of Hamilton College,  
Citizens.

After interment, the only surviving son of the deceased, self-moved, returned thanks, through Judge Dean, as interpreter, to the people for the respect shown to his father on the occasion, and to Mrs. Kirkland and family for their kind and friendly attentions.

Skenandon's person was tall and brawny, but well made: his countenance was intelligent, and beamed with all the indigenuous dignity of an Indian Chief. In his youth he was a brave and intrepid warrior, and in his riper years one of the ablest counsellors among the North-American Tribes. He possessed a strong and vigorous mind; and, though terrible as the tornado in war, he was bland and mild as the zephyr in peace. With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain-cat, he watched and repelled Canadian Invasions. His vigilance once preserved from massacre the inhabitants of the infant settlement of German-flats. His influence brought his tribe to our assistance in the War of the Revolution. How many of the living and the dead have been saved from the toma-

hawk and scalping-knife, by his friendly aid, is not known; but individuals and villages have expressed gratitude for his benevolent interpositions; and, among the Indian Tribes, he was distinguished by the appellation of the "White Man's Friend."

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing civilized and polished society, and by mingling with good company in his better days.

To a friend, who called on him a short time since, he thus expressed himself by an interpreter:—

"I am an aged hemlock—the winds of a hundred winters have whistled through my branches—I am dead at the top. The generation to which I belonged have run away and left me: why I live, the Great Good Spirit only knows. Pray to my Jesus, that I may have patience to wait for my appointed time to die."

Honoured Chief! his prayer was answered! he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once, and again, and again, he came to Clinton to die, longing that his soul might be with Christ, and his body in the "narrow house," near his beloved Christian Teacher.

While the ambitious look principally to sculptured monuments, and to niches in the temple of earthly fame, Skenandon, in the spirit of the only real nobility, stood with his loins girded, waiting the coming of his Lord.

#### OFFERINGS TO GUNGA.

Mr. William Carey, who is at Cutwa, communicates the following account of savage offerings made to the Ganges:—

On the 2d of March, at the Varooee Festival, a large concourse of Hindoos assembled from all parts of the adjoining country, to bathe in the Ganges, at a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy, of about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the Shaster: then descending into the river, and holding up his son in his arm, he said, "O Mother Ganges! this child is thine: to thee I offer it." So saying, he

east the little boy into the river, who sunk, and rose no more. The crowd testified their approbation, by crying out, "Huribul!" It appears, that, several years back, the parent, being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives carried his son, a lad about twelve years old, in a boat to the middle of the stream, and there dropped him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

An infant was also cast into the river by its mother, at the same time; but the relatives recovered it, and carried it home.

**PRAYER FOR PERSECUTORS.**

Mr. O. Leonard, at Calcutta, has given an affecting anecdote on this subject.

Our late brother Dweep-chund, accompanied by Kureem and another brother, once went into a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door in a chair:—going up to him, they entered into conversation with him, and offered to smoke out of his hooka. He turned round with astonishment, and asked them what they meant; adding, that they were Bengalees!—would they smoke with him? They declared that they were Christians; and that they despised

no man, as all were the children of one Father. The Portuguese, pleased with their frankness, and with finding Christians among the Natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these Brethren sang a hymn in Bengalee—"Eternal salvation by the death of Christ;" which drew numbers round them. At the close of the hymn and of prayer, Dweep-chund got up, and, with the Testament in his hand, addressed them in a manner which astonished Kureem and the other Native Brother, and excited the wonder of the listening strangers. A Brahmin amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and, being enraged at the reply, began beating Dweep-chund, who received his blows without resistance. Kureem, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him, by saying, "Brother, we are the disciples of Him who was led as a lamb to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes." The Portuguese man, at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,**

*From June 21st. to July 20th.*

	ASSOCIATIONS.			Present.			Total.			
	L.	s.	d.	L.	s.	d.	L.	s.	d.	
Blackfriars . . . . .	4	6	6	...	311	1	2			
Blandford . . . . .	50	0	0	...	216	1	6			
Bradford (Yorkshire) . . . . .	50	0	0	...	464	6	0			
Bristol: General Fund . . . . .	693	19	0							
School Fund . . . . .	275	0	0							
Ship Fund . . . . .	31	1	0							
	<hr/>			1000	0	0	...	6600	0	0
(N. B. Beside this total of 6600 <i>l.</i> the sum of 1140 <i>l.</i> 11 <i>s.</i> has been contributed to the Ship Fund.)										
Cranford, near Kettering . . . . .	7	5	6	...	37	3	11			
Derby and Derbyshire . . . . .	26	4	9	...	371	10	7			
Hastings and Oare: General Fund . . . . .	29	9	1							
School Fund . . . . .	5	0	0							
	<hr/>			34	9	1	...	138	1	2
Hayfield, Derbyshire . . . . .	12	13	0	...	19	13	0			
Hull: General Fund . . . . .	175	0	0							
School Fund . . . . .	5	0	0							
	<hr/>			180	0	0	...	1605	0	19

296 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Manchester and Salford . . . . .	315	0	0	...	840	0
Percy Chapel: To Balance . . . . .	0	2	4			
Collections after Sermons by Rev. William Marsh, M. A. . . . .	65	6	8			
Donations sent to Rev. J. H. Stewart to be added to the Collection, in- cluding 10 <i>l.</i> by Anonymous . . . . .	13	5	6			
Gentlemen's Committee . . . . .	14	3	0			
Ladies' Committee . . . . .	15	8	0			
School Fund . . . . .	5	0	0			
	<hr/>			113	5	6
Portsea (St. John's) General Fund . . . . .	34	10	6			
Ship Fund . . . . .	0	11	9			
	<hr/>			35	2	3

Portsea (Juvenile, by Miss Heddington) . . . . .	9	12	0	...	321	0
Queen Square Chapel . . . . .	21	10	0	...	276	15
Rotherham (School Fund) . . . . .	20	0	0	...	149	2
Uffington and Battlefield, Salop . . . . .	5	12	6	...	11	5
West Bromwich, Staffordshire . . . . .	24	10	0	...	108	8
(N. B. The sum of L. 83. 18 <i>s.</i> 2 <i>d.</i> was paid through the Birmingham Association.)						
York (School Fund) . . . . .	5	0	0	...	705	14

COLLECTIONS.

By Mrs. Dancer, Burton-on-Trent . . . . .	5	0	0	...	10	4
By Mrs. Elston, Giltspur-Street . . . . .	2	0	0	...	2	0
By Mr. Elwell, jun. Hammersmith . . . . .	1	10	4	...	1	10
By Rev. William Owen, Milbourne Port . . . . .	8	2	0	...	97	8
By Mr. Tomlinson, Leadenhall-Market . . . . .	2	0	9	...	12	3
By Mr. William Woolley . . . . .	0	16	0	...	0	16

BENEFACTIONS.

Friend, by Rev. John Natt, Oxford . . . . .	5	0	0			
St. Giles's Sunday Schools, Oxford, second donation, by Ditto . . . . .	3	0	0			

CONTRIBUTIONS TO THE SCHOOL FUND.

By the Bristol Association . . . . .	275	0	0			
By the Hastings and Oare Association:						
For Henry David Erskine (second payment) . . . . .	5	0	0			
By the Hull and East-Riding Association:						
From Miss F. J. Lutwidge, for William Jowett (second payment) . . . . .	5	0	0			
By the Percy Chapel Association:						
From Miss Cholmeley, for John Cholmeley (first payment) . . . . .	5	0	0			
By the Ladies' Committee of the Rotherham Association:						
For Thomas Blackley, } Thomas Rotherham, } (first payment) . . . . .	20	0	0			
Mary Tayler, } Ann Parke . . . . .						
By the York Association:						
Small Society at York, for John Graham (second payment) . . . . .	5	0	0			
Miss M. C. Cooper, for Margaret Corston Cooper (second payment) . . . . .	5	0	0			
Mrs. Cottrill, Bevere, near Worcester; making 20 <i>l.</i> for four years' edu- cation of Susannah Cottrill . . . . .	3	4	0			
By the Rev. Hugh Pearson, Oxford: for Phocion Young (first payment) . . . . .	5	0	0			

Contributions to the Fund for the West-African Ship, the "William Wilberforce."

By the Portsea Association . . . . .	0	11	9			
Rev. John Merry, Newbiggin, near Temple Sowerby . . . . .	1	0	0			
Mrs. Cottrill, Bevere, near Worcester . . . . .	4	0	0			
By the Bristol Association . . . . .	31	1	0			

# Missionary Register.

AUGUST, 1816.

## Reports of Societies.

### EIGHTH REPORT OF THE JEWS' SOCIETY.

**THIS** Report is thus introduced:—

In appearing before you, to present an account of their proceedings during the past year, your Committee feel, that although they are not without many causes of discouragement, yet the motives for cherishing sentiments of a more pleasing nature, and especially for the exercise of the deepest thankfulness and unbounded trust towards God, greatly preponderate over those of an opposite nature.

#### HEBREW TRANSLATION OF THE NEW TESTAMENT.

Under this head the Report states, that the Four Gospels are printed; and that the Acts of the Apostles, with the Epistle to the Romans and the First Epistle to the Corinthians, are printing, or ready for the press. Testimonials of the accuracy of the Translation continue to be received from various quarters. After stating the measures adopted for the circulation of this important work, to have executed which would, alone, have been worth all the exertion and expenditure of the Society, it is reported, under the head of

#### AUXILIARY SOCIETIES,

that a Meeting was held at Bristol, in June last, which ended in the formation of an Auxiliary Society in that city, from whence the sum of 717l. 2s. 2d. has already been remitted to the Funds.

This Auxiliary Society has likewise adopted measures for exciting the attention  
August, 1816.

of the Jews residing there, to the great truths of the Gospel; and its Committee have not been without encouragement in this important work, though it would not be proper at present to communicate to the public more particular information on this subject. The Jewish Population of Bristol amounts to 170 persons. Your Committee have received from the Bristol Committee some useful hints respecting the best mode of proceeding, in visiting Jews at their own habitations.

Lectures to Christians on Jewish subjects have also been instituted at Bristol, and are delivered monthly, at the several Churches. Your Committee would desire to draw the attention of Clergymen, in all the other large towns of the kingdom, to the expediency of establishing similar Lectures, as the most likely means of exciting an increasing interest in behalf of that people, from whose forefathers we received the light of Divine Truth.

To enable the Society to see, at one view; the extent of the support afforded to its Funds by the various Auxiliary and Penny Societies, a list of them is given.

#### CONGREGATIONAL COLLECTIONS.

The grateful acknowledgments of your Committee are due to those Clergymen who have, during the period to which this Report has reference, aided the Society, by permitting Sermons to be preached in their pulpits, and Collections made in support of its funds. Your Committee would respectfully, but earnestly, solicit Clergymen throughout the kingdom to give their aid to the Society in this way, as a mode well calculated to increase its funds, and the best means of awakening the general attention of Christians to the state of the Jews.

A List of the Congregational Collections made within the year is given.

The following Clergymen, also, have acquired a claim to the lasting gratitude of your Committee, and the Society, by their distinguished services to it during the past year, in becoming the eloquent and successful Advocates of the House of Israel, in the Metropolis, and various parts of the kingdom:—Rev. Charles Simeon, Rev. Legh Richmond, Rev. W. Marsh, Rev. T. S. Grimshawe, Rev. H. J. Hare, and Rev. W. Gurney.

#### SCHOOLS.

Six Boys have been put out as Apprentices, and

There remain, under charge of the Society, forty-two Boys, and forty Girls, of whom thirty-eight Boys and thirty-seven Girls are in the Schools, and four Boys and three Girls under charge of a careful woman in the country. The Girls' School has, since the last Anniversary, been removed to a commodious house near the Episcopal Chapel.

#### FEMALE DEPARTMENT.

It affords your Committee peculiar pleasure to bear testimony to the zeal and ability displayed by the Committee of the Ladies' Auxiliary Society of the Metropolis, in conducting this department. The grateful acknowledgments of your Committee are also due to the Ladies' Societies throughout the kingdom, for the distinguished liberality with which they have aided the cause of the House of Israel.

Your Committee will now call your attention to some passages in the Second Report of the Ladies' Auxiliary Society of the Metropolis.

"In promotion of the object for which the London Ladies' Auxiliary Society was instituted, it has been thought expedient that the last Anniversary should terminate its public meetings; and that, in future, a statement of its proceedings should be received through the medium of the Annual Report of the Parent Society.

"This departure from their usual course, the Committee of the London Ladies' Auxiliary Society feel convinced will be regarded with approbation, as tending to advance the financial interests of the Institution, by avoiding the expense consequent on a public meeting, which the local circumstances of the Society rendered unnecessary."

In the propriety of the foregoing arrange-

ment your Committee entirely concur; and they will now give an Extract from the Ladies' Report, illustrative of the deplorable ignorance in spiritual things, under which the children of Jews are too often involved; which shows, in a striking point of view, the importance of this Institution.

"During the last year, a girl of nine years of age was received under the Society's care; whose station in life being far above that of the generality of the children, afforded a reasonable expectation that some acquaintance with the form of religion might be possessed: but on being conducted into the School-room, where her new associates were assembled for Evening Prayer, she manifested such an entire ignorance both of the manner, and object, of worship, as to appear quite amused with the behaviour of those who were engaged in it: and upon being reproved by one of her companions, for not joining in prayer, she inquired, with much earnestness, 'What is prayer?' Another instance of the same deplorable ignorance was displayed, in a reply to one of the Visitors, by a child just received into the class which she was catechising: On being asked, Who is God? she answered, 'An evil spirit!'"

After making some appropriate remarks on the above affecting instances of spiritual darkness, the Ladies' Committee observe, "that though in some instances a less striking degree of ignorance may have existed, yet that, with very few exceptions, the Children in the Female School, when admitted, were as devoid of any knowledge of God, and their own souls, as those who have been particularized."

Your Committee will now lay before you two anecdotes of a more pleasing kind; which will exhibit to your view the hopeful change produced in the minds of the infant daughters of Israel, in consequence of the instruction which they receive in your Seminary.

"A short time since, a fire having been discovered in the neighbourhood of the School, which threatened to extend itself to their dwelling, instead of giving way to fruitless expressions of terror, the Children immediately repaired to their Governess, and entreated her to unite with them in prayer, that their Saviour might be with them to preserve them from the anticipated danger: even the youngest clung to her, begging her not to discontinue supplication; as they were convinced the Lord would not suffer them to be hurt, if they were sincere in asking his protection."

The Ladies' Report thus continues:

"Your Committee would likewise record

a pleasing evidence of the sympathy for the necessities of others, which was manifested by these Children, on receiving a brief account of the object of the Church Missionary Society, given by one of the appointed Visitors of the School: her little auditors became so deeply interested in the cause of the Heathen, as to request permission to appropriate all the money of which they were possessed, to this end. Nor was this impression transient: the Subscription which was then commenced, has continued to impart unabated pleasure to the contributors; a small collection having already been received from Jewish Children for the promotion of the knowledge of that Saviour whom so lately they were taught to blaspheme."

From the Ladies' Report, some encouraging information is given respecting the Girls baptized, and placed out in service; and likewise concerning the Asylum.

#### PUBLICATIONS.

During the past year, the work of the Rev. Mr. Scott, in answer to Rabbi Crooll, the intended publication of which was announced in the last Report, has come forth. It is distinguished by all that extent of scriptural knowledge, Christian temper, and sound argument, which might have been anticipated by those who were acquainted with Mr. Scott's former writings; and which render it worthy as well of its venerable author, as of the Sacred Cause which it defends. Your Committee recommend this work to the Members of the Society generally; both as exhibiting, at one view, the chief points of controversy between Jews and Christians, and as containing evidence of the present religious state of that people. Your Committee hail, with the most unfeigned satisfaction, the revival of religious discussion with the Jews, which, with the exception of the work of Levi in defence of Judaism, and the able Answer which it received in the Remarks upon it by an Inquirer, may be said to have slept since the days of Bishop Kidder. Being thus revived, it is the earnest wish of your Committee that it may not be suffered again to sleep, until, as they trust at no distant period, it shall be consigned to everlasting rest by the conversion of the whole House of Israel to the faith of their own Messiah:

It has been judged necessary by your Committee to enlarge the plan of the Monthly Publication of the Society; from the 1st of January, a New Series has been

commenced, under the title of "Jewish Expositor, and Friend of Israel." Of the execution of this work, it does not become your Committee to say much: they hope it will be made beneficial to the Jews, in drawing their attention to the great truths of the Christian Faith; and useful to the cause of the Society amongst Christians, by diffusing information respecting the state of the Ancient People of God. Your Committee cannot but feel, however, that it is of the greatest importance that their Literary Friends, throughout the kingdom, should be sensible of the duty which is imposed upon them, of helping the Editors to render the work as acceptable as possible both to Jews and Christians. The numerous and arduous avocations of the Editors render this more peculiarly necessary; as they are quite unable to devote so much of their own time to the work, as would be requisite to their conducting it without such assistance. The circulation of the Expositor has considerably exceeded that of the former work.

A Selection of Psalms and Hymns has been printed for the use of the Episcopal Jews' Chapel.

#### EPISCOPAL JEWS' CHAPEL.

The Jewish Converts, and Children, under the patronage of the Society, have attended this place of worship; where besides the Two Sermons preached on the Sabbath, there has also been a New Lecture, of a practical nature, instituted on the Wednesday Evening. We cannot say that many of the Unconverted Jews have constantly resorted there, although occasionally some have attended it. The Chapel has been found very acceptable to the Christian Community in that populous neighbourhood, and has consequently (exclusive of the rent of the ground on which it stands) defrayed its own expenses. Many Christians have been induced, by their attendance there, to feel a lively interest in the Salvation of Israel. The Jewish Children have been publicly catechised at the Chapel on each Sabbath during Lent, in the Catechism of the Established Church, with the Explanation published by the Rev. Basil Woodd; and have given great satisfaction, by the correctness of their answers. The Committee have lately passed a Resolution, which they hope to carry into effect without delay; viz. that a Series of Argumentative Lectures, exclusively addressed to the Jews, demonstrating that Jesus of Nazareth is the true Messiah, shall be preached at this Chapel,

on the First Wednesday in each month, by such Clergymen of the Established Church as may be willing to render their services in this important work.

Lectures to Christians on subjects relative to the Jews are preached, by various Clergymen, at Bentinck Chapel, on the Third Thursday, and at St. Swithin's, London-Stone, on the Second Tuesday, in each month. A Monthly Lecture has also been preached at Ely Chapel, and is still continued.

#### JEW'S BAPTIZED.

Since the last Report, only one Adult Jew, and Four Children, have been baptized in the Society's Episcopal Chapel. It grieves your Committee to be obliged to add, that the Adult has, since his Baptism, in various respects manifested himself to have been unworthy of participating of that ordinance. However painful circumstances of this nature may be, the History of the Church, even in her purest age, teaches us to anticipate their occurrence. While they should lead us to use great caution and circumspection, they ought neither to excite surprise, nor to damp our zeal. The person here alluded to, having manifested those appearances of seriousness which seemed to indicate the commencement of the work of Spiritual Regeneration, and having continued to express an earnest desire for Baptism, from which he had, for a considerable time, been held back, it was judged improper any longer to deny him the ordinance. In this instance, therefore, it is manifest that no undue precipitation was used, in administering the initiatory rite of the Christian Church.

While what is mentioned above should call forth sensations of sorrow, your Committee are happy to have it in their power to give some information of a more exhilarating nature. It was mentioned in the last Report, that besides the Three Youths under the immediate charge of the Society, there were several Adult Jews in this country who were receiving instruction with a view to the exercise of the Christian Ministry to their Brethren. Your Committee have now the satisfaction to state, for your information, that a Friend of the Institution, who is aware that, at present, its funds are not adequate to that purpose, has taken under his charge some respectable young men of the Jewish Nation, who have expressed a desire to be instructed in the principles of the Christian Faith, as

Probationers. They are from various parts of Europe; and such of them as have already or may hereafter manifest decided tokens of piety, and competent talents, it is designed to educate as Missionaries. A door not being at present opened for Mr. Frey's ordination in the Established Church, it has been judged expedient by your Committee to give him a destination which connects him with this Establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned; and the Three Youths educating by the Society have been removed from their former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their Brethren. Another young man, who was baptized some years ago, under the patronage of the Society, and has since been employed in the Printing-Office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a providential manner. Six of the Probationers, who are receiving instruction as above mentioned, have been admitted to Christian Baptism since the last Anniversary; and your Committee have the satisfaction to inform you, that there are among them promising indications of decided piety, and also of competent talents for the vocation of Missionaries.

#### GROWING DISPOSITION OF THE JEWS TOWARDS CHRISTIANITY.

In some of the earlier publications of this Institution, it was stated, that there were reasons for believing that a change was gradually and silently operating among the Jews, and that many of them were secretly well inclined towards Christianity. It affords your Committee the most sincere satisfaction to call your attention to the evidence of this happy change, which may be collected from the later Reports of the various branches of the British and Foreign Bible Society, in this Metropolis.

In the St. Saviour's and St. Thomas's districts of the Borough, there are three or four Jewish families subscribers to the Bible Association. In St. George's, a Jew contributed for the purpose of obtaining a Bible for a Christian Boy who worked with him. A few doors from his house, one of the Children of Israel, a Native of Poland, though himself possessed of a Bible in his vernacular tongue, enrolled his name as a Subscriber. In the same Association, another Jew is



mentioned as having become an active Member of the Committee.

The Third Annual Report of the Covent-Garden Bible Association announces the interesting fact, that among one thousand names who have, within less than four months, been added to their Lists as Subscribers, they have the happiness to number many of the Stock of Israel.—A Jewess is said to have subscribed to procure a Bible for a little boy who is her neighbour. Another of the Children of Israel voluntarily came forward to subscribe for a Bible; and being asked, whether it was with the consent of his parents, he replied, "Oh yes: my father gave me permission to subscribe for a Bible, whenever opportunity presented itself." In the same district, three Jewish Youths voluntarily offered their services as Collectors; one of whom, after having been not among the least active Members of the Committee, tendered his resignation with the following observation: "The Bible which I have received from the Association teaches me to honour my father and my mother; and as they have ordered me to give up collecting for the present, I must do it."—The following is an Extract from the Second Annual Report of the Aldgate Bible Association. "As the field of exertion abounds with that ancient and once highly-favoured people, the Jews, considerable attention has been devoted to them by your Committee. Endeavours have been made to prevail upon the Jews to read the Holy Scriptures in the English Language; and notwithstanding the prejudices and difficulties which have been encountered, every lover of the Truth must be greatly delighted to hear, that many of the Jews have manifested anxious desires to obtain the English Bible; and others have, with the utmost readiness, become free Subscribers to this Institution. To the Jews alone twenty-seven Bibles have been sold; and forty-seven of them are now subscribing to this Association. Several who were free Subscribers, in the first instance, have since expressed an anxious wish to be supplied with Bibles; and your Committee have gladly embraced the opportunity of complying with their requests."

Some persons may, perhaps, be inclined to deduce an inference from the foregoing particulars, that the Conversion of the Jews will be accomplished by the general diffusion of the Christian Scriptures, without the aid of more appropriate and special means; and, therefore, that the formation of this Society was not called for by the necessity of the case. Is it, then, your

Committee would ask, at the moment when the fields are seen to be ripe, and ready for the harvest, that the judicious husbandman deems it consistent with a just and prudent economy, to refuse the help of additional labourers? Is it, at that crisis of the battle when victory seems almost his own, but is not yet achieved, that the able commander rejects the aid of reinforcements? Your Committee, so far from thinking that the above encouraging facts have any tendency to shew that this Institution was superfluous, are disposed to draw from them an altogether opposite deduction, and to argue that the circumstances alluded to, when connected with all the other stupendous signs of the times, decidedly prove that this is the precise period when the formation of this Society was urgently called for; because now, for the first time since the Apostolic Age, there are those indications, from which we may confidently anticipate the approach of the re-union of the Children of Israel to the Church of God.

While, therefore, your Committee do most sincerely rejoice, and give thanks to God for any measure of success in converting Jews to the Christian Faith, which he may vouchsafe to the efforts of Bible Societies, they still feel confident that the spiritual interests of that people, so widely scattered over the globe, and differing so much from all the nations among whom they sojourn, in habits of life, in literature, opinions, and prejudices, in the associations brought home to their minds by the splendid history of their early fortunes, and the bright anticipations of their future destinies, cannot be adequately promoted, without becoming a distinct and separate province of Christian Philanthropy, under the charge of an appropriate Institution, attracting to, and concentrating in itself, as large a portion as may be, of those gifts and talents which are best adapted for the department of Jewish Literature, and discussion.

Besides, though it be certainly true that some of the less bigotted Jews are willing to read the English Version of the Scriptures, yet it is equally ascertained, that many of that people, and, in general, all among them who are warmly attached to Judaism, will either not receive the Christian Scriptures at all in an English dress, or are, at least, likely to pay much more respect to them when translated into Hebrew.

Your Committee would here remark, in illustration of what has been said, that though the Shanscrit be no longer a living language in any part of India, yet the Baptist Missionaries in Bengal have judged it expedient to translate the Scriptures into

that tongue, because the Learned among the Hindoos read with avidity any thing presented to them in Shanscrit, while they would receive, with little respect, Versions of the Scriptures in the popular dialects.

#### TEMPORAL AID TO JEWS.

Objections having been urged, in various quarters, to the mode in which temporal relief has hitherto been granted by the Society to Adult Jews, and doubts having been expressed whether affording such relief has a tendency to advance the main object of the Society—being the general Promotion of Christianity amongst the Jews, your Committee conceived it to be their duty to investigate this subject with all that care which its great importance demanded. Three Special Meetings of the Committee were accordingly held, to discuss the question. After the most mature consideration, it has appeared to your Committee, that the principle of granting temporal aid to those whose spiritual interests are the ultimate end of this Institution is sanctioned by the example both of our Lord and his Apostles, by that of the Primitive Church, and of the most successful Missions to the Heathen in modern times. At the same time, as it has been thought that there were solid objections to the mode in which such relief has been administered hitherto, your Committee have resolved, in this respect, to make important alterations in their practice. Instead of granting temporal aid, as heretofore, to Jews who may apply for it at the Committee Room in the Society's House, your Committee have determined; First, That no relief shall be granted but to Jews who are visited at their own habitations, excepting in such peculiar cases as may appear to require a deviation from this rule: and, Secondly, That the relief afforded shall be administered to the objects of it simply as Jews in distress, and without any reference to a professed desire on their part to inquire into the truth of Christianity. By these means, your Committee trust that all real ground will be removed, for the imputation of temporal aid being given in such a manner as to encourage an insincere profession of Christianity.

Closely connected with the subject of giving temporal aid, is the question respecting the best mode of affording employment to Jews who, by reason of the profession of Christianity, are deprived of their usual means of subsistence. This subject, your Committee are free to own, is surrounded with practical difficulties of the greatest magnitude. By a reference to the last Report, it will be seen, that, at that time,

two establishments existed for the purpose of giving employment to Jews; the one a Printing Office, and the other a Basket Manufactory. Of the expediency of continuing the Printing Office, your Committee then expressed themselves with much hesitation. They have now, however, the satisfaction to state, that, during the past year, it has been conducted upon improved principles, and without loss to the Society; and it is expected that still further improvements may take place in the management of it.

With respect to the Basket Manufactory, your Committee regret to be obliged to state, that circumstances having occurred which rendered it necessary that the Master who was employed in it should be dismissed, and no fit successor having been found for him, the establishment is at present suspended.

Your Committee still conceive, that if any effectual mode could be devised of giving employment to Adult Jews, in a way of sober and honest industry, it would very materially conduce to the melioration of their moral habits, and thus promote the great object of the Society.

Your Committee have, therefore, resolved, as soon as possible after this Meeting, to turn their most serious attention to the important question, of the means of giving employment to Adult Jews; though they are, at the same time, aware, that the difficulties of carrying into effect any plan of this nature may be found quite insurmountable. Before concluding this subject, your Committee would recal to your view the encouraging circumstance mentioned in the earlier part of this Report; that Six of the Boys from the School have been put out as Apprentices since the last year. The appeal made to the Public in the last Report, in reference to these youths, has therefore not been in vain.

#### FINANCES.

Under this head, your Committee have the satisfaction to inform you, that the Funds of the Society, during the year which is past, have been adequate to the current expenses. Considerable retrenchments have also been made in various parts of the Expenditure, which will be found to amount to about 1700*l.* less than that of the preceding year. Your Committee must here state, that as some of the salaries, and other items of expense, which have been discontinued, could not be reduced without some months' notice, the whole curtailments are, on this account, less than they otherwise would have been.

Your Committee have it in view to make

still further reductions in some parts of the Expenditure. But on the whole, when they contemplate the vast extent of the field which lies before them; when they recollect, that in Poland alone are half a million of Unconverted Jews; that all the principal cities of Holland, Germany, and of the other countries of the North of Europe, (to say nothing of France, Spain, Italy, and Turkey,) have large colonies of Jews, whose spiritual necessities appeal, in the loudest and most urgent manner, to the benevolence of British Christians; your Committee, though they feel anxious to be as sparing as possible in the expenses at home, are yet very far from contemplating any permanent reduction in the total expenditure of the Society; since its efforts ought to be directed, at once, to the East, the West, the North, and the South, wherever there is a Jew in a state of unbelief and spiritual darkness.

Your Committee have already informed you, that a sincere and zealous friend of the Jews has set on foot an Establishment, with a view to prepare instruments for our future operations. But it must here be remarked, that it will become the imperative duty of this Society to take upon itself that burden, as soon as its funds will permit it to do so. There is, therefore, an immediate and urgent call upon the Public to come forward in aid of this great cause, with even increasing liberality.—Let us not forget, that the great Apostle of the Gentiles went forth, taking nothing of the Gentiles, to preach to them the unsearchable riches of Christ.—Were the glorified spirit of that great Apostle, from amidst the innumerable assembly of the Church of the First-born, now to address this Meeting with an audible voice, may we not conceive that he would say to British Christians, "Repay ye now, to my Brethren according to the flesh, the vast expenditure of my invaluable Mission to the Gentiles, with the whole accumulated interest of nearly eighteen centuries." Can your Committee permit the suspicion to remain for a moment on their minds, that such an appeal would be made in vain!

Before your Committee quit the general subject of Finance, they will notice, that when a minute and particular investigation was made relative to the debts which had been contracted by the Society before the late change in its constitution, they were found to be considerably larger than was contemplated at the period of the last Anniversary, and mentioned in the Seventh Report. This unexpected discovery was not only the cause of pain to your Committee, but it has, during the greater part

of the past year, occupied much of their time and attention. Your Committee are now, however, enabled to inform you, that the whole debt has been actually discharged, with the exception of about 1500*l.* which is due to certain benevolent individuals, who kindly lent money to the Society, at a time when it was greatly in want of help; and to various tradesmen, who furnished goods for its use, all of whom have exercised the most praise-worthy forbearance with regard to their respective claims, and have further entitled themselves to the gratitude of your Committee, and of the Society, by consenting to give the Society a longer term for the full payment of their demands. To this your Committee would add, that as the assets of the Society, under its old constitution, very far exceed the amount of this balance of debt, your Committee will be enabled to pay the whole of it from the moveable property to be transferred to the new funds of the Society, at a fair value; and in this way they have it in their power to redeem, and reiterate, the pledge which was given to the Public last year, that no part of the current revenue of the Society shall be applied to discharge its old debts.

#### FOREIGN CORRESPONDENCE.

A Correspondence has been continued by your Committee with Mr. Gustavus Neitz, of Absenau, in Livonia, through the Rev. Mr. Ramftier, of Fulneck, near Leeds, who has kindly undertaken to become the channel of communication between your Committee, and the friends of the Society in Germany and Russia. Various facts are mentioned in Mr. Niets's letters, and in important documents sent by him, which tend to shew that there are, here and there, among the Continental Jews, some scattered individuals who believe in the Messiahship of our Lord, although in many cases they are deterred by the fear of man from making an open profession of the Christian Faith. All these circumstances, however, when joined with what is occurring in this country, and what is contained in other Letters from the Continent, of which extracts are about to be given, strengthen the presumption that an important era in the history of that people is near at hand, and that this is the auspicious time when it is the urgent and imperative duty of the Christian Church to circulate among them with all diligence and activity the Hebrew Translation of the New Testament.

Mr. Willert, of Sarepta, writes in a Letter to Mr. Niets:—

"As far as I have had opportunity of observing this people, it seems to me as though the Polish Jews were more susceptible of the Truth than those who reside in Germany. In a town, in Volhynia, resides an honest Israelite: I got acquainted with him on a journey, when I spent a few days in his house. I believe that this man would gladly distribute Christian Pamphlets among his countrymen. It might be proper to send him a New Testament, in the Hebrew Language. As the neighbourhood where he resides has much commerce with Moldavia and Turkey, he might, in my humble opinion, be of essential service.— It would also be useful if the Fifty-third Chapter of Isaiah were printed with Explanatory Notes, and distributed. Scarcely any one will interest himself in behalf of the Ancient Covenant People, more than you are disposed to do. From this conviction, I earnestly entreat you to send an Address to the Russian Bible Society, concerning the debt of gratitude which we are bound to pay to this nation, having received all Divine Truth by a Jewish Saviour and Jewish Apostles. No Christian State has a stronger call to do something for this people than Russia, as nearly 500,000 Israelites reside in it, including Poland. How great might be the result, if the Russian Bible Society caused the New Testament to be printed in the Hebrew Language, and to be distributed amongst the Jews!"

Mr. Niets writes:—

"The emigration of the Jews to Palestine is no more as numerous as it has been: yet from Wilna and Lithuania, where the number of Jews amounts to 90,000, eighteen Jewish families, in the year 1814, emigrated to the Land of Promise. With all my endeavours, I have not yet succeeded in obtaining any intelligence of their proceedings there. As far as I could learn from several who are about to go to Palestine, their idea is, that the appearing of the Messiah will take place soon, and in their own land. To this effect, for example, a very aged and opulent Jewess in Mitau expressed herself, who had the design to remove thither."

The limits of this Report will not permit your Committee to insert further Extracts from this valuable Correspondence, which will be found at full length in the Expositor.

Two Letters have also been received by Mr. Ramfler from the Rev. Mr. Nitschke, of Nisky in Saxony, dated 15th of October 1815, and 22d of January 1816, which are well worthy of your attentive perusal. These Letters will be found in the Expositor.

It appears from them, that a considerable number of Jews, joined by some eminent Christians, have undertaken to publish the Books of the Old Testament, with Explanatory Notes, in the German Language, for the Jews, who can now read the German more generally than the Hebrew: the Pentateuch is already printed. The reading the Old Testament, adds Mr. Nitschke, may perhaps occasion many Jews to search also the Scriptures of the New Testament, and thereby become the means of convincing them that Jesus is the Messiah.

A previous communication from Mr. Nitschke to Mr. Ramfler, containing a Report of a visit to Berlin, in which he gave an account of the Jews in that city, had unfortunately miscarried. On this subject Mr. Nitschke states, that Judaism, properly so called, seems to be nearly at an end in Berlin: most of the Jews there are already so mixed with Christians, that little remains of their characteristic distinctions.

Respecting the condition of the Jews in Germany, and especially in the Russian Dominions, Mr. Nitschke has transmitted the following extract from a publication of the Rev. — Augusti, D. D. at Breslau.

"Formerly the Jewish Religion, in its connection with the state of the Christian Church, was little regarded. The Jews, though living in the midst of Germany, and scattered through all the provinces of the country, were considered as an exotic plant. The laws of toleration and custom did indeed grant to the Jews a mode of life consistent with the traditions of their fathers, and the exercise of their religious worship; but they were not acknowledged as a religious community. Their religious transactions were little noticed. The severity with which these adherents to the Mosaic Law were treated in Italy, Spain, and other countries, was indeed not imitated in Germany; and examples of intolerance and persecution, which aforetime were so common, of late years became more and more rare. Still, the German Constitution granted to the Jews no more than toleration; and the proposals made by men of learning and politicians, relative to the melioration of the civil polity of the Jews, remained without effect. BUT THIS IS NOW FAR OTHERWISE. Since the late French and Batavian Republics granted perfect liberty and equality of civil prerogatives to all Jews, important measures have been taken in most European States, for the improvement of the Jewish Nation. The French Government, which twice made an attempt of establishing a Jewish

National Convention, exercised a strong influence in behalf of the Jews, in many States; which produced the agreement, on the part of all the States belonging to the Rhenish Confederacy, to allow them not only an undisturbed exercise of their religion and laws, but also equality of civil rights with members of the Christian Community. In the Prussian States also, the former laws and usages relative to Jews were repealed by a Royal Decree of March 11, 1812; and the principles of a New Constitution for this people were laid down. In conformity to this constitution, all Jews under Prussian Dominion are regarded as citizens of the State, and are to enjoy the same immunities as Christians. They may, therefore, be employed as Academical Teachers, or qualify themselves for any offices in Church or State. By these changes, the situation of the German Jews is completely altered; and the consequences of this important measure begin already to appear. That the Ecclesiastical Condition of the Jews themselves has thus undergone a change, is manifest; and it would be well to solicit the opinions of men of learning and integrity, who enjoy the public confidence, on this subject. But the influence of this measure extends also to the Ecclesiastical Constitution of Christians. The employment of Jews in Seminaries of Learning, which the law permits, is a new phenomenon, and will, in time, lead to singular discussions. By the prerogative which has been granted to the followers of the Mosaic Law, to possess estates, and landed property of all kinds, they may also obtain the patronage of Christian Churches, and their Ministers. It is easy to foresee that many inconveniences and collisions must be thereby produced: indeed, the parochial laws cannot remain as before."

Mr. Nitschke further writes on this subject:—

"The Jews have recently been the subject of several publications in Germany; but not with respect to their religion, but their naturalization, which already produces much inconvenience. Among the Jews themselves, an active correspondence is carried on concerning their mode of Worship, and Ecclesiastical Constitution. It is apparent that a great fermentation exists among them: whether it will tend to bring them nearer to Christianity, is doubtful. At least, the obstacles to the exercise of activity in behalf of the Jews seem thereby to be removed; entrance may be more easily gained; and a sphere of activity for the London Society appears to open in Germany. Should the Society desire it, I would candidly suggest some hints

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as to the formation of a Plan for this purpose."

A Letter has been addressed to the President of the Society, by the Rev. Robert Pinkerton, communicating the observations made by the writer on the present state of the Jews in Poland, while travelling through that country. He also computes the Jews in Poland to be half a million in number.—Mr. Pinkerton's Letter will be found in the Expositor of this month; and your Committee refer to that work, for a more complete knowledge of its contents.

Under the head of Foreign Correspondence, your Committee have only further to state, that a Letter has been addressed to the Society by the Rev. John Jahn, Doctor of Philosophy and Theology, Capitular Canon of the Metropolitan Church of St. Stephen's, Vienna, and Counsellor of the Archbishop's Consistory, who is celebrated in Germany as an eminent scholar. This Letter accompanies a Latin Work by the writer, on the Prophecies of the Old Testament respecting the Messiah; which he has, in the most obliging manner, presented to the Society. From this circumstance, it may be inferred that the formation of this Institution has already excited the attention of the Learned in various parts of Europe.

#### CONCLUSION.

Having now brought to a close the account of their Transactions for another year, your Committee would invite the Members of the Society to join them in those feelings of thankfulness to God, which are called for by the present state of this Institution, when compared with what it was about eighteen months ago. At that time, the difficulties under which it laboured were so great, that, calculating according to common principles, it seemed impossible that it should surmount them. But those things which with men are impossible, are possible with God. All hearts are in his hand. It pleased Him, in his adorable Providence, to raise up for this Society all the necessary help; and by the arrangement whereby our Dissenting Brethren agreed to place the management of it entirely in the hands of the Established Church, that unity of operation which it formerly wanted was given to it. Your Committee have, during the past year, had to contend with great and serious obstacles, but they are happily in a great measure surmounted; and though it does not become any Human Institution to use the language of self-confidence, or to say, *My mountain standeth strong*; yet when your Committee reflect upon what the Providence of God has already wrought

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for them, they feel the strongest grounds for an assured hope, that he will not forsake this Society in time to come, but will make it shew forth his praise. *The Lord hath done great things for us already, whereof we rejoice.*

Your Committee are aware, however, of the magnitude and difficulty of that work which rests upon them. They need more than human wisdom to carry it on: but it is their consolation, that the manifold wisdom of God is manifested in giving wisdom to babes, and confounding the understanding of the prudent. They also require more than human strength to overcome the difficulties which impede their progress: but they are supported by the reflection, that the strength of Christ is made perfect in the weakness of those who put their trust in his almighty and all-sufficient grace.

Your Committee rest their confidence in the unalterable promises of God, that, in the time which he in his infinite wisdom hath determined, all Israel shall be saved:—as it is written; *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.* They are not, therefore, disconcerted, or dismayed by delay or difficulties. The rays of the Sun of Righteousness shall penetrate and fertilize even the rocky soil of Jewish prejudice and infidelity: this desert also shall blossom, and bud as the garden of Eden: here also, instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

We have formed the most enlarged expectations of the effects of the circulation of the Hebrew New-Testament Scriptures among the House of Israel. If on such a subject we may be allowed to express the extent of our hopes in figurative language, we trust that the banner of the Cross shall be once more unfurled on the mountains of Judah; not stained, as in the days of the Crusaders, with the blood of myriads slain in battle, but dyed with that blood which flowed upon Calvary for the salvation of a lost world. Elevating this sacred standard\*, we hope that a new host of Jewish Missionaries shall go forth, and THAT, BY THIS SIGN, THEY SHALL CONQUER. Exhibiting to the eyes of the House of Israel, the simple, but deeply mysterious, truth, that *God was in Christ reconciling*

*the world unto himself, and not imputing unto men their trespasses, we anticipate, that now, as in the days of the Holy Apostles of our Lord, this doctrine shall prove itself to be the power of God unto salvation, to the Jew first, and also to the Greek, pulling down strong-holds, and casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ.*

In order, however, to its producing these glorious effects, the preaching of the Cross of Christ must be accompanied with the Holy Ghost poured out from on high; and it becomes us to remember that this is to be expected only in answer to fervent and importunate prayer.—Suffer, then, your Committee to exhort and beseech you to abound more and more in this duty. If the preaching of the Gospel to the Jews have not yet produced greater visible effects, it may be because Christians have not prayed without ceasing for their elder Brethren of the House of Israel.—We may have too often satisfied ourselves with giving pecuniary aid, and contributing our personal services; not remembering that God bestows no spiritual blessings to the most unbounded liberality, and the most unwearied labours, unless they are sanctified by the spirit of prayer. Should an unusual spirit of intercession for the lost sheep of the House of Israel be poured out upon the Members of this Society, your Committee doubt not that increasing tokens of the Divine Favour to this Institution, and through it to the House of Israel, will, at no distant time, be vouchsafed in answer to such supplications.

Your Committee conclude this Report, by remarking that perhaps even now the animated Exhortation of the Evangelical Prophet, Isaiah, addressed to the Church of God, in the last ages, has been heard by us,—and it may be, that our present sincere, though feeble, endeavours, are evidence of our having begun to give obedience to it:—

*Go through, go through the gates: prepare ye the way of the people: cast up, cast up the highway: gather out the stones: lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world: Say ye to the Daughter of Zion, Behold thy Salvation cometh: behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.*

\* All the inhabitants of the world and dwellers upon earth shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. Vid. Bishop Horsley's Trans. of 18th Isa.

TWENTY-SECOND REPORT OF THE LONDON MISSIONARY SOCIETY.

THE revolution of another year has again convened the numerous Members of this Society, united for the sole purpose of promoting the Kingdom of Christ in the world. Appreciating, in some degree, the incomparable value of the Gospel, as *the Word of Life*, to which you owe all your hope of immortality, you feel constrained to exert your most vigorous efforts, in order to convey to your fellow-men that inestimable blessing which you yourselves

enjoy. In pursuance of this grand object, you have cheerfully devoted to God a portion of your worldly substance, and constantly presented at the Throne of Grace your ardent supplications. Having entrusted to the Directors the management of your Missionary Concerns, you are now assembled with the reasonable expectation of receiving from them *an account of their stewardship*; which, with *all readiness of mind*, they will proceed to lay before you.

SOCIETY ISLANDS, IN THE SOUTH PACIFIC OCEAN.

It is with great satisfaction that the Directors are enabled to commence their Annual Report with a favourable account of those interesting islands, in the Southern Ocean, which first engaged the attention of this Society.

For two successive years they have had the pleasure of stating, that the aspect of our affairs in EIMEO, an island adjacent to Otaheite, has greatly improved. The intelligence received during the past year is still more encouraging. In a letter, dated Jan. 14, 1815, the Missionaries say, "Our congregation increases apace: our stated hearers are about three hundred, and sometimes many more." Their School also, which consists chiefly of adults, is well attended: the number of scholars was then two hundred and ninety-five. Large parties come over from Otaheite, and other islands, to hear the Gospel, and to obtain instruction in the School. The number of those who have desired that their names may be inscribed among the worshippers of Jehovah exceeds two hundred, exclusive of those who have removed from Eimeo, and of others who have died in the faith.

Nor is it only in the Island of Eimeo, where the Missionaries now reside, but in Otaheite, Huaheine, Ulietes, Raiates, Tahaa, and other islands which they have occasionally visited, that the Word of God has been heard and received with pleasure. Several of the Chiefs have expressed a wish that their islands also should be favoured with Missionaries.

Many persons, especially in Eimeo, having openly renounced idolatry, now observe the Christian Sabbath, meet together to worship God, and are distinguished by the name of "SURE ATUA," or "THE PRAYING PEOPLE." This public profession has excited, as might be expected, the spirit of persecution; so that some of their houses have been burnt down, and their persons exposed to danger. Still, how-

ever, Divine Providence interposed in their favour, by inclining some of the principal inhabitants to become their protectors, who, although idolaters, alleged that they were innocent people, and ought not to be injured.

The number of those who, in the different islands, have openly renounced the worship of idols, cannot be less than five or six hundred, including most of the principal Chiefs.

These Missionaries, who have long borne the burden and heat of the day, and whose strength begins to decline, express an anxious desire to be reinforced by additional labourers. With this reasonable request the Directors most readily complied; and have sent out, favoured by free passages in Government Vessels, Four Brethren, with their Wives, to assist in the growing work required in the Society Islands: and they are preparing to send out four more, as soon as possible; for the Missionaries assure us that there is much encouragement to commence Missions in several others of the Society Islands, and that it is ardently desired by the Chiefs themselves.

The Brethren have composed, in the Language of the Natives, a History of the Old Testament, and another of the New, which have been printed at Port Jackson. They have also composed a Catechism, including all the Principles of Christianity; and Hymns, which the people sing with delight. It affords our Brethren an ample reward for all their toils, to observe these converted Pagans pouring out their souls in prayer at their social meetings, and to hear the praises of the Redeemer sung by their melodious voices. They are proceeding in the important work of translating the Scriptures; to facilitate the printing of which, a press has been sent out. One of the Missionaries now on their way was previously instructed in the art of printing,

and the British and Foreign Bible Society has kindly provided paper for the intended impression.

The vessel which the Brethren, under many disadvantages, have long been building, will, we hope, soon be finished: they will then be able to visit all the neighbouring islands, and preach to the people *all the words of this life*; while, by their friendly intercourse with the Natives, they will promote their civilization—an object which the Directors press upon their Missionaries uniformly to keep in view.

Mr. Marsden being decidedly of opinion that religion will never flourish in the islands without the encouragement of industry among the Natives, and that commerce will prove the best stimulus to industry, has long expressed his earnest wish that a small vessel might be employed for

the purpose of carrying on barter with the people: by which thousands who are now idle might be rendered active and useful; while, at the same time, valuable facilities would be afforded for visiting the Missionaries, and conveying to them necessary supplies. Deeply impressed with this conviction, Mr. Marsden has purchased a small vessel, called the *Active*, which has already made three voyages to New Zealand on account of the Church Missionary Society, and which he proposed should sail to Otaheite in August last. Toward the support of this vessel, Mr. Marsden proposed to the Directors that this Society should pay 250*l.* per year, for two or three years: to this reasonable proposal the Directors readily acceded; yet expecting that the finishing of the vessel at Eimeo will hereafter supersede the necessity of employing any other.\*

#### CHINA.

Mr. Morrison is not permitted publicly to preach the Gospel, nor can he openly distribute the Scriptures which he has translated and printed. They are, however, widely circulated, especially in the Asiatic Islands. The late rebellion in China has rendered the Government more jealous and suspicious than ever; so that not only the Roman-Catholic Religion and its professors have been opposed and persecuted, but all social meetings of a religious kind have been discouraged, lest combinations of a political nature should be formed. No edict, it should be understood, was ever issued against Mr. Morrison, or his publications, in particular: the edicts formerly referred to were directed against Roman-Catholic Books; and probably the restriction might be applied to the suppression of the Sacred Scriptures themselves; but these were never circulated in such a way as to attract the notice of Government. Mr. Morrison wishes that an erroneous impression, made on the minds of many, on this head, may be corrected.

Mr. Morrison is proceeding in his great work, of translating the Scriptures into the language of the Chinese. During the past year he has completed and printed the *Book of Genesis*. The *Book of the Psalms* was expected to be finished by the close of the year. The British and Foreign Bible Society have added this year to their former liberal donations to him, the sum

of ONE THOUSAND POUNDS. This is the third grant to the same amount which has been made by this Noble Institution, and the warmest thanks of this Society are due to that respectable body for this additional aid.

Mr. Morrison and his Colleague will now be enabled to print off, from the stereotype wooden blocks which are already formed, any number that may at any time be required, without composing the matter anew, as must be done when metal moveable types are employed; for, whatever advantages the latter method may be supposed to possess, Mr. Morrison is decidedly of opinion, that, for STANDARD BOOKS, like the Scriptures, all that can be said in favour of metal stereotype, as used in England, applies with equal, if not greater force to the Chinese wooden stereotype. It affords the Directors great satisfaction to learn, that the second, or duodecimo edition of the New Testament, lately completed, and printed (as Chinese books must be) on Chinese paper, and bound up, may be afforded at the price of half a dollar, or two shillings and sixpence English.

The Directors are so deeply impressed by a sense of the vast importance and probable utility of widely diffusing the Sacred Scriptures among the hundreds of millions who inhabit China and the numerous Islands of the Eastern Seas, and so much encouraged by the liberal support given to Mr. Morrison and Mr. Milne by the Bible Society, that they have urged these Brethren to use their utmost energies in the work, promising to support them therein to the utmost of their power.

\* It may be proper here to mention, that a generous individual has lately presented to the Society for this Mission the sum of 200*l.* and has promised to present 500*l.* more when the next Missionaries are prepared to sail.



Mr. Morrison's labours among his domestics have not been in vain. One man has been baptized, on a credible profession of his faith; and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

Besides these Biblical Labours, Mr. Morrison is proceeding with the printing of his CHINESE DICTIONARY, a work sanctioned by the Directors of the Hon. East-India Company, whose confidence in Mr. Morrison's talents is fully evinced by their undertaking to execute this expensive work at their own cost, and sending out a press, types, and a printer, to Canton, for that purpose. Mr. M. has issued proposals for this publication, which we shall be thankful to our friends to circulate, for the purpose of procuring subscribers; the Company having generously given him, for his own use, the principal part of the impression.

Mr. Morrison's CHINESE GRAMMAR, printed by the Bengal Government, is published.

Mr. Milne, the Colleague of Mr. Morrison, was remarkably successful in the acquisition of the Chinese Language; and being obliged by the Portuguese to quit Macao, he visited, as was stated in our last Report, several of the Asiatic Islands, especially Java, where, through the kindness of his Excellency Governor Raffles, he travelled about 1400 miles, distributing the New Testament in the Chinese Language among all classes of people. By letters received from our Missionary in Batavia, we learn that the Holy Book was not only received in a friendly manner, but that many have been attentive to its sacred contents. Mr. Supper, in his excursions, has frequently met with persons who have read the New Testament, were much pleased with it, and wished for a living interpreter. Indeed, so acceptable was Mr. Milne to the Chinese Inhabitants of Java, that they styled him the "Chinese

Minister," and expressed a wish for his return. It is probable, that, before this time, he has paid another visit to the island.

It will be recollected that Mr. Morrison, finding that the public preaching of the Gospel is impracticable in China, that free intercourse with the Natives is not permitted, and that even his continuance in the country is precarious, recommended it to the Directors to establish a Mission either at Malacca or Penang. The former has been preferred, as affording a central situation, from which intercourse with China, India, Madagascar, and the Malayan Archipelago, may be readily maintained; where no restriction will be laid upon Missionary Exertions; to which Missionaries from various countries might retire in case of sickness; and, above all, where pious young men, whether converted Asiatics or Europeans, might receive instruction preparatory to Missionary Exertions. Influenced by these and other important considerations, which had much weight with the Directors, Mr. Milne, at the urgent request of Mr. Morrison, removed to Malacca during the last summer.

Mr. Milne has composed and printed, in the Chinese Language, a History of the Life and Doctrine of Jesus Christ. He has also commenced a monthly publication, in which the great doctrines of the Gospel will be plainly stated, and such information communicated, as will render it interesting to the reader. Mr. Milne is greatly delighted with the arrival of Mr. Thomsen, who was sent out to assist him; and hails this event as the commencement of a New Mission, the benefits of which he hopes will hereafter be extended to all the wide regions included in the name of India beyond the Ganges. He earnestly desires that more Missionaries may be sent out to him, and requests the Directors to solicit from the public the gift of books, classical and theological, to form a library for the Malacca Mission.

#### INSULAR INDIA.

##### JAVA.

Mr. Supper, who officiates as one of the Ministers of the Dutch Church in Batavia, has been appointed Secretary of the Java Auxiliary Bible Society; and has exerted himself in the distribution of the English, Dutch, and Arabic Bibles, entrusted to his care, some of which have been sent to Mr. Bruckner, at Samarang, and Mr. Kam, at Amboyna. In this, and in many other instances, the efforts of the Missionary and Bible Societies are reciprocally

useful to each other; for, while the Missionaries are forwarded in their work by the Bibles they receive from the British and Foreign Bible Society, that Institution is benefited by the labours of the Missionaries, both in translating and distributing the Scriptures.

Mr. Supper informs us, that the Chinese Tracts sent him by Mr. Milne were received by the people with unspeakable gratitude; some of them bowing respectfully to the ground, and kissing the books which

they received: but he adds, that the Arabians, as well as the Chinese, said, "We want Teachers, to explain these things to us."

Notwithstanding the respectability of the station which Mr. Supper occupies, he breathes an ardent desire to be employed more immediately in Missionary Labours among the Heathen around him; with many of whom, as well as with the Mahomedans, he has freely conversed, and has reason to believe that many of them are disposed to receive a better religion than that which they now profess. He expresses a wish, that, by the appointment of a suitable successor in his Church, he may be at liberty to devote himself wholly to the conversion of the Heathen: he also earnestly desires, that more Missionaries may be sent out to that great and populous island, which presents an immense field for their Evangelical Labours.

#### SAMARANG.

(In Java, about 800 miles from Batavia.)

Mr. Bruckner is at present one of the Ministers in Samarang. He deeply laments the low state of Religion among the people. They are generally ignorant of the Gospel, inattentive, and indifferent. He has, as yet, no evidence of the usefulness of his ministry; but he encourages himself with the hope, that, after he has acquired the language of the country, he shall be able to devote himself to the proper work of a Missionary. Mr. Bruckner has visited the south-east part of Java, where he found hundreds of persons called Christians, but who, from the want of re-

ligious instruction, are deplorably ignorant. He mentions the arrival of Mr. Trowt, a Baptist Missionary, who is learning the Malay Language, and with whom, he says, he hopes to proceed, hand in hand, in the work of the Lord.

#### AMBOYNA.

Mr. Kam, who went out with Mr. Supper and Mr. Bruckner, was appointed to labour for a time at Sourabaya, where the people, professing Christianity, had long been destitute of divine ordinances. From thence he proceeded to Amboyna, the chief of the Molucca Islands, where he stately resides, and officiates as Pastor of the Dutch Church. There, also, the people had long been in a destitute condition: the Lord's Supper had not been administered for about thirteen years. Bibles and Testaments, he says, are much wanted. He is of opinion that 20,000 copies are requisite for the full supply of the people, and that they would readily be purchased by them.

Mr. Kam was supplied by Mr. Morrison with a good number of Chinese Testaments, which he has had an opportunity of distributing among the Chinese in Amboyna, and by whom they were thankfully received.

Mr. Kam is applying himself to the Malay Language, and much wishes that several young men who are acquainted with it may be sent out, as he judges that there is abundant room, and occasion for many labourers.

#### CEYLON.

No material information has been received from Ceylon during the past year. Mr. Palm continues in the Dutch Church at Columbo. Mr. Ehrhardt and Mr. Read superintend some Schools; but the Directors do not think it expedient to support them merely in that capacity. We rejoice to see that other Societies have turned their atten-

tion to this interesting island; and shall be glad to send more Missionaries thither from our Society, as soon as suitable persons can be obtained. It has been recently proposed to Mr. Thom, now at the Cape, to remove to Ceylon, for which station he seems to be peculiarly adapted.

#### CONTINENTAL INDIA.

The Directors will now proceed to report the general state of our Missions in India—that populous region of the earth, which, on all accounts, claims our special regard; and to which the Directors, during the last year, have paid particular attention, by considerably increasing the number of the Missionaries.

#### RENGAL.

Too long has the northern part of India been neglected by us; not, indeed, for want of inclination to send Missionaries thither, but for want of suitable labourers,

in addition to those whose assistance was necessary in the Stations before established.

About three years ago, Mr. May was permitted to settle at Chinsurah, a town on the west side of the river Hooghly, about twenty-two miles north of Calcutta. Here he applied himself with diligence to that work for which he has peculiar talents—the instruction of children. In our last Report it was stated that he had formed three or four Schools in Chinsurah and Chandernagore, and that his method of conducting them was highly approved by

many European Gentlemen who had visited them: it was also suggested, that his plan of instruction, when matured, might possibly be generally adopted in that populous country. We have now the pleasure to state, that this expectation is realized; and that Mr. May has been encouraged to establish in that very populous neighbourhood TWENTY SCHOOLS, containing about ONE THOUSAND SIX HUNDRED AND FIFTY-ONE CHILDREN, among whom are TWO HUNDRED AND FIFTY-EIGHT SONS OF BRAHMINS. These Schools he regularly superintends; and, in so doing, receives encouragement and support from the Authorities of the country. Mr. May, having the prospect of extending his operations still more widely, earnestly desires that one or two able persons, possessing a Missionary Spirit, may be speedily sent out, as Additional Superintendants. The Directors are happy to say, that they have already engaged for that purpose one who is strongly recommended to them, not only by his Minister, but by his zeal in similar services in the Metropolis.

It was with peculiar pleasure that the Society accepted the services of Mr. Henry Townley, whose ardent zeal in the Missionary Cause induced him to relinquish his ministerial engagements at Paddington, where his labours met with great acceptance, and where his prospects of comfort and success were unusually inviting. He is associated with Mr. Keith, one of the students from Gosport, with whom he lately sailed for Calcutta, which may justly be styled the Metropolis of the East: where, in a variety of ways, there is ample scope for the exercise of their talents; and where, we trust, in addition to fellow-labourers of the Establishment, and of other denominations, they will be rendered abundantly useful, as instruments of extending the Kingdom of Christ among the Hindoos and Mahomedans.

## MADRAS.

For a long time the Directors have been earnestly desirous of gratifying the wishes, and strengthening the hands, of Mr. Loveless, at Madras, by sending out an additional labourer. They have just dispatched for that station Mr. Knill, formerly a Student at Axminster, and recently at Gosport, whose disposition and talents, they trust, are well adapted to that important post.

Mr. Loveless mentions, in his last letter, that he had Seventy-five Boys in the Missionary Free School, and that he had the prospect of forming a Female School on the same plan. The arrival of Mr. Knill will probably enable him to adopt Mr. May's improved plan, and to extend his operations in like manner.

## GANJAM.

Little of importance has occurred at Ganjam, since the last Report. Mr. Lee's ill health has sometimes been such as to interrupt his labours; but when he wrote last, he appeared to be completely restored. His ministry is attended by a considerable number of persons, with apparent seriousness; but he laments the want of decisive evidence of success. He proceeds with his School, in which there are twenty-four Native Children; but, on account of the general dread of being made Christians, he has not yet been able to introduce the reading of the Scriptures. Mr. Lee also attends once a week at the Hospital, to instruct our sick and dying countrymen; many of whom he finds hardened by sin, and in a state of almost Heathen Darkness. He is still proceeding with his Translation of the Book of Genesis into the Telinga Language. He much wishes for the assistance of another Missionary.

## VISAQAPATAM.

This Station has had to struggle with many difficulties. The death of those able and excellent Missionaries, Cran and Des Granges, after having acquired the Telinga Language, was a heavy loss. Since that time, Messrs. Gordon, Lee, and Pritchett, have laboured assiduously to support the Mission: but Mr. Lee removed to Ganjam, and Mr. Gordon has been repeatedly attacked by a liver complaint, which has obliged him to take two voyages, in hope of recovery; and there is reason to fear that he will be under the necessity of relinquishing the Mission, at least for a time. It has pleased God also to remove, by death, Mrs. Gordon, who was a truly pious, amiable, and useful person. She died November 25, 1814, in her thirty-fourth year, after an illness of thirteen days; but she departed "enjoying the peace of the righteous, the support of the Gospel, and the anticipation of glory," leaving an affectionate husband and four young children to lament her loss.

Mr. Pritchett writes, that he is proceeding, as usual, in his work; but is not favoured with that visible success which he desires. He has baptized one woman, who appears to have been turned from her vain conversation to serve the Living God, and to seek salvation through his dear Son. Some progress, though with difficulty, is made in the School: the average attendance is about fifty. A New School has been opened in a neighbouring village; but the people are terrified at the idea of becoming Christians. Under the present circumstances of this Mission, it cannot be expected that great progress should be made

in the work of translation; yet Mr. Pritchett is proceeding therein as speedily as he is able.

The Directors, wishing to strengthen this Mission, sent out, in the Spring of 1815, Mr. Dawson, one of the Missionary Students at Gosport, who has joined Mr. Pritchett, and, with Anandarayer, the Converted Brahmin, will proceed with renewed vigour in their work.

#### BELHARY.

Mr. Hands's health is re-established, and he is enabled to persevere in his Missionary Work. He cannot, he says, gratify us with an account of the poor Hindoos around him having openly embraced the Gospel; yet he is persuaded that many are convinced of its excellence and divinity, and are desirous of becoming better acquainted with it. The Gospels in the language of the Country, together with Catechisms, have been extensively circulated; and have excited so much attention, that scarcely a day passes without several persons calling upon him for books, and making inquiries.

Mr. Hands occasionally visits the Temples of the Heathen, at the seasons of their religious festivals, when he embraces the opportunity of distributing among them the Word of Life, and converses with them on its contents. On a long journey, he visited the Native Schools in the towns and villages, addressed the children, and supplied them with books, which in general were eagerly and thankfully received; and many heard, with attention, the glad tidings of the Gospel. We trust that these truly Evangelical Labours will not be fruitless.

Mr. Hands is assisted by Mr. Taylor, formerly of Madras; and in the course of a few months will, we trust, be further encouraged by the arrival of Mr. Reeve, one of the Missionary Students, who, with several other labourers for India, has just sailed in the ship Moira, Captain Kemp.

#### TINEVELLY COUNTRY.

Our information from Mr. Ringletaube has lately been very scanty. We have however learned, with concern, that the state of his health has been so unpromising, that he entertained serious thoughts of relinquishing his Mission, and resigning it to other hands. The Directors, unwilling to abandon a Station which they think

Recent advices from Mr. Le Brun are more encouraging than the former. He says, "Our little congregation increases, notwithstanding all opposition; and one proof of their sincerity is, that they bear with patience the insults of the multitude, who point at them as monsters, because

may be occupied to great advantage, as there are six congregations which Mr. Ringletaube and his Catechists have been accustomed to visit, as well as several Schools, determined to send out two Brethren to this district; accordingly, Mr. Mead and Mr. Render, both from Gosport, have embarked for this purpose, in the ship just mentioned.

It is pleasant to reflect on the agreeable circumstances under which six of our Brethren have gone forth; enjoying not only the company of each other, but of several others who have the same glorious object in view; and under the protection of a Captain, who feels a delight in conveying so many Servants of Christ to their destined ports. The Moira will, doubtless, be followed throughout her voyage by the sincere prayers of the whole Society.

#### SURAT.

The Mission to Surat, which was for many years in the contemplation of this Society, but which has been hitherto retarded by a variety of impediments, is at length, by the goodness of God, commenced. Mr. Skinner, and Mr. Fyvie, Students at Gosport, arrived at Bombay on the 9th of August last, after an agreeable passage of less than four months. They were received in the most friendly manner by the Governor, Sir Evan Nepean. Mr. Skinner proceeded in a few weeks to Surat, where he arrived September 16, after a passage of four days, and took up his abode with Mr. Aratoon, the Baptist Missionary, who rejoiced to receive a fellow-labourer in the same arduous work. He apprehends that no obstacle will be thrown in the way of their Missionary Efforts. Mr. Fyvie was expected to follow Mr. Skinner, as soon as domestic circumstances would permit. We doubt not that both these Brethren will apply themselves with great diligence to the acquisition of the Guzerat, or the Hindoostanee Language, both which are spoken at Surat; the former by the Hindoos, the latter by the Mahomedans.

Our Brethren speak in very respectful terms of the American Missionaries at Bombay, Messrs. Hall and Newell; and regret the return of Mr. Nott to America, on account of his health.

#### MAURITIUS.

they have changed their religion." He hopes soon to form them into a regular Society; but proceeds with prudent caution. His Sunday School prospers, and more than fifty of the children make rapid progress in the Catechism.

## SOUTH AFRICA.

The Directors will next proceed briefly to report the substance of that ample and delightful information which they have received from the numerous Stations occupied by our Missionaries in South Africa. But they cannot enter upon this, without expressing their gratitude to the God of all Grace, for the wonderful pouring out of his Spirit in that country, and making many who were deemed *the off-scouring of all things*, and scarcely ranked among human beings, *fellow-citizens with the Saints, and of the Household of God.*

## STATIONS WITHIN THE COLONY.

*Cape Town.*

It may be proper, in the first place, to mention CAPE TOWN, though not strictly a Missionary Station, as it is the port at which all our African Missionaries disembark, and where they generally remain for a time, in order to procure the articles necessary for their accommodation in the interior.

Mr. Thom, who left England with Mr. Campbell in 1812, with the intention of proceeding to India, was induced, by a variety of occurrences, to continue for a season at the Cape; where, finding his labours among the British Soldiers and others very acceptable and useful, he has ever since continued. He has been highly serviceable to our Missionaries for the East, who have touched there; as well as to the African Missionaries. And, having acquired the Dutch Language, he has been useful in various parts of the Colony which he has occasionally visited, and to the slaves and others in Cape Town. But, as a permanent residence at the Cape was not the original intention of his Mission, and as he has signified his readiness to proceed to any part of the East, the Directors have written to him, expressing their wish that he should remove to Ceylon, where there is ample scope for the most active exercise of his talents.

*Stellenbosch.*

(Twenty-six miles north-east from Cape Town.)

At Stellenbosch, Mr. Bakker continues to preach to the Slaves and Hottentots, for whose accommodation a larger place has lately been erected. He is well attended, and many have reason to be thankful for his labours.

An Auxiliary Society has been formed here, by whose liberality Mr. Bakker is wholly supported; and the overplus of the  
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subscriptions, amounting to 400 rix-dollars (about 80*l.*) is devoted to the further extension of the Gospel by our Society\*.

The Slaves also, on hearing a part of our Report for the year 1814, determined to devote their mite to the Missionary Treasury, and have already contributed about 60 rix-dollars.

Mr. Kramer also preaches to the Hottentots and Slaves, residing among the Boors in the extensive drosdy (or district) of Tulbagh, and we believe is useful among them.

*Rodezand.*

(In Tulbagh, about 40 miles north of the Cape.)

Mr. Ariel Vos preaches regularly to the Hottentots and Slaves. Mr. De Lang, Secretary of the Society there, says, "We cannot help expressing our joy on account of the great increase of the Heathen who attend the preaching of the Gospel in this place. This circumstance redoubles the efforts of our Brother Vos, whose labour, through the Grace of God, is not in vain; as the fruits thereof are already reaped, by which we are encouraged to proceed joyfully in the work of the Lord."

It is the wish of the people to be formed into a Church, and that Mr. Vos should be ordained their Pastor.

*Caledon.*

(About 120 miles east of Cape Town.)

Mr. Seidenfaden, and Mr. Wimmer, are joint labourers at this place, to which about 400 Hottentots are attached. We rejoice to hear that the affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. Mr. Wimmer assured Mr. Read, that he never saw the work flourish so much, even at Bethelsdorp. It was formerly the wish of Mr. Wimmer to return to Bethelsdorp, and Mr. Read sent a waggon to convey him thither; but so strong was the attachment of the people to his ministry, that they would not suffer him to depart, unless they also might go with him.

At the recommendation of Government, the British System of Education has been introduced here, and a School-

\* A gentleman in Africa has lately bequeathed the sum of 10,000 florins to the Stellenbosch Society, the interest of which is to be applied by them to Missionary purposes.

room has been erected. There are about fifty children in the School, many of whom can read the Bible, and have learned many Hymns, which they sing, in every evening service. Some of the people have begun to build themselves brick houses. They are also erecting a cattle kraal of brick, 120 feet long and 60 wide. Thus we perceive that religion and civilization are advancing hand in hand.

#### High Krall.

(Usually called Hooge Krall, in the Drosdy, or District of George, about 300 miles east of the Cape.)

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three hundred people; but many of them, being either slaves or servants to the farmers, cannot attend regularly. He has nearly 100 in the School, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat Hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the good will of the Landrost, who sometimes attends his Church. This gentleman has always been friendly to our Missionaries, and deserves the warmest thanks of this Society.

Mr. Pacalt performed a very useful service to our Brethren intended for Satakoo, by travelling to the Cape (about 300 miles) to meet them on their arrival; and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The Brethren, who continued at High Krall about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this Society—"for their good friends in the far land, who thought of them, and sent a Teacher of his Word among them."—"I think," says one of the Brethren, who gives us this account, "that the Hottentots may indeed be said to *strive to enter in at the strait gate*; and though you, my venerable Fathers in England, often *speak* of the blessed effect of the Gospel among the Heathen, yet, to form an adequate idea of it, you must come hither and *see* it."

#### Bethelsdorp.

(About 600 miles east of the Cape.)

This settlement is rightly named: it has proved, to hundreds of souls, no other than a "BETH-EL,"—"the house of God, and the gate of heaven." When we review the intelligence received from this highly-favoured spot within the last two years, we are constrained to cry, *What hath God wrought!* for in no place under the patronage of this Society, and at no period since its commencement, have such wonders of mercy been displayed.

It would occupy too much of the time of this Meeting to present even an outline of that extensive information with which Mr. Read and Mr. Messer have furnished the Directors. Suffice it to say, in a summary manner, that about 1200 people belong to this settlement. Since its commencement, 442 adults have been baptised; 300 of whom have been added to the Church during the last year. Nearly fifty children in the School are able to read the Bible, to write, and to cast accounts. The School is conducted according to the British System.

During the past year, the Hottentots belonging to this settlement have paid taxes to Government, to the amount of nearly 800*l.*: they have contributed to the funds of this Society 120*l.*: they are now building, at their own expence, a School-room and a Printing-office, under the same roof (70 feet by 80); and they make Collections for the Poor every Lord's-day, the annual amount of which is more than 40*l.* Besides which, they send out into the surrounding country a number of Itinerants, by whom the knowledge of the Gospel is happily diffused.

The progress of civilization in this Settlement, of which we shall present some account, must afford great pleasure to every philanthropist; but, to the Christian, it is gratifying in the highest degree to know, that, by the blessing of Heaven on the exertions of this Society, and by the instrumentality of our faithful Missionaries, hundreds of immortal souls are enlightened in the knowledge of the Truth,—are become genuine Christians, and partakers of the common Salvation. The grateful feelings of these Converted Heathen, brought by the Gospel into a new world, may be conceived of by the following Specimen, the honest effusion of a poor Hottentot at one of their Public Meetings, (June 11, 1815.)\*

\* We have printed the Anecdote which the Report here records, at p. 198, of our Number for May.—Editors.

*Theopolis.*

(In Albany, formerly called Zuurland, about sixty miles beyond Betheldorp, N. E.)

Here Mr. Ulbricht, who was several years at Betheldorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Betheldorp, has appeared here. This Settlement was threatened by a late Insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the Report of the Proceedings at this Station is very interesting, but it is not yet come to hand.

## STATIONS BEYOND THE LIMITS OF THE COLONY.

*Caffraria.*

(To the North-east of Betheldorp.)

In this extensive country, supposed to contain 100,000 inhabitants, Dr. Van der Kemp earnestly wished to establish a Mission; and, with that view, resided in it many months, but was at length obliged to retire; after which he established the Mission at Betheldorp. For some time past, however, many of the Natives have expressed an earnest desire that Missionaries may be sent to them; and invitations to that effect have repeatedly been sent to Betheldorp. Our Brethren, ready and glad to comply with the request, have only been waiting for the necessary permission from Government: which, in consequence of the late war, had been deferred; but which, when they wrote last, they were in full expectation of receiving.

It should seem that individuals of the Caffre Nation, who had occasionally visited Betheldorp and heard the Gospel there, returned to their country, and spread a favourable report. A woman, particularly, took a Bible with her, which she reads amidst groups of attentive people. A Native also, of singular character, goes from place to place, inviting the attention of the people to Religion; declaiming against war; and exhorting his countrymen, and the king himself, to pray to the True God. Such effects are already produced, that a large krall is distinguished by the name of "Praying Caffres." They have sent Mr. Read word, that when he comes, he need only light a fire, by way of signal, on his side of the Great-Fish-River, and they will immediately cross to conduct him over. Lately, when a British Officer had occasion to go into Caffraria, and it was reported that a Missionary had arrived, such was the joy excited, that the Caffres assembled from every quarter to welcome him.

Mr. Read, judging this to be a special call of Providence, by no means to be dis-

regarded, is making preparation for the commencement of the Mission. Mr. Williams, one of the Missionaries intended for Latakkoo, has volunteered his services, which Mr. Read has thankfully accepted, not doubting of the approbation of the Directors in a case of such urgency. Mr. Williams will be accompanied by Tzaatzoo, the son of a Caffre Chief, who resided several years at Betheldorp, and who, with Mr. W. is qualified to promote the arts of civilization amongst the people, as well as to promulgate the Gospel of Christ.

*Thornberg, or Vanderwall's Fountain.*

(In the Bushmen's Country, about five days' journey north of Graaff Reinet.)

This Mission, recently commenced by Mr. Smit, has laboured under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the Natives that the Missionaries wished to betray them into the hands of the Boors, between whom and themselves a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the Missionaries among them.

Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Betheldorp; and Jan Goeyman, a converted Hottentot. Mr. Corner is qualified, by his mechanical knowledge, to assist them in civilization; and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew.

We indulge the hope of hearing of the success of our Brethren in this great and dangerous enterprise, among some of the most rude and savage of the human race. The establishment of a Mission among them will be an incalculable benefit to the country, and especially to Missionaries and others, who have occasion to travel through it.

*Griqua Town.*

(In the Country of the Griquas, formerly called Bastard Hottentots, North of the Great River.)

At this station, which is the most distant of all our African Settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success.

It is with deep concern that the Directors have now to report the death of their pious and faithful Missionary, Mr. Janz. In our last, we stated the death of Mrs. Janz: there is reason to think that his attention to her, during her illness, and his grief on account of her death, were the means of hastening his own dissolution: he was carried off by a rapid decline. Mr. Janz was a man of an excellent spirit; eminent for faith, self-denial, and holy zeal for God; an active, faithful, disinterested Missionary. The people placed the greatest

confidence in him. He visited them from house to house; and he had generally some of them at his own, for instruction. His zeal continued to the end; and, during the last days of his illness, he urged Mr. Saas, who providentially visited Griqua Town at that time, frequently to preach Christ to the people; and wished to arise from his bed, to ring the bell himself, for calling them together. He died, after being two hours almost continually in prayer.

In the last Letter that Mr. Janz wrote, he stated, that the Four Native Brethren, set apart to Missionary Work at Graaff Reinet, were exceedingly zealous in visiting all the kralls of Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence; and many more were looking forward to that ordinance. He pleaded strongly for an increase of the number of Missionaries at that place.

Mr. Helm, who laboured with Mr. Saas at Bethesda, having been obliged to leave that place on account of his health, has now joined Mr. Anderson, at Griqua Town, to supply the place of our deceased Brother.

An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money, (for money is utterly unknown in that part of the world,) have contributed property which is to be sold for the benefit of the Society. The following is a list of the subscriptions:—

- Elephants' teeth, thirty pounds.
- Nine young Bulls.
- Four Heifers.
- One Ox.
- Twenty-three Sheep.
- Five Goats.

To remedy the inconvenience sustained by the people (who have now made considerable progress in civilization), by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens.

Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing-press should be established there; a measure which the Directors highly approve.

#### *Bethesda.*

(Formerly called Orlam's Krall, on the Great River, about mid-way between Griqua Town and Pella.)

Mr. Saas and Mr. Helm have laboured at this Station; where many, we trust, have been converted to God. More than eighty had been baptized in the course of one year. Mr. Helm having been obliged, on account of his health, to remove, another

Missionary must, as soon as possible, be sent to Bethesda. In the mean time, Mr. Saas has agreed to remain among the Corannas, and even remove with them from place to place, as occasion may require.

#### *Great Namaqua Country.*

(Klip Fountain: about two days' journey north of the Great River, and not far from the former Station, called Warm Bath.)

Mr. Schmelen, on his return from the Damara Country, which he went to explore, fell in with a Krall of Namaquas, some of whom had formerly resided at the Warm Bath. At first they were greatly alarmed at the appearance of himself and his people, and hid themselves behind the rocks and bushes, being apprehensive of the approach of Africaner, whose name was terrific throughout all that country. But finding that it was a peaceful Missionary who had arrived, they expressed the highest degree of joy; and having heard him preach, they, with Flemerius their chief at their head, earnestly entreated him to continue among them. Mr. Schmelen would have declined this, as he wished to begin a Mission elsewhere; but the people would take no denial: they would not suffer him to leave them: they detained him almost by force: he was therefore constrained to abide with them, and his compliance filled their hearts with joy.

It was not long before he also had reason to rejoice in this determination. Many persons received the Word, accompanied by the power of the Holy Spirit. A concern about religion became general; and, when the last account came away, he had baptized twenty persons, on a credible profession of their faith in Jesus.

The business of civilization, the constant concomitant of Evangelical Religion, immediately commenced. The Missionary began a School, in which he had soon a hundred and forty children, who learned to read and write; but having no paper, a sheep-skin was substituted, on which fine sand was spread, and a reed served the purpose of a pen. The particulars of the awakenings here are some of the most remarkable that have occurred in our knowledge.

It is absolutely necessary that another Missionary should be sent to the help of Mr. Schmelen, as soon as possible.

#### *Africaner's Krall.*

Seldom have the Directors had occasion to record circumstances so remarkable as those which have occurred at this place. Every Member of the Society will recollect



the dispersion of the people who resided at Warm Bath, which was at that time one of our most flourishing Stations. The terror of Africamer's name put a period, for a season, to our pleasing expectations concerning that congregation.

When Mr. Campbell was in Africa, he conceived that the heart of Africamer might possibly be won by that kindness which the Gospel recommends even towards an enemy. He therefore wrote a conciliatory letter to him, accompanied with a present. But, for a long time, no man could be found hardy enough to venture to Africamer's krall, to present it. At length, the letter reached his hands; and its contents were soon after seconded by a visit from our late most excellent Missionary, Mr. Christian Albrecht. Peace was happily established; and Africamer not only consented that a Missionary should come, but was very desirous of it, and pleaded Mr. Campbell's promise of sending one.

Mr. Ebner, our Missionary at PELLA, (so called, because it proved a refuge to the dispersed from Warm Bath, like the ancient Pella to the fugitive Christians from Jerusalem,) judging that it was a very important duty to endeavour to maintain peace with Africamer, by residing with him; and that it might lead eventually to the re-establishment of the Mission at the Warm Bath, and the formation of other Settlements in the country; felt inclined to remove to Africamer's place, though not without great inconvenience, and perhaps risk. He proposed it, therefore, to his congregation, who, though strongly attached to their Minister, generously gave him up on this urgent occasion. Mr. Ebner accordingly removed; and he had soon cause to be thankful. The people of the krall received him joyfully: they have attended his ministry with affection: many seem to be seriously impressed; and, among fourteen persons whom he has baptized, are two sons of Africamer. That Chief himself expresses contrition on account of the enormities of his past life, and a hope in the mercy of God, through Jesus Christ.

#### *Pella.*

(To the South, or Little, Namaqua Country.)

At this place, it may be truly said, the Word of the Lord has had free course, and has been glorified. Here Mr. Albrecht, and Mr. Ebner, laboured with great success. In a letter, dated May 25, 1815, Mr. Ebner says, "You will rejoice with me when you hear of the conversion of so many sinners, who fly in great numbers to our beloved Jesus, like doves to their

windows. O! could you witness the earnest desires of these poor people to be saved from their sins by Christ; could you hear our people, old and young, how earnestly they pray behind the bushes; your hearts would not only rejoice, but you would be ready to take out all your Bank Notes, uncounted, and throw them into the Missionary Treasury." More than fifty persons have been added to the Church, and there appears to be a general concern among the people, both old and young. Several Native Preachers have been recommended, and sent out in different directions, to Warm Bath, Steinkopff, and other places.

But here, again, our joy is checked by the recollection of another heavy loss, sustained by the death of our most-beloved and excellent Missionary, Mr. Christian Albrecht. His health had, for a long time, been in a declining state; and it was thought expedient that he should repair to Cape Town for medical advice. He accordingly came; and, a few days after his arrival, while engaged in forwarding the Brethren for Latakkoo, and when in the act of writing a letter on the Society's business, he fell down in his chamber and expired. His remains were deposited by the side of our venerated Van der Kemp.

Mr. Read, in a letter on this subject, says, "Late events in Africa have been both glorious and grievous. The Lord has graciously succeeded the labours of the Society, by their Missionaries, in a signal manner. New trophies have been given to Emmanuel, which will be treasured up in Heaven, and be unto Him for an everlasting name. But death, as if envious at the progress of the Missionaries, is cutting off our dear Brethren, one after another. O that the Lord would sheath his sword, and spare the residue! The loss of Brother Albrecht is great indeed; for I scarcely knew his equal. His chief excellencies were, a burning zeal for the conversion of the Heathen, ardent love to their souls, and self-denial in a very high degree; and these are the chief qualifications requisite for Missionaries in Africa."

The Station at Pella, thus deprived of both its Missionaries, will now be supplied by Mr. Bartlett, a Missionary accepted in Africa, and Mr. Marquard, of Holland, who lately arrived at the Cape.

It is here proper to mention, that the Brethren (Evans, Barker, Williams, and Hamilton) intended for the Mission to Latakkoo, after staying awhile at the Cape, proceeded by High Krall to Bethelsdorp, where they were most kindly received. Two of these Missionaries, with their

Wives, have since gone forward to Griqua Town, and will be followed by Mr. Barker, accompanied, we trust, by Mr. Read, who intends, on his way, to introduce Williams and Tzaatzoo to the Caffres. Our hearts go with them all, crying—*Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity!*

Before we close the African Branch of the Report, it will be proper to state, in a few words, the progress of civilization; more especially as our Brethren have been injuriously charged with the neglect of it.

From a Report just received of the Settlement at Bethelsdorp, for the year 1815, it appears that the number of inhabitants, including the present residouts, the people engaged in cutting and sawing timber, and the Hottentots now serving the farmers, amounts to 170; the number of cattle and sheep, 2,672; and the number of waggons, 24. More than thirty men are constantly employed in hewing and sawing timber, which is sent by sea to Cape Town;

#### NORTH AMERICA, AND THE WEST INDIES.

Mr. Spratt, who has resided some time at QUEBEC, has lately visited the United States, to obtain pecuniary assistance for building a Chapel. The Directors have informed him, that if he continues at Quebec, as the Pastor of the Congregation, his support must be derived from them; but that they will gladly employ him as their Missionary, if he should be inclined to leave his present situation.

Mr. Cox was about to leave JOHNSTOWN DISTRICT, when he last wrote; and we are not exactly informed in what part of the country he is now labouring. He has been partly supported by the people, but has been assisted by donations from this Society.

From Mr. Smart, of ELIZABETH TOWN, Upper Canada, we have not lately received any information.

At TRINIDAD, Mr. Adam continues to labour as usual, and not without some good effect; but the Directors are sorry to say that this Station is too expensive to be continued on the present plan. It has long appeared to them very desirable, not to say necessary, that one of the Directors should, if possible, visit our Missionary Stations in the West Indies; as Mr. Campbell, with so much advantage, visited those in Africa, and for a similar purpose. They are of opinion that great improvement might be made by judicious regulations; and that many of the Planters may, by personal application, be induced to engage for the support of pious Mechanics as the instructors of their Slaves; and that not

and for which return is made in various articles of utility. Much timber is also carried to Witenhage and Graaff Reinet. From twelve to twenty men are employed in getting bark; others in burning lime; and others in carrying salt into the interior. There are also two wheelwrights, six carpenters, two shoe-makers, two bricklayers, several brick-makers, one butcher, one tanner, and three thatchers. Many of the women assist their husbands in gardening, making mats, baskets, blankets of sheepskins, &c. Thirty girls are daily taught to knit; and there are eighteen girls in the Sewing School, who make shirts for sale.

Upon the whole, the prospect of success in Africa is encouraging in a very high degree; and although several more Missionaries are required, and the increase of expense is considerable, yet, as Mr. Read suggests, it is hoped that, with some exertion, Africa will soon bear its own expenses, except the equipment, passage, and first settlement of the Missionaries.

only the present Stations might be rendered less burdensome to the Society, but that New Stations might be found, which should require little or no pecuniary support from England.

Mr. Wray was lately informed by the poor Negroes in DEMERARY that they are looking out for a Minister in every ship that arrives.

The Directors are concerned to state, that, greatly as they have desired to send a Preacher to LE RESOUVENIR, formerly the promising Station of Mr. Wray, they have not yet been able to meet with a person altogether suitable for it, but they are anxious to find such a one. They hoped that some of our Brethren in the Ministry would have been able to select out of their congregations some pious, intelligent, diligent men; such as are qualified to be useful in Sunday Schools, or in Village Preaching; who would gladly devote themselves to the instruction of the poor Negroes: a few such persons may be very usefully employed in the West Indies.

Mr. Wray remains in the neighbouring colony of BERBICE. His School is on the increase; and a great number of poor Free Children, as well as of the Slaves, learn to read: many Adults also come to read occasionally. Many Girls belonging to the Crown Estates learn to sew, under the care of Mrs. Wray. About a year ago, he baptized eight persons, who have since conducted themselves as becomes Christians; and, at Christmas last, he baptized eight more: four had belonged to the

School; the rest were old people. It was a very solemn season. On the 31st of December he administered the Lord's Supper, for the first time, in Berbice: eleven Negroes communicated. Mr. Wray rejoices to see a Church, however small, formed among the Negroes in Berbice.

Mr. Davis, at GEORGE TOWN, DEMERARY, is attended by a great number of Negroes, many of whom discover, in the whole of their conduct, the powerful effects of the Gospel. It is much to the honour of re-

ligion, that, among the Negroes who have been punished for dishonest or refractory behaviour, there has not been an instance of one who attended the Chapel. The moral conduct of the people is much improved. Mr. Davies has lately married sixty couples of them, nearly half of whom came from about twenty miles up the river. Mr. Elliot (formerly at Tobago) is at present at George Town, and preaches in a distant part of it, to many who, it is said, cannot conveniently attend at the Chapel.

#### LASCARS.

The Committee, who have paid a Christian attention to the Lascars and Chinese Sailors in London, mentioned, in our last Report, their satisfaction with the character of Golam Alli, formerly a Mahomedan, who had just been baptized on the profession of his faith: we are sorry to report that he soon after died; but it is consolatory to add, that he departed, relying on Jesus Christ for salvation.

The Committee also entertain a good hope concerning Abdallah, who was useful in teaching the Arabic and other Languages, and in reading the Scriptures to his countrymen. Before his return to the East\*, he professed his belief that Jesus is the Son of God, and the Saviour of the World. Mr. Townley received some Lessons from him in the Bengallee Language: and the Rev. Mr. Atley, who has been assiduously attentive to the Lascars, derived from Abdallah the first Rudiments of the Hindoostanee, in which he has since made so much improvement as to have been able to assist Mr. Keith in learning it; and we hope will hereafter be very serviceable to others of the Missionary Students intended for the East.

Mr. Pyvie, now at Surat, observes, that as the Hindoostanee is spoken by all

the people in business on the Malabar Coast, it would be beneficial to Missionaries going thither, to pay attention to the Rudiments of that Language in England.

A Portuguese Lascar, named Reed, declared before his death, that his first religious impressions were received in the Society's House at Stepney.

During the past year, considerable interest has been excited among the Chinese in London, who gladly received and read Mr. Morrison's Tract and Catechism, had several opportunities of reading his Translation of the New Testament, and expressed great pleasure in perusing the Fourteenth Chapter of St. John's Gospel.

The Committee were favoured with a number of Portuguese Testaments by the Bible Society, with valuable Oriental Books by the East-London Auxiliary Bible Society, and a quantity of Tracts by this Society, which they distributed with advantage.

The Lascar Committee, who, for the sake of economy, have relinquished the House at Stepney, have no intention of abandoning their primary object, of tendering moral and religious instruction to these poor strangers.

#### ASSISTANCE TO OTHER SOCIETIES.

In addition to the support of those Missions which have already been mentioned, and which are under the immediate patronage of this Society, sums have occasionally been voted to other Societies which have the same object in view.

During the last year, the Directors have voted to the Church of the United

Brethren, at Sarepta, the sum of 300*l.* for the purpose of renewing their Missions to the Kalmucks. Two Missionaries have thus been enabled to commence their labours among that people.

They have also granted 100*l.* to the New-York Missionary Society, to assist them in sending Missionaries to the Indians on the border of their territories.

They have likewise voted to the New Missionary Institution at Basle in Switzerland, the sum of 200*l.* to assist and encourage them in its establishment.

\* Abdallah is not yet returned to the East, but resides with the Rev. Daniel Corrie, at the charge of the Church Missionary Society; and will probably accompany that Gentleman back to India.  
Editors.

## SEMINARY.

There are now in the Missionary Seminary at Gosport, Sixteen Students, who are pursuing, under the direction of the Rev. Mr. Bogue, appropriate studies, preparatory to their entering upon the great work of preaching the Gospel to the Heathen. They are well reported of by their Tutor, as men truly devoted to God, and likely to become useful Missionaries.

We are concerned to state, that Mr. Stephens, a very promising young man, has been removed by death, during the last year; and the studies of au-

other are at present suspended by illness.

The labours of several of the Students among the French Prisoners, at the prisons and prison-ships, were attended with a Divine Blessing.

There are also several young men to whom it is not intended to give the usual term for Education at Gosport, who are committed to the care of some Ministers in the country, that they may receive useful instruction, to qualify them for the Stations which they may probably occupy.

## CONCLUSION.

Amidst the occasions of congratulation, which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply to be regretted by us all. We advert to the resignation of our Treasurer, Joseph Hardcastle, Esq. who, from the commencement of this Institution, has, with no less advantage to the Society than honour to himself, fulfilled the duties of that important office. His intended removal from the Metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted with extreme reluctance; assured, however, that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warm supporters. The Society will, therefore, be called this day to the performance of a new duty, in the election of a successor in the office of Treasurer.

It would be ungrateful not to acknowledge, with the warmest affection, the increasing liberality of the Members of this Society, both in town and country. This will no doubt form one of the votes of this General Meeting. But it is merely justice to say, that the Auxiliary Societies, both in town and country, have, by their zeal and activity, greatly encouraged the Directors to proceed in their labours, and, without fear, to lengthen the cords and strengthen the stakes of this institution. To the generous exertions of our FEMALE FRIENDS we are peculiarly indebted, and we calculate with confidence on the continu-

ance and increase of their most valuable assistance.

Every succeeding year will, we hope, present to you the gratifying fruits of your past labours, and the animating prospect of new scenes of action. The World is opening to our view, and inviting us to far more extended efforts. The Directors still look forward to the proposed Mission to the Afghans, near Persia; the Mongols and Manjurs in Tartary; and to the interesting Island of Madagascar. These Missions will be commenced as soon as we are furnished with suitable instruments for the purpose.

These, Respected Brethren, are the outlines of our proceedings; the pleasing details of which, as they would occupy many hours, must appear in another form. But, from this general sketch, we trust it will be evident that the warmest wishes of the Society are, in some happy measure, attained. It is no longer a question of doubtful speculation, Whether it be practicable to propagate the Gospel among the Heathen? Whether suitable persons can be found to do the work of Evangelists? or, Whether it may please God now, as in ancient times, to prosper the efforts of his servants?—The work is accomplished. Able and faithful Missionaries have been obtained: they have been sent forth to the ends of the earth: they have found an open door among the Heathen, and their entrance among them has not been in vain. *The wilderness and the solitary place have been made glad; the desert has rejoiced, and blossomed as the rose.* Christ is preached among the Heathen; and therein we rejoice, yea, we will exceedingly rejoice. Many thousands of the Pagan Tribes have heard the joyful sound of the

Gospel; and many hundreds have found it to be the power of God to their salvation.

During the past year, our Seminary has received an addition of several promising Students. Many more are candidates for the same honour. We have been enabled to strengthen our Foreign Stations by many additional labourers. New Missions of great importance have been commenced; and, to support the whole,

our funds have been augmented by the growing liberality of the Public, and especially by the zeal of our Auxiliary Associations. What need we more? What, but the grateful heart, and the cheerful song?—And what now remains, but to persevere, with undiminished, or rather with redoubled ardour, in the pursuit of our glorious object—the propagation of the Gospel—the conversion of the Heathen—the glory of Christ.

POSTSCRIPT.

The Expenditure of the Society, in support of these numerous Missions, amounted, last year, to nearly TWENTY THOUSAND POUNDS,—more than Three Thousand Pounds above the expenditure of the former year: but the Directors have to be thankful that that amount is still exceeded by the liberality of its friends: so that they will proceed, with all prudent dispatch, to augment the number of Missionaries in Stations where additional help is wanted; to occupy new Stations which have been already proposed to the Society; and to obey every call of Providence to probable scenes of usefulness, as quickly as agents, duly qualified for such important engagements, can be obtained.

To remove the objections of some persons not fully acquainted with the Society and its extensive operations, it may be proper to say, that it is by no means the wish of the Directors to accumulate a fund to be unemployed, or to render the Society independent on the public approbation of its measures. This has been sufficiently evinced by the conduct of the Directors, who, even in the past year, increased their expenditure in more than full proportion to the increase of their income in the year preceding; and who entertain no wish for the future, but that of diffusing, to the utmost of their power, and to the full extent of their means, the Gospel of God among the Heathen.

## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

RETURN OF THE REV. E. BICKERSTETH  
FROM AFRICA.

We have great pleasure in announcing the safe return of Mr. Bickersteth from his visit to the Society's Establishments on the Western Coast of Africa.

Mr. Bickersteth left Portsmouth, on his voyage outward, Jan. 24th, in the Salisbury, Capt. Cready: he arrived at Goree, Feb. 22d; and, at Sierra Leone, March 7th. On the 7th of June, he left Sierra Leone, in the Echo, Capt. Rowe; in which vessel the Four Schoolmasters of the Society, with their Wives, went out to Africa. He was accompanied by Mrs. Sperrhacken, widow of the Missionary of that name; and by an African Youth, named Simeon Wilhelm; and brought with him the infant daughter of Mr. Butscher.

Aug. 1816.

On the 1st of July, the Echo reached Barbadoes; from which island Mr. Bickersteth took his passage, with his companions, on board the Lady Sherbrooke, Capt. Love, on the 12th of July; and arrived safely at Deal, after a somewhat stormy passage, on Saturday the 18th of August.

Mr. Bickersteth was mercifully preserved in good health, during his voyages, and his three months' residence in Africa. The object of his Mission has been fully accomplished. He has been enabled to rectify evils which had crept into the Mission; to place it on a better footing; and to collect such information, and form such conclusions, as will animate the Society to increased exertions, and direct the Committee in the most-promising mode of enlarging their efforts.

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Mr. Bickersteth has laid a Report of his proceedings before the Committee. This very important document will probably be communicated to the Society in our next Number.

FIRST ANNIVERSARY OF THE MANCHESTER ASSOCIATION.

THE Secretary, with the Rev. Edmund Burn, of Birmingham, and the Rev. Daniel Wilson, attended on this occasion. The Annual Meeting was held on Wednesday the 24th of July, in the Exchange Dining-Room; Thomas Allen, Esq. the Treasurer, in the Chair.

On the preceding Sunday, Sermons had been preached, by Mr. Burn, at St. Stephen's, St. James's, and St. Clement's, in Manchester; by the Secretary, at Oldham and at Bacup; and, by Mr. Wilson, at Knutsford: and, on Tuesday Evening, Mr. Wilson had preached at St. Stephen's.

The day of the Annual Meeting proved very unfavourable; but the attendance was so numerous, that many could not obtain admission.

A Report was read by Mr. George Taylor, one of the Secretaries of the Association; which, as being the First Report made by the Committee, entered, at large, for the information of the Members and the vicinity, into the proceedings of the Church-Missionary Society.

The Report closed in the following animated manner:—

With ordinances well calculated to promote spiritual edification, and with facilities equal, if not superior, to all other Societies, the Church of England appears peculiarly called to assist in that great work of Evangelization, which the most superficial observer of the moral, religious, and political state of the world, must perceive is begun upon earth. God is evidently granting to our Church the prayers of her faithful followers, in shewing mercy to "all Jews, Turks, Infidels, and heretics;" and, by a way which they knew not, "bringing them home to his

fold, that they may become one flock, under one Shepherd."

Our nation also, from the rapid rise and astonishing increase of its Societies for the civilization and evangelization of the world, seems destined to bring in *all the ends of the earth to see the salvation of our God*. For, wherever we turn our eyes, we behold Britain employed as the great Evangelist of the nations, *making straight in the desert a highway for our God*, and erecting a splendid temple to His glory upon the ruins of idolatry, superstition, and bigotry. Her extended commerce, her political ascendancy, her naval and military superiority, the amicable relations subsisting between her citizens and the Princes of other lands, but especially her sovereignty over a tenth part of the whole human race, are but the powers with which she is invested for the promulgation of the Gospel in far distant lands. The instruments which a gracious Providence has placed in her honoured hands, to promote the temporal welfare and spiritual improvement of the world, are her Systems of Education, her Bible Society, and her variously-diversified Missionary Institutions.

What have been the successes of Britain, in these Godlike Labours, let facts testify! Wherever she has set her foot, the Mosques of Mahomed, the Temples of the Hindoos, and the Synagogues of Judaism, have tottered to their centres: and it appears highly probable, that they would sink into that heap of ruins, in which the temples of Ancient Greece and the Sacred Groves of the Druids are now barely visible, if ever Britain, grateful for past mercies, sensible of her high obligations, and supported by Royal, Ecclesiastical, and Legislative Authority, should exert all her energies in planting the Cross wherever human foot has trod. The well-authenticated fact, that, in little more than a tenth of a century from the Institution of her Missionary, Bible, and Jews' Societies, the satyric poets of the Mahomedans are levelling the shafts of ridicule at the absurdities of their False Prophet—the Hindoo and Buddhist Priests are reading the Sacred Scriptures to their votaries, from the altars of their Idols—and the Jews are emigrating to Palestine, convinced that the Messiah is at hand—attest the magnitude of the conquests already achieved under that sacred

banner upreared by the feeble hands of a few pious men. What does this teach us? Does not the fact declare, in a voice to which nothing but prejudice can turn a deaf ear, and which bigotry alone can misunderstand, that the great and terrible day of the Lord is approaching? In the meridian of that glorious day, the clouds of ignorance and superstition, which so long have overshadowed the land once beaming with the Redeemer's glory, shall fade away before that Sun of Righteousness which e'en now is bursting from the East. At His approach, those twin meteors, the Shaster and the Koran, whose false glare has "lur'd but to betray," shall melt away with fervent heat; and the fast-waning crescent of Mahomed, and the feebly-twinkling stars of Veshnu and of Buddhu, shall grow dim, and finally disappear in the intensity of His splendor.

If we Britons refuse to be the Heralds of His coming, and to proclaim to His promised inheritance the commencement of His peaceful reign, we may well fear lest He, who cast off His once-favoured Israel, should also reject us, and chuse out a Nation more sensible of its high responsibilities, and more zealous in acting up to its important obligations. Let us not shrink from the service; lest, in the mighty march of the Lord of Hosts, if we are not pressed into the ranks, we should be overwhelmed in His irresistible progress.

The Committee recommended to the Association, to extend itself through the populous district of which Manchester is the centre; and that it should henceforth divide the county with Liverpool and Lancaster, under the designation of the MANCHESTER and EAST LANCASHIRE CHURCH - MISSIONARY ASSOCIATION.

This recommendation was unanimously adopted. The Association now comprehends the Hundreds of Salford and Blackburn; leaving those of West Derby and Leyland to the Society's friends at Liverpool; and the remaining two, north of the river Ribble, to the Association already formed at Lancaster.

The Congregational Associations of the Churches of St. James, St.

Clement, and St. George, with Branch Associations at Blakeley and at Tottington, added to the funds, by Weekly and Monthly Contributions alone, between 300*l.* and 400*l.* The whole sums remitted to the Parent Society, in the first year, amounted to 912*l.* 1*s.* 1½*d.*

*Bacup Branch Association.*

At Bacup, in Rochdale, an additional Branch Association has been formed.

*President,*  
John Ormerod, Esq.  
*Treasurer,*  
John Hayworth, Esq.  
*Secretary,*  
Rev. William Porter,  
Incumbent of the Church of Bacup.

The following Contributions have been already paid to the Manchester and East-Lancashire Association:—

Collection, at the Church, by the Secretary . . . . .	<i>L. s. d.</i>	<i>L. s. d.</i>
Annual Subscriptions, 11 0 0		
	29	7 11
Sunday Scholars . . . . .	0	14 7½
Weekly Contributions . . . . .	7	14 9
	37	17 3½

SERMONS AT LIVERPOOL.

The Secretary and Mr. Wilson proceeded from Manchester to Liverpool; in and near which place they preached, on Sunday, Aug. 4, the following Sermons:—

By the Secretary:

<i>A.M.</i> St. Mary, Edge Hill, (Rev. Adam Hayes, M.A.)	91	0	12
<i>P.M.</i> St. Matthew, . (Rev. John Fearon,)	16	4	4
<i>Even.</i> St. Andrew, . (Rev. J. Jones, B.A.)	50	12	7

By the Rev. Daniel Wilson:

<i>A.M.</i> St. Geo., Everton, (Rev. R.P. Raddicome, M.A.)	29	2	11½
<i>P.M.</i> St. Thomas, Seaforth, (Rev. W. Rawson, B.A.)	28	3	0
	165	3	0

To these Collections, various Subscriptions and Benefactions were added; and it was resolved, that several Congregational Associations should be formed, and that information respecting the object and proceedings of the Church-Missionary Society should be generally diffused, with a view to a

future union of the friends of the Society, in this part of the country, into one Association.

It was not judged right to call on the Congregation of St. Mark's Church for any further Contributions on this occasion; as they had raised for the Society, within the last three years, no less a sum than 1125*l.* 9*s.* 6*d.*

#### NORTH-WALES AUXILIARY SOCIETY.

From Liverpool, the Secretary and his companion passed into North Wales; several active friends of the Society having prepared the way for an enlargement of its interests in the northern part of the Principality.

On Sunday, Aug. 11th, the Secretary preached, in the Morning, in the Church of the Rev. William Cleaver, son of the late Bishop of St. Asaph, at Denbigh; and, in the Afternoon, at Ruthin, of which parish the Rev. Richard Newcome is Warden. On the same day, Sermons were preached for the Society, at Llanfyllin, by Mr. Wilson, in English; and by the Rector, the Rev. David Hughes, in Welsh.

On Wednesday the 7th, the Secretary preached at Llanfyllin; after which, a Meeting was held for the formation of a Society in aid of the Parent Institution;—the Rector of Llanfyllin in the Chair.

The Secretary and Mr. Wilson having detailed the objects and proceedings of the Society, and enforced the advantages arising from Local Associations, it was unanimously agreed, that a Society should be formed; which should take the name, not of an Association, as is done by the Assistant Institutions in England, but that it should comprehend all North Wales, and take the name of an Auxiliary Society, as the Hibernian Society has done; with the view of uniting, in the support of this great cause, the Six Counties which form the northern part of the Principality;

viz. those of Montgomery, Merioneth, Denbigh, Flint, Caernarvon, and Anglesea.

Laws and Regulations were adopted for the government of the Society. Sir Watkin Williams Wynn, Bart. was requested to accept the office of President. A Committee was appointed, to consist of all Clergymen who should be Members of the Society, and of not less than twenty-four Lay Members, nominated from among the principal Gentlemen of North Wales. The Rev. David Hughes, Rector of Llanfyllin, was appointed Secretary, and agreed to act as Treasurer till one should be nominated. The Committee are to meet quarterly, at a time and place to be fixed by themselves. An Anniversary is to be held at such time and place as the Committee may appoint, so as to embrace, in succession, the principal towns in North Wales. The First Meeting of the Committee was appointed at Welsh Pool, on Tuesday the 20th of August.

In the evening, a Welsh Sermon was preached to a crowded congregation, in Llanfyllin Church, by the Rev. Richard Richards, Curate of Caerwys. On the following Sunday, August 18th, Mr. Wilson preached, in the morning, in the Church of Llanfawr, near Bala; and in the evening at Bala. In the afternoon, Mr. Richards preached, in Welsh, at Llanfawr.

It will be seen, by the List of Contributions at the end of this Number, that the sum of 100*l.* is the first-fruit of the North-Wales Auxiliary; nor can it be doubted, that an abundant harvest will follow in due season. The peculiar circumstances of the times will, unavoidably, for the present, fetter Christian Exertions. The Church-Missionary Society, and all similar institutions, feel this to be the case: but the characteristic zeal of Welshmen will lead them to assist such designs to their utmost power. The Representa-



tives of the Society witnessed the effects of this zeal with peculiar pleasure; several Clergymen having travelled a great distance to meet them, and one not less than sixty miles.

The difficulties of the times, indeed, are such, particularly in some districts, that it is scarcely practicable to maintain the scale of contribution which has been hitherto supported. But it must be remembered, that the foreign expenditure of Missionary Societies cannot diminish as expenditure may do at home. It will be necessary, there-

fore, to break up new ground, in order to supply any deficiencies which the times may occasion in the contributions of old Associations, and to enable Societies to extend their exertions in proportion to the wants of the world. Even where little present aid may be expected, "the reservoir," to adopt the apt similitude of a distinguished Prelate on a similar occasion, "may as well be excavated and prepared, and the channels dug and cleared out for abundant streams in a more genial season."

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## Foreign Intelligence.

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### WESTERN AFRICA.

BRITISH AND FOREIGN BIBLE SOCIETY.

SIERRA LEONE.

#### *Auxiliary Bible Society.*

We are happy to announce the formation of an Institution, in aid of the British and Foreign Bible Society, in the once-desolated and forlorn regions of Western Africa.

Various Publications, adapted to diffuse information respecting the Society, were sent, some time since, to Sierra Leone; and the Rev. Leopold Butscher, the Acting Chaplain of the Colony, was requested to take measures for preparing the way for the establishment of a Society, which might promote the important objects, of supplying the European and Native Inhabitants with the Scriptures, and of promoting the translation of them into the various languages of the vicinity.

His Excellency the Governor, the Chief Justice, and the other principal Gentlemen of the Colony, cordially supported the measure. The Rev. Edward Bickersteth, Assistant Secretary of the Church Missionary Society, being on a visit to the Settlements of that Institution, the Governor requested him to preach a Sermon preparatory

to a Public Meeting to be held for the establishment of a Society auxiliary to the British and Foreign Bible Society. Mr. Bickersteth preached accordingly, on Sunday the 12th of May, to a congregation of 500 or 600 persons—the largest Christian Assembly ever met in that part of Africa; the places of Worship, in Free Town, belonging to the Methodists and Dissenters, having been shut on this occasion.

On Thursday, May 16th, a large and respectable Meeting was held in the Court-House of the Colony. His Excellency the Governor having taken the Chair, and stated his hearty concurrence in the object of the Meeting, a Resolution of cordial approbation of the British and Foreign Bible Society was moved by the Hon. the Chief Justice, seconded by the Rev. Edward Bickersteth, and carried unanimously.

It was then moved by Kenneth Macaulay, Esq. and seconded by Charles Stormonth, Esq. That a Society be formed, to be called "The Auxiliary Bible Society, for the Peninsula of Sierra Leone, and the British Settlements and Establishments on the Western Coast

of Africa, for the purpose of co-operating with the British and Foreign Bible Society, in promoting the distribution of the Holy Scriptures both at home and abroad."

The Regulations proposed were those usually adopted by Auxiliary Societies.

This motion received the unanimous assent of the Meeting; as did others which followed, for the appointment of the Officers and Committee, and for completing the business of the day. These motions were made, or seconded, by B. Bishop, Esq. J. Dunavon, Esq. Rev. Wm. Davies, Rev. Melchior Renner, Rev. Leopold Butscher, Rev. G. R. Nylander, Major M'Kenzie, and Capt. Rowe.

Subscriptions were immediately opened; when the Governor and the Chief Justice led the way, by donations of Ten Guineas each, and Annual Subscriptions each of Two Guineas. Their example was liberally followed: and we are most happy to add, that Mr. Bickersteth has brought with him, as the first offering of the Society to the Parent Institution, the sum of £.191.

The following Address has been circulated by the Committee:—

The Committee having met, in pursuance of the Sixth Resolution, now call upon the inhabitants of Sierra Leone, Goree, Senegal, St. James, and St. Mary on the River Gambia, and the other British Settlements and Establishments on the Western Coast of Africa, to assist them in their attempt to promote the great object of the Parent Society.

The design in the establishment of this Auxiliary Society, is, in the first place, to supply the local wants of this Colony and its dependencies, and ultimately to assist the great object of the Parent Society throughout the world.

The British and Foreign Bible Society has issued upwards of One Million and Two Hundred Thousand Copies of the Scriptures in England, and aided in printing upwards of Two Hundred Thousand Copies of the Scriptures on

the Continent of Europe. It has also printed, or aided, the printing or circulation of the Scriptures, in part or in the whole, in Fifty-nine different Languages or Dialects.

Every one who values the Holy Scriptures, is earnestly requested to aid in this Cause. The smallest donation will be thankfully received.

*President:*

His Excellency Charles Mac Carthy,  
Governor.

*Vice-Presidents:*

The Honourable Robert Hogan, LLD.  
Chief Justice.

Major M'Kenzie.

*Treasurer:*

Kenneth Macaulay, Esq.

*Secretaries:*

Rev. William Garnon.

Rev. Leopold Butscher.

Rev. William Davies.

*Committee:*

All Clergymen, and other Ministers, who shall be Members of the Society; with the following Laymen:—

John Dunavon, Esq.

Thomas Wilford, Esq.

Francis Hopkins, Esq.

John Grant, Esq.

George Nicol, Esq.

D. M. Hamilton, Esq.

J. C. Hockley, Esq.

Dr. Erly.

Charles Stormonth, Esq.

T. S. Buckle, Esq.

B. Bishop, Esq.

William Ferguson, Esq.

Joseph Reffel, Esq.

Lieut. M'Crea.

Lieut. Clements.

Mr. Campbell.

Mr. Hirst.

Mr. Hortou.

Mr. Düring.

Mr. D. Grant.

Mr. Wise.

Mr. Gabbidon.

Mr. Stoher.

Mr. Edmonds.

Mr. Jewitt.

Mr. Morgan.

Mr. Johnson.

Mr. J. Thorpe.

Mr. Wm. Thorpe.

We trust that these Gentlemen, in associating their names with this

benevolent design, will allow the friends of the Bible, throughout the world, to build confident hopes on their cordial support of every measure for diffusing Christian Education and Christian Truth; and consequently raising the tone of morals, and advancing human happiness, over those regions which have been most deeply injured and degraded by Britons, and which have a stronger claim than perhaps any other portion of the whole world, on British justice and humanity.

### NEW ZEALAND.

#### CHURCH MISSIONARY SOCIETY.

In our Number for March, we printed a letter of the Rev. Samuel Marsden to Governor Macquarrie, containing a brief account of his proceedings in New Zealand. We regret that the Reports of the different Societies, which are in the course of printing, have longer delayed the Narrative of his proceedings, which we then promised, and to which we referred also in the Number for May.

We could wish to give the Narrative all together; but as the whole must, in that case, be deferred some time longer, we have selected two very interesting passages.

*Establishment of Messrs. Kendall, Hall, and King, at Ranghee Hoo, in New Zealand.*

Our readers will be gratified with Mr. Marsden's relation of this event.

Before my final departure from New Zealand, I wished to obtain and secure, as far as possible, a Legal Settlement for the Europeans whom I should leave upon the island. For this purpose, application was made to the two Nephews of the late Tippahee, who were proprietors of the ground which the Europeans at present possess, and of the adjoining town of Ranghee Hoo; to know if they would sell that piece of land upon which we had begun to build, and increase the

quantity at first marked out for the buildings. They were related to Dueterra. I went along with them and the Settlers, to point out the boundaries of the land which they were willing to dispose of, and purchased it on account of the Church-Missionary Society. We could not ascertain the exact quantity, for want of proper measuring instruments; but, as it is situated between some natural boundaries expressed in the Grant, I considered that circumstance of no moment. I apprehend it to contain more than 200 acres.

The Grant was made out and executed, and the land publicly set apart for the Europeans, on Friday the 24th of February, 1815, in the presence of a number of Chiefs from different Districts, who were assembled at Ranghee Hoo, to take their leave of the Active.

I took this opportunity of apprising the Chiefs, that as the land now belonged to the Europeans, they were all at full liberty, without any hindrance, to come from any part of New Zealand, for things which they might want to purchase, or have manufactured. I further told them, that the Smith should make them axes, or hoes, or any other tools of which they might stand in need; but that he was, on no account, to repair pistols, or muskets, or to make any warlike instruments, not even for the greatest Chief upon the island.

Ahoodee O Gunna, one of the Chiefs of whom I had purchased the land, publicly declared, that the land was no longer theirs, but the sole property of the White People, and that it was "tabooed" for their use.

The signature of the Grant, or Deed, contains all the lines which are tattooed on the Chief's face, according to their singular and curious mode of making thereon drawings and figures.

Three days previous, Mrs. King had been delivered of a fine boy, who was brought out and publicly baptized, at the same time when the Deed was executed upon this newly-purchased land.

All these circumstances, at such a juncture, were peculiarly interesting to us, and will be long remembered by the Natives.

The price paid for the land was TWELVE AXES! Ahoodee O Gunna is a very sensible man, and extremely partial to Europeans. He is the chief man in Ranghee Hoo, where the Settlers reside. It is

the largest and most populous town that we met with, containing upwards of two hundred butts. The wife of the Chief is also a pleasant woman, and had greatly improved in her appearance and cleanliness before we came away; and devoted much of her time in assisting the European Women in any thing which she could do. Ahoodee O Gunna requested I would send him a suit of clothes to wear on the Sabbath, as he did not like to attend Divine Service in his native dress, thinking it improper; which I promised to do.

*Copy of a New-Zealand Grant of Land.*

The Grant which Mr. Marsden mentions was drawn up, on parchment, in the proper technical form of legal instruments. It is, unquestionably, one of the most curious documents of the kind which ever reached this country, particularly from the manner in which it is signed.

It is in the following terms:—

Know all men to whom these presents shall come, That I, Aboodee O Gunna, King of Ranghee Hoo, in the Island of New Zealand, have, in consideration of Twelve Axes to me in hand now paid and delivered by the Rev. Samuel Marsden, of Parramatta, in the territory of New South Wales, given, granted, bargained, and sold; and by this present instrument do give, grant, bargain, and sell unto the Committee of the Church-Missionary Society for Africa

and the East, instituted in London, in the kingdom of Great Britain, and to their heirs and successors, all that piece and parcel of land situate in the district of Hoshee, in the Island of New Zealand, bounded on the south side by the Bay of Tippona and the Town of Ranghee Hoo, on the north side by a creek of fresh water, and on the west by a public road into the interior; together with all the rights, members, privileges, and appurtenances thereunto belonging; To have and to hold, to the aforesaid Committee of the Church-Missionary Society for Africa and the East, instituted in London, in the kingdom of Great Britain, their heirs, successors, and assigns, for ever, clear and freed from all taxes, charges, impositions, and contributions whatsoever, as and for their own absolute and proper estate for ever:

In testimony whereof, I have, to these presents thus done and given, set my hand, at Hoshee, in the Island of New Zealand, this twenty-fourth day of February, in the year of Christ one thousand eight hundred and fifteen.

*Signatures to the Grant.*

The Chief has signed the Grant in a manner extremely curious and perfectly original. He has displayed the ingenuity which is characteristic of his countrymen, in a minute and laborious copy of the tattooed lines upon his own face.

A Fac-simile of his sign-manual is here given:



The Witnesses to this Deed are, John Liddiard Nicholas, a gentleman who accompanied Mr. Marsden from Port Jackson, and Mr. Thomas Kendall, one of the Society's Settlers.

To these is added the signature of a New Zealander, which appears to be a copy of part of the tattooed lines on his face, as follows:—



*Regulations for the Settlers.*

Before Mr. Marsden left New Zealand, he made the most judicious arrangements in his power, for securing the success of the settlement.

Previous to quitting Port Jackson, (he says), I had left Messrs. Kendall, Hall, and King, at liberty to lay in what articles of trade and other necessary comforts they might think proper; as I was ignorant, at that time, of the local situation and of many other circumstances connected with the intended Settlement.

After I had been at New Zealand some time, and made my own observations, I was convinced that it would be very unwise to allow any of the Settlers to trade with the Natives on their own account; as it would unavoidably lay a sure foundation for personal jealousies and differences among the Settlers, and was also likely to be productive of bad consequences among the Natives. The Settlers would be under strong temptation to take advantage of the ignorance of the Natives in the way of trade, if they were to reap the profits; and one

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Settler would have more means, as well as natural ability, to enrich himself, than another, by commerce; which would be productive of what the Apostle calls *bitterness, envyings, and evil surmisings* among them.

In order to guard against these serious evils, which might defeat the views of the Society, I spoke to the Settlers upon the subject, and told them my opinion, and that I could not allow them to have any private trade whatever: and, in order that they might have no just cause of complaint, that I would pay them for all the articles of trade which they had brought with them, as well as for all the tea, sugar, and necessaries which they had laid in for the use of their families; and that they should be allowed a given ration of what they wanted (clothes excepted) per week, till I had submitted this matter to the consideration of the Society, and had received their instructions upon it. A copy of their weekly ration I have the honour to inclose for the information of the Society, and shall be obliged by receiving their directions for my future guidance. The Settlers, for this indulgence, were to purchase from the Natives whatever articles of commerce they might bring for sale, on account of the general concern; the profits of which, when sold, would go towards defraying the expenses of the vessel, or the support of the Settlement.

This plan some were not prepared to sanction, without a little hesitation; but I found it absolutely necessary, in the infant state of the Settlement especially, and it was at length finally adopted. The Settlers were all equal in authority: they had no head: and even good men, when left without a guide, are not always likely to do what is right. There are comparatively few men who are capable of thinking for themselves; and, so far as my experience of human-nature extends, I think that good men should always be prevented from doing wrong, as well as the bad, when this can be done. I further told them I would allow them five per cent. upon the net proceeds of whatever cargo the Active might bring to Port Jackson. I am happy to say I left them all satisfied, and each in his proper station; and I think they will do well.

The following persons were left at Ranghee Hoo—Mr. and Mrs. Kendall, a servant, and three boys; Mr. and Mrs.

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Hall, and one boy; Mr. and Mrs. King, and two boys: these belonging to the Society. One pair of sawyers and a blacksmith, bound for a fine. Mrs. Hanson and her son remained on their own account: Mr. Hanson, sen. commands the Active. I have since sent over the wives of the smith and one sawyer, (the other being a single man), and two children. I also left three runaway convicts with the Settlers, to assist them till the Active returned, and took three away with me; having met with six at New Zealand. The total number of Europeans at Ranghee Hoo, including men, women, and children, is twenty-five.

I cannot ascertain, as yet, what will be the charge of supporting this establishment.—As soon as the necessary buildings are erected, and the Settlement formed, it will be reduced. The Settlers will soon be able to raise grain for their own support, and animal food will not be expensive. They will want continual supplies of tea, sugar, &c.; and, as their privations must unavoidably be many, I have no doubt but the Society will cheerfully administer every aid that may tend to lessen their weight and number.

I am not much afraid but that the Settlers will do their duty, being now upon their Station; and I feel satisfied with them all.

#### *Character and Sickness of Duaterra.*

We are grieved to report the death of this promising young man. Intelligence of this event has arrived since Mr. Marsden's dispatches were received; but we need add nothing to Mr. Marsden's reflections in the contemplation of his probable decease. The circumstances attending his sickness must make every feeling mind long and pray for the emancipation of that noble race from ignorance and superstition.

I found Duaterra dangerously ill. This was a very distressing circumstance to me. I called to see him; but the superstition of the Natives would not permit me. His people had fixed a guard about him, and would suffer no person to approach. He was so very ill, that they expected him to die in a short time. I entreated them, time after time, for two or three days together, to admit me to see him; but they had "tabooed" the inclosure in which he

lay, and dared not admit any person in to him. I was very much mortified, and understood that he was to have nothing to eat or drink for five days. I went again to the people that attended him: they would only speak to me through the fence, and still refused me admittance. I then told them I would bring the Active near the town, and blow it up, if they would not admit me. They said, if I thought proper, I might: and, finding I could neither persuade them by entreaties, nor intimidate them by threats, I went to the Chief, a nephew of Tippahoe, who possessed the greatest influence and principal authority in the place, and told him how I had been refused admittance to see Duaterra for several days, and that Duaterra had neither wine, tea, sugar, rice, nor bread; all which he had been used to; and that if he did not get these nourishments, he would die. I further told him, that I was determined to fire the big guns belonging to the Active on the town, as soon as I went on board. He expressed his concern that they would not allow me to see him; and desired me to go with him, and see what could be done. When he approached near the inclosure, he seemed much alarmed, walked very slowly, and whispered as if he expected some divine judgment to come upon him: he made signs to some of the attendants who spoke to him through the fence, and pointed out to them what destruction the guns would make in the town, and that there was no guarding against them, as they could not be seen. After several consultations with those along with Duaterra, and the messengers who came with the Chief, permission was granted for my admission.

When I entered the inclosure, I found Duaterra lying on his back, facing the sun, which was intensely hot, in a high fever, his tongue very foul, violent pains in his bowels, and, from every appearance, not likely to survive long. I found two of his wives with him, his father-in-law, the priest, and several attendants. He was very much pleased that I had come to see him. I asked him if he had any thing to eat or drink: he replied he had not, excepting potatoes and water. I told him, whatever he wanted he should have; and ordered him a supply of tea, sugar, rice, and wine: he expressed his gratitude. I ordered some wine and water to be got for him as soon as possible, part of which he took. He also ate some

rice and took some tea, and seemed a little revived.

It had been his intention to lay out a new town, with regular streets, to be built after the European mode; in which, ground was to be set apart for a Church. I had gone to examine it before. The situation was delightful, on a rising hill in front of the harbour's mouth, distant about eight miles, and commanding all the harbour. He again mentioned his intention to me, and hoped he should be better, so as to have the town marked out before I sailed. I told him I should be ready to attend him, and hoped to see him recover, and recommended him to take what nourishment he could.

They now gave me permission to see him at all times. I called the following day, and found he spoke much better, and entertained hopes of his recovery. The day after, he appeared worse; but was supplied with all the necessaries he could wish, by Messrs. Kendall, Hall, and King, who willingly offered to do all they could for him. Whatever vessels were taken with refreshments for Duaterra, we were obliged to leave: the people said, if they were removed, Duaterra would die. He was himself of that opinion:—so strongly rooted is superstition in the human mind, when once admitted!

I had met with every thing in New Zealand to my full satisfaction; and nothing to give me pain but the present affliction of Duaterra; which was to me very distressing, as upon the wisdom, zeal, industry, and influence of this serviceable man, I calculated for many advantages to New Zealand. My hopes were now likely to be blighted, as I could entertain little expectation of his restoration. I know Infinite Wisdom cannot err. What the Great Head of the Church ordains to be done, will in the end be best; but as David mourned for Abner, I shall long mourn for Duaterra, should he be carried off by death; for as a great man fell in Israel, when Abner died, so will a great man fall in New Zealand, should Duaterra not survive his present affliction.

So far as natural causes can be considered to operate, I attribute Duaterra's sickness to his exertions. He was a man of great bodily strength, with a very active and comprehensive mind; and, on his return to New Zealand, he exerted himself day and night to carry the

plans which he had formed into execution. His grand object was agriculture. He calculated, that, in two years, he should be able to raise sufficient wheat for all his people, and to supply other Chiefs with seed; and, in a short time, to export some to Port Jackson, in exchange for iron, and such other articles as he might want. With this view he had visited his different lands for near forty miles distant from Ranghee Hoo, and had laid out the grounds which he intended to clear and cultivate; and had marked out the work for his men, having first inquired of me how much ground a man broke up per day at Port Jackson. He was seldom at home, but constantly at his farms, excepting when he went with me to the River Thames.

Under all these circumstances, I fear he will be a great loss to his country. One consolation he has bequeathed to them, however, is that of having introduced agriculture, and paved the way for the civilization of his countrymen.

When he came to New South Wales last August, in the *Active*, he brought his half-brother with him, and left him with me, desiring he might be instructed in useful knowledge. He is now about sixteen years of age, and is a very fine and intelligent youth, exceedingly well disposed, and truly industrious. This youth is next in authority, and will succeed Duaterra in his estates. I intend him to remain till he speak the English Language, and gain the knowledge of agriculture. He is every day at work, either as carpenter or farmer; and I entertain hopes, in the event of Duaterra quitting this mortal life, that he will soon be able to fill his place. I have also a person instructing him to read a little, before he returns.

I trust that, in all these mysterious dispensations, Divine Goodness is preparing a way for these poor Heathens to be brought into the Church of Christ; and that if one instrument fails, another will be provided; and that we may act in the spirit of Abraham in the day of his trouble, when he said, *My son, God will provide himself a lamb for a burnt-offering.*

On Friday the 24th of February, the *Active* was ready for sea; Duaterra still continuing apparently in a dying state. My time being limited by Governor Macquarrie's orders, I could not remain

to see the event of his sickness. I was happy in the consideration, that those whom I left behind would cheerfully administer to all his wants, and would do every thing in their power to restore him to health; as they were all very kind to him, and anxious for his preservation.

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INDIA.

CHURCH MISSIONARY SOCIETY.

AGRA.

*State of the Native Church.*

OUR readers who have taken an interest in the Journals of Abdool Messeeh, have, doubtless, felt disappointment in not receiving continued reports of his labours, and of the fruits of the Word of God dispensed by him. Further accounts have arrived; extracts from which we shall make below. Our readers will perceive, therein, evidence of the same piety of mind, and of the same devotedness to the service of the Gospel; but they want that detail and description of character which rendered his former Journals so interesting.

It was expected, that, on the removal of Mr. Corrie from Agra, little more could be effected, till his return, than the preservation of the Infant Church, collected by Abdool's Ministry. Our friends in India have often stated, what is indeed the case in all New Missions among the Heathen—the dependence of the Native Converts on their European Teachers.

The acknowledged superiority of the European Character, for skill, activity, and perseverance, together with the political ascendancy which the British possess in India, compensate, in some measure, to a convert, for the loss of caste and of friends, so long as he has the countenance and support of his European Teacher: but when that is withdrawn, then the contempt and inconvenience, arising from loss of caste and from the alienation of former friends, are felt in their full

force. Nor can it be expected to be otherwise, till the number of converts to Christianity shall be sufficient to cover them from the reproach of singularity.

Beside this, the new convert himself, by the removal of his Teacher, is in danger of losing in diligence and regular attendance on the means of Grace. One of the most striking defects in the character of Natives of India is, want of method and of improvement of time. They are accustomed to pass much of their night in conversation; and, unless necessary business arouse them, the morning is consequently lost in sleep. Engagements are forgotten, or attended to much after the appointed time; and all this without any expression of regret, or that can lead to any idea that they feel deficient in punctuality. Every Christian will perceive how injurious such habits are to the advancement of piety.

The state of Society in India is also exceedingly unfavourable to growth in Grace. In Britain, where lying, theft, adultery, and all grosser crimes, are, in a considerable degree, the objects of shame and disgrace, no man can preserve his reputation if he openly indulge in them. It is not so in India. There, such vices are so common, that little disgrace attaches to them; and there is nothing in the tone of public morals to restrain a Hindoo from these and other immoralities. New converts, in the midst of such circumstances, cannot therefore but be surrounded with " manifold and great dangers."

If to all this be added, the changeableness, inconsideration, and indolence, not to say apathy, of the native character, cherished through many years of heathen ignorance and superstition, it will not be wondered at, that, when an European Minister is removed from



among recent converts in India, they should lose much of their respectability in the eyes of the Heathen around, feel greater discouragement in their Christian Course, and, at the same time, decline somewhat in their estimate of the value of the Gospel. If, under such circumstances, they stand firm in their profession, it must be from the influence of Christian Principles, and from the operation of Divine Grace on the heart; and even every fall, under such circumstances, is not to be considered as apostasy of the heart from God.

These remarks will also shew how little capable a Native Catechist is of supplying, in the present state of India, the place of an European Teacher. Involved himself in the disgrace and contempt attached to loss of caste—his own mind in need of continual advice on the importance of time, and the necessity of diligence in the means of Grace—familiarized to gross immoralities from his earliest years—and but partially acquainted with the History of the Old Testament, or of the Church of Christ in general—his labours must necessarily be exposed to much discouragement, whilst he is less prepared to meet the greater obstacles which he has to encounter.

To obviate these disadvantages in the case of Abdool Messeeh, Mr. William Bowley was joined with him in the work at Agra. He would be able, by supplying translations of Mr. Simeon's Skeletons of Sermons, and of passages from Henry's Commentary, as Mr. Corrie had done, to improve Abdool's own mind, and to supply suitable and interesting subjects of address to the people. Unhappily, however, the Demon of Discord gained admittance, and all the benefit hoped from Mr. Bowley's assistance was prevented. He soon removed to Chunar, another very import-

ant Station; and Abdool was left alone.

Under all these discouragements, he has maintained a consistent and exemplary character. A pious and valuable friend, who has lately gone to Agra, and who takes an intimate concern in the affairs of the Native Church, has transmitted a testimony to the character and conduct of Abdool, which must awaken the affectionate regard, and ensure to him the fervent wishes and prayers, of the members of the Society.

Mr. Corrie has furnished us with materials for the preceding remarks on the native character; and it will be seen that the intelligent Officer who writes the following letter to the Rev. Mr. Thomason strongly corroborates them:—

*Agra, 7th Dec. 1815.*

My dear Sir—

The General Orders, published to the Army, will have informed you that the Corps to which I belong has been ordered to this place.

I hope the Almighty will enable me to make good use of the time which it may please him to give me. I wish to devote it to the Cause of Truth; and if I am permitted to be useful, I shall regard it as a special blessing.

I arrived here on the 4th of November: and have deferred making any communication, in order that I might be able to speak with some degree of certainty on the state of the Church-Mission Establishment. My account, however, you will not find very gratifying: but let us not be discouraged; for our faith and patience remain to be exercised, and we cannot expect the growth of the Tree of Life to be otherwise than gradual. I have every hope that before the lapse of another month my communications will wear a more favourable aspect.

To say that I have been disappointed at the state of the Native Church, would not be true; for one of your letters prepared me against it: but I was grieved to find no increase. The Sunday Congregation is, as yet, but poor, and the Schools in a declining state; and what

has contributed still more to my vexation, is the obstinate repugnance of the people of the town to their children attending. Stopping their ears, like the deaf adder, to the voice of Truth, they will listen to no proposal that does not hold out a prospect of pecuniary advantage :

"Bound fast by Satan's adamant chain,  
No love is their's, but love of sordid gain."

In the present instance, there is much reform required. The Native Teachers are prone to indolence and inattention. Without constant superintendance, they will never do their duty; and unless it is made their interest to secure the constant and regular attendance of their Scholars, they will rather discourage them. I would therefore propose, that no fixed salary be given to them; but that they be paid in proportion to the number of their pupils, and their progress. This can very easily be managed; and, if you will trust to my discretion, I think I may safely say, that I will be responsible for some flourishing Schools, in the course of a very short time.

I found the Schools in the town regularly attended by only twelve or thirteen Boys; and that in the village or suburb of Lokarkee Mundee, by fifteen or sixteen.

However impossible it may be for me, at the present juncture, to account for this declension, it is nothing more than justice due to Abdool Meseeh, that I should declare it to be my firm and entire conviction, that it has originated in no abatement of zeal and love on his part. I say my conviction, for I have made every inquiry possible into his conduct, and cannot perceive the least ground for censure. In this, too, I am happy to find my friend Captain Phipps entirely concurs. There are several Half-caste Writers, who regularly attend the Native Church, and who seem to me pious men, together with two of the Baptist Missionaries, who had an eye upon his conduct. These all give most favourable testimonies of him. Indeed every person, who has had any knowledge of the man, confirms me in the belief that he is faithful to his trust. We must, however, bear in mind the vast disproportion there is between the understanding of an European, refined

by education and strengthened by a knowledge of mankind, and that of a man like Abdool, educated in the blindness of Mahomedan prejudices, and delivered from it only in a very advanced age.

I do not wish you, my dear Sir, to conclude that I came prejudiced in his favour, or blind to his defects. Had I any ground for supposing him in any respect unworthy, I would not hesitate to censure him; feeling well assured that the faithfulness of reproof is the truest benevolence. But there is not a cause.

When his preaching was not attended with the desired effect, he took another method of drawing people to him. He has been for some time past in the habit of supplying medicines to the sick, and has been successful in curing many. He is visited daily by poor people, who receive his medicines, and, for the time, listen to his instructions: but such is their blindness, that no sooner are they well of their diseases, than they come no more. Many copies of the Gospels have been distributed, but have failed to excite attention; and all conversation on the subject of religion the town-people studiously decline.

I have reinstated the English School, and have about thirteen or fourteen pupils; and, for that purpose, attend every day at the Church in the Town. This is laborious, but necessary: and if exertion on my part were all that is required, my whole time should be devoted; for I would cheerfully be spent for the sake of Him who died for me and my fellow-sinners.

I have omitted to mention, that, on the 18th instant, I read Mr. Pratt's Letter to Abdool. I read the whole, having found no occasion for leaving out any part. The good man was deeply affected, and shed tears; and I think it will have the effect of exciting him to redoubled diligence in his work.

On this subject, Mr. Robertson writes:—

Could we go so far as to cherish a hope of making up to the Mission the loss which it has sustained in the absence of Mr. Corrie, it would be a subject of congratulation indeed. We are thankful that God has supplied his place by one who will not spare himself, if the Gospel thereby may have free course and be glorified.

Mr. Thomason, who visited Agra on his return from attending the Governor-General on a journey to the Northern Provinces, entirely coincides in the view already given of the native character.

Even the good, the very best Natives, (he observes) do not obtain the respect which is requisite for successful Missionary Labour. They have not that sense of order and discipline, nor that fortitude and steady perseverance in active labour, which generally belong to the European Character.

In losing beloved Corrie, the converts at Agra lost their head, their guide, their support, and their father. He gave an importance to them as a body, which claimed respect; and he gave vigour, animation, and a right direction to their exertions. He won them by his love, guided them by his prudence, edified them by his teaching, and brought down blessings upon them by his prayers.

You in England have scarcely an idea, nor can you well form an idea, how entirely the Native depends on the European, for activity, vigour, prudence, and perseverance. Even where the grace of God reigns in truth, yet, for want of these qualities, Missionary Labours must often languish. Besides, when the European goes, the head is removed. The Native appears with vastly diminished influence and authority; and this has a remarkable effect on the feelings of the Native Members of the Church, as well as on the body of Natives around, who are not of the Church.

Good accounts have been received of several of the converts left as servants with different friends. But we are grieved to report, that it is not so with respect to the Hukeem. Unable to bear up under the trials to which he found himself exposed, he has revolted to his former profession. A friend writes respecting him:—

I cannot well account for the apostacy of the Hukeem. I believe his judgment is perfectly convinced of the truth of Christianity; but his high and proud spirit could not brook any longer to move in a lower sphere than that to which he had been accustomed in his earlier years. Satan had observed his weakness, and

inflamed him with the desire of returning to the enjoyment of his honours and emoluments under the Rajah of Bhurt-pore; the respect of whose servants he perhaps thought he could better command as a Mussulman, than as a Christian.

The same friend gives a pleasing account of Burruckut Ullah.

He accompanied me (he says) to Kalunga; and from thence, as we drew near the Sekh Country, he left me, to visit his family. When there, he saw Mr. Thomason, in the suite of Lord Moira. Mr. Thomason was so pleased with him, that he wrote to me, begging I would permit the man to accompany him to Calcutta, to superintend a School. There he has been ever since; and I hear most favourable accounts of him. I miss him very much; and it will be long, indeed, before I can hope to meet with a man of such a truly Christian Spirit. He was never wearied in teaching and instructing all whom he could get to listen to him; and, in the few months that he was with me, did the utmost benefit to my servants. In the cold nights, when marching, he would invite them into his little tent, and take every opportunity of doing them good.

*Extracts from the Journal of Abdool Menseeh.*

We have intimated already, that the recent Journals of this faithful Servant of Christ do not exhibit that delineation of character which threw peculiar interest over his former Journals. This has arisen from the absence of Mr. Corrie; who was accustomed, on Abdool's reporting to him the principal facts which had occurred, to draw forth from him the various particulars, and commit them to writing. Many very interesting details would, doubtless, have accompanied the recent Journals, had Abdool still enjoyed the assistance of his beloved friend.

We shall extract an account of the manner in which some of his days were spent, which may be taken as a specimen of the rest. Of one of them he writes thus:—

The Christian Brethren and Sisters attended in the morning for prayers. Having performed their devotions, and rendered thanksgivings, they returned to their houses. The children being also assembled, a lesson was given to them from the Holy Gospel; and then they were employed in learning to read and write the Persian. Till the evening, I conversed with several worldly men who came to see me, on the blameableness of limiting their views to this world. The congregation being assembled in the Kuttra, the Evening Service was performed, and the Holy Book read. About the time of midnight, I was sent for by a person who was at the point of death. I went there accordingly; and, from his words, I conceived some hope of his salvation, as he died confessing his sins.

Another day is thus described:—

The Brethren and Sisters, with their children, assembled in the morning, and prayed before our Lord Jesus. After prayers, the children were busied in reading and writing. I sat down to compose, by the grace of the Holy Spirit, Exhortatory Discourses.—Messrs. Pockock, Mackintosh, Mien, and Burkes, and their children, assembled with us for the Evening Service, which was accordingly performed by the congregation, who called to mind the gracious promise of our Lord Jesus Christ, That where two or three are gathered together in His name, their petitions shall be heard. On the conclusion of the Sermon, the congregation retired to their homes; and this sinner retired to confess his sins to the Lord Jesus; and, through weariness of the body, lay down to sleep.

One of his Sundays was passed as follows:—

The congregation assembled in the Chapel early in the morning; and, at the first watch of the day, having read prayers in the Kuttra, I went to Nowmehla, to pray with the wives of the fifiers. On my way, I met a Mussulman, belonging to the retinue of the Rajah, who accosted me, and desired to know whither I was going. I informed him that I was going to pray to the True God, in a Church which has been erected by some of my Brothers. He asked who

they were. I replied, that they were fifiers. He laughed immoderately; and said, "Are these men your brothers, and their wives your sisters?" I said they were: and, as he entertained a mean opinion of these men, he began to scoff at me, and said, "These men never turn toward God with a pure heart. You were born to vilify and disgrace us. Your apostacy has been communicated to me by the troops."

As I considered disputing with him on the road to be improper, I made no reply, and quietly arrived in the lines, where I performed Divine Service in the Hindewee; after which, Mr. Broey read the prayers to the congregation in English. It was past the second watch when I returned home, and ate my dinner; and, about the time of the third watch, I made preparations to celebrate the Service in the Kuttra Chapel, where we were joined by various Europeans and their families, and by a numerous course of strangers, both Hindoos and Mussulmen. Two hours previous to sunset, the Prayers and Sermon being concluded, the congregation broke up and went home. At midnight, some persons threw stones and brickbats, but they struck nobody.

Another Sunday was thus occupied:—

The congregation assembled to pray in the Chapel as usual; but, in consequence of several persons coming to see me, I had no leisure to go to Nowmehla. At the time of the second watch, the sons of Molwees Shums-ooz-zoha and Abdool Ghuffoor called on me, with their Koran and Sacred Traditions; and endeavoured to cover the truth with falsehood, and to exalt Mahomed above Christ, and to disprove his divinity by Mahomedan arguments. With them I held a warm disputation till the third watch. They went home, after consenting to what I had advanced. The son of Molwee Abdool Ghuffoor spoke very sensibly. The congregation assembled in the evening to pray; and when the Service was over, Mr. Wright gave me privately one hundred rupees, and informed me, that a gentleman, who came here in the suite of Lord Moira the Governor, and who had also a great desire to see the Kuttra, but was obliged to postpone it for want of leisure, was the donor, which was ordered to be distributed among the poor; and who had further

\* Roo-ba-roo—Face to face; implying the spiritual presence of Christ.

promised to remit monthly ten rupees, on the same account. In obedience to his wishes, the amount was distributed by me to those who stood in need of charity.

The passages which follow are selected from the occurrences of various days; and, as well as the preceding, indicate the seriousness of his mind, and his anxiety to be a blessing to all around him.

Brother Amaunt Messeeh arrived from Bandha. I was greatly rejoiced in meeting him, and found him stedfast in the joy and love of the Lord Christ. I was engaged in performing the duties of hospitality to my brother till the third watch; and in the evening, every individual, both men and women, proceeded to the house of Mr. Wright, where a crowd of persons had previously collected, before whom the Service was performed, and the Gospel boldly proclaimed.—Several persons came to me for Translations of the Gospel. Six copies were accordingly distributed among them; but, as they appeared to have very little faith in the Gospel, I spoke to them earnestly about the merits of the Lord Jesus. In the evening, accompanied by a number of persons, called at the abode of Mr. Lyons; where, at the hour of the first watch, prayers were read in the Hindoostanee Tongue. We returned home, and prayed in private; after which, we went to bed, previously confessing our sins to the Saviour.—A brother, belonging to the corps of Mr. John Matthews, came to see me; and, being extremely rejoiced to meet him, I persuaded him to take up his abode in the Kuttra. I placed a sick man, whom I picked up, on a conveyance, and carried him to a physician; and, after supplying him with what was needful, I proceeded in the evening to the house of Mrs. Grant, where I found several village-men assembled. In their presence, I read the Holy Gospel, and proclaimed to them the happy tidings of Salvation. Disclosing in private the secrets of our hearts to Him who knows all the secrets of the heart, and depositing under His protection our souls and bodies, we went to bed.—After performing the morning devotions with the congregation assembled in the Kuttra, I called at the house of Mehrban Khanum, where several Hindoostanee Sisters

*August, 1816.*

had collected; to whom I read and explained the Hindoe translation of the Gospel. Among them I perceived several Sisters very well disposed; especially one, who resides at Gualier, and is aged more than eighty years. She can read the Persian fluently, and has composed several Hymns in the Hindoostanee Tongue. She took from me, with much desire, a printed Gospel; being the one which the Rev. Mr. Thomason compassionately had bestowed on me; and further promised, that she would daily read it before the Sisters at Gualier.—At night, there arose a great storm, which brought to my remembrance the voyage of the Rev. Messrs. Thomason and Corrie. This disquietude kept me awake till morning; and I earnestly prayed to God that they may reach in safety.—I argued for and defended the Gospel against several Mussulmen, who came on purpose to deride and scoff at me; and, in the evening, we proceeded to the dwelling of Mr. Reid, where several persons, of various sects, had assembled. In their presence, the Word of Salvation was preached, and Prayers were read: after which we returned to our houses, and went to bed, recommending ourselves to the protection of the Keeper of our souls and bodies.—Till evening, this sinner continued to peruse the most Holy Book, and in writing exhortations. Past one hour of the night, we proceeded in a body to the house of Mr. Leen, where this unworthy first performed the Service in the Hindoostanee Tongue; after which, Mr. Pocock read the Prayers in the English Language.—The gateway of the Kuttra was thronged, in consequence of a procession passing by that way; and numerous persons belonging to the procession went in and came out of the Kuttra, and inquired about the affairs of the persons who live in it. In the evening, we all went to the house of Brother Pole, who had prepared an entertainment for the poor Brethren. After the Brethren and Sisters had partaken of the feast, they proceeded to pray; on the conclusion of which, reminding them of the nourishments of the soul, I returned home; and, laying my head prostrate in adoration before the Bestower of nourishment to the soul, went to bed.—As I was proceeding towards my own

lodgings, some persons threw on me, from behind, a basket-full of rubbish and filth. I suffered little hurt: but my beard and clothes were covered with filth and mire. On reaching home, I immediately cleansed my body from this outward impurity: and, putting on a suit of clean apparel, went to bed, trusting in the protection of the True God.—Two Hindoo Troopers, belonging to the Rajah, came to me, and conversed till a late hour about the Christian Religion. They each took a Translation of the Gospel from me.—The congregation having assembled in the morning, the Service was over past the first watch of the day, when they went home. This day was the Festival of the Ede. At the time of the third watch, the wretched crowd became so numerous, as to block up all the roads; and even surpassed the assemblage and confusion caused by the Festival of the Holee. I attempted to go to the house of Mr. Wright in the evening, but could not succeed in passing through the crowd. I was very much annoyed, during the whole night, by the noise.—The Morning Service was performed as usual; and, after the children had rehearsed their lessons, I went to the several sick, lame, and poor persons, who lived here and there, and gave them as much as was needful. I carried several persons along with me to the Kuttra, as they were poor and without friends. In the evening, I assembled the Brothers and Sisters, and went, as usual, to the house of Mr. Cole, where we prayed. At midnight, after praying in private, I went to bed, placing my soul and body under the protection of the Lord.

## CHUNAR.

*Proceedings of Mr. Wm. Bowley.*

Mr. Wm. Bowley, who is stated above to have been fixed at Chunar, is labouring diligently at this Station. The Rev. Thomas Robertson has transmitted to the Society the following Report respecting him:—

Mr. Bowley, whom we employed at Agra in conjunction with Abdool, is now labouring in Chunar, and, we hope, with much advantage, both to professing Christians and others. We found that Abdool and he could not happily labour together (so difficult is it, even for good

men, to be of the same mind one towards another); and therefore gave him permission to leave Abdool, to conduct the affairs of the Church alone. In his present Station, he is busily engaged in devising and forming Schools for the Natives. His plan is, to have one Centre School; and all the rest in the surrounding villages, at convenient distances; so as to admit of his visiting them at stated times, or occasionally, as he may think proper. The Masters are to be paid according to the number of Scholars, in order that each may find an interest in the prosperity of his School. He also conducts the assemblies of Native Christians in that place; and has lately transmitted an account of Mrs. Bryar, which you will, doubtless, read with much satisfaction. She was a Native Woman, but married to an European, as many of them are.

*Christian Death of a Native Woman.*

The account of the death of Mrs. Bryar, to which Mr. Robertson alludes, is thus given by Mr. Bowley, in a letter to Mr. Robertson, dated Chunar, Nov. 22d, 1815:—

I have the painful pleasure of communicating to you the HAPPY and TRIUMPHANT death, on the 18th, of the most valuable member of the Native Church at this place. She was the wife of William Bryar of the Invalids, in charge of whom Mr. Corrie left the Native School.

I shall state things which very many can testify; and others, which have occurred before my own eyes since my first visits to the Station, and during a lingering illness of the departed of about three months.

She first heard of the Saviour under the Rev. Daniel Corrie, previous to his being removed from the Station; when she got off the Morning and Evening part of the Liturgy by rote. On Mr. Corrie's way down the country, he left a Moonshee here, to read a chapter or more of the Gospels to the Native Christians, who might choose to meet for that purpose; when the deceased read the Prayers, there being no other Christian capable of doing it: she was constantly reproving and exhorting her female neighbours, as they required it; and, since my visits to the Station, she took to learning Martyn's Hindoostanee Testa-

ment; and prevailed, by her example, upon several others to do the same. Such was her memory, that, in a very short time, she could repeat to the fifth chapter of St. Matthew's Gospel, when she was taken ill. During her whole illness, I attended her; and, by her request, read and prayed with her.

One evening, on approaching her apartment, I heard her distinctly reading and explaining the Gospel to several of her sex. Her exemplary life enabled me to rejoice in spirit, in hope of the great benefits which the Native Church would derive from her: but our Lord willed otherwise; and blessed be His holyness!

During the whole of her illness, she bore her affliction with truly Christian fortitude. Christ and His Salvation shone brighter and brighter upon her, as her end drew near. Very early on the day before her death, having lively apprehensions of her approaching end, she sent for all her neighbours, friends, and acquaintance, and, with tears in her eyes, humbly entreated pardon of them all, saying, that she must have offended them; and though it was for the cause of God, and the good of their souls, yet, not being done in a becoming spirit, it was sin; and she told them, that she forgave them from her heart, and begged they would do the same.

Be it said to the glory of God, that she was not permitted to doubt of her peace being made with God, through the merits of Christ; for she repeatedly told me, that her faith was grounded in Christ alone, and that she felt no anxiety on that head. The prayer which she was heard to utter, the night before her death, greatly astonished the hearers, especially those of a worldly spirit. On the day she died, being with her several hours, she requested me to read to her; saying, that, of late, her memory had begun to fail, and she feared she must have offended by sins of omission since her illness, for which she evinced true contrition; and, within my hearing, and regardless of the crowd, she prayed to her Lord to pardon her, if she had so offended.

After this, to the time of her death, she was quite cheerful. On reading to her of St. Paul's willingness to depart and to be with Christ, some of the women began talking; when she immediately reproved them, by saying it was

a great sin to talk or be inattentive when the Word of God was reading.

When the departed had read to the Second Chapter of St. Matthew, on reading it to her friends, who live in the midst of many Roman Catholics, she observed to them, that it was worthy of remark, that "The wise men did not worship the Virgin Mother, but the Babe."

She was constantly enforcing on the women what they heard at the Chapel; and, now that she is gone, they begin to feel her value.

During her illness, she had read to her a great part of the history of Job's afflictions and patience; also the counsel of St. Paul and St. James to the sick; our Lord's last discourse to his Disciples; St. Paul on justification without works; with St. John, on the state of the Blessed, and the heavenly Jerusalem. She ever expressed thankfulness to the Lord for the manifold favours which she had experienced.

Within a few minutes of her death, as if she had got a sight of the Heavenly Mansions, she exclaimed to the bystanders, "Sing! sing! make haste and sing! for a blessed and lasting habitation is prepared for me, and a way let down by which I must ascend!" when she herself began to sing a hymn which she had heard but once from me, till her voice gradually failed; when she reclined her head, and gave up the ghost without a single groan.

Thus this most valuable member of our Church, and zealous advocate for the cause of Christ, left this transitory scene of misery and woe, to sing the praises of Him who loved her, in the blessed regions of eternity, with angels and glorified spirits made perfect. May all, who have been witnesses to this scene, be animated to press forward toward the prize of this high calling in Christ Jesus! and may the Lord grant that the impression which her death has left on many of the unconverted may stir them up to live the life of the righteous, that their latter end may be like her's! Amen, and Amen.

CALCUTTA.

*Native Students.*

Mr. Robertson reports very satisfactorily respecting Six Native Youths, whom Mr. Corrie brought

down with him from Agra, and left under Mr. Robertson's care. He is now stationed at Dun-Dum, the post of the Artillery, about seven miles from Calcutta. He has there gathered round him Mr. Corrie's little School of Hindoo Youths, with the servants; preparing them for the return of their beloved Pastor, when they will all go up together to Agra.

They all promise (he says) to rank, at some future period, among the best-qualified Missionaries which have hitherto carried the Word of Life to this benighted land. I speak this, not from a presumption that I can make them what in Europe would be termed learned men; but that they will shortly, if my health be spared, be so far proficient in the English Language as to be able to lay open to their countrymen both our Historical and Theological Learning, in writings of their own. The Grace of God, indeed, can alone, after all, fit them for their great work; and for this I earnestly pray, that our labour may not be in vain.

The oldest is about twenty years of age, and has no other wish than to be employed in the work of his Heavenly Master. Two others are about fifteen: one of these succeeds in every thing that he does, with perfect ease to himself; and always manifests a disposition of mind, which, under a gracious influence, you would pronounce to be in all respects calculated to form a Missionary to the East. They, indeed, all afford me much satisfaction; and well repay whatever labour is bestowed upon them, in the progress which they make. Oh! that He, who can, according to his good pleasure, call forth the proper and effectual instruments for his work, may make these honoured means of assisting in turning India from darkness to light, and from the power of Satan unto God!

*Proceedings and Plans of the Corresponding Committee.*

The following extracts of different communications, the last of which is dated Jan. 10, cannot fail to satisfy the Members of the Society, that every possible exertion

ought to be made still further to second the zeal of its friends in India, and to embrace the opportunities which Divine Providence is opening before Christian Efforts; and more especially when those efforts are conducted in such a spirit as to excite entire confidence in those who are directing them.

The Committee sincerely rejoice in the means afforded to them, by the Society, for carrying on their blessed work in this country; and deeply feel the responsibility laid upon them, to employ their resources as economically as possible, and in such a way as is best fitted to promote the glory of God in the salvation of an idolatrous land.

Our expenditure is fast increasing, in consequence of various Schools which we have established in Meerut, Agra, Chunar, on the Coast, and in Calcutta; so that we shall have full employment for all the means which our countrymen in England have afforded us, together with the resources afforded by the religious community of this land.

We bear with the liveliest joy of the destination of your Missionaries; and accept, with thankfulness, Messrs. Greenwood and Schroeter, appointed by you to Bengal. We have heard from them from Ceylon, and hope to see them here in the course of a month or six weeks.

Now that these servants of Christ are so near to us, we begin to feel more deeply than ever the importance of the charge with which we are entrusted. It is no easy matter to act for the best, under all the circumstances in which we are placed.

Your Missionaries arrive at a time of peculiar interest—when observing men see plainly the beginnings of some important changes. The School System has fairly commenced; and, if it proceed with any thing like corresponding activity for a few years, great good will be effected, in the way of general instruction.

On the arrival of the Missionaries, it is our purpose to occupy them at first in learning Hindoostanee; and so to prepare them in that language to become assistants to Mr. Corrie, who, on his return, (May that happy hope be



realized!) may take them up to Agra, and station them according to circumstances.

A Native has made us a present of some ground, as we before apprised you, for the erection of a School, at the village of Kidderpore, near Calcutta. The building is completed; and a Teacher is provided, to carry into effect the New System of Instruction. We propose to place the Missionaries, for a time, somewhere in the neighbourhood of this School; and have thought, that, by purchasing a small additional piece of ground, we could build a little house for the Missionaries, which might be the commencement of a sort of Missionary Settlement.

In regard to the proposal which you submitted to us for the purchase of the late Rev. David Brown's house at Aldeen, as a Missionary Station, our Committee is of opinion, that it would be improper for that purpose. It is too far from Calcutta for us to give it that kind of superintendance which would be necessary; and the house itself is much too small. But the Minute, entered into our Book of Proceedings, will explain our views:—

“The Committee, after due deliberation, concluded unanimously, That the local circumstances of Aldeen were unfavourable, and too nearly adjoining a Sister Establishment to render the choice of its situation advisable. The general question, however, of a Territorial Possession for Missionary Purposes, the Committee cordially approved; and further resolved, that inquiries should immediately be instituted for obtaining some land on the banks of the river fit for that purpose.”

We strongly feel the importance of obtaining a territorial footing. And, now that the Society is *lengthening its cords and strengthening its stakes*, it is surely time to look about us. We shall, therefore, bear it in our minds; and if any cheap and eligible situation should present itself, may act up to the liberal spirit of your letter, and venture to make the purchase. But it is a matter which will require great deliberation, and one which will not be decided without strong and sufficient reasons, which shall be fully detailed to the Society.

The maintenance of Missionaries in Calcutta will be unavoidably expensive: but the important idea of a Christian Institution, as a College for Students

and Missionaries, is connected with other ideas, which promise a diminution of the expenses of a Missionary Establishment in Calcutta. The Education of Youth may help materially; the produce of the Press may be another source of advantage; and the union of several Missionaries under one roof will, of course, lessen the expenditure of each individual. A Printer and a good Founder would be acquisitions indeed: we should always have full employment for them. The increase of Schools will soon occasion a large demand for press-work.

Our chief want here is that of agents to labour. The field is great, but the labourers few. Send us either young men to be instructed, or Missionaries who may instruct others; or presses, or printers. All will be most acceptable; and for all there is room;—and, when all are come, there will be still room!

Much seed has been sown: but, hitherto, the harvest has proved unequal to our expectations. But are we, therefore, to despair? No! though our hopes be often disappointed, still we will hope, and wait with confidence, to see the glory of God. The work is not man's, or we might well yield to the obstacles that oppose our progress: it is not indeed of man, or we should have yielded long ago. The Spirit of the Lord supports his servants in their otherwise unequal conflict; and redoubles their assurance in the infallibility of this word:—*As I live, saith the Lord, the whole earth shall be filled with my glory.*

We greatly fear that the hopes and expectations of our beloved English Friends outstrip the reality. We must wait for the early and the latter rain: first, the early: then, the latter. May we daily learn this great lesson of Faith and Patience! This wilderness and solitary place shall yet be glad, and this desert rejoice and blossom as the rose! In the departure of Buchanan to his home, we would hear another call to diligence. May our loins be girt about, and our lights burning!

Accept our thanks for all your zeal and affection, for all your liberal offers for the benefit of India, and for all your animating exhortations to renewed activity in the work of the Gospel. We are filled with joy when we contemplate the signs of the times; and know not how to express the solicitude which we feel for the work that is placed before us, and to which we are called by such loud and cheering accents of Christian Zeal. May we be endued with wisdom, suited to the highly important charge with which we are entrusted!

## NORTH AMERICA.

## SOCIETY OF FRIENDS.

*Civilization of Indian Natives.*

THE Society of Friends has been for some time engaged in various endeavours to accomplish the benevolent design of civilizing the remaining tribes of Native Indians.

At the Yearly Meeting, held in Philadelphia, in April, 1815, the Committee, appointed by the Society for promoting this object, made a Report, of which the following is an extract :

In the latter part of the last year, a few of the Committee, deputed for the purpose, visited the Natives, and the Friends stationed amongst them, at Cattaraugus and Tunesassa; extracts from whose Report, appearing well calculated to inform the Meeting of the state of the concern at those places, are here inserted; viz.

"It appears that the Indians of this Settlement" Cattaraugus "have, within three or four years past, inclosed with good fence and cultivated several hundred acres of land, a considerable proportion of which was in corn, potatoes, oats, &c., and generally looked well. A number of families have raised wheat, and are preparing to sow more this Fall: several have raised flax, and about twenty-five of their women have learned to spin. During the late summer, a number of the girls attended to this business under the care of the Woman Friend here, and spun yarn sufficient to make near eighty yards of cloth, which was woven and divided amongst them: their women also manifest an improvement in cleanliness, both in their dress and houses.

"But three or four families remain in their old village, the rest having found it to their advantage to settle more detached from each other, and are now scattered along on the rich flats for several miles. Considerable improvement has also taken place in the mode of building: many have good houses: some have barns; and scarcely any of the old cabins are seen standing.

"They have five wagons and two carts, with which they draw much of their wood and produce; also several yoke of oxen and ploughs. Divers of them have planted fruit-trees, and some of the young men have manifested ingenuity in several branches of mechanical business."

On the state of the natives at Tunesassa, they observe—

"The Indians generally on this Reservation have increased their stock of cattle, horses, and swine, quite equal to their

means of supporting them through the winter: many of them have good crops of corn, oats, and potatoes, and several were preparing to sow wheat. But although their improvements in agriculture have not progressed much of latter time, owing in part to the interruption they have met with on account of the war, and the circumstance of some having again introduced liquor; yet there are, in other respects, visible marks of an advancement in civilized habits: many of their women, especially in winter, have paid some attention to spinning: they appear more cleanly in their persons and houses than they formerly did; and their manners and deportment in general have become more assimilated to the modes and practices of white people."

The residence of our Friends among the Natives, during the commotions occasioned by the war, appears to have been especially useful, as is manifested by the speech of an old Chief to the visiting Committee in the ninth month last, who expressed the great satisfaction they had, that the Friends who lived beside them had remained so steady with them through their difficulties; that although the great guns had roared so loud as to shake the ground whereon they stood, yet they remained quiet: which convinced them that our friends must be under the protection of the Great Spirit. "We feel thankful to them," said he, "for staying by us: if they go away, we shall be alarmed, and fly also."

The Committee are encouraged to hope, that as tranquillity is restored to our frontiers, the present period may be peculiarly fitted to the continued exertions of the Society to attain the desirable end of this interesting concern.

At the Yearly Meeting of Friends for the State of New York, on the 28th of April, 1815, its Committee for promoting the same design reported as follows:—

We have continued our attention to the trust confided to us; and the Tribes under our notice, excepting one, have been visited by some of our number, from whose Report we are enabled to give a Summary Account of their condition. No material change appears to have taken place in the Brothertown tribe, (except that improvements have been made by the erection of several barns,) but, as heretofore, some are sober and industrious, and others the reverse.

The same remark is applicable to the men of the Stockbridge Tribe. The South Settlement of the Oneida Tribe affords encouragement by their improvement in agriculture; and it is hoped that

the injury to their morals, produced by the part which they and the other tribes took in the late war, will gradually be retrieved; for it was a satisfaction to remark, that their young men manifested less disposition to enter into the army than the elder Chiefs, and their stay was not long. The School is continued at Brotherton, and one was taught for some time in the summer at Oneida, by a young Friend of the neighbourhood, but has since been discontinued.

Satisfactory improvement continues to be made by the Stockbridge and Oneida women in spinning: in each of these tribes, a School for their instruction has been kept; and the Committee have rendered their assistance, in making compensation to the Teachers, and in furnishing additional quantities of wool and flax, and a number of spinning-wheels.

The Onondagoe Tribe was not visited, on account of the absence of their Interpreter, and in consequence of the small-pox having been introduced from the army, and being very prevalent amongst them when the Committee were in that neighbourhood.

There being reason to apprehend that it would spread in the Oneida and Stockbridge Tribes, the Committee judged it would comport with the benevolent views of Friends, to endeavour to preserve them from the ravages of this malady, and concluded to have them inoculated with the cow-pock; which, after considerable difficulty, occasioned by their prejudice against it, was effected, and about a thousand individuals were vaccinated. The Onondagoes were, by some other means, inoculated with the small-pox.

## Miscellanies.

### MAHOMEDAN HEAVEN.

MR. Trowt, in a Letter from Java, to Dr. Ryland, of Bristol, gives a translation of a curious but affecting passage of an Arabian book, called, "The Thousand Questions." These Questions are represented as having been proposed by Abdallah to Mahomed, from the Law, the Gospel, and the Psalms; that, by his answering them, he might prove himself to be the Prophet of the Last Age, and might remove the Scriptures of the Jews, who refused to become Mahomedans.

The Creation of Heaven is thus described:—

When God created pearl, he was regarding it with profound and favourable attention. On a sudden, water gushed out of it; which presently bubbled, and emitted smoke: from this smoke the seven stages of heaven were made, having a door of the purest gold; the key of it, a ruby; and the porter, the Name of God.

The Heaven itself, thus created, is worthy of its origin!

The first of these heavens is of a shining silver; second, red gold; third, white pearl; fourth, copper, mixed with gold; fifth, ruby; sixth, garnet; seventh, topaz. The distance between one heaven and another, five hundred years. It is filled by innumerable posts of angels. Above these seven heavens is a sea, called Hosii: over that, a collection of animals; and a sea, called Kampa, whose length and breadth

are only known by Allah: over this, hosts of bended, prostrate, and sitting angels, performing good actions, without ever winking their eyes: over these is a sea, called Hibat; over this another, called Ratha; over this, an innumerable class of angels, called Jérute, who stand so thick together, that if a needle were let fall above them, it would not have room to pass between them and the ground. Eight layers, in Arabic, are now to be piled up. After these, we meet with 70,000 screens of pearl, so valuable, that all the contents of the world are inferior in value to one of the pearls, of which the screens are composed. Over these, are 70,000 curtains of light: over these, is the throne of the most HIGH: over this, another set of 70,000 curtains of brightness, similar to that of the sun: over these, 70,000 seas, whose extent is only known by God: over these seas, 70,000 springs of water: over these, 70,000 plains: over these, 70,000 woods: over these, 70,000 mountains: over these, 70,000 seas: over these, 70,000 worlds: over these, 70,000 ranks of angels; the length of each rank, that of a journey of 500 years; the breadth of each, known only to God, to whom they all repeat, "La Allah Allah Allah—Mohammed rasoul Allah!" [i.e. "God is God, and Mahomed is the Prophet of God."]

"I think, my Dear Sir," says Mr. Trowt, "you are now high enough up to look down with pity on the poor deluded Javans who dwell around me; while you reflect, with sorrow, God is still far above, out of their sight!"

**CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,**  
*From July 20th, to August 21st.*

ASSOCIATIONS.		Present.	Total.
	L. s. d.	L. s. d.	L. s. d.
Aldwinkle: being a Collection by the Reverend Richard A. Hannaford . . . . .	15 2 8	49 2 8	
Broadway Church, Westminster . . . . .	6 10 6	93 18 1	
Cambridge (Ladies) . . . . .	36 16 7	459 13 9 $\frac{1}{2}$	
Clewer . . . . .	10 7 0	140 9 10 $\frac{1}{2}$	
Creston . . . . .	16 12 3 $\frac{1}{2}$	106 9 10	
Dewsbury . . . . .	56 0 5 $\frac{1}{2}$	239 11 3 $\frac{1}{2}$	
Gainsborough . . . . .	14 2 7	14 2 7	
Hatherleigh, Devonshire . . . . .	8 7 3	61 12 0 $\frac{1}{2}$	
Kennington . . . . .	11 0 0	218 9 2	
Manchester and East-Lancashire . . . . .	815 0 0	840 0 0	
<b>NORTH-WALES AUXILIARY SOCIETY</b> . . . . .	100 0 0	100 0 0	
St. Antholin's . . . . .	9 6 11	115 4 9 $\frac{1}{2}$	
Teignmouth . . . . .	19 10 0	19 10 0	
COLLECTIONS.			
By Mr. Erck, Tavistock Episcopal Chapel . . . . .	1 10 0	7 14 6	
By Rev. D. Evans, from Shebbear, Devon . . . . .	4 0 0	5 14 0	
By Miss Hensman, of Clifton, collected at Cheltenham:			
General Fund . . . . .	14 13 0		
School Fund . . . . .	30 0 0		
Ship Fund . . . . .	11 8 0		
	56 1 0	56 1 0	
By Rev. J. Mitchinson, Long Ewston, Yorkshire . . . . .	18 4 0	18 4 0	
By Miss Murray, Chelsea . . . . .	1 1 0	4 12 8	
By Mrs. Parker, Woolwich . . . . .	2 0 0	8 7 0	
By Miss Lucy Pope, Great Staughton . . . . .	3 14 0	3 14 0	
By Pupils of a Gentleman at Homerton . . . . .	1 1 0	1 1 0	
By Rev. W. Richardson, East Hardwick . . . . .	1 6 0	18 12 6	
By Miss F. Simons, Paul's Cray . . . . .	2 0 0	6 0 0	
By Mrs. Smith, Little Moorfields . . . . .	5 7 3	115 3 0	
By Rev. W. F. Staines, Rochester . . . . .	2 10 0	16 6 0	
By Mrs. Whitmore, Shropshire Society of Ladies . . . . .	8 0 0	57 5 6	
By Rev. E. Williams, Eaton . . . . .	5 12 6	11 5 0	
BENEFACTORS.			
Anonymous, by Colonel Handfield . . . . .		2 12 6	
Z. Macaulay, Esq. Clapham . . . . .		10 10 0	
"A Contribution from some Friends, for the most effectual Relief of a few of the Distressed Females at Antigua" . . . . .		100 0 0	
Hon. Mrs. Yorke, Forthampton, near Tewkesbury . . . . .		10 10 0	
CONGREGATIONAL COLLECTIONS.			
Whittington, Shropshire: by the Secretary (Rev. C. A. A. Lloyd, M.A. Rector) . . . . .		8 10 6	
Knutsford, Cheshire: by Rev. D. Wilson . . . . .		25 18 0	
SCHOOL FUND.			
By Miss Vyse, Cadogan-Place, for Samuel Cadogan . . . . .		5 0 0	
By Miss Hensman, at Cheltenham: from Rev. James Capper, M.A. Prebendary of Chichester, for Gustavus Nylander (for six years) . . . . .		30 0 0	
SHIP FUND.			
Mr. Thomas Oliver, jun. Devonshire Place . . . . .		0 10 6	
Thomas Balfance, Esq. Hackney . . . . .		5 0 0	
By Miss Hensman, at Cheltenham:			
Rev. Charles Jervis, M. A. (annual) . . . . .	1 1 0		
Miss Brooke . . . . . (annual)	1 1 0		
Lady Ann Murray . . . . .	1 1 0		
Mrs. James Capper . . . . .	2 2 0		
Mrs. Snell . . . . .	1 0 0		
Miss Snell . . . . .	1 0 0		
Miss Agnes Snell . . . . .	1 0 0		
A Friend . . . . .	1 1 0		
By Mrs. Buckle . . . . .	1 0 0		
By Sale of Missionary Registers . . . . .	0 17 6		
Small Contributions . . . . .	0 4 6		

11 8 0

# Missionary Register.

SEPTEMBER, 1816.

## Reports of Societies.

### CHRISTIAN KNOWLEDGE SOCIETY.

#### DIOCESAN AND DISTRICT COMMITTEES.

##### NEW REGULATIONS.

IN order to increase the efficiency of these Local Associations, the Report states, that two alterations have been made in their plan.

Subscribers of half-a-guinea and upward, annually, are now received as Members of these Committees, may vote at their Meetings, and purchase books at the Society's Prices; with the privilege of co-operation with the General Board in the sphere of their own neighbourhood, without being entitled to a seat at that Board in London.

By the second alteration, the Members of the Society, instead of referring all applications for books to the vote of the Board, are entitled to apply, at the various Local Depositories, for books, not exceeding in value 1*l.* 10*s.* at any one time, nor 3*l.* in any one year; being still entitled to apply to the General Board for grants of a larger amount.

##### NEW COMMITTEES.

The whole number of Committees—Diocesan, Decanal, Archidiaconal, County, and District—amounts to 160. Of these the following have been added in the course of the year.

##### BRISTOL

*Decanal* :—Merston and Ilchester—Sturminster Newton.

*County* :—Dorset, at Dorchester.

*District* :—Cerne—Dorchester—Sherborne—Wareham—Wimborne Minster.

Sept. 1816.

##### CHESTER.

*District* :—Blackburn—Clitheroe—Lancaster—Liverpool—Maclor—Ormskirk—Preston.

##### CHICHESTER.

*Decanal* :—Horsham.

*District* :—Petworth.

##### EXETER.

*District* :—Dartmouth—Exmouth.

##### GLOUCESTER.

*Decanal* :—Chipping Sodbury—Newnham.

##### LICHFIELD & COVENTRY.

*Decanal* :—Wolverhampton.

*District* :—Walsall.

##### LINCOLN.

*Decanal* :—Caistor—Kibworth—Loughborough—Lutterworth.

*Archidiaconal* :—Kirton.

*District* :—Aylesbury—Great Grimby—South Bucks—Melton Mowbray.

##### LONDON.

*Decanal* :—Barking—Barstable and Chafford—Rochford—Saffron Walden.

*District* :—Bentinck Chapel—Great Berkhamstead—Maldon—Ongar.

##### PETERBOROUGH.

*District* :—Daventry.

##### ROCHESTER.

*District* :—Blackheath—Bromley—Dartford—Gravesend.

##### WINCHESTER.

*Decanal* :—Ewell.

##### YORK.

*Decanal* :—Malton—Richmond and Catterick—Skipton.

*Archidiaconal* :—Beverley.

*District* :—Halifax—Huddersfield—Sheffield.

##### CALCUTTA.

*Diocesan* :—Calcutta.

*District* :—Madras.

Y y

We extract the following report respecting the Committees in India.

**CALCUTTA DIOCESAN COMMITTEE.**

A Letter was received from the Lord Bishop of Calcutta, dated at sea, Sept. 8, 1814, requesting some Books, on the terms of the Society, to be transmitted to his Lordship at Calcutta, together with a large packet of copies of the Summary and the General Accounts of the Society, and of the last Annual Report.

A Letter was subsequently received from the Bishop, dated at Calcutta, June 9, 1815, in which his Lordship announced, for the information of the Society, that a Diocesan Committee had been established in the Capital of British India; that the Primary Meeting of the Committee took place on the 22d of May; and that the Resolutions, by which its proceedings are to be regulated, were framed in strict conformity with those of the Diocesan Committees at home. The intelligence, communicated in the Bishop's Letter, afforded the most lively satisfaction to the General Board, inasmuch as that great object of his Lordship's and the Society's solicitude, the establishment of a Diocesan Committee at Calcutta, has been happily accomplished; and as a regular channel has now been opened, through which the benefits of the Society may be more largely diffused, than heretofore, over the vast and populous regions of India.

The Board having shortly afterwards received from the Rev. Dr. Young, the Hon. East-India Company's Chaplain at Fort William, official details of the proceedings of the Calcutta Diocesan Committee, together with a remittance of six hundred pounds sterling, (two-thirds of which sum was to be appropriated for the purchase of Books and Tracts), determined to afford the most prompt and

liberal aid towards enabling the Diocesan Committee to commence their operations with energy and effect. Accordingly, the Board granted a supply of Books and Tracts to the Diocesan Committee at Calcutta, to the amount of three hundred pounds beyond the sum actually remitted for the purchase of Books; and also directed, that a large number of copies of the Society's Family Bible, on royal paper, should be consigned to the care of the Diocesan Committee.

**MADRAS DISTRICT COMMITTEE.**

The Board have recently had the satisfaction of receiving official intelligence of the formation of a District Committee at the Presidency of Madras; and likewise a remittance of two hundred pounds sterling, being the amount of Benefactions and Subscriptions.

An ample supply of Books and Tracts, together with a considerable number of copies of the Family Bible, will be transmitted to Madras, by the earliest conveyance, for the use of the District Committee.

**BOMBAY DISTRICT COMMITTEE.**

The Rev. Archdeacon Barnes, in a Letter dated at Bombay, Feb. 23d, 1816, mentions, that the Bishop of Calcutta was expected at Bombay about the middle of the month of May; and that he hoped, on his Lordship's arrival, to establish a District Committee at that Presidency.

The Board are most happy to avail themselves of this opportunity to express their high sense of obligation to the Lord Bishop of Calcutta, for the solid proofs already given by his Lordship of his attachment to the venerable Society for Promoting Christian Knowledge; and for his unremitting endeavours, in the midst of many other important and laborious avocations, to advance the interest and designs of the Society in India.

**EDUCATION AND SCHOOLS.**

**PROGRESS OF EDUCATION.**

Of the progress which is making in this most important department of religious and political economy, some estimate may be formed by a short extract from an appeal lately put forth by the National Society.

The Report here quotes a passage from the Address of the National Society, which we printed at p. 10 of the number for January, and then adds,—

Very recently, the General Committee of that Institution have made to this Board

the following important communication: that, "for the time to come, their Society, wishing to confine the application of its Funds to its own more immediate objects, might probably decline the supply of Elementary Books for the Society's Schools: but as this determination would occasion more general applications to the Society for Promoting Christian Knowledge, whose aids have ever been so readily contributed for this purpose, that Committee deemed it proper not to come to any final resolution until they had communicated their intention to the Society for Promoting Christian Knowledge."

The Board having taken this matter into their serious deliberation, returned for answer to the National Society, that "their communication was received with the most cordial desire of carrying into effect the object to which it relates, and that the Society will cheerfully undertake whatever increased expense the discontinuance of the National Society to supply Elementary School-Books may occasion."

These circumstances being stated, and it being further added, that it is well known that very many Schools have been for a long time in existence, in this kingdom, and that many others have been established, recently, of which no Report has hitherto been made to the National Society, whereby it will appear that even the "more than one hundred thousand Children" spoken of, as now educating in the Schools connected with that Institution, is a very inadequate representation of the sum total of the Children of the Poor, now receiving a religious education in this kingdom, and to all of whom the stores of this Society are open, not only for the supply of Elementary Books, but also of the Holy Scriptures, the Book of Common Prayer, and any other Religious Books and Tracts dispersed by this Society, the magnitude of the undertaking in which the Society is engaged, even in this single department, will be easily understood; and the best plea, it is felt, is hereby offered, for an increasing and steadfast patronage, from the wise and good of all descriptions, amongst us.

**CHESTER DEPÔT FOR SCHOOL-BOOKS.**

The Chester Committee, in their Report, have stated, that their Depôt for Schools is as complete as may be, inasmuch as, from the uniformity of the plan of instruction, it is known what books will be wanted; and this depôt, therefore, is kept quite separate from that which is established for the general accommodation of the Members of the Society and the District Subscribers. Their practice is, to supply the several Schools in the Diocese which shall make application, at prime cost, or at reduced prices, or finally, gratuitously, at the expense of the Committee, according

to the condition in which the Funds of the Schools may appear respectively to be.

**BENEFIT OF SCHOOLS TO THE FRIENDS OF THE SCHOLARS.**

It must not be omitted to notice, that Schools have been found, experimentally, in a variety of instances, to supply one of the most effectual and salutary channels for the circulation of many others of the Society's Publications, over and above those which are used habitually as the subject matter of instruction: and very many cases have been reported to this Board, wherein it appears that the most beneficial impressions have been produced in the minds of the parents and friends, as well by the general good demeanour of their children, through His mercy and grace, *Who out of the mouths of babes and sucklings hath perfected praise*; as also by those Publications of the Society, which have been carried by the children, from these Schools, into the bosoms of their families, as books of reward, or otherwise. It is an important fact also to be further noticed, that many parents, who had fallen off from the Church, have returned into its fold, through the operation of the like benign influence. In connexion with this subject, it may be observed, that the "Instructive Tales" of Mrs. Trimmer, lately admitted, will be found to constitute a very desirable addition to the stock of the Society's stores, in which amusement and instruction are combined; and especially for Schools in the country.

From the imperfection of the returns hitherto received, it has not been found practicable to digest an uniform Report for the whole kingdom of the number of Children of each sex educated in all the various Schools, which are supplied in whole or in part with the books used therein through the medium of this Society, according to the request conveyed in the last year's Report: an object, however, which is become still more appropriate and interesting, from the resolution of the National Society to cede this branch of the great work of Education wholly to the management of this Society.

**DISTRIBUTION OF BOOKS, TRACTS, AND PAPERS.**

**NUMBER ISSUED.**

From April 21, 1814, to April 20, 1815, the following Books and Tracts were sold to Members, circulated gratuitously, or on account for the Royal Navy.

	Members.	Gratuit.	Navy.	Total.
Bibles.....	26,250	363	153	26,766
New Test. & Psalters.....	45,479	843	1,405	47,727
Common Prayers.....	63,380	901	1,002	65,283
Other Bound Books.....	49,864	986	975	51,825
Small Tracts.....	545,631	6,706	1,073	553,410

Grand Total—715,213

The Society has also distributed gratuitously 12,000 copies of the Annual Report for 1814; 59,813 copies of Directions for Devout Behaviour in Public Worship, in 12mo. and 3,276 in 8vo.; with 55,000 other Tracts and Papers.

#### REDUCTION OF PRICE.

By a new arrangement with their Booksellers, the Board have effected a reduction of nearly £.5 per cent. on the price of Bibles, New Testaments, Common Prayer Books, and Psalters.

#### SUPPLY OF REVENUE BOATS AND CUTTERS.

The Society has furnished Bibles, Testaments, Prayer Books, and other books, to the Revenue Boats, sixty-two in number, which are established on the coast for the prevention of smuggling. The Report states, that

The benefits experienced in this part of the service, led to another application, through the same medium, of a still more extensive character; namely, from the Inspecting Commanders of the Cutters cruising for the protection of his Majesty's revenue, being forty-two in number, and containing, on an average, thirty men each. The application was for the Scriptures and other Religious Books, enforced by the like plea, that the men were precluded, in great measure, from attending Divine Service on shore. The Society gladly complied with this request, sending gratuitously to them all, in the usual proportions, Bibles, New Testaments, Common Prayer Books, Religious Tracts, and the two volumes bound of Bishop Wilson's Sermons. Lieutenant-Colonel Burgess informs the Society, that these books had been received with much gratitude, and a determination on the part of the Inspecting Commanders (whose letters he incloses) to give full effect to the recommendation of the Society, that, in addition to the Church Service, a Sermon of Bishop Wilson's be read to the crew, every Lord's Day. He adds further, that little libraries had been fitted up in the Cutters for the reception and better preservation of the books; and expresses his congratulations that this Society, of which he is a Member, had thus happily been the instrument of encircling the kingdom of England and the dominions of Wales with "a double line" (one for the Cutters, and the other for the

preventive Boats), to use his own expression, "not of brass, but of the Spirit, which is the Word of God."

#### SUPPLY OF QUARANTINE VESSELS.

A similar grant has been made to six Quarantine Vessels, stationed at Milford Haven.

In returning thanks for this gratuity, Lieutenant-Colonel Burgess subjoins, that "he considers the former gifts of the Society to the Revenue-cutters and boats to have been attended with the most beneficial effects; their commanders assuring him, that an oath or profane expression is seldom heard on board their vessels, or a man the worse for liquor."

#### SUPPLY OF CONVICT SHIPS.

The following very satisfactory information is given respecting some of the Convict Ships.

Towards the latter end of the year 1814, a Letter was received from the Rev. Edward Edwards, Chaplain of his Majesty's hulk Portland, lying at Milton, Portsmouth Harbour; in which, after describing the unhappy condition in which he found the Convicts, on his first entering upon his charge, and that, from the malignant disposition of very many amongst them, they were in constant dread of one another; that gaming was practised between decks day and night; and if one happened to be more steady than the rest, he was selected for the special object of their ill-usage; he adds, "I was at the beginning very faint-hearted, despairing of beholding any amendment in them; but, by plain preaching and daily visits, it has pleased God to succeed my honest and well-meant endeavours beyond what I could possibly anticipate. Gaming of every description is banished. Men do their work on shore with alacrity. Considering their number, I do not think an equal can be found in any part of the country among whom there is less swearing, &c. Between each deck there is an Evening School established. At the close, a Form of Prayer for the day is read by one of the Masters; after this, they retire to their hammocks. To use the expression which has frequently been used by many of them, 'their hulk is become more like a private family than a prison-ship.'" The letter concludes with a request for a supply of Prayer Books, with the New Version of Psalms. "These," says Mr. E. "are the Psalms which we sing. When I came among them, there was no singing; but now I have a very



excellent choir." The Board deemed this application one peculiarly deserving their notice, and directed one hundred Prayer Books, with the New Version, to be transmitted without delay. The gift was acknowledged by the Chaplain, in a letter, in which he says: "You may assure the Committee, that there exists the strongest probability their kind donation will have the end designed. Were any of them on board on a Sunday, to witness the devout and proper manner in which the books are used, he would say, that the Society's present was well bestowed."

About a year subsequently to the above, Mr. Edwards again wrote to the Society; and, after mentioning the good order preserved among the men, and the reformation exhibited beyond his utmost hopes, he solicited a fresh supply. Whereupon twenty-five Bibles, fifty Testaments, one hundred Common Prayer Books, and one hundred Spelling Books, were voted gratuitously. The letter of thanks received on this occasion was subscribed by seventy-nine convicts.

In conclusion, it is very satisfactory to the Board to be enabled to add, that, by the liberality of his Majesty's Government, the whole national establishment of the hulks and prison-ships is now put into a capacity of enjoying, through the medium of this Society, the like benefits, of which the preceding particulars supply one gratifying instance. By the appointment of Lord Viscount Sidmouth, the

#### MISSIONARY AND FOREIGN PROCEEDINGS.

##### FOREIGN BOOKS.

The accession which has been made to the Society's stores, in the adoption of the French, German, and Dutch Bibles, and the French Book of Common Prayer, as also of certain books in the French, and the efforts to be made for the introduction of Tracts in the Dutch Language, have been already noticed.

##### SCILLY MISSION.

The Society continue to extend their charitable attention to the spiritual wants of the Islanders of Scilly.

##### CYLON.

On the suggestion of the Lord Bishop of London, it was agreed that one hundred copies of the Pious Country Parishioner, two hundred of Bishop Wilson's Instruction to the Indians, six hundred of the Oxford Catechism, six hundred of Bishop Greene's Principles, and six hundred of an Account of the Chief Truths of Religion, be granted gratuitously, for distribution by the Hon. and Rev. Mr.

Secretary of the Society, in the month of November, had a conference at the Secretary of State's Office for the Home Department with J. H. Capper, Esq. Superintendent of the Convicts on board the hulks, &c. and a Member of this Society; the result of which was, an agreement that the books wanted for this service should, in future, be supplied at the cost prices of the Society; an arrangement very satisfactory to the General Board, inasmuch as it secures a regular channel of supply to these unhappy individuals of their spiritual wants, and is greatly beneficial to the public, without burthening the Society.

It is submitted, whether an arrangement similar to the above might not be very beneficial in the case of county gaols, hospitals, &c. &c.

##### NEW BOOKS ADMITTED.

The Board has this year added to the Society's list of books, editions of the Scriptures in French, Dutch, and German; with the Common Prayer, and other Books, in the French Language.

##### FAMILY BIBLE.

The first edition of this work, consisting of 10,000 copies on medium paper, and 6,500 royal, being nearly out of print, a new edition is in contemplation.

Twisleton, his Majesty's Chaplain at Colombo, in the island of Ceylon. A supply of Bishop Porteus's Tract on the Evidences had been previously voted, gratuitously, for the same Colony, on a different application.

##### EAST-INDIA MISSION.

In the abstract given of Letters from the Missionaries, various notices occur of the illness and death of the late Mr. Jacobi, and much sorrow is expressed for his loss.

The following are the chief articles of intelligence contained in the Report.

##### Yepery.

Mr. Pæzold, in a Letter dated the 6th of February, 1814, acknowledges the receipt of the Secretary's Letter, covering a bill on the Madras Government for 795*l.* the amount of salaries and gratuities to the Missionaries for the year 1813. For the

additional gratuity to himself he expresses his most grateful thanks. Adverting to the legacy funds, appropriated to the Vepery Mission, he states, that both the will of the late Mr. Gerickè, and the arrangement of his estate, having been made when he (Mr. G.) was in Bengal and his return to Vepery was uncertain, six trustees had been appointed during his absence; and the results had been inauspicious to himself, and had been the occasion of much discord between him and them, which, however, he was happy to say, had considerably abated, by the recurrence of friendly intercourse. This, nevertheless, had afforded him no opportunity of interfering in the legacy concerns.

The 50*l.* granted by the Society, in aid to the Schools, instituted by the late Mr. John, of Tranquebar, became payable to Mr. Caemmerer. Mr. Pæzold had been credibly informed, that, previously to Mr. John's death, the Auxiliary Bible Society at Calcutta had granted 100 sicca rupees, monthly, in aid of that same design. He had not heard that any particular degree of proficiency had been found in the Native Scholars, attending those Schools; yet he did not doubt of their usefulness; nor had he then learned, whether, and by whom, the Schools about Tranquebar were continued after Mr. John's demise.

The Missionary Society in London had established Missions both to the southward and westward of the Peninsula, and at Vizagapatam, northward of Madras. Mr. Ringeltaube superintended the southward Mission. The Missionaries at Vizagapatam, through the assistance of a Christian Brahmin recommended to them by the late Mr. John, had succeeded in translating the New Testament into the Telinga, or Gentoo language. The Brahmin's name was Ananda Ragen. Mr. Pæzold had seen the Four Evangelists in print. It was not known to Mr. Pæzold, although it had been reported, that another person, at Madras, had made any such translation; and it was certain that that person, named Naugarangoo Seshagherry, had never printed any thing of the kind.

Mr. Holsberg, at Cuddalore, since about Midsummer, 1812, had received from the Madras Government twenty-five star-pagodas (equal to 10*l.*) per month, for attending the Company's Invalids at that place. The two Missionaries from the Missionary Society at Vizagapatam had had a similar grant from Government, for preaching to the European Soldiers there.

Wedanayagam, one of the Country Priests, had died of an epidemic fever,

caught at Palamcotta; and Abraham, another of them, had been taken dangerously ill at the same place, and had returned thence to Tanjore.

Mr. Pæzold, in another letter, dated Feb. 15, 1814, adds, that the Madras Bible Society had caused a translation of the Testament to be made in the Malayalam Language, which is spoken in and about the Travancore District; and that the chief place for translating and publishing the Scriptures in Oriental Languages was Serampore, in Bengal, the residence of the Baptist Missionaries, who had been most zealously encouraged by the British Bible Society. There the Scriptures had been translated, and published, in more than eight Asiatic Languages—the Bengalee, Hindostanee, Mayherae, Telinga, Marattah, Chinese, &c.—under the care and direction of Dr. Carey, the senior Baptist Missionary. A dreadful fire, that had happened in Serampore, in 1812, had destroyed their spacious printing office, and its valuable contents, of types, other printing articles, and an immense quantity of printing paper, with a variety of other articles of great value.

Mr. John's demise, in Sept. 1813, at Tanjore, and the death of the country priest, Wedanayagam, had already been reported. The labourers in the Society's Missions, on the Coast, getting from time to time fewer in number, and Tanjore alone, since the year 1798, having lost four of them, viz. Swartz, Jënicke, Horst, and Jacobi; and Vepery, the good Mr. Gerickè; they are anxious for new Missionaries of suitable qualifications, both in body and mind, either from Germany or from the Church of England: and a suggestion is thrown out of the expediency of furnishing larger salaries to the Missionaries.

The Society has made application, in consequence of these urgent calls, to Professor Knapp, of Halle in Saxony, the quarter whence Missionaries have hitherto been supplied, for two suitable Missionaries, but as yet without success.

The Provincial Schools, established by the late Mr. Swartz, in several places of the Tanjore Territory, for the instruction of the Heathenish Youth, were continued under the patronage of Government, and the Rajah of Tanjore, who continued to be very liberal and kind, not only to Mr. Kolhoff, but also to the family of the late Mr. Horst.

In the preceding spring, Mr. Pæzold had visited, and administered the Sacrament to, the Christians at St. Thomas's Mount; at which time he had also had the opportunity of distributing, among European Soldiers and their Children, many of the Society's Books.

The expectation of the arrival of Bishop Middleton at Calcutta had reached him; whose Charge to Mr. Jacobi, at the Board of the Society, they had received fifteen days before that good young man's death.

#### Tanjore.

The Rev. Mr. Kolhoff, in a Letter dated Feb. 4, 1814, apologizes for his long silence, by stating his absence from Tanjore, at the time of the departure of the ships. By the mercy of God he had enjoyed a tolerable state of health during the past year; and had been enabled, not only to preach the Word of God on Sundays, but to attend to the usual duties of instructing the Children in the School, and the Catechumens, visiting the sick, and laying before Heathens and Papists the salutary truths of the Gospel. The Native Priests and Catechists had faithfully assisted him in the work of the Mission; and the former had been of great benefit to the congregations in the country; which rendered the decease of Wedanayagam more to be lamented. He had left a widow and three orphans in a destitute state.

Besides several visits to the country congregations, he had journeyed to Tranquebar, and afterwards to the Rev. Mr. Pohle, at Trichinapoly, on the concerns of the Mission.

Among the Catechumens admitted to the Congregation last year, were several families, consisting of twenty-four souls, from Sirupatoor, in the province of Shevaganza. Before their admission, they were carefully instructed in the truths of Christianity; and he had great pleasure in adding, that their patience under sufferings for the sake of Christ, and their firm adherence to their Christian engagements, were not only very satisfactory, but had afforded great hope of the propagation of Christianity in that province.

The increase of the Tamul congregation at Tanjore, in the year 1812, was as follows: They had baptized 120, among whom were 58 infants born in the congregation, and 62 Heathens. The Lord's Supper had been administered to 577 persons. Their marriages had been 20, and their burials 53. In the year 1813, they had baptized 176 persons, viz. 65 children born in the congregation, and 111 Heathens. Seven persons had been received from the Popish Communion. The Lord's

Supper had been administered to 706 persons. Their marriages had been 51, and their funerals 53.

#### Trichinapoly.

The Rev. Mr. Pohle, in a letter dated the 31st of January, 1814, introduces his notice, stating, that in the course of the preceding year he had baptized 21 persons, Tamulians, Portuguese, and half-cast English, including 3 Native Converts; and had received from Poperly 5 persons. Their communicants, consisting of Tamulians, Portuguese, and others, had been 289. The English-School Children, with some Natives among them, were generally about 60, and the Tamul-School Children were generally more than 20. The Tamul Congregation consisted of 336 souls; and the Portuguese and half-cast English were about 130. Dindegall and Madura, which had been devastated, began again to be inhabited, and small garrisons were stationed there; so that hopes were entertained that they should again have Christians of the Mission to be visited there, as heretofore.

His fellow Teachers and Schoolmasters were the same as in the preceding year, as were their labours and exertions. The effects were far from being so considerable as they could wish; but such as knew the circumstances, hindrances, obstacles, and disadvantages, particularly of that Mission, which they had to struggle with, would not wonder; and it would avail nothing to report them. They were best known to God, and he was their best helper. Much was to be done, in order to sustain their Mission. The resources of their Mission were scanty, and the measure of Christian liberality, which they formerly experienced, had greatly abated; circumstances which rendered the Society's presents of stores and stationery for their Mission a great help to them: and for which they were very thankful.

#### Tranquebar.

The Rev. Mr. Caemmerer, as representative of the Danish Mission, in a letter dated June 22, 1814, acknowledges the receipt of a letter from the Secretary, addressed to the Danish Missionaries, to apprise them of the Society's donation of 50*l.* and an increased quantity of school-books and stationery, in aid of the institution of Native Free-Schools, the establishment of which had been suggested by the late Mr. John. This had given them great satisfaction and encouragement; although it had, at the same time, revived their grief for the loss of their dear and venerable colleague, whose ex-

ertions for the public good were so much approved and promoted. The great work of instructing a number of Native Youths and Children in the knowledge of Jesus Christ, which he had left in a state of good order and prosperity, was still continued, under the Divine Blessing. The 50*l.* had arrived most seasonably, and had saved him from much anxiety, occasioned by the increased expenses of the Schools, and other pressing necessities.

An inclosed statement of the number in the course of education in these Schools shews, that the English and Tamulian Scholars, on the first of June, 1814, amounted to 612; besides 251 in the Country Schools, for the children of the lowest, or Pariah cast, in Tamul.

The three English Schools in Tranquebar, particularly that of Seminarists, were so much in reputation, that Protestant, Roman Catholic, and Heathen Children came to be instructed from a distance of twenty or thirty miles; the parents defraying their boarding expenses. Mr. Caemmerer examined them weekly. Besides reading the English and Tamul New Testament, and repeating by heart a number of Psalms and Chapters, they write and read, in both languages, instructive and pious moral stories, which Mr. John had formed for this purpose. Classes not able to read English Manuscript, write their spelling in the sand, according to the New System.

The Christian Schools attached to the Mission continued to be very useful. Christian Schoolmasters, educated in the Missions, were employed, and preferred by English and Danish Gentlemen, and by the Native Princes, to instruct their children. One of the Tanjore Princes, a son of the predecessor of the present Rajah, was receiving instruction in the English Language from a Tanjore Christian, who also gave him lessons in the Holy Bible. His Highness Serfoge Mahah, Rajah, himself, had lately employed a Christian in his endowed Charity School. His favourable disposition towards the Missions and Missionaries, and the monthly support he had furnished to one of the learned and favourite Brahmins of the late Mr. John, he still continued, that he might assist Mr. Caemmerer in the direction of the Heathen Free-Schools. That Mr. John's pamphlet on Indian Civilization had

been corrected and published in England, had given them great satisfaction.

In the preceding March he had visited the Portuguese and Tamul Congregations at Negapatam, where he had administered the Sacrament to eighty-five Christians. The Mission English School there, in which from sixty to seventy Children were instructed, was in a very promising state. Finding the increased labours of the reader there, Mr. Younge, to be too much for him, an assistant, at his request, had been engaged for the School. The Dutch Church was about to be repaired by the Government, to whom the European inhabitants of Negapatam had made their application; but the Tamul Church, and Catechist's house, were in a sad state; and they had not the immediate prospect of means by which they might get them repaired.

Mr. Caemmerer rejoices at the extension of the pious objects of the Society, on which he invokes the blessing of our gracious Lord: and he recommends himself and the Mission to a continuance of the Society's favour and generosity.

Mr. Caemmerer, as representative of the Danish Mission, in another Letter, dated August 9, 1814, mentions that the Rev. Mr. Thompson, of Madras, had informed him of the arrival of two Missionaries, who had been sent out by the Church Society for Missions to Africa the East, with a view to join their Mission at Tranquebar, in consequence of the late Mr. John's representations of the need of help; and that he had received a Letter from one of the Missionaries, and another from that Society's Secretary to the late Mr. John. Although it was not in his power to permit them to interfere in the Danish Mission, without permission of the Royal Mission College at Copenhagen, whom he had informed of the death of Mr. John, and from whom he soon expected a colleague; yet, he thought it not proper to disappoint altogether the Missionaries, and the Rev. Mr. Thompson. He had therefore prepared for the Missionaries a lodging at Tranquebar, and they were employing themselves in the study of the Tamul Language, in which one of the Catechists assisted them. After they should have made a sufficient progress in the language, they would be better enabled to fix upon a place for their Mission, where they might be of use.

The great exertions on the part of the Society to extend its efficiency in the sundry important objects already detailed press heavily on the Funds, and call therefore for the continued and increasing sup-

port of the benefactions and legacies of well-disposed Christians.

The audit of last year left no balance in the hands of the Treasurers, and they were under the necessity of selling out between

six and seven thousand pounds 3 per cent. Consols.

The strength of the Society has, however, been greatly increased by the accession of Subscribing and Corresponding Members, making together 11,746; and there have been admitted since the printing of the last Report, viz. from Christmas 1814 to Christmas 1815, in all 1429, consisting of Subscribing Members 1198, Corresponding 26, and Ladies Subscribers 205.

Mrs. Jenkins, of Wells, Somerset, has conferred a donation of 100 guineas on the Society, on condition that Common Prayer Books to the value of three guineas be transmitted yearly to the present Vicar of St. Cuthbert in Wells, during his incumbency, and afterwards for ever to his successors, Vicars of St. Cuthbert, and the senior Priest Vicar of the Cathedral Church of St. Andrew's, also in Wells, jointly, in order that those Prayer Books may be duly distributed in those two

Parishes, and the Hamlets appertaining thereto.

The General Board were glad to participate to the best of their ability, in carrying this prudent and charitable design into effect; and have directed the 100 guineas to be funded.

ABSTRACT OF RECEIPTS.

	£.	s.	d.
Benefactions and Legacies.....	4,113	7	9
Annual Subscriptions.....	7,440	1	1
Dividends of various Funds...	7,426	13	6

18,980 2 4

To which may be added—

Rec<sup>d</sup>. on account of Books, 25,235 7 8

£.44,215 9 7

MISSIONARY EXPENDITURE.

The amount of Salaries and Gratuities to the Missionaries in the East Indies was, last year, 1,237l. 19s. 7d.

SIXTEENTH REPORT OF THE CHURCH MISSIONARY SOCIETY.

In stating the Proceedings at the last Anniversary, in our Number for May, we gave a brief outline of this Report. The publication has been delayed by unavoidable circumstances. It is now printed; and, as soon as the Lists can be completed, will be distributed among the Members. In the mean time, we are enabled to lay the substance of it before our Readers.

The details of the Society's Proceedings being regularly given in our pages, and the Society's Annual Publication coming into the hands of a great number of our Readers, we shall content ourselves with an Abstract of the leading points of the Report; referring them, particularly, to the General Summary of the Report which we gave at p. 186 of our Number for May.

The Proceedings of the Sixteenth Year of the Society are now to be reported.

Every returning year enables the Committee to state new grounds of congratulation. On the last Anniversary, the aspect of Public Affairs was threatening, and might damp the exultation which other circumstances tended to awaken: but the Committee have now no other feeling on that subject, than that of increased obligation to exertion. The great battle of Civil Society has been fought, and has been won: but whatever events may yet await the Nations, the Christian is sure to succeed, while he is on the watch to spread his sails to the favouring gale, and to improve the opportunities which it pleases God to afford to him of advancing the kingdom of his Lord.

The Committee will divide their Report under the heads of FUNDS, MISSIONS, TRANSLATIONS, and STUDENTS.

FUNDS.

They will first call the attention of the Society to the Transactions at Home, particularly as they respect the Resources of the Institution.

The Society's efforts for the diffusion  
Sept. 1816.

of Divine Light among the Heathen must depend on the support which it receives at home. The British, resident in the foreign parts of the Empire, are beginning to feel an interest in its exer-

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tions, and to render to it their countenance and their aid; but the impulse has been given from home, and it must be maintained there. This blessed country is the Heart of the Moral World. The special goodness of God has caused to flow into this land, in full abundance, the Streams of Life; and has communicated to it an energy, by which they are impelled through every land.

It is a peculiar glory of Institutions like ours, that they connect every one of their members with the whole race of their fellow-men—and that, for the relief of their most urgent necessities. The steady contribution of the Society's humblest friend, is felt by the AFRICAN, by the NEW ZEALANDER, and by the HINDOO. The CHILD, the SERVANT, and the LABOURER, are raised in the scale of intelligence, of motive, and of feeling. They are drawn out, by these contributions, beyond the little circle of their own interests and concerns; and begin to understand and to appreciate the high honour of being allowed to take a share in the chief work of mercy—the SALVATION OF THE WORLD!

In reporting the State of the Funds, the Committee beg to remind the Society, that peculiar difficulties have attended the exertions of the past year. Habits of expenditure had been very generally formed, during the singular situation of this country for the last twenty years, the sources of which have been necessarily diminished by the return of the European Family to its natural relations. Public Charities were benefited by this freedom of expenditure; and cannot but feel the effect of its decay. Where, indeed, the expenditure of an Institution is limited to domestic objects, it will find, when things attain their natural level, that any diminution of income is counterbalanced by a corresponding diminution of expense; but, where the principal part of the expenditure is abroad, as in the case of Missionary Institutions, the disbursements, not being affected by the circumstances which will diminish those at home, will remain much the same; and will require increased exertions on the part of the Society's friends.

The Committee have not made these remarks on the circumstances of the times as they affect the resources of Benevolent Institutions, in order to prepare the Society to hear that its funds have suffered a defalcation. No! the Cause of Missions is fixing itself, far and wide, in the hearts of our Fellow-Christians. The funds of the Society still maintain a steady increase; and your Committee are happy to report, that, notwithstanding the difficulties which

they have stated, the Treasurer has received, during the last year, no less a sum than SEVENTEEN THOUSAND POUNDS!

Nor is it less pleasing to your Committee to add, that the EXPENDITURE of the Society keeps a due pace with its INCOME. The funds of Charity are not likely to contract rust in their hands. It pleases God to open means of prudent expenditure, even far beyond the power of the Society to embrace. There is, in fact, no other limit to the present opportunities of those Institutions which aim at the conversion of the world, than the limit prescribed by their funds!

The Committee will never withhold themselves from any exertions to which they may seem justly called; nor do they wish ever to accumulate a fund, which would render them independent of the continued support of their Fellow-Christians: for the necessity of maintaining the zeal of others perpetuates and increases their own; and the diffusion of intelligence, and the animated appeals, by which the annual income of this and other Societies is to be supported, are acting with incalculable benefit on the mind and heart of the country, and would be ill replaced by that supineness and inactivity which would be very likely to attend the acquisition of a large funded property.

And yet Christian Wisdom, while it justifies and demands the most implicit reliance on Divine Providence in the absence of all human aid where Faith is justly called to the trial, will nevertheless truly condemn as presumptuous the neglect of those measures which may have been in our power.

The Associations formed before the last Anniversary have renewed their claims on the gratitude of the Society. The Committee wish to convey their unfeigned thanks to the PARISH ASSOCIATION, which contributes its few pounds per annum; and to the INDIVIDUAL COLLECTOR, who raises his shilling per week: while they make their grateful acknowledgments to those MORE EXTENDED ASSOCIATIONS, which embody a larger portion of the population.

The liberal contributions of the Bristol Association, in particular, are thankfully acknowledged. Including those made on account of the Ship Fund, they amount, for the year, to no less a sum than £.2779. 17s. 9d. The exertions of the Hibernian Auxiliary, under many unfavourable circum-

stances, are also recorded with gratitude.

During the year, New Associations were formed at Edinburgh, Glasgow, Cambridge, Sheffield, Clapham, Penrith, and Colchester.

About 100 additional names of African Children had been put on the Separate School Fund.

The following notice occurs respecting the

#### SHIP FUND.

It having been resolved at the last Annual Meeting, that measures should be taken for establishing a regular intercourse with the Society's Settlements in Western Africa, by a vessel to be named, after the revered and beloved friend of Africa, the "William Wilberforce," your Committee entered without delay into a consideration of the most effective steps for accomplishing the design. A conference was held with some benevolent persons, who, it was found, had previously formed the design of establishing an intercourse twice a year with Western Africa, by a vessel appropriated to that purpose. Their object was the promotion of industry among the Black Settlers, by affording them ready and certain means of exchanging its produce for European articles. It is hoped that this design may be matured; and that the Society, for a stipulated annual sum, without any mercantile risk, may attain the objects which it has in view. This annual sum will be, it is expected, about £.500. The contributions at present received amount to but little more than a fifth of the sum necessary to be invested in order to secure the object. The Committee beg, therefore, to urge on the friends of Africa the completion of this fund. Every consideration which they can give to the subject, and all the information which they can acquire, satisfy them that the kind of intercourse with Western Africa which will be maintained by the vessel in question will be highly instrumental to the designs of the Society, and to the general improvement of the Natives: but the Committee will scarcely venture to take their share in such a concern, under the continually increasing call on the funds of the Society, until the fulfilment of any engagement which they may enter into for the purpose be secured by an investment of a sum yielding £.500 per annum.

#### ACTIVE FRIENDS OF THE SOCIETY.

The Committee beg to return thanks, in the name of the Society, to their numerous,

active, and useful coadjutors, who collect weekly in support of the funds—to the YOUNGER FRIENDS of the Institution, particularly those at Bristol and at Hull—and to the LADIES, in various places, who have most successfully exerted their influence and occupied their leisure, in extending the interests of the Society; and more especially to the Ladies of the Metropolis, of Bristol, of Norwich, of Ipswich, of Sheffield, of Hereford, of Dorchester, of Birmingham, of Colchester, of Edinburgh, and of Glasgow.

They have also particularly to mention the numerous and considerable ANONYMOUS BENEFACTIONS of the year; and report, with pleasure, several of £.100 each, and especially a munificent one of NO LESS AMOUNT THAN SEVEN HUNDRED POUNDS.

In closing their Report of the Domestic Proceedings of the year, the Committee beg to state, that many zealous friends of the Society have again employed their talents in the advancement of its interests. The Rev. Wm. Jowett and the Rev. Edward Bickersteth, before their departure from this country in furtherance of the Society's plans in Malta, and in Sierra Leone, rendered very effectual assistance at the Meetings of several Associations. The Rev. Legh Richmond, the Rev. James Haldane Stewart, the Rev. Henry John Maddock, the Rev. Edward Burn, the Rev. John William Cunningham, the Hon. and Rev. Gerard Thomas Noel, the Rev. John Bull, with the Clergy of the different Associations, must be mentioned with gratitude for their kind and able assistance.

The Rev. Daniel Corrie, on his arrival, last summer, from India, most readily lent his aid in making known, at various Anniversaries, by those impressive representations for which his mind and his experience so peculiarly qualify him, the actual state of India, and the necessity and benefit of Christian Exertions. Your Committee add, with regret, that Mr. Corrie's infirm state of health obliged him to intermit these valuable labours; and they sincerely trust that his discharge of the office of Advocate for the Society this day will not impair his returning strength; and that, after continuing during his remaining residence in this country to communicate through the press the stores of his mind respecting India, he will return to the scene of his labours with renovated powers.

Your Committee, in enumerating the friends of the Society who have rendered to it their personal exertions, are painfully reminded of the recent loss of one of its first founders, and most constant and wise

advisers, under whose roof for many years its meetings were held and its plans formed. The Rev. William Goode may be said, in some measure, to have fallen, but certainly to have hastened his end, by his zeal to serve the Society. By travelling to Ipswich on an inclement day, in the close of the year before last, to attend the Anniversary of the Suffolk and Ipswich Association, he contracted a disorder, by which his strength was gradually exhausted, and to which he at last fell a victim. But not unprepared!—"I feel," he wrote to the Secretary about a month before his death,—"I feel exceedingly this banishment from those duties which were my delight; and from my intercourse with those Societies, in which labour was pleasure. The recollection of having aided in their formation and management now affords me much gratification. I feel that it needs great faith and resignation to be patiently set aside: but it is the will of God! I beg to present my best regards to all the Committee, and to express my earnest wishes and prayers for the success of their important designs. This is all I can do now

for the promotion of that Great Cause. My wishes and prayers are unworthy; but they go to the Great Head of the Church, and, presented by him, they will not be rejected. We, for a long time, worked together; and, at times, almost alone. It is not likely that we shall work together again below; but I trust we shall rejoice together in the abundant fruits, ascribing all the glory to Him who gave the grace! Yours most sincerely in the union of Christ Jesus and the hope of the Gospel."

The prayers of a departed saint did not ascend in vain as a memorial before that God, whom his eye now beholds. Nor will the numberless prayers which are daily put up for the conversion of the world fail of an ultimate answer. The Committee rejoice to witness the growing strength and the extending labours of the various Institutions which combine their efforts toward this great end: and, grateful for that share in these labours which the Great Head of the Church is pleased to repose on them, they will proceed to detail to the Meeting their principal

#### MISSIONS.

Before they survey the different Stations of the Society, the Committee wish again to call its attention to the plan of

##### CHRISTIAN INSTITUTIONS.

After noticing the advantages of these Institutions, and the preparations making for them in different Stations, it is added—

It may be found expedient, with a view to the greatest degree of influence on Mahomedans and Heathens, to fix some of these Institutions under the protection of other Christian Powers, beside that of our own country. Astrachan attracted, in this view, the early attention of the Society\*. The notice of the Committee has been recalled to this Station; particularly by the Letter of the Rev. John Paterson, printed in the Appendix to the last Report: and it appears to them to afford the most promising sphere of action, with a view to the introduction of Christianity into Persia, and among the Mahomedans and Heathens in general, in the Northern parts of Asia.

##### WESTERN AFRICA.

The extent of the Society's concerns in this quarter, the new plans on which it is entering, and the peculiar difficulties of a local nature which still accompany its

exertions—these things induced the Committee to determine on sending thither a friend of the Society, in whom they could repose entire confidence, that he might examine into every part of its concerns there,—obtain accurate information,—apply a present remedy to any evils which might have arisen,—form, on the spot, his own judgment in respect of future proceedings,—and return to assist, by his counsel, the deliberations of the Committee.

Such a friend the Committee very happily found in the Rev. Edward Bickersteth. To his exertions, while resident at Norwich, the establishment and prosperity of the Norfolk and Norwich Association are very greatly indebted. With a mind deeply impressed with the importance of Missions, and a most entire and hearty love to the Society and its designs, Mr. Bickersteth accepted the office of Assistant Secretary of the Society. Having been admitted to Holy Orders by the Lord Bishop of Norwich, he most readily agreed, under circumstances of personal sacrifice which must endear both Mr. and Mrs. Bickersteth to the Society, to proceed to Sierra Leone in execution of the wishes of the Committee. A Special Meeting was held at the House of the Society, on Tuesday the 26th of December, to furnish him with suitable Instructions.

\* See Third Report, and Appendix; Proceedings, vol. i. pp. 223, 226, 229—233.



Mr. Bickersteth left Portsmouth on the 24th of January, on board the *Salisbury*, Captain Cready; having been detained there, by contrary winds, about three weeks. On his return, he and Mrs. Bickersteth will reside in the House of the Society, and will take charge of its concerns there.

The Report states the appointment of the Rev. Wm. Garnon to the Chaplaincy of Sierra Leone—the approbation of the Society's plans by Governor Mac Carthy—the arrival of Mr. and Mrs. Schulze at the Colony, on the 8th of August—the death of Mr. and Mrs. Hartwig, Mrs. Butscher, Mr. and Mrs. Schulze and their infant child, and Mr. Sperrhacken and his child—the effects of the expected revival of the Slave Trade by the French—the sailing of Four Schoolmasters and their Wives for Sierra Leone—and the preparations made for the Christian Institution on Leicester Mountain.

It is added,—

Mr. William Fernandez, Chief on the Rio Dembia, having frequently rendered kind services to the Mission, your Committee thought it right to express their gratitude for his protection, and to conciliate his further support, by a present of such articles as would be of value to him. A present of considerable amount was accordingly forwarded to him by the Kirkman, accompanied by letters from Mr. Wilberforce and from the Secretary.

The Society has, for several years, maintained Missions to the Susoos and Bulloms, two of the various nations which inhabit this coast.

#### *Susoo Mission.*

The obstacles arising from the native character and habits which have retarded the progress of the Society, have acted with greater force in the Susoo than in the Bullom Mission, in consequence of its greater distance from the Colony.

Apprehensions were expressed in the last Report, that these difficulties might still increase. Your Committee regret to state, that these apprehensions have been painfully realized. The trials and sufferings of the Missionaries in the Rio Pongas have been so much aggravated, chiefly by the effect of the then expected revival of the Slave Trade, that they had entertained serious thoughts of relinquish-

ing the Settlements at Bashia and at Canoffee and of retiring to Sierra Leone. His Excellency, Governor Mac Carthy, strongly advised this measure: but, after the perseverance in the effort which had been already maintained, and the money that had been expended, and while the Missionaries themselves were anxious not to abandon their post without absolute necessity, the Committee could not deem it right to withdraw. Mr. Renner has begun to rebuild the houses at Bashia; but it will be one important object of the inquiries of the Assistant Secretary what course it will be expedient for the Society to pursue with reference to this part of the Susoo Mission.

The entire abolition of the French Slave Trade, which has been happily effected, will doubtless check the reviving evil. By the Divine Blessing on the persevering efforts of benevolent men, the whole coast will one day be freed from this iniquitous trade: a beneficial commerce will gradually be substituted, by which the Natives may be stimulated to the cultivation of their soil, and those articles be sent them in exchange for its productions with which the Slave Traders have been used to supply them: Christian Instruction will raise the tone of the native mind, and improve the social condition. But the deep impressions of evil are to be eradicated, and the habits of years are to be counteracted.

The devastation of Canoffee, the burning of the dwelling houses and School-house at Bashia, the baptism of many children at Bashia and at Canoffee, the marriage of Mr. Wilhelm and Mrs. Meisner, and the establishment of Mr. and Mrs. Klein among the Bagoes, opposite the Isles de Loss—close the Report respecting this Mission.

#### *Bullom Mission.*

The death of Mr. Sperrhacken has left Mr. Nyländer without assistance in his labours; but, on the arrival of the Schoolmasters, Mr. Bickersteth will assign one of them, with his wife, to the station at Yongroo Pomoh.

When Mr. Nyländer obtains efficient assistance, he will be enabled to travel, which he has long wished to do, in various parts of the Bullom Country. The number of his Scholars is increased. Children are sent to him from different quarters, whose parents he never saw, but who entrust their children to him from having heard of the good name which he has in

that country. His Scholars had increased to forty-five; and he has opened a Bullom School, in which he uses the Elementary Books which he has compiled, and instructs some of the youth in their Native Tongue. A Bullom Vocabulary of about 2000 words, with copies of the Gospels of St. Matthew and St. Mark, and of St. John's Epistles, with the Morning and Evening Prayer, translated by him into Bullom, have reached the Committee. Till he receives back printed copies, he uses transcripts of those which he has sent in reading to the Natives the Word of God.

Some encouraging circumstances are related, which indicate the opening of the children's minds. For affecting details of the tyranny which is exercised over the Bulloms and Susoos by their cruel superstitions, the Report refers to those in our Number for April, pp. 140—146.

#### Goree.

Mr. and Mrs. Hughes, who were sent out in the *Willding* to act as Schoolmaster and Schoolmistress at Sierra Leone, were induced, by the serious illness of Mrs. Hughes, to set out, after staying there six weeks, on their return to this country. They engaged a passage, accordingly, to return by the *Willding*. Mrs. Hughes becoming worse in the voyage to Goree, they gave up their intention of returning to England, and determined to remain at that island; where they were most kindly received by the Commandant, Lieut. Colonel Chisholm. Here they collected a number of children; and entered assiduously on their instruction. The Schools have prospered under the fostering hand of Colonel Chisholm, and now contain above eighty children.

Mrs. Hughes's health has been gradually restored. Should Goree remain under the authority of this country, Mr. and Mrs. Hughes seem to have before them a field of great usefulness.

#### INDIA.

On the subject of India, the Committee have had the advantage of frequent conferences with the Rev. Daniel Corrie, who arrived in this country since the last Anniversary.

A Special Meeting of the Committee was held on Mr. Corrie's arrival, to communicate to him their thanks for the assistance rendered by him to the Society's designs, and to confer with him on the state of its Missions in the northern part

of India, and on the best means of extending them.

The communications of Mr. Corrie have greatly strengthened every feeling of anxiety which the Committee before experienced, to rescue the teeming population of the Eastern World from the tyranny of those silly and cruel superstitions which bind it to the earth. To these different communications, printed in the *Missionary Register*, the Committee refer the Society. They furnish much information on the state of the Native Mind, and on the many difficulties which attend the labours of the *Missionary* in India; and delineate the spirit and temper in which these difficulties should be encountered.

The Committee learn, with great pleasure, that there are various places in India in which European Residents employ Native Christians in the instruction of youth, and in promoting the knowledge of the Scriptures. From such men the Society will meet with countenance and assistance in its designs; while others will be indifferent to them, if not hostile: for Mr. Corrie has particularly cautioned the Committee against being discouraged by evil reports which might arrive from India; as it would be absolutely incredible to those who had not witnessed the fact, how utterly indifferent the great body of Europeans are to the spiritual interests of the Natives; how absolutely impracticable they consider their conversion; and how wholly ignorant they are of what is passing, in these respects, almost under their own eyes.

The Report states, that there is, nevertheless, every encouragement to proceed in Christian Exertions for the benefit of India; and refers to various proceedings at CALCUTTA, at AGRA, at MADRAS, at TRANQUEBAR, and at CEYLON; the details of which have appeared in our pages. See pp. 20—38, 50—65, 105—109, 151—153, and 332—341.

#### Of Ceylon it is said—

By a Letter just received from the Hon. and Rev. Mr. Twisleton, dated Colombo, Dec. 7, 1815, your Committee learn that it was his intention to take the Society's Missionaries on an excursion into the country, and to give them an opportunity of addressing the Natives through an Interpreter.

"I am happy to assure you," Mr. Twisleton writes, "that there is a general

disposition among the Natives to avail themselves of Christian instruction; but until we can command a Cingalese Press for the publishing of Tracts, &c. our progress will be slow. I have officially written to Government, to recommend the adoption of a sort of College for educating a select number of Natives for the Priesthood, an outline of which I communicated to the Bishop of London, with whom I am in correspondence.

"There is a good road along our coast from Caltura to Galle, with numerous villages without a pastor, and there are unfurnished rest-houses along the road. I should like to see a Missionary continually travelling those forty-four miles, and preaching to the Natives; another also for the thirty miles between Galle and Matura; and another for the twenty-four miles between Colombo and Negombo, diverging sometimes into the interior by the rivers;—two or three are much wanted

in Jaffna district. The main thing to impress upon the Missionaries is, the instruction of the NATIVES, and not of the Europeans."

Under the head of PERSIA, the Report refers to the Letter of Mr. Pinkerton, which appeared in our Number for March; and under that of NEW ZEALAND, to the statements printed by us, pp. 114—118, 197, 198, 327—332; and to the Narrative of Mr. Marsden, which will appear in our next Number. It mentions the establishment of Mr. Jowett at MALTA; and the communications of Mr. Dawes respecting ANTIGUA, printed in the Number for April, to which we add those also in the Number for May.

#### TRANSLATIONS.

Translations of the Scriptures, of the Liturgy, and of religious and instructive Tracts, form a portion of the Society's Plans, to which it may look with much hope and expectation.

The Report informs us, that a fount of Persian Types is preparing, at the charge of the Society, on a new principle; whereby printed books in that language will exactly resemble Persian MSS., which they have never hitherto done, and which will render them peculiarly acceptable to the Natives of that country.

#### SCRIPTURES.

It is the determination of the Committee to spare no labour, nor reasonable cost, to perfect the efforts of the late Mr. Martyn; and to add the Old Testament to his Translations of the New Testament into Persian and Hindoostanee: nor will they fail to use every effort to procure an acceptable Translation of the Old Testament into Arabic, to accompany the New Testament already finished at Calcutta.

The Committee possess, by the favour of Divine Providence, the means of accomplishing these objects: and they hope to see, in due course of time, by the efforts of the British and Foreign Bible Society and its Missionary coadjutors, the whole Mahomedan World in possession of the Sacred Word.

Mr. Corrie having brought with him from India some copies of Martyn's Hindoostanee New Testament, of which 3000

had been there printed, recommended that an edition should be prepared in this country. The Committee proposed this measure to the British and Foreign Bible Society, and suggested the stereotyping of the work; offering, with this view, the use of the new Persian fount which they are preparing. The proposal was readily adopted. When the new fount is completed, it will be placed at the service of that Society.

The Gospel of St. Matthew, in Bullom, by Mr. Nyländer, is now printing by the British and Foreign Bible Society, in parallel columns, Bullom and English. When finished, the edition will be forwarded to Sierra Leone, for the use of the Bullom Schools.

The death of Dr. Buchanan occasioning a difficulty in the completion of the Syriac New Testament, an edition of which he had undertaken, the Committee gladly assented to Mr. Lee's taking charge of the work on behalf of the British and Foreign Bible Society.

#### LITURGY.

Mr. Corrie presented to the Committee some copies of the Liturgy, in Hindoostanee, begun by Mr. Martyn, and completed by himself, of which an edition of 500 copies had been printed in India. The Occasional Services, in particular, had excited much attention among the Natives. The exact order of the Liturgy had been followed, though it was at first found to be intricate to the Natives; but it was adopted, as it was thought expedient to

prevent prejudices, from any unfriendly representations that might have been made, as though the work differed from the authorized Liturgy.

Translations of the Morning and Evening Prayer into Bullom have been received from Mr. Nyländer.

The Prayer Book and Homly Society is lending its aid in printing the Hindoostanee and Bullom versions of the Liturgy. By the combined operation of the two Societies, the Committee hope, in due time, to assist millions in the use of our Scriptural Form of Worship.

#### TRACTS.

The Society is under great obligation, with respect to Tracts, to the Clergyman mentioned in the last Report. To those which he had before prepared, he has added a very efficient pamphlet, entitled, "The Spirit of British Missions." It was prepared by the Author, with a view to its being translated into German, Dutch, and French, and circulated on the Continent; in order to awaken, among Foreign Protestants, a sacred emulation in the diffusion of Christianity. The Committee advised its publication in this country, previously to its being sent abroad for translation, as it conveys important information on the subject of Missions, in a manner well adapted to excite attention. It is particularly recommended for distribution, to

those Friends of Missions, who wish to conciliate to this great cause the regard of opulent or benevolent persons, who may not have hitherto felt interested therein. The profits of the English Edition have been devoted by the author to the benefit of the Ship Fund. In order to its being translated and circulated on the Continent, the Committee authorized Dr. Steinkopff, in a late journey which he has taken to promote the objects of the British and Foreign Bible Society, to place £.50 at the disposal of a Committee of his friends who might be willing to superintend the translation and distribution.

The same Clergyman has favoured the Society with an elaborate Tract, entitled "Faithful Historic Records;" calculated to convey to the Mahomedan and the Heathen a concise but comprehensive view of all the great points in the History of Religion and of Mankind; and thus to detect their own errors, by combining the knowledge of genuine History with that of the True Religion.

The Tract entitled, "The Way of Truth and Life," mentioned in the last Report, will be stereotyped, both in Arabic and Persian, with all convenient speed.

The Compendium of Christianity, and Poccocke's Grotius, both in Arabic, have been put into circulation by the various channels which have presented themselves.

#### STUDENTS.

The Committee will now advert to the last subject to which they proposed more particularly to call the attention of the Meeting—that of the Students in preparation for future labour.

Twelve Englishmen and Four Germans are under a course of instruction, with a view to Holy Orders. The Rev. Deocar Schmid continues his preparations for India; and will be joined by his brother, the Rev. Bernard Schmid.

Many more offers of service have been made than your Committee have been able,

or have thought it expedient to accept. Not a few, indeed, have been of such a nature, that they cannot but earnestly advise all who think of proposing themselves for this arduous work, well to count the cost, and to view impartially their own situation and character: and the Committee are the more urgent on this head, as their reasonable expectations and hopes have not been without disappointment, from caprice, self-will, or worldly-mindedness, after considerable expense had been incurred.

While the Committee thus advert to the Students who are preparing at the charge of the Society, they cannot but congratulate the Meeting on the increase of Volunteer Labourers in the same cause.

During the year, they have received personal assurances from various Clergymen proceeding to India as Chaplains to the East-India Company, of their hearty approbation of the Society's designs and

proceedings, and of their own determination to co-operate therein in every way compatible with the immediate duties of their office.

On other Foreign Stations also, more immediately under the Crown, your Committee trust that the number of those Clergymen is gradually augmenting, whose learning, influence, piety, and zeal, will render them efficient auxiliaries in

mediating the moral and religious condition of the Mahomedan and Heathen World.

The correspondence of such Clergymen is earnestly requested. Information respecting the condition of the Natives around them, with suggestions for their benefit, will be always thankfully received; and any judicious plans which the Clergymen themselves may set on foot for the spiritual good of the Natives, will be heartily supported by the Society, to the utmost of its power.

The Committee cannot but add their unfeigned acknowledgments, in the name of the Society, to His Majesty's Government, both at home and abroad, for the ready and liberal aid rendered, at all times, to its exertions.

Before the Committee conclude, they will advert to a Regulation of the Society, which the happy events of the time enable them to act upon, on a larger scale than has been before practicable. They allude to the xxxivth Rule, which enjoins that "a friendly intercourse be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

The state of War in which this country has been so long engaged, has nearly precluded the Society from any application of this rule beyond the limits of the United Kingdom: but the return of Universal Peace opening the friendly intercourse which all true Christians in the world will ever desire to maintain, the Committee have availed themselves of the opportunity, to diffuse information on the subject of Missions, and to offer to Foreign Protestants every practicable degree of co-operation.

The friends of Christianity in the British Colonies are beginning to take a most important share in the propagation of the Faith, by directing and assisting, in the very scene of action, the efforts of the various Societies. Your Committee cannot, indeed, but hope that the day is not far distant, when there shall not be a Foreign British Possession throughout the World, in which some active friends will not be occupied in promoting and directing the efforts of the Bible and Missionary Societies.

But other Christian Communions are coming forward to take their share in this Work of Mercy to mankind. Your Committee have thought it their duty to distribute Publications on the subject of Missions, wherever opportunities occurred of awakening Foreign Christians to a sense of their importance: and they will continue to do this, in order to promote, so

far as lies in their power, that combined effort in the whole Christian Church for the hastening of Christ's Kingdom, which will be the means, in all likelihood, of its full establishment in the world.

Your Committee learn with much satisfaction, that the Missionary Spirit, which had been depressed on the Continent by the peculiar circumstances of late years, is reviving, and widely diffusing itself. They have opened an intercourse with a Missionary Institution established at Basle; and they will render every aid in their power to any other Societies which may rise among the Foreign Churches. The return of Peace has brought many Colonies again under the power of the Continental States; and your Committee trust that the Christians of those States, will unite and exert themselves in diffusing, in and around the Colonies belonging to their respective countries, the blessings of the Gospel. The Missions of the Danes in India have long languished for aid. The Kingdom of the Netherlands has an extensive field for exertion in the Eastern Archipelago: and the vast countries of Northern Asia are opening themselves before the other States of the Continent.

To their brethren in North America the Committee have looked with much hope and expectation of co-operation in Missionary Labours; and have had a very satisfactory communication with several Institutions on that Continent. They have also addressed Letters, accompanied by various publications to several of the leading Members of the Protestant Episcopal Church of the United States, inviting their co-operation, and proffering such aid as it may be in the power of the Society to render.

The Committee have reason to hope for assistance from America in reference to a plan which was some years since suggested. In the Twelfth Report, it was proposed to select a few of the Christian Africans who were known to be in America, and send them to the Western Coast, to assist in the designs of the Society. The ensuing war then prevented the prosecution of this plan. It is now, however, revived in another quarter. The Committee have received an application, through his Royal Highness the Duke of Kent, from a "Society of People of Colour," formed at Halifax, in Nova Scotia, "for the diffusion of religious and moral instruction among their brethren of the African Race." The Society conceiving that the views of the Church Missionary Society relative to the introduction

of Christianity among their Brethren corresponded with their own, has addressed your Committee, expressing its hope, that, through Divine Mercy, after many of the Emancipated Slaves shall have been instructed, they may be enabled to return to Africa, and assist in the labours of the Missionaries.

In conclusion, your Committee cannot but remark, that they feel, as Christians, that 'vantage ground on which they stand. Many, who are not accustomed to discern and acknowledge the Unerring Hand, have been compelled, by the events of the latter years, to yield a reluctant assent to the Divine Government of the world. But the Christian glories in this belief. He sees Almighty Power compelling even the wicked to subserve the purposes of Infinite Mercy; and he is well assured that all things are proceeding, by the methods of Unsearchable Wisdom, to accomplish the designs of Infinite Love.

Whoever, therefore, is wrong, the Christian is right: whoever is in danger, the Christian is secure: whoever shall ultimately fail, the Christian shall succeed.

But the greatness of the object which, as Christians, we have in view, may well put to shame our indifference: and the certainty of obtaining it may well put to flight our fears. Our fathers knew not what we know: they could not, therefore, feel as we ought to feel. If viewed in connection with the times that are gone, our exertions may appear great; but if viewed in connection with the now known

guilt and miseries of the world, they are still but mean.

Awake, then, ye servants of God! awake! He calls on you to *give Him no rest till He make Jerusalem a praise in the earth.* We have all failed. No Christian has felt for his Lord's glory as he ought to feel. No Christian has felt as he ought for the guilt and the misery of the world.

What if we all seem to have exerted ourselves as yet to little end! There is a night of toil appointed to the Church and to her laborious servants: and we may toil all through this night, and may take nothing: but, in the morning, the Master will stand by our side, and, when the time of his mercy comes, a cast of the net shall inclose such a multitude, that we shall cry aloud to our companions to share in the spoil.

That the hour of this mercy is approaching, no thinking and serious mind can doubt. And we will strive to hasten that hour! May the assemblies of this day, and of this animating season, awaken in every heart greater love for immortal souls—more fervent prayer—a greater measure of patience and of charity—and more determined and unwearied zeal in promoting the knowledge of Christ throughout the world. His shall be the kingdom; and all things are moving, with a steady pace, to that grand consummation. May it please God to employ us in advancing that day; and to accept us and our services in Him who has redeemed us to God by His own blood, out of all kindreds, and nations, and tongues, and people!

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## Home Proceedings.

### CHURCH MISSIONARY SOCIETY. SPECIAL REPORT ON THE WEST-AFRICAN MISSION.

THE Committee will avail themselves of the unavoidable delay of the Sixteenth Annual Publication of the Society, to annex thereto a Special Report, containing Mr. Bickersteth's statement of his proceedings in his visit to Africa. When it is prepared, we shall either print the whole of it, or lay a full abstract before our readers.

### DEPUTATION TO GOVERNMENT ON THE WEST- AFRICAN MISSION.

On Friday, the 13th of Septem-

ber, a Deputation of the Society waited, by appointment, on Earl Bathurst, to present a Memorial, grounded on the information brought by Mr. Bickersteth, and on the plans and representations of Governor Mac Carthy. The Deputation consisted of the Noble President of the Society, Major-General Charles Neville one of the Vice-Presidents, the Secretary, and the Assistant Secretary.

The object of the Deputation was, to propose arrangements to his Lordship for the division of the Colony into Parishes, and the

increase therein of English Clergymen and Schoolmasters; and for the effectual care and instruction of all the Recaptured Negro Children. In these arrangements the Deputation offered, in the name of the Society, to pay half the salaries of the Clergymen—to provide and send out, at its own charge, proper persons to act as Schoolmasters, Government appointing them competent salaries—and to relieve Government of all expense, with respect to such of the Recaptured Children as were or might be named by Benefactors, contributing £.5 for each annually, and of whom now nearly 300 are so named; Government allowing to the Society £.5 per annum for every Recaptured Child which may not be thus provided for.

His Lordship received the Deputation with his accustomed courtesy; expressing his cordial wish to second these plans of the Society: and has since apprized the Committee that he has taken measures to accomplish the principal objects in view.

#### SAFFRON-WALDEN ASSOCIATION.

Preparatory to a Meeting at Saffron Walden for the establishment of an Association in that part of Essex, Sermons were preached, on Sunday, Aug. 4th, at Saffron-Walden, by the Rev. James Scholefield, M.A. Fellow of Trinity College, Cambridge; and, at Dunmow, by the Vicar, the Rev. Alexander Robinson—on Monday, by Mr. Scholefield, at Thaxted, in the Morning; and at Wethersfield, in the Evening—and on Tuesday, in the Evening, at Stebbing, by the Rev. Wm. Marsh, M.A. Vicar of St. Peter's, Colchester.

On Wednesday, August 7th, a Public Meeting was held for the establishment of an Association for Saffron-Walden and its Vicinity, in aid of the Church Missionary Society, which was attended by

Professor Farish, the Rev. Charles Simeon, and other Clergymen.

After the Meeting, Mr. Marsh preached at Saffron-Walden Church.

The Clergy of the respective parishes have zealously supported the Association.

The Collections and Contributions amounted to upward of £.90.

#### Treasurer :

John Leverett, Esq.

#### Committee :

Rev. John Atkinson,  
Rev. Henry Bull,  
Rev. Nicholas Bull,  
Rev. John Garwood Bull,  
Rev. Thomas Jee,  
Rev. S. S. Megisson,  
Thomas Martin, Esq.

#### Secretaries :

Rev. Nicholas Bull,  
Rev. Henry Bull,  
Rev. S. S. Megisson.

#### JOURNEY OF THE REV. WILLIAM MARSH.

After Mr. Marsh had assisted at the formation of the Saffron-Walden Association, he proceeded on a journey of 400 miles, in behalf of the Society; but at a very trifling charge on its Funds, through the liberality of a good friend of the Institution, John Mortlock, Esq., who accompanied him.

On Sunday Morning, Aug. 18, Mr. Marsh preached at Stoke-upon-Trent; and, in the Afternoon and Evening, at Newcastle-under-Line: on Tuesday, at Stafford: on Wednesday, at Madeley: on Thursday, at Coleport: on Friday, at St. Thomas's Chapel, Ramsdell: and, on Sunday the 25th, at Burslem, Congleton, and again at Ramsdell.

No Collections were made at two of the Sermons; but the whole sum collected amounts to about 140*l.* An Association has been formed at Stafford, which promises to be productive; and a large accession has been made to one which had been before established at Stoke-upon-Trent.

The Committee feel under great obligation to the Clergy and other Gentlemen in the different parishes, who cordially seconded the wishes and labours of their friend.

On his return, Mr. Marsh assisted, on Tuesday, Aug. 27, at the Second Annual Meeting of the Birmingham Association; and, on Thursday, preached at Gawcott Chapel, near Buckingham.

SECOND ANNIVERSARY OF THE BIRMINGHAM ASSOCIATION.

The Rev. Daniel Wilson, preached, on this occasion, on Sunday, Aug. 25, at St. Mary's, in the Morning, and at St. James's, Ashted, in the Afternoon.

On Tuesday, the Annual Meeting was held at the Shakspeare Room, the Right Honourable Lord Calthorpe, President of the Association, in the Chair. The Noble Lord having opened the Meeting in a manner calculated to give a right tone to the business of the day, Mr. Wilson, in the absence of the Secretary of the Parent Society, gave a general statement of its affairs. He was followed by George Simcox, Esq., the Rev. William Spooner, Richard Spooner, Esq., A. S. Lillingstone, Esq., the Rev. Messrs. Burn, Lowe, Ca-wood, and other Gentlemen.

The Meeting was much crowded, and most respectably attended; some families coming from a very considerable distance. Many present were deeply affected; and there is the best reason to believe, that the misery of the Heathen World, and the obligation lying on Christians to send them the Gospel of Salvation, will be felt more widely and permanently than they have yet been.

Mr. Wilson drew up a plan for a Ladies' Committee, with a statement of the benefits likely to result from its formation. Early attention will be paid to this subject.

The Collections, after the Sermon, and at the Meeting, amounted to nearly 140*l.*

The Association has remitted to the Society ONE THOUSAND GUINEAS in its first two years.

BYFIELD ASSOCIATION.

The Rev. Daniel Wilson preached for the Society at Byfield, in Northamptonshire; and, at Woodford, in its neighbourhood. The Collections will be seen in the List at the end. An Association has been formed for Byfield and its vicinity, of which the Rev. Charles Wetherell, M.A. Curate of Byfield, is Treasurer. The neighbourhood is populous: the contributions have been liberal: and an interest in behalf of the perishing Heathen has been evidently awakened, which will diffuse itself, we trust, on all sides.

We notice Associations of this nature with peculiar pleasure: and we would most earnestly urge it on every Clergyman who has the good of his Parish at heart, that he would labour, in humble dependence on the Holy Spirit, to awaken therein a steady zeal for the salvation of the Heathen. The beneficial effects of his efforts for this end will, doubtless, be felt in his own Ministry.

BOOK OF GENESIS, IN HINDOOSTANEE, BY MR. MARTYN.

Mr. Corrie has received from India, by a friend, a copy of the Book of Genesis in Hindoostanee, finished by Mr. Martyn, before he left India, with the help of Mirza Fitrut, who assisted him in the New Testament. This copy has been compared, by Mr. Corrie, with Martyn's original copy, and is rendered quite correct.

As the work is greatly sought after by Mahomedans, and would be of eminent service in correcting the erroneous opinions respecting the Patriarchs, which they have



imbibed from tradition, the Committee will, without delay, prepare a Stereotype Edition, with the

new Persian Type, mentioned before at p. 359, which is now nearly ready.

## Foreign Intelligence.

### BASLE.

#### MISSIONARY INSTITUTION.

##### QUARTERLY MISSIONARY MAGAZINE.

A Missionary Institution having been lately formed at Basle, and a Seminary in connection with it for the preparation of Missionaries, a Quarterly Publication, in German, has been thought likely to promote the design.

The First Number of this Work has reached us. The price, per annum, is one dollar.

The following extracts from the Preface will sufficiently explain the object.

The present periodical work is devoted to the latest History of the Protestant Missionary and Bible Societies, for the information of the friends of Christianity and of mankind in our German and Swiss country.

Various attempts have been made to give information of some portions of this instructive history: but this broken and incomplete narration of single parts could do no justice to the subject, nor satisfy the wishes of the friends of Christianity and of Mankind. For this reason, the publication of a periodical work, which should furnish a brief but satisfactory view of the proceedings of all Protestant Missionary and Bible Societies of our days, was universally acknowledged to be wanted in our German and Swiss country.

The friendly intercourse which exists between us, as Directors of the Protestant Missionary Institution lately established in this town, and the different Missionary and Bible Societies, offers to us particular advantages. We have thus free access to all communications of these Christian Associations, both written and printed; and are enabled to draw always out of these historical sources the latest and most universally interesting intelligence.

#### Contents.

##### I. Respecting Missions.

##### 1. Extracts of the most remarkable

Occurrences in the latest accounts of all Protestant Missions to countries out of Europe.—2. Transactions of the different Protestant Missionary Societies.—3. Materials serving to give more accurate information of the state of Heathen Nations, from the accounts of Missionaries, and of credible modern Travellers.—4. Lives of distinguished Missionaries.—5. The ablest Missionary Sermons, to be given entire, or in extracts.—6. Miscellanies, containing Statistical and Geographical Notices, and others respecting Natural History.—7. Literary Notices, which will give information of the latest Publications relative to Missions.

##### II. Respecting Bible Societies.

1. Reports of the British and Foreign Bible Society, in regular succession.—2. Extracts of the most recent Correspondence of all Bible Societies.—3. Remarkable Occurrences in such Journeys as may be taken to promote the objects of these Institutions.—4. History of the modern Translations of the Scriptures into Languages out of Europe.—5. Miscellanies, particularly respecting the extension of the knowledge of Languages.—6. Notices respecting Biblical Literature.

To the First Number is prefixed a copy of the Chronological Chart given in our work. Its contents are as follow:—

The Rev. Hugh Pearson's Historical View of the Progress of the Gospel—

A brief History of the diffusion of the Scriptures, before the establishment of the British and Foreign Bible Society; chiefly extracted from a Historical Sketch of the Translation and Circulation of the Scriptures, published at Perth—

Miscellanies; being a Letter of the Rev. Robert Pinkerton to Dr. Steinkopff, containing an Account of a Bible Society established at Theodosia, in the Crimea; and the Rev. H. Lindsay's Account of the

Seven Apocalyptic Churches, which was printed in our Number for March.

### RUSSIA.

#### DIFFUSION OF MISSIONARY INTELLIGENCE.

WE are happy to add to the preceding account of the diffusion of Missionary information on the Continent, that measures are taking, by a Lady of Rank in Russia, with the assistance of the Rev. Robert Pinkerton, to attract attention to this subject in that vast empire. By a Letter from Mr. Pinkerton, printed in the Appendix to the Seventeenth Report of the Religious Tract Society, we learn, that the Princess to whom he alludes had, with his aid, nearly ready for the press, a work, entitled, "An Account of the Commencement and present State of Protestant Missions in different Parts of the World."

This volume is in the Russian Language. It will be pretty large; but will be ready, it is expected, in the first winter months.

The contents will be nearly as follows:

1. An Introduction, giving a short View of the Efforts of Protestants to spread the Gospel among the Heathen, from the Reformation to the Establishment of the Missionary Society in London, in the Year 1795.—2. The Rise and Progress of the Missionary Society; and the Present State of its Missions in the South-Sea Islands, China, India, South Africa, and the West Indies, with Extracts from the Journals of the Missionaries.—3. Ditto of the Church Missionary Society, with nearly a full Translation of Abdool Meseeh's Journal.—4. Ditto of the Baptist-Missionary Society, with a particular Account of all their Missionary Stations in India, and their Labours in Translating the Holy Scriptures into the Languages of the East.—5. Ditto of the Society for Promoting Christian Knowledge, with an Account of their Missions in India.—6. Labours of the Methodists in the West-India Islands, North America, Ceylon, &c.—7. Mission of the Edinburgh Missionary Society among the Tartars.—8. Ditto of the Mo-

ravians (or United Brethren) among the Negroes in the West-India Islands, in Labrador, Greenland, Africa, &c.—9. Some Account of the Labours of the Danish Mission College; of the Netherlands Missionary Society; the Society in Scotland for Propagating Christian Knowledge, &c.—This Volume (says Mr. Pinkerton) has cost us much labour; however, we hope it will not only prove interesting to the Russian Public, but will be the means of rousing good men to activity in caring for the spiritual welfare of their fellow-creatures.

It gives us pleasure to learn, from the same quarter, that Buchanan's Researches have appeared in the Russian language.

#### CHURCH MISSIONARY SOCIETY.

*Letter from the Rev. John Paterson.*

A COMMUNICATION from this Gentleman to the Secretary, dated St. Petersburg, June 25, 1816, will be read with pleasure. We are much gratified by the testimony which it bears to the plan and conduct of our work.

Dear Sir—

I have received all the Missionary Registers up to the month of September last; for which many in Russia unite with me in returning you sincere thanks. Recording, as it does, without partiality or party opinion, the advancement of the Redeemer's Kingdom, by whatever denomination of Christians, the publication is invaluable; and, I hesitate not to say, the most suitable, of all others, for circulation in Foreign Countries. You will most essentially promote the cause of truth, by circulating it as extensively as possible on the Continent.

Some other publications which you sent me, proved very interesting; and I hope you will do me the favour, in future, to continue your goodness in this respect.

As a testimony of the interest which the Russian Bible Society takes in the progress of your Missions, I have been requested to send for your Society's Library a set of their more rare Versions. I have sent you, in consequence, copies of the New Testament in Armenian, Finnish, Tartar or Turkish, Slavonian, Dorpatian-Esthonian, Re-

valian-Esthonian, Laponian, Persian, and the Gospel of St. Matthew in Calmuc: and perhaps you may receive, at the same time, the Georgian Testament; if not, soon after. I hope that when you publish any thing, you will return us the favour.

The Arabic Tract was well received by the learned among the Tartars and Persians, as also some other Mahomedans; so much so, that our friends in Astrachan are talking of reprinting it. It occurs to me, that, as it is printed on stereotypes, your Society would make them a present of a set of plates, by which any number of copies could be thrown off on the spot, as they might be needed. Pardon this suggestion.

Of any thing else that you have published in the Arabic Language, I pray you to send as many copies as you can spare.

Something in the Persian is much wanted: hundreds of thousands could be distributed in Astrachan. I hope your Society has not lost sight of Persia, as a most important Missionary Field. The eagerness with which the Persians receive, and the attention with which they read, the New Testament, exceeds all expectation. The style is allowed by them to be elegant and simple, such as befits Sacred Books. The dear Martyn, though dead, is now preaching the Gospel to this numerous people. We cannot supply them fast enough. In three days I sent off one thousand copies to Astrachan, which will be fifty days on the road.

The Arabic Tract, to which Mr. Paterson alludes, is Ostervald on Christianity, mentioned in the Fifteenth Report of the Society. The Committee have determined, in pursuance of Mr. Paterson's recommendation, to have a duplicate set of stereotype plates of this Tract made; and a set of plates, also, of the same Tract in Persian, with the new type; together with a set of plates of the Tract, in Persian, entitled, "The Way of Truth and Life," mentioned also in the same Report. These sets of plates they will present to the Edinburgh Missionary Society, for the use of its Missionaries at Astrachan.

NORTH AMERICA--UNITED STATES.  
EPISCOPAL CHURCH.

*Letter from the Right Rev. the Bishop of the Eastern Diocese, to the Secretary of the Church Missionary Society.*

THE Secretary of the Church Missionary having addressed letters, accompanied by various publications, as has been already stated in our abstract of the Report, to several of the leading members of the Episcopal Church in the United States; the Bishop of the Eastern Diocese, the Right Rev. Dr. Griswold has returned an answer, which, with its accompanying documents, will be read with great pleasure by every friend of the Missionary Cause.

Bristol, State of Rhode Island,  
July 17th, 1816.

Rev. and Dear Sir—

Your much-esteemed favour of August last has long since been received, with the Books explaining the objects and proceedings of the Church Missionary Society; for which favour be pleased to accept, for yourself and the Committee of that Society, my most cordial thanks. Any like benefit, in future, will be gratefully accepted; and will, no doubt, contribute much to the promotion of zeal and godliness in this part of the Lord's Vineyard.

It is with us a subject of great joy and thankfulness to the Father of Mercies, that the Church of England is rising in her strength, and putting on her beautiful garments; that a spirit of zeal for the cause of Truth, and the extension of the Redeemer's Kingdom, is apparently increasing within the pale of the Establishment; and that your Zion is becoming the joy, as it long has been the admiration, of the whole earth.

I herewith send you a Pastoral Letter to the Churches, and a Charge addressed to the Clergy of this Diocese; which are no otherwise worth your perusal, than as they may give you some information of the present state of religion in this country, especially as relating to the subject of your communications.

Most gladly would we unite with you in sending Missionaries to Africa and the East; and hope that the time is not far distant, when some of our

pious young men will be zealously disposed to engage in that charitable and interesting work. At present, however, we have not funds, nor other means of doing much in any Missionary Labours; not even of supplying the wants of our own country.

It would never be credited on your side of the water, what multitudes there are in these United States, destitute of the Gospel Ministrations. Others there are, in still greater number, who, though not wholly destitute, are but occasionally, and very imperfectly, supplied. In any labours of this kind, and in every thing which will promote the cause of piety and godliness in this or in any country of the earth, we will most cordially co-operate with you, so far as our means and power will permit; and a correspondence upon this subject with the Committee of the Church Missionary Society will be highly pleasing to our Churches here.

The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here; not only in numbers, but in that which is far more desirable—inward piety and zeal for God. Religious prejudices, which heretofore have operated very much to our disadvantage, are happily diminishing, and giving place to a more Catholic and Christian Spirit of charity and zeal. May this Spirit increase, till it fill the world, and all mankind shall see the Salvation of our God and Saviour!

I have the honour to be,  
With much respect and esteem,  
Your sincere Friend and  
Brother in the Lord,

ALEXANDER V. GRISWOLD,  
Bishop of Massachusetts, Rhode Island,  
New-Hampshire, and Vermont.

*Pastoral Letter of Bishop Griswold.*

We subjoin some extracts from this Address; and shall, in a future Number, give such parts of the Bishop's Charge as relate to the subject of Missions.

These indications of a growing and conscientious regard to the great duty of Missions, must be noticed with gratitude to the Giver of all good things.

The Letter is addressed to the Protestant Episcopal Churches of

Massachusetts, Rhode Island, New-Hampshire, and Vermont.

After some introductory remarks on the obligation of supporting Missions, the Bishop proceeds—

In the Charge which follows, the attempt is made to awaken our Churches to a sense of this momentous duty; and the hope is indulged, that no offence will be taken, at line upon line, and precept added to precept. The efforts made by other denominations of Christians, to propagate the Gospel, are a reproach upon us; and when we consider what they effect, it should encourage us the more to follow their good example. Is it to us only that God has denied the ability of sending Missionaries to preach his Gospel? Are we of all men the most indigent? Let the contribution be general, let each one give something, though it be but little, and the whole amount will be considerable. Very few are so destitute, that they can make no offering to God. Who will say that he cannot give a mite? A very little, applied to so excellent a purpose, may do much good; and if it be given freely and with pious intention, no sacrifice, no work, can be more acceptable to God. He knows our wants, our abilities, and our hearts; and we know who hath said, If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

If the fault be in the mind; if we have no zeal for the Lord's work; if we feel no sincere interest in the propagation of our holy faith; how can we hope that he will give us prosperity? If, while others are sending their Missionaries to the four winds of heaven, we will not provide for our own house, nor cultivate that part of the Vineyard allotted for our labours, what less can we expect, than that the Lord should cast us out, and let his ground to other husbandmen?

But, Beloved, we are persuaded better things of you, though we thus speak. We are persuaded, that this apparent indifference to Missionary Labours is not from want of love to the Redeemer's Kingdom: we believe that you possess both the desire and the means of promoting its prosperity. Your serious attention has not been awakened to the importance of the

subject. It is but recently, if, indeed, it may be now said, that Protestants have been generally and much engaged in this work. Too just has been the censure cast upon us all, by the Church of Rome, that, while we professed a purer faith, and more ardent zeal for the Gospel of Jesus Christ, the burden of propagating it among the Heathen was left with them. It is a reproach that we must bear in common, with the exception of the Moravian Brethren, whose zeal and persevering labours to convert the Heathen are above all praise\*. Though we are late in the work, who will boast of being early? We may yet tread on the heels of those who are gone before. Our numbers are few, and thinly scattered over a large extent of country; nor have we, till very lately, been so organized and united, as to attempt, with probability of success, any Missionary Labours.

But now, through Divine Goodness, these obstacles are in part removed: our Churches flourish; our numbers increase; and we may conveniently unite in any measures to promote the cause of Christianity. The time is now fully come, when we may, and we ought to shew our faith by our works—the purity of our doctrines, by our care to impart them to every creature.

As a body of Christians, we are very remiss in Missionary Labours; but there are individuals among us whose praise is, or ought to be, in all the Churches: whose liberality and zeal have, under God, been chiefly instrumental in reviving the Church in these Eastern States from its rapid decline. *Remember them, O my God, concerning this, and wipe not out their good deeds that they have done for the house of our God, and for the offices thereof*†. Future generations shall rise up and call them blessed. May they never want that comfort of peace and salvation which they would charitably impart to others! May the invaluable

blessings, which instrumentally they dispense to perishing sinners, be rewarded sevenfold into their own bosoms!

From various coincident considerations, now is evidently the favourable time for the encouragement of Missionary Labours. Never, perhaps, since the Apostles' days, has the Lord more clearly manifested his willingness to bless the faithful labours of any Church. Let us take heed, that we receive not the grace of God in vain. Many spiritual seasons we have lost: let not this be added to the number. Let us be thankful to God for the many and great mercies already bestowed. Let us gladly cherish in our hearts a grateful remembrance of those pious benefactors of our Church, whom the Lord has made the instruments of that degree of prosperity which it now enjoys; and let nothing be neglected which will perpetuate their memory, and transmit the memorial of their charity and labour of love, to the remotest generations. And why, we may well ask, is not the number of these bright constellations enlarged? When we consider how much it is in the power of many in this way to confer such great and permanent benefit upon mankind; how easily, not only by occasional contributions, but by testamentary distribution of property, for which they have no further use, and to which there is no reasonable claim, they might immortalize both their charity and good name: and yet how many, in such cases, though pious and sincere friends to the prosperity of religion, have chosen rather to bequeath their estates wholly to those who neither need, nor are thankful for the bequest; to those, not unfrequently, who are really injured, and sometimes ruined, by the sudden acquisition! To what cause shall we ascribe such apparent forgetfulness of a Christian's duty? May it not, in part, be owing to our ingratitude; because we do not, as we ought, cherish the remembrance of our benefactors? For though men, in giving to religious uses, seek, or ought to seek, the honour of God, and the good, rather than the praise of men; yet, while ungrateful, we are unworthy of benefits, and God in justice may withhold them from us. But chiefly, I fear, we neglect applying directly to him, who is the true source of all benefactions. A praying

\* We may add also, the exception of two ancient and very respectable Societies in England, by members of the Established Church; the one for propagating the Gospel in Foreign Parts, and the other for promoting Christian Knowledge; which have laboured more than a century, with honour and much usefulness. To the former, for its fostering care of our Churches in this country, we are under the deepest obligations of gratitude and affection.

† Nehem. xiii. 14.

Sept. 1816.

people God will bless. Let us humbly and devoutly look to him in prayer, that he will inspire us with a holy zeal for his glory, and the increase of his kingdom; that he will open the hearts of all our people, to whom he has given the means; that through his blessing, provision may be made for sending faithful Ministers to preach his Gospel to the poor, and to repair the waste places of Zion; and that our Church may grow and prosper on the sure foundation of the Apostles and Prophets; Jesus Christ himself being ever and truly regarded as the chief Corner-Stone.

A. V. GRISWOLD.

NOTE.

Since writing the foregoing Address, I have received a Letter from the Secretary of "The Church Missionary Society for Africa and the East," accompanied with a number of "books, which explain its object and proceedings, and the general efforts which are making," by members of the Established Church of England, "to propagate the Christian Faith among the Heathen;" desiring, in behalf of the Committee, "to interest the Episcopal Church of the United States" in the same good work; and kindly offering "any aid to such efforts in this great cause, as we may be inclined to make." From these communications, it appears, that a zeal for propagating the Gospel is rapidly increasing in the Church of England, which promises great success. Soon, no doubt, will that Church, as she ought, take the lead in this holy warfare; and from her means and advantages, through the Divine Blessing, may reasonably be expected the most happy effects. Thus have we another call, and a loud one, to this glorious work. A powerful Ally nobly offers to take us by the hand, and conduct our more feeble steps to the immense field, which now lies open to Missionary Labours. Let us then immediately accustom our hands to labour in the smaller, but not less fertile Vineyard around us. And let us rejoice in Him, who thus teaches our fingers to fight the good fight of faith. Let the praises of God be in our mouth, and a two-edged sword of the Spirit, which is the Word of God, in our hands. Amen.

INDIA.

ACCOUNT OF RAMMOHUN ROY,  
A HINDOO REFORMER.

We have been favoured with a sight of a Tract, printed at Calcutta

in the present year, with the following title:—"Translation of an Abridgment of the Vedant; or Resolution of all the Veds; the most celebrated and revered work of Brahminical Theology; establishing the Unity of the Supreme Being; and that He alone is the object of Propitiation and Worship: by Rammohun Roy."

Before we give an account of this curious Tract, it may be advantageous to our Readers to know something of the author.

Of Rammohun Roy, we have received reports from several friends. The substance of them is this:—

He is a Brahmin, about thirty-two years of age, of extensive landed property, and of great consideration and influence; shrewd, vigilant, active, ambitious, prepossessing in his manners, versed in various languages, and busily employed in giving Lectures to a number of his countrymen on the Unity of the Godhead. He is acquainted with the New Testament; and seems disposed to hear any thing which can be enforced by the authority of Christ.

Another account carries him farther as a Christian. It states, that he began his studies by learning Persian; as he considered a knowledge of that language necessary to every Native of any distinction. From Persian, he was led, almost as a matter of course, to Arabic and the Koran. His own statement is, that the religion of Mahomed at first made some impression on him; but when he found that the Prophet carried off the beautiful wife of his Slave, and attempted to establish his religion by the sword, he became convinced that it could not be from God. Then he studied our Bible in English; and, in consequence, became a Christian. He has spread his doctrine to a considerable extent, and has several Hindoos

of high caste and of fortune in league with him, who maintain his opinions. They call themselves a Society; and are bound by certain rules, one of which is, that no man shall be admitted into their number, except with this condition, that he renounce idol-worship. Of these rules, however, they do not seem to be uniform in the observance. One of the Society, though he professes to have renounced idolatry, yet keeps in his house a number of gods, as well as two large pagodas. His Society has granted him a dispensation on this head, because he possesses a certain quantity of land from the King of Delhi for this purpose; and, if he were to destroy his idols, he might lose the land!

One account carries the number of Rammohun's followers to nearly 500; and states, that they expect soon to be strong enough to enable him publickly to avow his faith, and, consequently, to lose caste; which he has hitherto not done, as it would impede his intercourse with many whom he had hopes shortly to convince. The Brahmins had twice attempted his life, but he was fully on his guard.

It is stated, that, after being baptized, he intends to embark for England, with many of his friends, in order to pass some years in the acquisition of learning at one or both of our Universities.

Rammohun writes and speaks English correctly. He has published different Tracts and Translations in our tongue, and in Persian and Bengalee, directed against the Hindoo Idolatry and Superstitions. The piece, of which we shall give an abstract, discovers little else than a discernment of the folly of the vulgar belief of his country; and a subtle, but unsuccessful attempt, to put a good meaning on the absurd statements of its more ancient and refined creed. His judgment may, possibly, be convinced of the truth of Divine

Revelation; but one of our correspondents represents him to be as yet but a self-confident Deist—disgusted with the follies of the pretended Revelations from Heaven, with which he has been conversant, but not yet bowed in his convictions and humbled in his heart to the Revelation of Divine Mercy.

We cannot forget the lesson which the history of the well-known Sabat has taught us, with regard to avowed Converts to Christianity, especially from among the more learned, and men of some pretension. After changing backward and forward, he is said to have rested in the profession of Christianity. We count nothing of this, except as it is a homage to the commanding evidences of the Gospel. When a man has once seen the force of these evidences, it is scarcely within the verge of possibility, that he should become so stultified as to return to the belief of any pretended Revelation. His proud heart may rebel against the humbling truths of the Word of God, and his carnal heart may rebel against its holy and self-denying precepts; and he may be given over to his delusions, and reject, with the Deist, all Revelation, or, with the Atheist, deny the very being of God: but, having once seen and felt the nature and force of the evidences of Christianity, he must despise the pretensions of Mahomed and of all other impostors.

We do not mean to say that the heart of Rammohun Roy is not humbled, and that he has not received the Gospel as the only remedy for the spiritual diseases under which he labours in common with all men: but we have, as yet, seen no evidence sufficient to warrant us in this belief. We pray God to give him grace that he may, in penitence and faith, embrace with all his heart the Saviour of the World.

The singular production, which we have mentioned at the head of

this article, is introduced by the following address:—

*To the Believers of the only True God.*

THE greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the True and Eternal God.

In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our Sacred Books; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature, is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This Work he termed the "VEDANT," which, compounded of two Sungscrit words, signifies the "RESOLUTION OF ALL THE VEDS." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit Language, and the Brahmins permitting themselves alone to interpret, or even to touch, any book of the kind, the "Vedant," although perpetually quoted, is little known to the Public: and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

In pursuance of my vindication, I

have, to the best of my abilities, translated this hitherto unknown Work, as well as an abridgment thereof, into the Hindoostanee and Bengalee Languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English; by which I expect to prove to my European Friends, that the superstitious practices, which deform the Hindoo Religion, have nothing to do with the pure spirit of its dictates.

I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo Idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject: but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the True God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the True Deity; but, at the present day, all this is forgotten; and, among many, it is even heresy to mention it.

I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description: and, although men of uncultivated minds, and even some learned individuals



(but in this one point blinded by prejudice), readily choose, as the object of their adoration, any thing which they can always see, and which they pretend to feed, the absurdity of such conduct is not thereby, in the least degree, diminished.

My constant reflections on the inconvenient, or rather injurious rites, introduced by the peculiar practice of Hindoo Idolatry, which, more than any other Pagan Worship, destroys the texture of society; together with compassion for my countrymen; have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with their Scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of Nature's God.

By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being, who beholds in secret, and compensates openly.

The Tract itself is short, extending to fourteen pages in quarto. It is an abridgment of the Vedant of Byas, whom Rammohun Roy represents as “the greatest of the Indian Theologists, Philosophers, and Poets.” The author professes to give the real sense and meaning of the Vedant and Veds on the most important points of the Hindoo Theology, which he asserts to have been misunderstood and forgotten. His various positions are supported by passages from the Vedant or Veds; and those, which appear to contradict them, are explained.

After asserting the necessity for mankind to acquire knowledge respecting the Supreme Being, but

that this knowledge is limited to very narrow bounds, the author argues, from the Vedant and Veds, that creating and governing power cannot be attributed to any of the various objects to which the grosser Hindoo Theology attributes it; such as, the VOID SPACE, AIR, LIGHT, NATURE, ATOMS, the SOUL, any GOD or GODDESS OF THE EARTH, the SUN, or any of the CELESTIAL GODS. He asserts the unity, spirituality, omnipresence, and omnipotence of the Supreme Being—that He is the sole object of worship—that the adoration of Him is required of mankind, as well as of the Celestial Gods—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to, the only true Being, and an aversion to worldly considerations—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

To what absurd subtleties and refinements the author is driven, in attempting to make out some meaning in the Hindoo Creed, the following extract will prove:—

Some Celestial Gods have, in different instances, declared themselves to be independent Deities, and also the object of worship; but these declarations were owing to their thoughts being abstracted from themselves, and their being entirely absorbed in divine reflection. The Vedant declares: “This exhortation of Indru,” or the God of Atmosphere, “respecting his divinity, to be indeed agreeable to the authorities of the Ved; that is, Every one, on having lost all self-consideration, in consequence of being united with divine reflection, may speak as assuming to be the Supreme Being; like Bamdev,”—a celebrated Brahmin, “who, in consequence of such self-forgetfulness, declared himself to have created the Sun, and Munoo, the next person to Brahma.” It is therefore optional with every one of the Celestial Gods, as well as with every individual, to consider himself as God, under this state of self-forgetfulness and unity with the divine reflection: as the Ved says, “You are that true Being,” when you lose all self-consideration; and, “O God, I am nothing but you.” The Sacred Commentators have made the same

observation, viz. "I am nothing but true Being, and pure Understanding; full of eternal happiness; and am, by nature, free from worldly effects." But, in consequence of this reflection, none of them can be acknowledged to be the Cause of the Universe, or the object of adoration.

The following texts of the Ved; viz. "Crishnu," the God of Preservation, "is greater than all the Celestial Gods, to whom the mind should be applied"—"We all worship Muhadew," the God of Destruction—"We adore the Sun"—"I worship the most revered Buron," the God of the Sea—"Dost thou worship me (says Air) who am the eternal and universal life?"—"Intellectual power is God, which should be adored"—and "Oodgheet," or a certain part of the Ved, "should be worshipped." These, as well as several other texts of the same nature, are not real commands to worship the persons and things above mentioned; but only direct those, who are 'unfortunately incapable of adoring the invisible Supreme Being, to apply their minds to any visible thing, rather than allow them to remain idle.

The author promulgates a principle destructive of caste, and subversive of other peculiarities of Hindoo Superstition:—

It is optional to those who have faith in God alone, to observe and attend to the rules and rites prescribed by the Ved, applicable to the different classes of Hindoos, and to their different religious orders respectively. But, in case of the true Believers neglecting those rites, they are not liable to any blame whatever, as the Vedant says. "Before acquiring the true knowledge of God, it is proper for man to attend to the laws and rules laid down by the Ved, for different classes, according to their different professions; because the Ved declares the performance of these rules to be the cause of the mind's purification, and its faith in God; and compares it with a saddle-horse, which helps a man to arrive at the wish'd-for goal." And the Vedant also says, that "Man may acquire the true knowledge of God, even without observing the rules and rites prescribed by the Ved for each class of Hindoos; as it is found in the Ved, that many persons, who had neglected the performance of the Brahminical rites and ceremonies, owing to their perpetual attention to the adoration of the Supreme Being, acquired the true knowledge respecting the Deity." The Vedant, again, more clearly states, that, "It is equally found in the Ved, that some people, though they had their entire faith in

God alone, yet performed both the worship of God, and the ceremonies prescribed by the Ved; and that some others neglected them, and merely worshipped God."

Some beams of light break through the gloom. There is a measure of meaning and sense in the following passage:—

The Ved now illustrates the mode in which we should worship the Supreme Being; viz. "To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate." The Vedant also elucidates the subject thus: "The three latter directions, in the above-quoted text, are conducive to the first, viz. Approaching to God. These three are in reality included in the first (as the direction for collecting fire in the worship of fire); for we cannot approach to God, without hearing and thinking of him, nor without attempting to make our approximation; and the last, viz. Attempting to approximate to God, is required until we have approached him." By hearing of God, is meant, hearing his declarations, which establish his unity; and by thinking of him, is meant thinking of the contents of the law; and by attempting to approximate to him, is meant, attempting to apply our minds to that true Being, on which the diffusive existence of the Universe relies, in order that, by means of the constant practice of this attempt, we may approach to him. The Vedant states, that "Constant practice of devotion is necessary, it being represented so by the Ved;" and also adds, that "We should adore God, till we approach to him, and even then not forsake his adoration, such authority being found in the Ved."

The rise of this New Sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo Superstition, are objects of serious attention to the Christian Mind. "Who knows," asks one of the friends from whom we have received these communications, "but this man may be one of the many instruments, by which God, in his mysterious providence, may accomplish the overthrow of idolatry?"—"What may be the effect of this man's labours," says another correspondent, "time will shew. Probably, they may bring the craft of Brahminism and caste into danger;

and God may be, in this manner, shaking the kingdom of Satan. However this may prove, that great work will be done: and, though reason and philosophy may not have a voice powerful enough to reach the hearts of these poor captives; yet the Christian Missionary, whom Christ sends forth, will find a *mouth and a tongue, which no man shall be able to gainsay or to resist.*"

CHURCH MISSIONARY SOCIETY.

AGRA.

THREE Letters have been received, since our last, by the Rev. Daniel Corrie, from Abdool Messeeh. They are of different dates; but, from irregularities in the passage, all arrived together.

The Third of these Letters is dated Jan. 2, 1816; and is inclosed in one from the Officer, whose testimony to Abdool, we inserted in the last month's Register.

That friend thus writes:—

The attachment of Abdool's little flock to him, proves his kindness and attention to them; and his conduct, since he has been under my eye these three months past, has been such as I could desire.

I found the School in a low state, on my arrival; and the people, in general, backward to send their children. I have got to the Kuttra School an addition of twenty-one Boys; and have recommenced that at Taj-gunge (Eastern Suburbs), with sixteen Boys.—I have instituted another School in the Sudder Bazar (Chief Market Place), in which the number of Scholars amounts to nine; and I trust God will give an increase. The number in the Lokarkee-Mundee School amounts to no more than about sixteen: some of these Boys I instruct in English, whilst a friend takes care of another School in the Lines.

Burruckut Ullah reached me about twelve days ago, in a deplorable state. He had contracted a dysentery at Calcutta, which had nearly brought him to the grave. He is now, I rejoice to say, fast recovering. Molwee Munsoor, also, is with me. He, at present, goes on very well. There is also a Molwee, named Ahmed Ali, an elderly man, whom I believe you never saw, recently arrived here. He is inquiring, apparently with great seriousness, reads the Scriptures with attention, and affords me much hope.

The First Letter of Abdool Messeeh is dated April 21, 1815. It contains an account of his daily employments, with the state of the children and people left under his care; which he describes to be much as usual, except that Murrurim Messeeh, who has been mentioned as a promising young man, but for some time afflicted with a consumption, had died in the Lord. Abdool mentions, also, that the Rev. Mr. Thomason had lately been at Agra for five days; had inspected the affairs of the Church, and baptized five children; and that Mr. Bowley had left Agra, with Mr. Thomason, for Chunar.

The Second Letter is dated October 9, 1815, at the time when Abdool was without any immediate helper. After mentioning the general attendance on Divine Worship, he adds,—

This sinner has of late undertaken to administer relief to poor sick people. I give them medicine and food; and, through the favour of the Lord Jesus Christ, many have received healing. Therefore, daily, many poor, destitute, sick people attend; and I have prepared the building, which Mr. Bowley left unfinished, for their abode.

On Monday Evening, we, who dwell in the Kuttra, go to Mr. Campbell's house to worship, and are comforted. On Tuesday Evening, we regularly attend for worship at the house of Sister Mihirban Khanum; on Wednesday Evening, at Mrs. Grant's; on Thursday, at the Kuttra; on Friday, at Mr. Wright's; and on Saturday, at Mr. Lyon's.

Brother Khadim Messeeh, after the martyrdom of Major Showers, who, during the battle in the Hill Country, slept in the Lord Jesus Christ, remained here out of employ, and I had much anxiety respecting his state. After some advice, he seemed more established, and is now in the employment of a friend at Coel.

Make my best respects to your father, and mother, and brothers; and especially present the respects of this unworthy, to the illustrious Clergyman from whom you received divine instruction.

My Guide! through the grace of our Lord Jesus Christ, I hope, that though now we are separated, we shall be one in a few days, in that place where are ~~to be~~

abodes. I have now written briefly of this evil nature, with which I have war day and night. The more I try to get rid of the burden of it, the heavier it seems; so that in this abode of sojourning I am bowed down. May the few days of this life that remain to me, be spent in the enjoyment of His love, and in making known His Gospel!

Of Abdool's Third Letter, dated, as we have said, Jan. 2, 1816, the following is nearly a literal translation:—

To the Well-wisher of my soul. May God, the Father, Son, and Holy Ghost, give me again to see your face!

I heard of your health, and of Mrs. Corrie's health, with your safe arrival in England; and gave thanks to our Lord Jesus Christ, who had given me to hear such good news. Now may God bring on that day, when your return shall be in safety to this country!

My guide! teacher of the way of Jesus Christ! through the grace of my God, as I was engaged in the work of religion whilst you were here, to this day I continue engaged. After your departure, certain persons, whom the Holy Ghost had not found, and who had not believed with the whole heart, returned to error.

About a month ago, Sister Fuheemun left this with her children, to join her husband; and I stand in doubt of her state.

My dear Brother Munoo, being in a very prepared state, slept in Jesus Christ.

The departure of Mr. ——— was very painful to me; when God, of his own goodness, sent to this place Mr. ——— and Mr. ———, who, through the grace of God, are exceedingly attentive to the concerns of religion, and shew kindness to us people, as you were accustomed to do. Mr. ——— daily himself attends, and gives the children a lesson in English. About thirty children receive instruction in English.

According to custom, Divine Service is celebrated in the Kuttra, and [here follows a long list of names] attend.

Mirza Ameer Beg (mentioned in former reports), I hear, professes himself a Christian before all.

Inayut's mother (Abdool's sister,) being offended that I wished her to appear in public, returned to Lucknow, where she fell ill; and about a month since, Inayut and Nuwazish went to see their mother, and are not yet returned. Two letters have come in succession, informing me that my mother has become paralytic, and is likely to die: so I have obtained leave of Mr. ——— to go and see her, and Mr. Lyons has engaged to attend to the Church during my absence.

My guide! perceiving the unfruitfulness of my nation, I have omitted to send a daily account of proceedings to Calcutta. For I know not what will be the end of any one; and feel ashamed before God, day and night; and continue instant in prayer, that God would preserve them all, and me also, from every error.

A letter arrived from England for this unworthy, from Mr. Josiah Pratt. I have written and sent off an answer, which you will most likely see: there is therefore no need for my mentioning the contents.

The girl, Rosee, whom Mrs. Corrie instructed for Miriam Khanum, was so afflicted at her departure, that she fell ill; and Miriam Khanum could do nothing to cure her. She was always saying, "Send me to the Lady." I took her from Miriam Khanum; and, for eight months, tried many remedies. She frequently appeared getting well; but day and night her desire was to see the Lady. During that period she read three of the Gospels in Hindoostanee, and got by heart the whole of the Catechism. On a sudden she was again taken ill, and died in the very act of prayer. Only two hours before she died, she made this request—that, by any means, we would send her to Ma'am (the name by which the children distinguished Mrs. C.) In all my life, I never saw in any such love; and, for the satisfaction of Mrs. Corrie, I tried much to preserve her life: but I submit to the will of God.

After your departure I fell dangerously ill; but my Lord Jesus Christ himself delivered me: and God has brought this advantage out of the necessity that I was under of using medicine, that now I administer it to the people of the city. I give medicine and food, at my own charge, to the poor, and have collected nearly fifty books on Medicine. From the time I commenced this plan, 300 people, by the favour of God, have received help in different diseases. God often, by this means, makes some of this city, who were enemies, to become friends. Many of the poor of the city come; and, taking occasion from their bodily complaints, I try to heal their souls; and three or four poor sick creatures, whom I had brought into the Kuttra, went out of the world depending on Jesus Christ. May the Holy Spirit so shed down his grace, that, like as many attend for bodily healing, they may assemble for spiritual healing!

May the respects of all the people of the Hindoostanee Church be acceptable to you and Mrs. Corrie! and may my respects be acceptable to Mrs. Corrie, and to your father, and mother, and brothers, and all

the pious people whose faces I have not seen!—Now may the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore! Amen!

MADRAS.

*Extract of the Journal of the Missionaries Schnarré and Rhenius, from July 12, 1815, to September 27, 1815.*

IN the Number for February, we printed the Journal of the Missionaries to July 4, 1815. A continuation is here given.

July 12, 1815.—A Heathen came, expressing a desire of becoming a Christian; but it appeared that his bodily wants were his chief object. Very interesting conversation, however, took place.

The poor man fancying himself to be a very good man, I asked him, whether he had never uttered a falsehood: “No.”—“Did you never steal?” “No.”—“Did you never think evil?” “No.”—“Did you never speak ill of your neighbour?” “No.”—“Did you never quarrel?” “No.”—“Where have you worshipped hitherto?” “In a pagoda.”—“What god was that?” “It was of gold.”—“Who made it?” “The Brahmins.”—“Could that god speak?” “No.”—“Could it hear?” “Yes.”—“Could it walk?” “We carried it on our shoulders, when removing. After we shut the pagoda, it may have walked inside.”—“Then you have worshipped a god that could neither speak nor walk, and you yet do so?” “Yes.”—“Then you have worshipped a god that is poorer than yourself. Can this be right?” “No.”—“Then you have done wrong. Do you think still that you are a very good man?” “No. I am a bad man.”—“Who has made, then, all things?” “I do not know. You have made them.”—“I cannot make a feather or a hair, much less these things. There is one that has made all things; but He dwells not in places made with hands. He fills all in all. He is Almighty. He is a Spirit. He hears, He knows, He sees, all. Him we must worship. Did you ever care for that?” “No. When I get rice to fill my belly, that is enough.”—“So do the beasts. Are you then a beast?” “Yes.”—“Have you no soul?” “I do not know what that is.”—After speaking a little on this point, I continued:

Sept. 1816.

“I have told you, already, who the God is whom we ought to worship. If you now worship him not, but a thing that he has made, is this not a great evil and sin?” Seeming not to comprehend my meaning, I put it to him in this figure: “If a king’s servant should take a stone, or a piece of wood, and should say, ‘That is my king:’ would such a servant do right; and would not the king punish him?” “Yes: that is not right.”—“So it is with the Great God, who has made all things. If you take a stone, or gold, or a tree, instead of Him, you commit a great crime.” “I am ignorant: I go now into the Roman-Catholic Church, and worship the Mother Mary.”—“Well, what is she then? You worship her image?” “Yes.”—“Is it not the same thing, whether you worship her, who is a creature, or her image, or any figure made of gold?” “What shall I then do?”—“That is the grand thing which you have to care for.”

I then told him, plainly, what he is, and what we all are, viz. sinners. I connected with this, briefly, the redemption which the Great God has prepared for us in Jesus Christ, by whom we may all be delivered from our evil nature, and from everlasting perdition; admonishing him to lay these things to heart; and, if he really wishes to hear more of this way of salvation, inviting him to come again, whenever he might please.

I told him then to go; but the poor man expected that I would give him money: to which, however, I had no inclination; observing likewise, that, with us, all persons must work, and that idleness is destructive both to body and soul. He then left me. He did not speak nor understand much Tamul, but Gentoo, in which our English Schoolmaster served as interpreter. May the Lord have mercy upon him!

July 22.—The Heathen Woman, mentioned June 21, endeavoured to continue in her purpose, and appears to have the work of grace within her. To-day she was here again, and caused me joy. During the last week, she has attended, as far as her daily labours permitted (she serves a Heathen Family), the Girls’ School; and has learnt by heart a part of the Lord’s Prayer, which one of the girls was advised to teach her, she herself not

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being able to read. She related, with gratitude toward Almighty God and us, that she feels herself likewise better, with regard to her bodily sickness; the medicine, which I provided for her lately from a physician, having had good effect. I reminded her, that these are tokens of our Saviour's goodness toward her, and to him belongeth all the praise; and added, then, some remarks on the words *Our Father, which art in Heaven*. She was attentive; and shewed this, by giving proper and pleasing answers to the questions put to her on the subject.

The Catechist, having visited some of the Christians at Rayaporam who occasionally attend our Public Worship, returned with no pleasing reports. It is usual with them to be idle; and to make vain excuses, when remonstrated with, and advised how to procure their bread. They are in very poor and distressed circumstances, having lost their former employ by misbehaviour; but rather than work, to which they formerly had not been accustomed, they hunger. We have hitherto done what we could to help them up, in giving their women some work to do, and advising them how to go on: but, as soon as we dropped the payment, and told them now to go on themselves, earnestly praying to God for his blessings, they left off labouring likewise. One man attended the Catechist on his way home, and said, "You care for the food of our souls: you must likewise care for our bodies."

July 25, 1815.—One of the tall School-boys, a Heathen, asked permission to be out of school for some time. I asked, "Why?" "To go to a marriage."—"Whose marriage?" "The marriage of my younger brother."—"How old is this younger brother?" "Five years of age."—"And how old is his bride?" "Likewise a child."—"How long will you then stay away?" "Seventy days; the place of the solemnity being far in the country."

This is indeed singular; but it refers to the evil custom among the Heathen of marrying their children early. I then told him of the uselessness of his attendance, and of the disadvantage which so many days' absence from School would be to him. He admitted all this; but said, as all his relations go, and his father had told him to go,

he wished to go likewise. Among other counsels, I told him to ask leave of his father, after a few days, to return. He said, "I shall."

July 26.—A Native Christian, named Christian, formerly of Tranquebar, and of respectable Christian Parents, applied to us, some months ago, for relief in his family distresses. We were inclined to help him, as far as we could; and he stating that he understood book-binding and making ink-powder, or that he would teach children, we employed him in copying Tamul Manuscripts. He proved to be orderly and faithful, agreeably to the account which I heard of him from others; and was likewise not destitute of real care for his salvation. He had been brought under various dispensations, to which the Lord added of late a severe sickness, which brought him near to the grave. He applied to me for remedy. I sent him something out of our medicine, received from the Honourable Society. He used it with prayer for the Divine Blessing, he and all his family, according to his own statement. God heard their prayers; and he was restored, thankfully acknowledging the benefit. This severity and goodness of the Lord seem to have tended likewise to the benefit of his mind.

Some weeks ago, I gave him permission to live in the house of our Catechist, according to the request of the latter. Rayappen, the Catechist, reported to me to-day some pleasing accounts of Christian's endeavours to make known the Word of God to his countrymen; and that he oftentimes takes his Testament under his arm, and, walking about among the neighbours, takes opportunity to read to them the Gospel. By these means, though he has been but a few days in that house, many people of his neighbourhood, both Heathen and Mahomedan, know him, and desire his company.

We rejoiced at this good news, and at the man's own willingness for this work, which may become very advantageous to the increase of the Kingdom of God. Christian coming to-day, and delivering some Tamul copies, which he had made as usual, related to me the same; and I could not but encourage him to continue so doing, especially to read the simple Word of

God to the Heathen, and to report to us now and then of their proceedings. I told him likewise that we are provided with Tamul Testaments, which I shall gladly distribute among those who seek the knowledge of God. Perhaps, if the Lord please, we may, by and bye, establish him as a Reader, as Abdool Messeeh is at Agra.

July 27, 1815.—The boy mentioned on the 25th was to-day in School.

July 28.—A respectable Native Roman Catholic, attended by one of his friends, came, and wished to communicate to me what they had heard from others about our plan of admitting no distinction of caste in our School. This did not seem good to all of them; and, though the son of one of those gentlemen has attended the School already for some time, yet he also seems to be an advocate for caste. I opened my mind to them on the subject; and told them my reasons, on Scriptural ground, proving that the caste of the Natives is not at all compatible with true Christianity: because a man cannot be meek, humble, and loving, in the manner in which our Lord Jesus has set us an example, and as the Holy Spirit works within the heart, and, at the same time, keep up their notions of caste; in which the station, or rank, or esteem of any or every person is determined by birth alone, beyond the line of which he dare not go, and not by intrinsic worth and dignity of mind. The Natives think it therefore degrading and polluting to have brotherly communion with any one of inferior rank, however respectable and elevated in qualifications he may be. Our visitors brought forward the usual evasion, that these castes are but like our European distinctions; and would fain have persuaded me, that the institution is not of so gross a nature, and that a communion with one of an inferior rank is not counted as a religious pollution; although they know and admit, that any one so doing forfeits all the right of his superior caste. I told them, in conclusion, that, grounded on true Christianity, I could never regard him as a real Christian, who should love and defend the Heathen Castes: and I desired them, as they thought themselves to be Christians, and admitted my reasons to be true, to act accordingly; and that if persons came again

to them, to speak on that topic, they would, together with me, endeavour to dissuade them from that custom; otherwise, we should drag forward, and they backward.

Another Roman Catholic had spoken with Catechist Rayappen, some days ago, on the same topic; observing, that he also would send his children to School were it not for our non-distinction of caste. I was glad to see that Catechist Rayappen endeavoured to convince him of the evil of the custom, to which he himself had seemed too much inclined. We may observe, on this occasion, the pleasing hope, which we have respecting Rayappen, that we shall one day see him a useful labourer in the Lord's Service.

To our great joy, we received to-day, by Mr. Thompson, books from the Society, with a letter from the Rev. Mr. Pratt, dated March 10th, 1815: Its contents were full of encouragement to us. We were refreshed, and could not but praise the Lord for the good derived from it. So were the Missionary Registers encouraging, admonishing, and strengthening to us, in our course.

July 29.—A parent, of Dr. Rotter's Congregation, whose little girl attends our School, sent her, by the Schoolmaster, to get something for the maintenance of the child, having nothing to eat. From the nature of the circumstances of the parents, I was not inclined to give her money, but told the servant to give her dinner. After they had gone to the kitchen, they soon returned with the information that the child would not eat. I asked her why. She told me that the rice was the cook's, who is of the Pariar Caste. I told her the folly of her notions; and saw, with grief, that Christian Parents, in the midst of deep distress, instil such things early into their children's minds. I sent for the rice into my room, placed it before the child, took first of it, and admonished her to eat likewise, which she did at last. O may the Lord graciously open the minds of the blind!

At evening, walking in the garden, and visiting the plantations, the gardener, with some other Heathen and children, gathered in a friendly manner around me, and heard a Discourse on our Creator and Saviour; which I closed with a few admonitions.

their souls. They assented, as these people in general do; and I left them.

In a Tamul Manuscript on Heathen Morals, I found the following passage: "Have no communication with (or do not approach) those of an inferior rank." What a contrast is there between this and the great Apostle's admonition, Rom. xii. 16. *Mind not high things, but condescend to men of low estate!*

The Catechist reported to-day, that, when reading in his house a Tamul Tract on Christianity, a respectable Mahomedan of his neighbourhood joined him, and heard with great attention, desiring to have explained what he did not understand. They did not finish the whole, but he desired permission to come again, and hear all.

August 2, 1815.—Yesterday and to-day I held the third Monthly Examination of our School. The number of those that hitherto asked and received permission to come to School is, 176

Of those that have left off coming, for unknown reasons, 41

Remain, 135

Among whom are 14 girls.

These 135 Scholars consist of

37 Prot. Christian Children,

54 Roman Catholic Ditto.

44 Heathen of various Castes.

135

The progress of the children has been tolerable. The repetition of the Catechism, and of certain passages of Scripture which the children have learned by heart during the month, concludes the examination. I endeavour then to press the import of one of those passages upon their minds; reminding them of what has passed during the month with regard to their conduct, and of the blessings which the Lord God has shewn them; of the thanks which they owe to him; and of the manner how to improve, by applying unto their Saviour for pardon, and strength, and a new heart; all which I conclude with prayer; all children (except the Heathen, to whom we leave their choice) falling with us upon their knees; when we thank the Lord God for the mercies of the past, and pray for his blessings for the future. Yes! May the Lord hear us, and may they become his! This is the grand end of their education.

Being Wednesday, our Old-Testament Lecture was in the evening, when about thirty people and children attended, beside our house-people.

August 3.—I inquired into the reason of the boy's not going to the marriage-festival of his little brother, mentioned on the 25th of July; when I heard that they had not met with a favourable omen, though they all attempted twice to proceed. They have therefore postponed it.

I presented to-day some deserving Heathen, and other boys of the School, with the New Testament, and some other publications in Tamul and English, which they received with pleasure. The Heathen Children, likewise, take these books home, and read them to their parents and others. We may hope that thereby, also, some good will come.

August 5.—A quarter of a year having passed since the establishment of our Schools, we held an Especial Meeting with the Schoolmasters and the Catechists, attended by some others, with regard to the conducting of the Schools; desiring to encourage them in their labours, and to shew them, from the Scripture, the state of mind which is necessary to discharge their important and arduous duty, to the glory of God, and the real good of the children. A select passage of the Word of God is the ground of the conversation; and we conclude with prayer to the Lord, to awaken us all more and more, and to bless us and the children. If God spare us, we purpose to repeat such a Meeting regularly every quarter of the year.

August 9.—Several Heathen, men, women, and children, came to-day, to pay some particular worship to the stones under the Banian-tree behind our house. Probably the gardener had told them already what we had done before in this matter; for, as soon as they saw me, they retired. But I sent for them, and several came, though apparently fearful. I told them that they needed not to be apprehensive, as I only desired to speak with them in a friendly manner on what they were going to do. They were not much inclined to hear; but they suffered me to set before them the sinfulness and unreasonableness of such a practice, admonishing them to seek their true salvation.



Being Wednesday, I held the Evening Old-Testament Lecture. I am glad to see the number of hearers increase. Besides our own household, there were between forty and fifty others. The women were more numerous than before.

I delivered, some days ago, to Christian, the Reader, a Tamul Old Testament, with an extract of the Bible Histories and some other Tamul Tracts, for the purpose of reading to others.

August 25, 1815.—A Portuguese came with his English Bible, which I presented to him some time ago, and asked where it is mentioned about the Assumption of Mary;—this feast having lately occurred, and his minister having preached on the subject. Of course, I could not shew him any passage; but took opportunity to state to him the delusion in which they are kept. He asked likewise an explanation of several other passages, which had appeared dark to him in the course of reading; saying, that he likes to read the Word of God, and his wife and mother too, to whom he translates it into Portuguese.

August 28.—A Heathen, attended by his grown son and by two other Heathen Youths, came and asked leave for the son of one of his friends to stay from School for ten days, on account of a festival. In all such cases, we do not give direct permission; but, stating to them the profit which the children would derive from attending School, and the injury which will arise to them from attending those wild festivals, I leave it to the determination of the parent.—The present case gave rise to an interesting conversation on religion; on which occasion I read to them the first part of the viiiith Chapter to the Romans, illustrating it by suitable applications to their peculiar condition, and to our corrupt state of nature in general. He confessed, we are fools; but said, we must follow our ministers and our ancestors. Having answered these idle objections, and proceeding in reading and explaining about the sinfulness of men, and the Salvation of God in Jesus Christ, he said, "It is all true, Sir, that you say. You are learned: you know God, and you will be saved: but I do not know, and therefore, when I die, God will not

receive me." I told him, that, if he felt his ignorance, the thing which he had to do was to learn; to which I would always afford him, and any other, all assistance possible; and that he, therefore, needed not any further to lie in ignorance; yea, it is even the good will of God that he and all men should come to the knowledge of the Truth; reading to him 1 Tim. ii. 1—4. Woe would be to them if they did not hearken and follow. They were all very attentive.

The Heathen here have a strong prejudice in favour of what their superstitious ancestors have said: and, which is even more, though they will acknowledge their folly, and confess that their maxims can never afford them real happiness of mind, they yet think themselves doomed to follow them; and that nothing else, though far better in itself, will do for them. This is their opinion with regard to castes. The Pariar, though despised by others, and in the basest condition, would think it a crime to choose to be relieved from it. The Indians are of a very slavish mind, beyond what a European would conceive; yet it is no great wonder, for the Truth only can make us free.

August 30.—In these feast-days, both of Heathens and Roman Catholics, but few children, comparatively, attend School. I have finished to-day the Ten Commandments in the Tamul Catechising of the children. They know them pretty well. May these instructions be blessed to them, and lead them and their parents to Jesus Christ!

Several Heathen Children have requested and received the New Testament, either whole or in part, in order to read in the evening at home, to which I heartily encourage them. They must shew me the received books every Saturday.

I was told of a Heathen Woman desiring to speak with me, and to be baptized. In my conversation with her, I asked what her desire was. She said, "My husband is dead. I have two children, one of whom comes to this School; and I have no resource for my maintenance. I beg you, therefore, to take me under your protection and care." I said, "If you are in distressed circumstances, I might give you some alms; but why do you not

seek help from your relations and other Heathen Friends, rather than from me?" She answered, "Relations I have none; and the other Heathen will not help me. I have been told, that if I would come to you, you would help me; and likewise receive me into the Christian Church." This brought us then to the subject of Christianity; when I told her, that, before she could be received as a Christian, she must first know what Christianity is, and must have the necessary qualifications for it; which are, the knowledge of her sinfulness, repentance, and faith in the Lord Jesus Christ, the Saviour of the World. This statement seemed new to her, she having apparently no proper ideas of her sinfulness; and fancying that she might yet be a good person, I put to her several questions on the subject from the Ten Commandments; to which she answered very frankly, and confessed that she had often spoken evil, done evil, thought evil, committed fornication, though not adultery, and, above all, that she had worshipped the creature instead of the Creator; so that she seemed to be convinced of her forlorn state. I recommended then to her to hear further instructions, and consider what she had been hearing to-day: after that, I should tell her further what to do.

In the Evening Lecture, more persons were assembled than I expected, on account of the rainy and unfriendly weather.

Aug. 31, 1815.—Catechist Rayappen told me, that a reasonable Mahomedan at Negapatnam, who was not averse to the Gospel, and had held frequent communication with him when there, had once told him, that the Mahomedans in general expect that Isa Nabi (the Prophet Jesus) will come this century.

Sept. 3, *Sunday*.—The congregation this morning was pretty numerous. Besides our own people, there were about fifty persons, among whom were several strangers. The Mahomedan mentioned in Christian's report, as disposed to hear and to embrace the Gospel, and who was formerly Soubadar in the Hon. Company's service, was likewise present. He visited me after the service, and expressed his desire to know God, asking permission now and then to

attend. He expressing his affliction of mind, I directed him to Him that is able to save.

Sept. 4.—A respectable young Heathen visited us, and feelingly expressed his desire to know God. He sat down, and heard me. It appeared, during our conversation, that he had examined already the Roman-Catholic Worship, and was not satisfied with it; acknowledging their worshipping of images to be evil. I directed him to the Lord Jesus. He rejoiced on receiving permission to come again. I presented him with a Tamul Catechism; but he returned it, saying, "I have this book already."—"Have you a Testament?" I asked. "Yes," was his answer.

Sept. 8.—I had the honour this morning of seeing his Excellency the Governor, and requested his consent to our assisting Dr. Rottler in his Ministry to the Tamul Congregation in the Black-Town Chapel. This he granted very readily. Respecting Schools, he told me his desire to establish English Schools all over the country. Speaking on our design of forming more Schools in Black Town—one, if possible, in every quarter of it—he expressed his great satisfaction. Having mentioned the fund which is necessary to carry it into execution, his Excellency very favourably replied, "I shall consider the matter."

On leaving him, he expressed again his earnest desire to assist us as much as lay in his power, but his anxiety that all these things should be carried on quietly; to which, of course, I could not but entirely agree.

Sept. 10. *Sunday*.—I was informed, some time ago, that many Heathen worshipped a Kite on a tree in our garden every Sunday, though without entering it, but standing behind the wall and performing their ceremonies. I observed, this morning, several Heathen at the gate, going up and down, and crying after the Kites. I sent the servant to tell them, that, if they desired any thing, they might come and speak with me. One man came; and, while speaking with him on the subject of worshipping the animal or any creature, the Brahmin himself and several others came likewise; a small crowd remaining at the gate, and listening to what I spake with the Brahmin and the others near

me. I discoursed with them on the darkness and sinfulness of their minds, and brought before them the Salvation of our Lord Jesus Christ. They gave their general assent. The Brahmin turned, during the conversation, to the others, who were probably his congregation; and, looking up to the tree, said, "The Kite is not there now," as a token that they needed not to wait any longer. I invited them to come and receive the knowledge of the Living God, whenever they liked; but enjoined them to come no more for the purpose of worshipping the Kite.

Sept. 11, 1815.—The gardener of this place, together with his wife, would not suffer, formerly, the Heathen Boys of his caste, who attended our School from a distance, to eat their dinner in his house, unless they had previously washed themselves, on account of the pollution which he imagined they had received in our School, from associating with Pariar Boys. This man brought to-day his own son into our School.

Sept. 12.—A Portuguese Roman-Catholic Widow came, with her two daughters and a son, and asked to be received into our Church. Last week she had heard Christian, in her neighbourhood, speak on religious subjects; which led her to converse with him, discovering a real desire to be saved, and feeling that the doctrines of her Church could not satisfy her mind. "In our Church," she said, "I do not hear such preaching. I wish therefore to leave it, and belong to your Church. Be so good as to speak about it with your Ministers." This he did, and I invited her to come to me. It was pleasing to me to observe her earnestness in what she professed. "I am sorry," said she, "for the past; and wish to be saved, and that my children may now receive instruction." I spoke, then, further on the subject, and she shewed a feeling heart. I could not but observe that no outward pale of a Church could possibly save her; but that, on the contrary, it would be impossible for a person really awakened from sin, and seeking salvation in our Lord Jesus Christ, to stay in a community where the doctrine of this salvation is stained with idolatry. I gave permission to her two youngest children to come to our School. The eldest, being already

above twenty years of age, stays with her mother. She requested, for herself and for her daughter, further instruction; for which I made the necessary arrangements.

Sept. 27. *Sunday*.—I took again opportunity to speak with some Heathen, that had come this morning to worship the Kite; and with others, who had come to make offerings to the stone-gods under the Banian-tree. These were two Moor-women, one of whom, it appeared, had lost three children; and was therefore going to offer to the god, that he might give her more children. I made my usual remarks on the subject, attended by admonitions for their salvation. They freely assented to what I said, owning that their stone would not help them, and that they followed only their customs. At my request, they then took away the flowers and the necklace with which they had ornamented the stone, and went away.—May the Lord graciously bless all our endeavours, for the awakening of these deceived souls!

The sick Heathen Woman mentioned several times before, as desiring to be baptized, and as having come now and then to be further instructed, has for some weeks left off coming. I several times sent the Catechist to inquire after her, but he never found her at home; so that, for the present, I almost give up the belief of her having really sought her soul's salvation; though, in some former conversations, she gave some ground for that belief, and rejoiced me by her answers to my questions. She sees, perhaps, that hitherto she has had little profit for her body; and, therefore, like the generality of the Heathen, thinks it not worth while to attend any more: neither has the woman mentioned on Aug. the 30th inquired any further.

The Mahomedan Soobadar, mentioned on the 3d of September, appears really determined to break through the various difficulties which external circumstances would occasion to prevent the care of his soul. Having returned home that day from our Church, he was contemptuously asked, by one of his grown sons, whether he had been in a Christian Assembly; to which he seriously re-

plied,—“What shall I do? I have hitherto sought in vain my real good, in many places and ways, but did not find it: I must now go where it is to be found.” May he be established in the grace of God; and find, to his unspeakable joy, that those who seek Him earnestly, do not seek him in vain!

The preceding Journals were accompanied by Letters from the Missionaries and the Rev. Marmaduke Thompson, from which we shall make some extracts:—

*On Boarding-Schools, and Gratuitous Instruction.*

On what you mention (say the Missionaries) about gaining by teaching or any other means, allow us to make the following observations.—The revered Brethren, Swartz and Gerickè, are generally adverted to, we imagine, when speaking on the riches which Missionaries may acquire in India: for they left considerable sums behind them, which they devoted to the benefit of the Missions. As they acquired such sums, it is thought that it is not uncommon for others to do the same. But the case seems now to be different. They were thrown into somewhat peculiar circumstances, which, however, seem to exist no more. It is true, we might acquire money here, if we were disposed to leave the Native Youth, and to erect Boarding-Schools for Europeans.—Now, though, in some measure, this might be done without injury to the Mission, yet we would rather spend our strength and time for the Heathen Youth, who are far removed from even common opportunities of education. But these are poor; and, if their friends are even able to pay something, they are very unwilling to make any sacrifice whatever for their essential improvement. We have, at present, little prospect of any remuneration from them. By and bye, some or other of the rich Natives may possibly be disposed to entrust their children to us, and to reward us: and if so, that will enable us the better to help those around us who are in need.

*State of the Natives.*

On this subject the Missionaries write:—

In the Journals, you will find some particulars respecting the state of the Heathen, as well as Native Christians, in this place. Among those of the Heathen, who, by our means, have been more clearly informed of the nature of the Gospel, nothing of a real and joyful reception has hitherto appeared. They admit all to be true; and unanimously acknowledge their idolatrous worship to be foolishness; they even put very pleasing questions to us, and make many fair confessions, as you will especially find in the Children's Reports; so that one unacquainted with the actual state of the people would be naturally induced to think very highly of them in point of Christianity: and certainly, in some measure, we may rejoice at these appearances; yet very little is to be built upon them. In the midst of fair acknowledgments, and apparently fervent emotions, these men remain unaltered. The due effect does not follow. Until they actually come forward, and anxiously and feelingly ask, *What shall we do to be saved?* and actually leave their superstitions, we dare not trust their confessions. However, we praise God our Saviour even for this: for all will undoubtedly serve as preparations for the true experience of the power of the Gospel; and we may cherish the hope, that the days will come when the leaven shall have worked till the whole is leavened. We desire, by the grace of God, to labour on this grand errand; and we hope it will be not in vain.

*Advantage of Tracts.*

The people in this place (the Missionaries say) are, in general, not unacquainted with Christianity; but they entertain very curious and unholy notions concerning it. We purpose, therefore, as another means of promoting our grand object, to prepare small Tracts, containing perhaps only one sheet, for dispersion among the people;—but the means for printing them are wanting. A small printing press would be very advantageous to the Mission. For the present, we shall do by writing what we cannot do by printing. Our best school-boys shall copy them, in the hours appointed for writing. In this manner we have proceeded already, in preparing two

books for the English-Tamul School, containing Select Pieces in Tamul and English, with a Dictionary affixed appropriated to them. We wish that these likewise might be printed. We think such small books very desirable for the advancement of the Tamul and English School. And as the pieces contain either parts of the Holy Scriptures, especially histories, or treat on Religion or on the Works of God, we trust they will subserve our grand end.

*Account of Christian, a Native Reader.*

Mr. Thompson remarks,—

You will be much interested by the Journal of a Native Christian, of the name of Christian, who has suddenly become of himself alone, or rather, I would fain hope, of the Lord, without, as it appears, any human suggestion, a Reader, in Madras, from house to house.

The Missionaries have informed you fully of the commencement of their acquaintance with him, and how he is at present circumstanced. From the beginning, they seemed much pleased with him, and expressed to me the best hopes of his being a sincere man. In consequence of which, I begged them to keep him in their eye; and, when he happened to have no other employ, to find him something to do, in copying, or any thing else to which he might be equal; and I would pay him, from some funds for private charity liberally entrusted to me.

Thus we went on; till about two or three months ago, Mr. Rhenius came to tell me, what he had learnt lately from our Catechist, that Christian was in the habit of reading the New Testament frequently, with apparent approbation, to some of his Heathen Neighbours. He had been invited to this, I think, by one who, passing him frequently, observed him generally much engaged in this book. Encouraged by the reception that he met with, Christian soon began to extend his views further, and went and invited himself to read to others; conducting himself with humility, and with an apparent disinterestedness that I do not remember to have heard of among the Indians, seeming really to seek nothing for himself.

How desirable it is to encourage such a disposition to the utmost, and

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how very delicate a thing it is to touch, you will readily feel. I accordingly desired Mr. Rhenius to make no change as yet in the manner of his subsistence: only to clothe him neatly, with a view to the man's own comfort and creditable reception in going about; and to let him still go on as dependent on the Missionaries: and if, on further trial, he should still appear a sincere and fit man, and a competent Reader, I would introduce him to the Committee, and see if we could not take him permanently into the Mission, and provide something better for him.—Thus matters stand at present; and, certainly, I incline to hope the best things possible from him.

In addition to what the Missionaries say respecting Christian in their Journal, they observe—

Christian found himself stirred up to make the reading and publishing of the Word of God to his still-deluded countrymen his daily employment. We look upon this event with gratitude toward the Lord, it appearing to pave the way for the reception of the Gospel. The extracts which we have made from his reports are often literally translated; and they are copious, in order to give you a specimen of his proceedings. We have, of course, encouraged him in his labours; and see, with pleasure, that he goes on to our satisfaction, though we feel ourselves obliged to use great caution. Disinterestedness and truly pious zeal, very rare things among the Native Christians, have hitherto been evident in him.

*State of the Schools.*

The extension of Schools we have much at heart. We should like to be enabled to establish, in every quarter of this populous city, principal Schools. That which we have at present, would form the Central School. But the want of sufficient funds, and of able Schoolmasters, will, perhaps, retard the desirable execution of the design. The Corresponding Committee are very anxious for extending our School plans; and we hope soon to have further consultation with them on the subject.

Mr. Thompson adds—

The Girls' School does not increase; nor, indeed, did I much expect that

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it would. The Natives, in general, are so little inclined to have their females instructed, that, for many in Madras to be really desirous of it, would have been an indication of improvement much beyond what I thought we were warranted to expect.

*Seminary for Native Missionaries.*

It is an important part of the plan of the Society's Christian Institutions, to train up Native Youths as Schoolmasters and Missionaries. The consideration of this subject was referred to the Corresponding Committee at Madras. The Committee entirely approved the suggestion; and resolved, in consequence, that a plan for a Seminary of Native Missionaries, embracing an extensive system of education, should be formed without delay.

On this subject Mr. Thompson writes:—

To form Native Missionaries, supremely desirable as it is, is at present encumbered with difficulties, which it will require great judgment, industry, and care, to remove. We do not, however, despair.

The Jesuits, formerly at Pondicherry, were very successful. They instructed Natives for the Ministry; not only in their own Tamul, grammatically, and in French; but also in Latin; and I think also in Greek. The first Tamul Teacher which I had for myself, had been educated in their College; and, as he did not understand English, we had all our lessons in Latin. Why should not we attempt what we see they really accomplished?

The Missionaries of Tanjore and Tranquebar would supply us with youths of promising talents and dispositions; and we shall gladly avail ourselves of them. We shall then want a Seminary to receive them, and competent Teachers. The Seminary we could wish to form within our Mission Walls; and there is abundance of room for it within the premises which we now rent, and must purchase if possible. Teachers we should hope to find in our Missionaries; and it will be a powerful inducement to you, we trust, to accede to our proposal to form one large respectable Mission

here, in preference to two or three weak ones, elsewhere.

It were, indeed, highly desirable that the Missionaries whom you sent to us should be men sufficiently instructed in languages and science, to be qualified to assist in any branch of a liberal clerical education. We must look to you for the necessary elementary books, Grammars, Dictionaries, Lexicons, &c.; for there is always a sufficient demand in India to indemnify you for any that might not be required for the Mission.

Funds of course will be needed, to some considerable amount; particularly as we must undertake the whole support of all our Pupils—to lodge, clothe, and feed them, for some years. Do not, however, be alarmed. Much less will suffice in India than in England. The whole expense I do not consider would be very serious.

It was a little remarkable, that, scarcely had we come to a Resolution in favour of the Seminary, when I received a Letter from my zealous friend and correspondent, the Hon. and Rev. Mr. Twisleton, of Colombo, informing me of his having had a similar measure in contemplation.

On the same topic, the Missionaries observe:—

If the Lord would be graciously pleased to awaken the Native Christian Youth, for the purpose of making known, from their own experience, the Word of the Cross to their deluded Brethren, all the Christian World would find therein particular reason for praise, and for the hope that peculiar good is intended for India.

The advantages are evident. Allow us only to mention this one: that, while the Indian Heathen, being subject to England, and full of a slavish and abject fear, gives assent to almost any thing a European would tell him, without speaking out his own mind, he would be induced to converse freely with zealous and truly pious Christians of his own nation.

It would be desirable to see such men acquainted with, at least, the most general branches of learning; in order that their minds might be enlarged and strengthened, to stop the mouth of the gainsayer. For that end we wish to select some promising youths, and to instruct them gradually in

Universal History, Church History, Geography, Natural History, and Common Mathematics. Divinity being the chief branch of instruction, it would be important likewise to bring them to the knowledge of the Sacred Languages, and of the Latin. But no small pecuniary aid would be required; as well as the assistance of some Missionary Brethren.

We trust that we shall be enabled to carry such a design into execution; and would therefore take the liberty to request you, beforehand, for Elementary Books of the Hebrew, Greek, and Latin Languages. Even if a regular Seminary should not be established, we should be much obliged to you for a small number of them, since we would still endeavour to carry this desirable scheme into execution on a smaller scale.

The Committee have taken measures to promote the various plans suggested in the preceding communications.

The Journal of Christian will be given in a future Number.

TRAVANCORE.

*Mission near the Syrian College.*

In the Number for January, we gave some information respecting Major Munro's Syrian College, at Cotym, in Travancore. On learning that Mr. Norton was destined for Madras, Mr. Thompson wrote to Major Munro, in the name of the Corresponding Committee, to inquire whether he still wished for an English Clergyman in Travancore, and where he would propose to place him, so as not to interfere with the sphere of Mr. Ringletaube's Mission.

The following extract of a Letter from Major Munro, in reply to Mr. Thompson, dated Courtallum, Aug. 7, 1815, was read at a Meeting of the Corresponding Committee.

I am more anxious than ever to attach a respectable Clergyman of the Church of England to the Syrians in Travancore; and I should wish that Mr. Norton might be sent to me, for that purpose, at the earliest convenient period of time. He should proceed, in the first instance, to Quilon; and

remain there, without any ostensible employment, for some months, in order to obtain a knowledge of the Malayalim Language, and the peculiar usages of the Syrian Christians. He ought, perhaps, to be placed at my disposal; and he may depend upon receiving from me the most cordial support and assistance.

During my absence from Travancore, a considerable degree of animosity was manifested by certain Nairs and Brahmins against the Syrian Christians; a circumstance which I regard as fortunate, because it will convince these Christians of the advantages which they will derive from the presence and protection of an English Clergyman.

I propose to proceed to Quilon early in September, and I shall employ the best endeavours in my power to obtain a good translation into Malayalim of the whole of the Syrian Scriptures. I am now in communication with the Syrian Bishop on this subject: but the unfortunate difference between him and the Ramban opposes many difficulties to the execution of all the plans which I have had in view for the benefit of the Syrian Christians.

On this Letter the Committee made a Minute, part of which follows:—

The Committee, giving full confidence to Major Munro, desire to express sincere thanks to him for the assurances of his cordial support and assistance; and will not fail to instruct Mr. Norton to consider himself at the disposal of Major Munro; subject, however, to a reference to the Committee, and particularly to the limitation already intimated to Major Munro with respect to Mr. Ringletaube's Mission.

Mr. Thompson writes, on the subject of this Mission:—

The Mission to Travancore should not be delayed one day unnecessarily. We could greatly wish for an establishment there, of three Missionaries at least. Soon might we then hope, through Divine Mercy, under their Ministry and the patronage of the Resident, that the Syrian Churches might revive; and Travancore not only yield a large increase of Native Christians, but also supply Missionaries, peculiarly qualified above Europeans themselves, to a large extent of country, and gather in multitudes to the fold of Christ.

**Miscellaneous.****A HINDOO FAKEER.**

(WITH A WOOD ENGRAVING.)

A Member of the Committee of the Church Missionary Society, now retired from the East-India Service, was much struck by the figure of one of the Fakèers, or Mendicant Devotees, whom he was accustomed to see by the side of a public road, near Calcutta. He caused a Drawing to be made of this man; and, since his return, has had a Plate engraved, in order to display to our senses the folly and superstition of these Devotees. From that Plate, the accompanying Wood-cut has been engraved.

This man had held his arms fixed in the position which the engraving shews, till all circulation ceased, his nails grew into long claws, and his arms withered and became dead and stiff, so that he could not remove them from that position. He sat with his legs tucked up under him, till they became almost useless. He was brought out daily, and placed on his seat, which was covered with a leopard's skin, his back being supported against a cushion. The original Drawing shews that "intelligence in the eyes," which Major-General Prole mentioned in his speech at Bristol (see the Number for April, p. 135), as seeming to announce, in the Brahmins of Juggernaut, *the depths of Satan*.

The wretched people crowded round this Fakeer, and thought him a most Holy Man, and a wonderful favourite of their gods, and pampered him with delicate food.

One of these miserable Fakeers lay for many years on a bed of spikes: others will cause hooks, that are fastened to the ends of cords, to be fixed into the fleshy parts of their backs; and will let men raise them high from the ground, and swing them round for a long time: and, in various other

shocking ways, these men will torture themselves.

We have been used to think, that they submitted to these sufferings to obtain the pardon of their sins: but the Rev. Daniel Corrie has assured us, that very few of these deluded men have any idea of their being sinners. They put themselves to this pain, that they may draw the wonder and veneration of the ignorant Heathen; and especially, that they may obtain something from their gods, to gratify their pride or their lust. As the false religion, by which Satan deludes them, gives them all a notion, that, after death, their souls will go into other bodies; they hope, by these tortures, to be made great men and kings upon the earth. Here and there one, perhaps, may feel himself to be a sinner; and where God has taught them this, they will leap for joy to hear the great and blessed message of the Gospel—that *the blood of Jesus Christ cleanseth from all sin*: but, in general, these men are proud and arrogant, soon angry, and very malicious; and will call down dire curses on the heads of any that offend them, or who do not pay them proper veneration. They even think their own merit to be so great, that they suppose they can compel their gods to grant their wishes; and this keeps the poor people around them in bondage, and makes them tremble to offend these men.

The Gentleman who caused the Plate to be engraved from which we have taken the cut, ordered the following words to be printed at the bottom of the plate: "Go, Christian Missionary! open the eyes of these infatuated men. Reveal to them the God of Mercy; who delights not in the sufferings of his creatures; and is the reconciled Father of all who approach Him, through the Son of His Love."







## CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From August 31st to September 20th.

	Present.			Total.		
	L.	s.	d.	L.	s.	d.
<b>ASSOCIATIONS.</b>						
Blackfriars . . . . .	4	10	6	315	11	8
Bridewell Chapel . . . . .	3	13	6	54	8	7½
Brixworth (Northamptonshire) . . . . .	7	7	0	20	8	0
Byfield and its Vicinity (Northamptonshire):						
Collection at Byfield, by Rev. D. Wilson, M. A. . . . .	15	13	2½			
Collection at Woodford, by Ditto . . . . .	9	7	8¼			
Contributions at Byfield . . . . .	8	8	0			
Ditto . . ditto, paid before . . . . .	4	0	0			
	<hr/>			37	8	7½
Derby and Derbyshire:						
(Benefaction from Rev. Robert Bromehead, M. A. Curate of Clowne:)	10	10	0	382	0	7
Exeter . . . . .	20	0	0	25	4	0
Halifax (Juvenile) . . . . .	25	19	0	50	19	0
Hereford . . . . .	25	0	0	143	4	0
Leicester and Leicestershire . . . . .	120	0	0			
Collection at Wimeswold, by Rev. Benjamin Maddock . . . . .	11	2	7			
	<hr/>			131	2	7
Norfolk and Norwich . . . . .	300	0	0	2546	2	0
Ouseburn, Great, (Yorkshire) . . . . .	16	5	6	27	5	6
Plymouth Dock . . . . .	30	0	0	293	1	11
Serby (near Bawtry) . . . . .	16	8	0	16	8	0
St. John's Chapel (Gentlemen's Committee) . . . . .	23	8	6	980	14	11
Stoke-upon-Trent (Staffordshire):						
Collection at the Parish Church, by Rev. W. Marsh, M. A. (Rev. T. Yeoman, M. A. Curate:)	24	8	0			
Stoke-upon-Trent Association . . . . .	5	13	0			
Lower-Lane ditto . . . . .	5	0	0			
Shelton ditto . . . . .	3	0	0			
	<hr/>			38	1	0
Suffolk and Ipswich . . . . .	100	0	0	700	0	0
<b>COLLECTIONS.</b>						
By Hon. Mrs. Childers, Cantley, near Doncaster . . . . .	7	14	0	7	14	0
By Mrs. Elston, Red-Lion Place, Giltspur-Street . . . . .	1	13	0	1	13	0
By Mrs. Fleet, Sulgrave, Northamptonshire . . . . .	2	9	0	6	0	5
By Rev. John Hill, Oxford . . . . .	13	0	0	84	4	0
By Rev. E. G. Marsh, from Nuneham and Baldon . . . . .	2	3	0	9	6	0
By Parish of Pulverbatch; paid through Messrs. Hoare, . . . . .	5	13	0	5	13	0
By Mr. Robert Ramsden, jun.; from Carlton, near Nottingham . . . . .	4	4	0	4	4	0
By Mr. Smith and Mrs. Croft, Hoxton . . . . .	2	17	10	25	18	9
By Miss Wharr, Coleshill; from the Children of her School, . . . . .	1	0	0	1	0	0
By Rev. J. Wilson, from the Parish of Harringworth, Northamptonshire; paid through Messrs. Hoare . . . . .	4	0	0	4	0	0
<b>BENEFACTIONS.</b>						
Mr. G. Scrivens, Upper Cumming-Street, Pentonville . . . . .	10	10	0			
"Weekly Contributions, by some Young Ladies, for the poor Africans," . . . . .	4	0	0			
<b>CONGREGATIONAL COLLECTIONS.</b>						
Aspenden, near Buntingford: by Rev. M. M. Preston, M. A. (Rev. S. Dewe, Curate) . . . . .	23	5	6			
Congleton: by Rev. W. Marsh, M. A. (Rev. Mr. Williamson, Minister) . . . . .	16	10	0			
Newcastle-under-Line: by Rev. W. Marsh, M. A. (Rev. Clement Leigh, M. A. Minister) . . . . .	40	16	0			
Rothwell, Northamptonshire: by Rev. Basil Woodd, M. A. (Rev. W. Brotherhood, M. A. Curate) . . . . .	11	14	6			
St. Thomas's Chapel, Ramsdell, Cheshire: by Rev. W. Marsh, M. A. (Rev. G. Robinson, Minister) . . . . .	16	8	8			

# 392 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

## SCHOOL FUND.

By the Bristol Association: (being particulars of the sum of £.275:  
See List in the Number for July:)

		L.	s.	d.
Mr. Alderman Evans . . . . .	for Sarah Evans . . . . .	5	0	0
Miss Chapman . . . . .	for Mary Fletcher . . . . .	5	0	0
Mrs. Evans . . . . .	for Caleb Evans . . . . .	5	0	0
C. L. S. . . . .	for Christopher Sperrhacken . . . . .	5	0	0
C. L. S. . . . .	for Henry Schulze . . . . .	5	0	0
C. L. S. . . . .	for Robert Morrison . . . . .	5	0	0
C. L. S. . . . .	for William Romaine . . . . .	5	0	0
C. L. S. . . . .	for Leopold Butcher . . . . .	5	0	0
By Mrs. Sheares . . . . .	for Hester Crossman . . . . .	5	0	0
Ditto . . . . .	for Theodestia Hamilton . . . . .	5	0	0
Miss Hamilton . . . . .	for Garret Sheares . . . . .	5	0	0
Mrs. Harford . . . . .	for John Cowan . . . . .	5	0	0
Misses Harford . . . . .	for Elizabeth Harford . . . . .	5	0	0
Miss Knight . . . . .	for Day Hensman . . . . .	5	0	0
Mrs. Sheares . . . . .	for Jane Blackwell . . . . .	6	0	0
C. L. S. . . . .	for Samuel Marsden . . . . .	5	0	0
C. L. S. . . . .	for John Eliot . . . . .	5	0	0
R. B. Blakiston, Esq. . . . .	for Cæcilius Cyprian . . . . .	5	0	0
Four Misses Guinness, } and Miss M. Owen, }	for Susanna Lee . . . . .	5	0	0
By Mrs. Sheares . . . . .	for John Sangar . . . . .	5	0	0
Miss M. Sheares . . . . .	for Essex Bull . . . . .	5	0	0
By Mrs. Sheares . . . . .	for Durbin Brice . . . . .	5	0	0
By Three Brothers . . . . .	for Charlotte Wilton . . . . .	5	0	0
By Miss E. Wilmot . . . . .	for Elizabeth Chetwood . . . . .	5	0	0
C. L. S. . . . .	for Hugh Latimer . . . . .	5	0	0
C. L. S. . . . .	for Thomas Cranmer . . . . .	5	0	0
C. L. S. . . . .	for Thomas Ridley . . . . .	5	0	0
Mrs. Sheares . . . . .	for Catherine Nixon . . . . .	5	0	0
Ditto . . . . .	for John Frith . . . . .	5	0	0
Ditto . . . . .	for John Gerickè . . . . .	5	0	0
Rev. Wm. Day . . . . .	for William Merritt . . . . .	5	0	0
A Friend (for 4 years) . . . . .	for Lytleton Powys . . . . .	20	0	0
Anonymous (for 4 years) . . . . .	for Elizabeth Gibbs . . . . .	20	0	0
Arthur Foulks, Esq. . . . .		20	0	0
Sundry Contributions . . . . .		60	0	0
		<hr/>	275	0 0

By the Huddersfield Association:

From B. Haigh Allen, Esq. (for 3 years) for John Coates . . . . . 15 0 0

By the Hull and East-Riding Association:

From Mrs. F. Walsby, of Louth: for Louth Grainger . . . . . 5 0 0

For Henry Maddock: (second payment) . . . . . 5 0 0

For John Benson: (second payment) . . . . . 5 0 0

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15 0 0

By the Boys of St. Bees School, Cumberland: for Edmund  
Grindall: in grateful Memorial of the Most Reverend  
Founder of their School . . . . . 5 0 0

## SHIP FUND.

By Miss Hensman, Clifton:

Ladies Association: (making £.264. 3s. 3d.) . . . . . 44 3 3

John Hudleston, Esq., Old Windsor . . . . . 5 0 0

Eyles Irwin, Esq. . . . . 2 0 0

Mrs. Eyles Irwin . . . . . 1 0 0

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52 3 3

## ERRATA.

Page 321, col. 2, for Aug. 18th, read Aug. 17th.

Page 324, col. 1, line 31, for Aug. 7th, read Aug. 14th.

# Missionary Register.

OCTOBER, 1816.

## Reports of Societies.

### CHURCH MISSIONARY SOCIETY.

#### SPECIAL REPORT ON THE WEST-AFRICAN MISSION.

THE importance of the subjects contained in the Report made to the Committee, by the Rev. Edward Bickersteth, Assistant Secretary of the Society, of his visit to its Settlements on the Western Coast of Africa, induces your Committee to address a Special Report on the subject to the Society at large.

They see, in his Report, the advantage of personal inspection, in order to obtain an accurate view of the true state of the circumstances and situation of the Mission; and they are encouraged, and doubt not the Society also will be encouraged thereby, to persevere in their labours of love for benefitting Africa.

The situation of the Colony of Sierra Leone is such as manifestly to call for the prompt and immediate assistance of the Society; and it is evidently a most promising field for future usefulness. The Recaptured Negroes are in a deplorable state of ignorance, and of consequent wretchedness. Yet they are most advantageously situated for the communication to them of the truths of the Gospel. No time, therefore, must be lost in sending to them Christian Instructors.

The Committee hope soon to be enabled to fulfil the pressing calls for assistance which the state of this Colony demands. A Deputation of the Committee will wait in a few days, by appointment, on his Majesty's Ministers, to make some proposals for the immediate supply of Clergymen and Schoolmasters, and the most effectual care and education of the Recaptured Children.

The Committee enter into Mr. Bickersteth's views on this subject; and feel that all who go to Africa must fully count the cost: yet neither is the climate, nor are any other present difficulties, sufficient to justify the Society; either in ceasing from this work, or in not carrying it on with renewed vigour.

It is evident that the Native Mind, whether in or out of the Colony, is in a very low state—the natural result of that iniquitous traffic, which has so long existed on this coast, and is yet very far from being entirely suppressed. Probably this degradation of the Natives is greater than most of the Members of the Society have hitherto imagined. But the Committee feel this very circumstance a strong argument for every endeavour to communicate that Gospel, which, when truly embraced, will raise their minds, and secure their happiness in time and through eternity.

It is an encouraging circumstance, as Mr. Bickersteth notices, that the surviving Missionaries have been enabled, amidst so many difficulties and deaths, to persevere in seeking the salvation of perishing Africans. Yet the Committee would not conceal from the Society, that a want of entire cordiality had crept in; and that, in a few instances, unadvised and unauthorized steps had been taken; and that, in one or two cases, the Missionary Character had been disgraced. They trust that Mr. Bickersteth has been enabled to rectify these evils; and to restore those who have fallen, in the spirit of meekness. The Missionaries seem to have been strengthened and refreshed by this visit, and excited to renewed watchfulness, and to fresh zeal and devotedness in their arduous labours.

The Committee feel great gratification in the account of the state of the different Schools. The appointment of competent Ushers from among the

elder boys excites hopes that the office of Schoolmaster will, in time, be discharged by Natives themselves. The Members of the Society will, however, bear in mind that just remark in the Report, which they now communicate: "We have need of patience, at all times, in our arduous undertaking; but especially in Schools, where it must be many years before we can see the fruit of our labours."

Nor can the Committee refrain from rejoicing, that the preaching of the Gospel is now likely to be pursued with vigour; the obstacles which seem to have impeded the fulfilment of their repeated Instructions on that head having been, in a great measure, removed. All other means of improving the condition of man, and of advancing his highest interests, must be subsidiary to this appointed ordinance of God. In the strenuous exhortations of the Assistant Secretary on this subject, the Committee entirely coincide.

The Committee desire to express their gratitude to the Father of Mercies, that he has been pleased to answer their prayers, in preserving Mr. Bickersteth from every danger, and in perfect health, through his whole voyage, visit, and return.

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REPORT OF THE VISIT OF THE ASSISTANT SECRETARY TO THE SETTLEMENTS AND SCHOOLS OF THE SOCIETY ON THE WESTERN COAST OF AFRICA, ADDRESSED TO THE COMMITTEE.

The goodness of God having spared me, and carried me through the work assigned to me, I will endeavour to make such a Report of my visit, and of the state of the Mission, as, after the best consideration which I can give to the subject, appears to me most correct, referring to the Journals for fuller details.

The Committee will, however, bear in mind, that there is often much difficulty in forming an accurate judgment in entirely new scenes and circumstances, where means of information are very limited, and where there are sometimes contradictory statements: nor will they forget the inexperience of their Reporter; and, if he has in any case decided or acted injudiciously, will give him credit for sincerely intending to do his best to promote the success of the great work in which we are engaged.

A brief Detail of my Visit, and of the present State of the Mission, will introduce such Suggestions as have occurred to me as likely to promote its welfare.

I left London for Deal, on Friday the 29th of December, 1815, expecting to sail from the Downs the following day. The Secretary kindly accompanied me; and, as the Ship Salisbury, in which I had engaged a passage, could not, on account of the wind, sail immediately, he was thus providentially enabled to give me such further information and instructions as were of great value in enabling me the better to fulfil my Mission.

We sailed from Deal on Wednesday the 3d day of January, 1816, the day after the Secretary left me; but were, on the 5th, driven into Portsmouth by contrary winds. I trust I shall never forget the

kind attentions which I received from various Christian friends, during my detention for three weeks in that place; and the goodness of God in providing full employment for me in the work of my ministry, with those who seemed gladly to accept my labours amongst them.

We left Portsmouth on Wednesday the 24th of January, and had a fair wind through the English Channel; but afterward, for nearly a fortnight, met with severe gales and contrary winds, till, at length, a strong north-east wind arose, and, in a few days, brought us into the trade winds. We arrived at Senegal on the 21st day of February; and at Goree on the following day.

I found Mr. and Mrs. Hughes in good health, and most usefully and actively employed in conducting their Schools of Boys and Girls. I was much pleased with the state of these Schools. They afforded practical evidence that the principles of the National System of Education are full as powerful and effective among Africans as elsewhere. The number of their Scholars was then 87. It has since increased to 109; and should this country retain Goree, it will probably increase much more.

The state of Senegal and Goree is such as most imperiously to demand the attention of the Society, should those places be retained by England; or, if given up to France, of some Society on the Continent which could furnish them with Christian Instructors.

The population of Senegal is said to be at least 7000, chiefly Jaloofs; a considerable number of whom understand something of English, and yet they have no Christian Teacher, of any denomination.

They are living under British controul and protection; and Missionaries would not only be unmolested, but encouraged in their labours.

The Island of Goree contains 5000 souls, almost similarly situated: for, till the Providence of God conducted Mr. and Mrs. Hughes thither, they also were entirely without the means of obtaining Christian Instruction. Mr. Hughes now reads the Liturgy, on Sundays, to the children; and to such adults as have an opportunity of attending.

I cannot but strongly recommend every effort to be made for supplying these places with Christian Ministers. The deplorable state of moral degradation in which their inhabitants evidently lie, calls loudly for help. Two Clergymen at each place, or one Clergyman and a Schoolmaster, would have full employment in translating the Scriptures into Jaloof, preaching to the people, and instructing the children. Goree is also more healthy than any other situation on this coast.

I cannot but notice here the kind manner in which Lieut.-Colonel Chisholm has assisted Mr. Hughes in his Schools—having personally, from time to time, gone to parents, and urged them to send their children; and, in every other respect, afforded his countenance to the Schools. I feel obliged to him, also, for many personal attentions to myself, while on the island.

At Goree I heard the distressing tidings of the death of three of our Missionaries. My heart was somewhat cast down; but the intelligence was not, I trust, without its use, in leaving a serious impression on my mind, of the uncertainty of life, and the importance of being diligent in improving it.

Before my departure from Goree, I prepared the Instructions for Mr. and Mrs. Hughes, which are annexed to my Report.

We left Goree on the 1st of March; and, after a pleasant passage, arrived at Sierra Leone on Thursday the 7th.

I found Mr. Butscher and Mr. Wenzel at Free Town; and, the next day, saw Mr. Nylander. Mr. Butscher had just had a severe attack of fever, but was recovering.

On consultation with our friends, it appeared desirable, the rainy season being expected earlier than usual, to get through the Visit to the Settlements among the Natives as soon as practicable. There was some difficulty in procuring a vessel, for the hire of which I was obliged to pay a considerable sum. I proposed that Mr. Nylander should go with me; partly for the benefit of his health, and partly that I

might have the comfort of his society. After he had made some arrangements, he agreed to the proposal.

You had heard several reports, tending to shew that Mr. Butscher had engaged in trade on his own account, and had thus acquired considerable property. I am happy, however, to have to inform you, that, after every inquiry which I could make, both before I set out to the Settlements, and subsequently, I am quite satisfied that there was no just foundation for these charges. The disposal of goods furnished to him by the Society for the use of the children, and the purchase of others rendered necessary by the loss of the Charles, seem to have led to these accusations.

Before I left Free Town for the Settlements, I had several conversations with his Excellency Governor MacCarthy; in which he strongly urged the advantages of fixing some of our Missionaries in the Colony, and the great sphere of usefulness in which they would there be placed.

He particularly mentioned Kissey Town as a place where he wished one of our Missionaries to be settled, and where he would build a Church and a house. I state this now, as it influenced our determinations on the Rio Pongas; but I shall have occasion afterward to bring before you the present state of the Colony.

On Wednesday, March 13th, I hired the Schooner Nancy of Mr. Carr; and, on the following evening, set sail, accompanied by Mr. Nylander and Mr. Wenzel, for Kapparoo, a place on the coast a little above the Isles de Loss, where Mr. Klein had formed, as I was told, a new Settlement.

We reached Kapparoo on Saturday, March 16th, late in the evening, after being exposed to some danger in the boat in which we went on shore.

The Settlement is close to the native town of Kapparoo, which is a larger native town than usual. It is said to contain fifty-nine houses, or rather huts, and 390 people. The inhabitants are generally Bagoes, but all speak Susoo. Mongè Zeaca is the Headman of this town; and Mongè Demba is the Headman, or King, of a considerable number of towns, including Kapparoo. The population in this part of the coast seems greater than elsewhere. Mongè Demba has the character of being faithful to his promises; but I think it may be safely observed, both of him and of all the other Headmen, that they receive and protect the Missionaries for the sake of the trade carried on at each Settlement, and the presents which they

expect and receive from them, and certainly not as yet for any religious advantages. You will see also, by the accounts, that the presents made to the Headmen at Kapparoo have been much more considerable than in the other places.

I stated to Mongè Demba and Mongè Zeaca, from time to time, the objects of the Society. They promised their protection to the Missionaries; and engaged that they themselves would attend, when they could, on Sundays, and would encourage their people to attend. They seemed to have perfect confidence that the object of the Missionaries was not to do them harm, but good.

Mr. and Mrs. Klein had, when I arrived, twenty-one Scholars. They had had forty-six on the Isles de Loss; but thirty-one either left them when they came to Kapparoo, or were sent away on account of the small-pox. The number of their children gradually increased; and amounted to thirty, before I left Africa.

The reasons which led them to remove from the Rio Dembia were, the ineligibility of that situation for preaching the Gospel, there being no native town nearer than four miles; the difficulty of procuring children for instruction; the defective state of the buildings in that Settlement; and the apprehension that Mr. Fernandez had withdrawn his protection.

The reasons which induced the formation of a Settlement on the Isles de Loss were, the offer of a building for their use, and the number of children which they could procure there.

The reason which led to their removal was, that, at the time the owner wanted this building for his own use, Mongè Demba requested them to come over and teach children in his territories,

I was much pleased with the state of mind in which I found three or four of the elder children at Kapparoo. Others appeared too young to be admitted into our Schools.

On the whole, this appears to me a desirable spot for two or three Missionaries; but not suitable for a large School, for reasons which I shall have occasion to state in my Suggestions.

I was glad to observe some of the Natives coming in to family-worship.

On Thursday, March 21st, we left Kapparoo, and proceeded to the Isles de Loss, where we arrived early the next morning. I had conversation with Mr. Leigh, resident in the Islands; and was enabled to set right some things which had led to a difference between him and Mr. and Mrs. Klein.

None of the Isles de Loss appear to me suitable as a Missionary Station. They are very thinly inhabited; and are equally subject to the same difficulties as any other territories under Native Chiefs, without the facility of going to instruct the people.

On Monday, the 25th of March, we reached Bashia, on the Rio Pongas. Mr. Wenzel having left us at Kapparoo, and proceeded to the Rio Pongas before us, the children were expecting us, and, as soon as they got a glimpse of the boat, ran down to the river side; and I found myself, on landing, surrounded with nearly a hundred black hands to welcome me to Bashia.

Poor Bashia was almost in ruins. The Church having been burnt last Christmas, only the bare walls were standing. The former dwelling-house was almost in ruins. The dwelling-house last built was, however, in a good and substantial state. I found Mr. and Mrs. Renner, and Mr. and Mrs. Harrison, in good health, and received a hearty welcome from them.

The following morning I went up to Canoffee, and saw Mr. and Mrs. Wenzel, and Mr. and Mrs. Wilhelm.

I was highly gratified with the state of the Bashia School. I examined all the children separately, some of the youngest excepted, and was much pleased with many of their answers, especially those of some of the older boys. Many of these can read and write very well, and are considerably advanced in accounts. They seemed also to have a feeling of sin, very uncommon in children so young; and I cannot but hope that the labour and expense of the Society will be found not to have been in vain among them.

Many of the children have been taught to sing; and it was very pleasing and affecting to hear them, in the midst of Heathen Lands, hymning the praises of Him who died for them. This seems to be an exercise in which they are much interested; as many of them often get together, at their leisure hours, thus to employ themselves.

After some conversation with the Missionaries, it appeared advisable to go to Bramia, and consult Mr. Fernandez, before any steps were taken respecting the giving up of Bashia, which, on various accounts, seemed necessary.

Bramia is nearly thirty miles distant, by land: but there is a way by water to Kamyá, which is only about twelve or fifteen miles from Bramia; and this seemed the most advisable.

Accordingly, on Monday, the 1st of April, I set off, with Mr. Wilhelm and Mr. Harrison, in a canoe, down the Rio



Pongas, and up Kanya Creek. We slept at the native town of Gandia, that night; arrived at Kanya, in good time the following morning; and, in the evening, walked from thence to Bramia.

We met with a kind reception from Mr. Fernandez. The present sent him by the Society seems to have had a considerable effect in attaching him to the Mission. He stated, that he was sorry Mr. and Mrs. Klein had left the Dembia; that he still wished to receive Missionaries; and would gladly protect them. He promised to render Mr. Wilhelm all the assistance in his power, in the translating of the Bible into Susoo. He concurred in the expediency of giving up Bashia. He said, repeatedly, "Every thing that lies in my power, I will gladly do, to help the Society."

I then invited him to attend a Meeting of the Headmen, which I proposed to have assembled on the Rio Pongas; to whom I would state the objects of the Society, and our proposed plans. He readily consented to attend the Meeting.

On Wednesday afternoon we set off on our return home, the whole way by land; which gave me the advantage of seeing more of the country; and which, from the trial that I had already made, I had no doubt I could bear without fatigue. We slept the first night at a native town called Malakoury. The country seems everywhere very thinly inhabited; but the Abolition of the Slave Trade has already begun to operate most beneficially. Trials for witchcraft are greatly diminished: personal security is becoming more established, and mutual confidence revived. I was told that I could not have travelled this route some years back without meeting several Companies of Slaves in fetters.

I may, however, remark here, that the removal of the Slave Factories has stopped the whole trade of the country; and those people, Headmen and others, who were enriched by this iniquitous traffic, are reduced to much poverty. Hence more is expected from our Missionaries than in former times.

We reached Bashia in good time on Thursday; and I have cause to be thankful, that I did not, in any respect, suffer from so long a walk in this sultry climate.

On the following day, we had a Meeting of all the Missionaries; in which, after seeking the Divine direction, we determined—on account of the continual fires which had happened in Bashia, several of which were supposed to originate from a person claiming the ground; and considering its present ruinous state, its confined situation, and its vicinity to a native

town, which exposed the children to temptation—that it was expedient to give up this Settlement, and remove the children to Canoffee, where all the objects of this Settlement might be equally attained.

Mr. Wenzel's health having materially suffered, so as to render him incapable of excursions, we also determined that it would be best that he should remove to Kiskey Town, in the Colony.

We also considered, at this meeting, what it was expedient to bring forward at the Country Palaver Meeting.

Mr. Fernandez came to Bashia on Saturday the 6th of April, and attended worship there on Sunday. On Monday, after some delay, the Headmen were collected together. Two points—namely, the granting of more land at Canoffee, and permission to preach the Gospel in the native towns—were chiefly brought forward; and, with some difficulty respecting the increase of land, were, at length, fully assented to. The second point occasioned no discussion.

Mr. Fernandez's assistance at this meeting was of considerable importance.

The next morning, at my request, he gave me a list of five towns in his territories, where he wished Missionaries to be settled. Three of these towns I had seen; and think they might be very suitable for promoting the objects of the Society, should it, on full consideration, be thought desirable to send Missionaries thither. He wished to have one Settlement with children. He left us on the 9th of April.

I am sorry to have to state that Richard Wilkinson has proved a great hindrance to the Mission. He said, in my hearing, at the Palaver Meeting, things which were much calculated to set the minds of the Natives against the Missionaries.

I went to Canoffee immediately after the Palaver Meeting. I examined the children there. Having been much less time under instruction, they are necessarily much more backward than those at Bashia; and they are less numerous. I walked in the evenings, with Mr. Renner or Mr. Wilhelm, to Jesulu, Kacara, and Sumbea; and told the Natives of our proposed plan of coming and preaching, which, so far as one can judge from their expressions, seemed to give general satisfaction.

I spent, also, a considerable time this week, in preparing some of the elder children at Bashia for the Lord's Supper. Out of thirteen with whom I had conversed, six appeared to have a proper understanding of the ordinance, and to be in a suitable state of mind for receiving it. I therefore admitted them to it on Easter Sunday.

It does not appear to me that the land about Canoffee is the best land for cultivation, though it probably might yield all country produce; but it is very questionable whether cultivation can be carried on to any profitable extent in any part of the country which is not under British Protection, whilst we have no converted adults attached to us by the strong ties of Christian Principle.

The Church at Canoffee is a decent and convenient structure; but, as very few Native Adults attend, I can hardly recommend the building of Churches, till they are more called for by the more numerous attendance of the people; and this, I think, will apply to every place out of the Colony.

I had several opportunities of observing that the conduct of the Missionaries seems to have established perfect confidence in their good intentions, among the Natives. From this, as well as from expected temporal advantages, every Headman seems anxious to have a Missionary settled with him.

You will see, in Mr. Wilhelm's Letter, the account of his labours. Mr. Renner's, Mr. Wenzel's, and Mr. Harrison's time has been almost wholly occupied in the Schools.

The Committee had, some time since, given permission to the Missionaries to purchase a small Ship of a few tons; but as such vessels were difficult to be met with, and the necessity for one became more urgent, from the stoppage of the Country-trade by the removal of the Slave Traders, Mr. Renner was induced to build a vessel of a few tons burden on the Rio Pongas. This has, however, led to much more expense than he calculated upon; but the vessel seems ultimately likely to answer, even in point of economy, and is indeed a necessary appendage to this Settlement.

Before I left Canoffee, I drew up a variety of questions, to which the Missionaries were to prepare their answers individually for a General Meeting, which it seemed advisable to hold at Sierra Leone. The answers to these questions will furnish much important information on the general state of the Mission.

On the whole, I am decidedly of opinion, that we should not only persevere in our labours on the Rio Pongas, and among the Susoos; but, if we can obtain a sufficient number of Missionaries, first to supply the Colony of Sierra Leone and then the Settlements, we should greatly increase our exertions on a somewhat different plan, and especially by the preaching of the Gospel. Many of the Natives

are, indeed, very perverse, ungrateful, and ignorant; but they have hardly yet had an opportunity of distinctly hearing the glad tidings of Salvation: and, till they send the Missionaries away by persecution, we cannot surely be justified in leaving them to their present deplorable ignorance and superstition. I think it, however, very possible, that we may ultimately be compelled, by their encroachments and exactions, to give up the Schools.

I had several opportunities of conversing with different Headmen, and other Natives; and was struck more than any thing else with the lowness of their state of mind, and great degradation of character, arising, in all probability, from the Slave Trade. Many of them appeared hardly to have ideas of any good to be obtained from white men, but rum and tobacco for themselves, and guns for defence against their enemies. They may, however, be considered, generally speaking, as inoffensive; and there seems entire personal safety to strangers, in residing or travelling among them. We met with even a hospitable reception at several places. They protect, indeed, our Missionaries from wrongs which individuals may attempt to commit; but they take care to be paid for their protection.

While at Bashia, I wrote to Mr. Pearce, on the Rio Nunis, of whose favourable dispositions toward the Mission I had heard much, respecting a Missionary settling there. It appears, from his answer, that, should the Providence of God lead us to think of any attempts in that quarter, much will depend on the state of mind of the neighbouring Headmen, which he had not ascertained.

On Tuesday the 16th of April, I and Mr. Nylander, with Mr. and Mrs. Wenzel, left the Rio Pongas. Mr. Harrison and Mrs. Renner accompanied us part of the way down the river. Being detained by the tide and wind at the mouth, I took the opportunity of going on shore to the Mangrove Island, where I and Mr. Nylander came to a small Bagoë Town, called Debora. I was much struck with the special superstitions of the people at this place; yet they seemed to wish for better instruction.

We stopped on the 18th at Kapparoo, according to our promise; and arrived at Sierra Leone on the morning of the 20th.

Knowing how much our Schoolmasters were wanted, it was a considerable disappointment not to find the Echo arrived on my return.

After staying a week in Sierra Leone, of which I passed three or four days on

Leicester Mountain, it appeared desirable to lose no time in finishing my visit to all the Settlements; and I accordingly went over the river to Yongroo, on the Bullom Shore, on the 29th of April.

Yongroo Pomoh is pleasantly situated on the banks, or rather at the mouth, of the Sierra Leone River; nearly opposite to Free Town, and about seven miles from it. There is a small strip of low swampy ground between it and the sea shore; but the Settlement seems too much above it, and the swamp is too narrow to make the place unhealthy. The land in the neighbourhood was formerly cultivated by the Sierra Leone Company, but is now overgrown with bushes.

The present buildings, being covered only with bamboo leaves, are not waterproof. It seemed very desirable that Mr. Nyländer should have a dry roof over his head. I suggested, therefore, that he should, for this purpose, erect a wooden house, covered with shingles.

The children at this place having been brought more recently under instruction, are not so forward as those at Bashia.

After staying here three days, I was agreeably surprised by hearing that the Echo had arrived, with our friends from England. I went over to Sierra Leone, and was much refreshed by seeing the Schoolmasters, and by letters from many dear friends. As soon as those arrangements that were immediately necessary had been made, I returned to Yongroo early on the 14th of May, to attend a meeting of Headmen, which we had fixed for that day. I took Mr. Johnson with me, in order that the Yongroo School might be put, without delay, on the National System, none of the Schools being as yet completely conducted on the new plan.

At this Meeting, the Headmen readily consented, that as much land as we wished should be given to Yongroo Pomoh; that their children should be obliged to work part of their time; and that Mr. Nyländer should have full permission to go to the towns, and preach the Gospel.

The remainder of my time at Yongroo was chiefly spent in visiting the Native Towns in the neighbourhood. I paid an interesting visit to Madinia, Dalla Modu's town; where I had an opportunity of seeing the Mahomedan Worship. I presented him with an Arabic Bible, which seemed very acceptable.

Should it please God to spare the health of your valuable Missionary Nyländer, Yongroo affords, I think, the most promising sphere of Missionary Labour out of the Colony. The population is, indeed,

scanty; but his character seems to stand high among them; and he is so completely under the protection of Sierra Leone, that he has no occasion to make those expensive presents, which seem almost necessary on the Rio Pongas and at Kapparoo. I was glad, therefore, to be able to fix Mr. and Mrs. Jost in this place.

I think it not improbable that Mr. Nyländer may be induced, in the next dry season, to visit the Sherbro, where he has had some encouragement from Mr. Caulker, a Headman, the brother of one of the boys who now acts as Usher at Yongroo. The language spoken there is a dialect of the Bullom; and I heard, from several quarters, that there would probably be an extensive and profitable field of labour in those parts of the coast.

On the 11th of May I returned to Sierra Leone. The Governor having requested me to preach a Sermon previous to the formation of an Auxiliary Bible Society, I gladly consented; and addressed the largest congregation, on the occasion, which I have seen in Africa, on Sunday the 12th.

On Thursday the 16th, a Bible Society was formed, the Subscribers to which include all the principal inhabitants of the Colony. His Excellency the Governor took the chair at the Meeting. The sum of 191*l.* was contributed.

Messrs. Renner, Wilhelm, and Klein arrived on the 14th in the new vessel built by Mr. Renner, which was just finished in time. On the 17th we all met together to implore the Divine direction on our deliberations; and on the 18th, 20th, and 21st, held Meetings, at which we considered the Instructions which I had prepared relative to the future management of the Mission. We may say, I trust, that, in these Meetings, we found the presence and blessing of God, and the increase of our desires for the salvation of the Heathen.

Mr. Klein, having a favourable opportunity, left us on the 24th of May, and Mr. Renner and Mr. and Mrs. Wilhelm on the 1st of June.

I have now to lay before the Committee such information as I could collect respecting the Colony of Sierra Leone.

I will begin with our own SCHOOLS ON LEICESTER MOUNTAIN.

When I arrived, about twenty acres of land were cleared, and the Settlement contained about 150 children, almost all boys. Mr. Butcher, having no one after Mrs. Butcher's death to take care of the female children, had declined receiving any.

Fresh Slave Ships being frequently brought in, above 100 boys were added to the number before I left the Colony; and, soon after our Schoolmistresses arrived, nearly 100 girls were placed under their care. Many of these had suffered much from their confinement on board the Slave Ship. This circumstance will render it always necessary to have both a Boys' and a Girls' Hospital attached to this Settlement.

The following was the state of the Schools on the 29th of May:—

Healthy boys on Leicester Mountain,	182
Healthy girls ditto . . . . .	94
Healthy boys, learning trades out of the Settlement . . . . .	5
Sick boys in the Hospital at the Institution . . . . .	47
Sick boys in the Hospital at Free Town,	6
Sick boys in the Hospital at Regent's Town . . . . .	10
Sick girls at the Institution . . . . .	6

350

Mr. Butscher having had so little assistance here, and so much upon his hands, very few of the children could read. They had almost all learned to speak something of English; and all the healthy boys were useful, in clearing the ground, and in assisting to carry materials for the temporary buildings erecting in the Settlement.

The Committee will easily conceive how the whole work was languishing for want of assistance, and how welcome was the arrival of our Schoolmasters.

It is difficult to express the interesting sensations brought home at once to the mind, on hearing the names of the children, called after Benefactors; and seeing so many cheerful young black faces in a Christian School, bearing these names. When I recollected the scene, which I had beheld, of the hold of a Slave Ship in which most of them had been immured; or the wretched state of nakedness, ignorance, and sloth, in which I had seen them lying about in their native villages; and contrasted this with the Schools on Leicester Mountain, and the names of Wilberforce, Buchanan, and Martyn; the hope could not but arise, that some of these children would become such benefactors to their Country as those honoured names have been to ours; and I could not but think, that their kind benefactors would ultimately have abundant reason to rejoice in this appropriation of their substance.

In so large a Settlement, it was absolutely necessary to have more than one Schoolmaster. I felt it, therefore, a necessary duty to fix Mr. and Mrs. Horton,

and Mr. and Mrs. Düring, in this place; and I rejoiced to see the Boys' and Girls' Schools begun upon the British System, and regularly going on, before I left the Colony.

It appears doubtful how far the proposed plan of holding so large a quantity of land is likely to answer the objects of the Society. I feel disposed to think, that it might be expedient to confine ourselves to such a quantity as would employ the largest number we were ever likely to have under our care. Land here may, at present, always be obtained on a petition.

Nor does it appear that the plan of Adult Settlers is very likely to answer.

On these subjects I can give fuller information, when they may be brought under discussion by the Committee.

In the permanent buildings for the Institution, little or nothing can be done, except preparing the ground, till workmen are sent from this country. This plan was strongly recommended by all with whom I conversed on the subject. Some alterations must be made in the plan sent out, which can easily be done on the spot. I also directed that those boys who were attentive in school-hours, and promising in talent, industry, and behaviour, should, by degrees, be allowed to give their whole time to the School: beginning with half a day more; and going on, if their behaviour justified it, till the whole of their time was given to the School. Such boys would be candidates to become Teachers of their Countrymen.

I prepared such regulations for the Institution, as, after the best consideration we could give to the subject, seemed most likely to ensure its prosperity. I made it a main principle, that the children should be engaged in useful work one half of the day, and be instructed in the Schools the other half.

With respect to the schools in FREE TOWN, I had some difficulty in ascertaining their real number and state. When I arrived, I found 120 boys attending the Colonial School, which was conducted by Mr. Turner; but, the rainy season approaching, and many of the Children being absent from sickness and other incidental causes, there was not so large a number when I left. Through the sickness of Mr. Hirst, the first Schoolmaster, I could not get an accurate return of the Colonial Schools; but I am informed the following is the List on the books:—

Colonial Boys' Schools . . . . .	202
Colonial Girls' School, under Mrs. Turner . . . . .	100

For the above-mentioned reasons, however, not more than half of this number attended, when I left Free Town.

The Recaptured Negro Girls' School, under the superintendance of Mr. Davies, contains 166.

In addition to these Schools, through the zealous exertions of the Governor and the Chief Justice, 106 Apprentices (only very few of whom, as I am informed, are included in the Colonial Boys' School) attend Evening School, from six to eight; and a Sunday Girls' Apprentice-School has just been formed under Mrs. Turner, at which twenty-five already attend.

The number of inhabitants in the Colony is calculated, I am told, on a moderate scale, at between 9,000 and 10,000. But there being no census, I could not obtain an accurate return of the number of adults or children. I should think the entire education of the Colony would require, including the Teachers now there, Twelve Schoolmasters and Twelve Schoolmistresses.

In the colony we have no difficulty, but the want of Teachers, in providing for the education of all the children. It has pleased God to place those in authority therein, who seemed disposed, in every way, to promote both its temporal and its religious interests. His Excellency Governor Mac Carthy, and the Chief Justice Dr. Hogan, not only warmly second every attempt to do good, but are the first to suggest and carry into effect plans for benefitting the Colony. I feel constrained gratefully to acknowledge their kind assistance and advice, on every occasion in which I had to request it.

And here there is a most extended field for every exertion. Recaptured Negroes are continually brought in, who are in the most deplorable and wretched condition—naked, ignorant, weak, sick, diseased; and in every form of wretchedness that can be imagined of creatures dragged out of the hold of a Slave Ship, the Masters of which seem to have lost all the feelings of human nature.

These poor Negroes are received, clothed, and provided for by Government. They are placed in the different towns in the Colony, which I shall afterwards enumerate; and are supplied with clothing and regular rations of food, till they are able to maintain themselves. Many of them, alas! soon fall victims to the hard treatment which they had received on board the Slave Ships: and many, if not most of the others, remain, for want of European assistance, in a deplorable state of ignorance, indolence, licentiousness, and sin.

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To remedy these evils, it appears to be of the first importance, without delay, to communicate that religious instruction, which, when truly received, will effectually arrest the progress of evil, and furnish a stimulus amply adequate to excite these poor fellow-creatures to industry, and become the seed of every mental and moral improvement.

Nor must we here calculate the supply by the mere numerical population. Not to speak of its continual increase, nor of the disabling effect of the climate on Europeans; the degradation into which the Recaptured Negroes are at present sunk requires a much larger proportion of European assistance than in other cases.

Sierra Leone is, moreover, the central point, as it were, whence the blessings of Religion and Civilization may be diffused throughout a great part of Africa; and Britain thus benevolently and nobly make some requit for the wrongs of that much-injured Country.

I proceed to state the present condition of the Colony, having myself visited all the towns, except Bassa, and having no doubt of the general correctness of that information which I could only obtain from others.

FREE TOWN appears to be in an improving state. It may contain, including the adjoining towns, upwards of 3000 people, or about one-third of the population of the whole Colony. Most of the houses are built of wood; but stone houses are increasing in number. The first want which strikes a stranger is, that, though there is a large Gaol, there is no Church. Some accidental causes have hitherto prevented the building of a Church; but one will now be erected without delay. Public Service was performed, when I first arrived, in a room hired for the purpose. It is now conducted in the Court Room, over the Gaol. There are several places of worship not belonging to the Establishment: the principal of which is one under the care of the Rev. Mr. Davies, who is a highly respectable, zealous, and excellent Minister in the Methodist Connection, who has done much good in the Colony, and has always shewn himself very friendly to the Established Church. The other places of worship are, I am informed, under the direction of Native Teachers.

Adjoining Free Town is the KROOMANS TOWN, which contains, it is said, 700 inhabitants. They seem a fine, intelligent, laborious race of men, who go through all the hard work to be done in the Colony. They are much attached to their country, and to its superstitions; but I saw nothing

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that led me to think them indisposed to receive instruction; and they are immediately within our reach.

Not far from Kroo Town is the SOLDIERS' TOWN, where the Black Soldiers and their families live. This is said to contain 600 inhabitants.

It appears to me, that a Missionary would have a wide and most important field of labour in these two last-named places.

I will now give such information respecting the Towns of, the Recaptured Negroes as I have been able to collect.

It may be observed, in general, that the Negroes are, at present, far inferior to the Settlers in Free Town, in respect of dress, manners, acquirements, and civilization; though some of them are rapidly improving.

Adjoining to the Christian Institution of the Society on Leicester Mountain is LEICESTER TOWN, the oldest of those establishments, having been formed in 1809, and enlarged in 1810. It is nearly three miles from Free Town, and may contain 150 inhabitants, who are a mixed people—Jaloffs, Bambarras, and Ycolas. There is a pretty large quantity of land cleared in its neighbourhood. This town may be considered as sufficiently provided with religious instruction, from its vicinity to the Christian Institution. Several of the inhabitants attend family-worship there. The houses are, in general, built in the country fashion—some being circular, others oblong, and some square. They are wattled, mudded, and covered with grass roofs. They consist generally only of one or two rooms. The road to Hogbrook, or Regent's Town, passes through Leicester Town.

CABENDA OF CONGO TOWN, and also KOSSE TOWN adjoining, were formed in 1811. They are nearly four miles from Free Town, to the south-west, near the signal station, and may contain about 400 inhabitants, almost entirely Congo and Kosse people. They are here literally impatient for religious instruction, and were jealous that Mr. Wenzel should have been placed at Kisseey Town. I felt grieved, that, for want of Missionaries, I was obliged to leave them totally without the means of obtaining that religious knowledge for which they thirst. The houses are more scattered in this place than elsewhere. The people seem particularly industrious; and I cannot but recommend it as a promising station for an English Clergyman.

KISSEY TOWN is on the opposite side of Free Town, about three miles distance beyond; not far from the site of what was formerly Granville Town. With the knots

of huts in the neighbourhood, it is supposed to contain 400 inhabitants. It was formed in 1812. The people at this town had built a place for a School, and for Worship; and it seemed desirable, on every account, to gratify that wish for religious instruction which they manifested. I was glad, therefore, to have it in my power to place there the Rev. C. F. Wenzel, your late Missionary at Canoffee. The Governor had ordered a temporary building to be erected for him, of which he took possession on the 5th of June.

THE PORTUGUESE TOWN, about half a mile from Free Town, may contain 150 or 200 people. They understand but little English, and were settled in the Colony chiefly in 1813.

THE BASSA TOWN was also formed in 1813. It is situated beyond Cabenda, about five miles from Free Town, and near the sea. The number of people at this place is said to be about 150. This is the only town in the Colony which I have not seen.

REGENT'S TOWN, formerly called Hogbrook, is by far the most considerable town of Recaptured Negroes. It is nearly five miles from Free Town: and was formed in July 1813, chiefly by people brought by a Slave Ship from Mesurado, principally Foy people, but it contains some of almost all the neighbouring nations. Its population may be about 1100. There is a plain, handsome, stone Church nearly finished; and a house is to be erected for the residence of a Chaplain. Though the houses built by the Recaptured Negroes are, at present, in rather a miserable condition, and overstocked with new comers; yet such measures are carrying on, under the direction of his Excellency, that I doubt not but in time the appearance of this place will be much changed for the better. Mr. Hirst, the first Schoolmaster, has, for want of other assistance, been acting as the Superintendent of the Recaptured Negroes at this Station. At the request of the Governor, our Schoolmaster and Schoolmistress, Mr. and Mrs. Johnson, will occupy Mr. Hirst's place; and they are to have such assistance as will enable them to undertake the care of a School. The Committee will easily conceive how much I regretted that it was out of my power to fix a Minister in this most important and extensive field of labour, in which a Church is built, whilst there is as yet no Clergyman to occupy it. When Mr. Garnon arrives, Mr. Butscher purposes to devote some time regularly to this place; but it imperiously calls for an English Clergyman; and I promised strongly to represent its wants to the Committee.

**NEW TOWN** is a collection of small huts, built more together, and more like the native towns, than the other places. It is about two miles from Regent's Town, toward Kisse Town, and may contain 250 people. The ground was laid out for it in May 1814. The people are chiefly Jaloofs, Mandingoes, and Susoos. They understand very little English, and appear to be in a much more backward state than others. There is a considerable quantity of land cleared between this place and Regent's Town.

About a mile farther is the site of an intended town, to be called **LEOPOLD'S TOWN**; not yet built, but for which preparations are making. I was informed that another town was also in contemplation, to be named **CHARLOTTE'S TOWN**.

I have probably, in most of these cases, underrated the population; and there is a considerable number in small knots of huts, dispersed in different places over the Colony.

I have been thus particular in enumerating the places in Sierra Leone, not only in conformity with my Instructions, but in the full persuasion that, at present, **THIS IS THE MOST IMPORTANT SCENE OF THE SOCIETY'S LABOURS ON THIS COAST, AND THEREFORE CALLS FOR ITS CHIEF ATTENTIONS AND EXERTIONS.**

Who can avoid noticing the hand of Providence, in bringing so many men, from so many nations, and in such peculiar circumstances, under the protection of the British Government! Here we have all the advantages of teaching, in perfect safety, those Heathen who feel under obligation for the temporal benefits which they have received; and who, as I can assert, from every opportunity which I had of ascertaining the state of their minds, seem anxious to receive Christian Teachers. And on whom does the duty devolve of supplying their wants?—surely, on the Church Missionary Society.

In the absence of supernatural inspiration, we may well judge that the protection of an Established Government, the facility and safety of intercourse with the people, the economy of conducting Missions, the number of people that may easily be collected together, and their disposition to hear, are all so many invitations, *Come over and help us!*

In some respects, as it appears to me, an unmarried Missionary, who duly counts the cost, will be more extensively useful, in the Colony and its vicinity, than one that is married; as not many European Females have been found to sustain this climate, and the anxieties and cares conse-

quent on such a state of domestic life must distract the mind.

And I feel strongly here, that we want, and must have, **ENGLISH Clergymen.** Much as we are indebted to our German Brethren, their labours are our disgrace—their Christian courage and self-denial, our reproach; and, in an English Colony, they cannot, from their almost necessary ignorance of our language and habits, be so acceptable as Englishmen.—Oh, that some self-denying and devoted English Clergymen, who love the Lord Jesus Christ better than their own lives, would at once give up all for Him! If such would only engage to go, for a limited period, they might render most essential service to the cause of their Saviour. There is no room for delay: for these poor Recaptured Negroes are literally perishing in multitudes, day after day, for lack of knowledge.

Perhaps, after the great number of valuable lives which have been lost, it may to some appear unjustifiable, and to others scarcely considerate enough, to send out more Missionaries to a climate confessedly unhealthy; but I do not calculate on this effect with those who are endued with a true Missionary Spirit. It might have been thought, that the number of martyrs would have hindered, instead of accelerated, the progress of the Church in the earlier ages of Christianity. Yet it only increased the number of those, who confessed Christ crucified in the face of danger and of death. And where is our faith, if we sorrow for the Missionaries whom we lose, as those who have no hope! We must not forget what our Saviour says, Mark viii. 35;—we must not forget our profession, what it calls for, and what sacrifices it may require; and how every Christian should in spirit be a martyr. I am sure that he who does in simplicity and sincerity give up his country and his life for his Saviour, is rather an object of congratulation than of regret; of emulation, rather than of pity. Our Lord abundantly rewards his servants, even in this life, for every sacrifice which they make; and though in storming this last great fortress of Satan, entrenched as it is by its numerous languages, its climate, superstition, ignorance, and idolatry, many may fall their blood will be precious in the sight of our Lord and his people, and will prove the seed of a Church of God, which will increase till it covers all these nations.

The whole of my Report will have strongly tended to shew how much we need many, very many, more Missionaries, humble and devoted, with minds made up,

through the grace of God, to every sacrifice for their Saviour.

In the great want of a sufficient number of Teachers, it appeared desirable to make the best use in our power of the most forward of the Bashia Youths, by employing them as Ushers, in the different Schools. This is the more necessary, as the debility and sickness occasioned by this climate frequently disable our Missionaries and Schoolmasters from giving their whole time to their duties.

I have accordingly appointed the following elder Bashia Boys, as Ushers, in the places mentioned:—

- Canoffee . . . . . Jacob Renner.
- Kapparoo . . . . . Emanuel Anthony.
- Yongroo Pomoh . . . Stephen Caulker.
- Christian Institution, John Rhodes.
- Kissey Town . . . . . James Curtis.
- Regent's Town . . . . Geo. Lancaster.

I directed that they should have 10s. a month, in addition to their maintenance and clothing.

The following is the number of those who have been baptized, married, and buried, by each Missionary.

	Baptized.	Married.	Buried.
Mr. Renner, at Bashia. . . . .	117	6	16
Mr. Butcher, at Sierra Leone . . . . .	473	971	199
Mr. Nylander, at Yongroo . . . . .	4	—	4
Mr. Wenzel, at Canoffee * . . . . .	48	—	—
Mr. Klein, at the different Stations where he has been . . . . .	5	—	9
	647	977	151

The following is the List of persons dependent on the Society, at the time I left the Colony, or as it would be when the arrangements for each Settlement were completed:—

	Missionaries.		Children.	Servants, Grumetsh, &c.	Children.	Total.
	Men.	Wives.				
Canoffee . . . . .	2	3	—	10	100	115
Kapparoo . . . . .	1	1	—	4	30	36
Yongroo Pomoh . . . . .	3	2	4	4	50	64
Christian Institution, . . . . .	3	2	2	10	250	267
Kissey Town . . . . .	1	1	2	—	28	32
Regent's Town . . . . .	1	1	—	—	1	3
Goree . . . . .	1	1	1	—	109	112
						728

It must be observed, that, at Kissey Town, the School is only just beginning; and not yet begun at Regent's Town, where probably 100 children, at least, would very soon be collected.

\* I have not an accurate return respecting Canoffee; but have inserted the number of the Baptized from the Missionary Register for April, p. 148.

I have thus briefly detailed the particulars of my Visit, and of the State of the Mission.

Having, in some measure, got through the work entrusted to me, and the rainy season commencing, I began to turn my thoughts toward home.

The father of Simeon Wilhelm, one of the Bashia Boys, had requested me to take his son to England for education, and the boy seemed anxious to accompany me. At first I declined; but in the hope that another attempt of this kind might succeed better than the former, I at length consented.

Mrs. Sperrhacken's health had been such, that it became quite desirable that she should return home. Mr. Butcher gladly availed himself of this opportunity, of sending home his surviving little girl, Mary, with her nurse.

There being no ship direct to England, nor any likelihood of one going soon, or one in which we could have been so comfortably accommodated, we engaged, in the beginning of June, a passage to Barbadoes, in the Echo, Captain Rowe, which had brought out the Schoolmasters and their wives. Captain Rowe expected to proceed home; and, if not, a passage could easily be procured from Barbadoes. I regretted the necessity of this circuitous and expensive route; but it seemed unavoidable.

We left Sierra Leone on the 7th of June, and arrived at Barbadoes on the 1st of July. On the following Sunday I preached at the Church of St. Michael, Bridgetown, to a large congregation.

On the 12th of July we sailed, on board the Lady Sherbroke, Captain Love; and, after a favourable and rapid passage, arrived at Dover, on Saturday afternoon, the 17th of August.

I cannot but notice, in conclusion, how much I have been obliged to His Excellency the Governor, to the Chief Justice Dr. Hogan, and to Kenneth Macaulay, Esq. for their kind attentions, during my stay in the Colony. On all occasions I found them willing to render me every aid, in the important objects of my Mission. Mr. Macaulay's horse and yawl were always at my service; and I was thus enabled to make excursions with facility and pleasure.

From our Missionaries I received every assistance and information which they could render. I feel also obliged to Mr. Davies, for many attentions.

It may be proper now to offer some



Suggestions as to the future conducting of the Mission.

Much of what might have been said on this head, will be found in my Instructions to the Missionaries. The expediency and propriety of the Regulations there detailed are submitted to the consideration of the Committee.

The conclusions to which I have come will refer

1. To the Measures for bringing the Natives to the Knowledge of Christ.
2. To those which respect the most economical and effectual Management of the Mission.

I. Doubtless the great MEANS, BY WHICH THE HEATHEN ARE TO BE BROUGHT TO THE KNOWLEDGE OF THE SAVIOUR, IS

(1) *The Preaching of the Gospel.*

It is needless to enter into any proof of this point. The last commission of Christ, the reasoning of St. Paul in the xth chapter to the Romans, and the experience of all Missionaries, are decisive on the subject. The only question is, How this can be most effectually accomplished, and especially in such a peculiar situation as that in which we labour?

Even in Africa, under all its allowed difficulties, our great work undoubtedly was, as soon as it was practicable, to preach to the Adult Natives, Christ crucified; not only by the life of the Missionary, but by the actual and continual declaration of the Gospel, through an Interpreter till it could be done without one, in such assemblies as could be collected, in private conversation, and in every other mode that could be adopted.

Notwithstanding, however, the repeated Instructions on this subject, I found that our Missionaries had not complied with those Instructions.

It became, then, an important part of my inquiry, to ascertain what had been the great impediments to preaching; and, in order to shew this more clearly, it will be right to point out the state of the country when the Mission was first commenced.

At the time when the Rio Pongas Mission was established, the Settlements were surrounded, on every side, with Slave Factories and Slave Traders: the Slave Traders and Headmen offered their children to the Missionaries for instruction: they took them; and probably the only thing which frequently prevented them from being driven out of the country, was that they had these children in their Schools. Indeed, one of the Headmen stated to me, that when the Slave Traders

complained of the Missionaries as enemies to the country, he answered them by asking why they entrusted their children to them.

There were also no interpreters in any way competent to convey religious instruction to the Natives.

The impediments to preaching may be summed up as follows:—

Ignorance of the language—want of interpreters—the presence of the Slave Traders—sickness—the climate, which renders excursions in the rainy season impracticable—and, especially, the care of the children, which takes up the whole time of the Missionary—and, perhaps, to these must be added, the reluctance of nature to enter on a new undertaking.

Here also I may mention, that there are many temporal comforts necessarily connected with living in a large Settlement, which the Missionary who goes to preach the Gospel to the Heathen, and live among them, must sacrifice.

The state of the Country is now, however, much more favourable to a public declaration of the Gospel, than at the commencement of the Mission.

The Slave Trade is so far crippled, that many of its evils are passing away: trials for witchcraft are greatly diminished: personal security and mutual confidence are more established; and we may hope, that the depopulated aspect which the country everywhere assumes, will, under the favour of God, and the due use of means, at no distant period, be changed for the blessings of civilization and the Gospel of Jesus. Mongè Fernandez told me, that the country had been greatly improved in the last few years; and he attributed this, partly to the presence and labours of the Missionaries, and partly to the diminishing of the Slave Trade.

Interpreters also, though far from being fully adequate to the work, are obtained, and will enable our Missionaries to make themselves understood by the Natives. All the Missionaries settled in the Country seem determined, according to their ability, to begin the great work in the next dry season. Permission was obtained to do so at General Meetings of the Headmen; and it will be seen how strongly I urged this in my Instructions. It seems a very feasible plan to have Missionaries fixed in native towns, within a day or two's journey of a Settlement, whose exclusive object shall be, to learn the language, translate the Scriptures, &c. and preach to the Natives.

Mongè Fernandez named to me his five chief towns as places where he should be glad to have Missionaries settled for

this purpose. The benefits which would probably arise from this plan, together with the trials connected with the situation, are well stated by Mr. Nylander:—

“ A Missionary may safely live in any native town. The advantages would be this: he would have the Natives always near him: he would see their miserable condition, as Heathens: he would more easily and quickly learn the language in such a town, than in a Settlement: he would have great opportunities of conversing both with children and adults, and of improving himself in the language, and in the way of accommodating his own language to theirs: he would altogether be more familiar with them, and not appear so much of a trader as he does at a large Settlement. But he must still in some measure trade: he would be obliged to exchange goods for provisions: he would also have to give presents, not only to the Headmen, but also to his neighbours. By staying in a town, his faith and patience would be much exercised: he would have no company, but his God; no companion, but his Bible: he would be exposed to temptations of various kinds. The first thing which the Heathens would offer to him, as a token of friendship, would be a Wife: they would carry on such *vain talkings*, that, without watchfulness, hours might be passed away therein: a third temptation would be drinking, against which he must especially watch. Beside all this, in a native town there is the unpleasant noise of drum-beating, dancing, and singing, almost every night; so as much to disturb quiet rest. I lived in Yongroo for five months, partly by myself, and partly with my wife and children, in an uncomfortable small house, surrounded with bushes. If a comfortable house should be built in a native town for a Missionary, he might be very usefully employed there, and I believe it is the very place where a Missionary should be.”

This plan would, at once, lead to preaching the Gospel to the adults.

May I be allowed to remark, what will indeed be obvious to the Committee, that the conversion of an adult is attended with many circumstances more favourable to the increase of the Gospel, than in the case of a scholar? When it pleases God to bring an adult to the knowledge of the truth, it is evident to his neighbours that this is not the mere habit or force of education. The man is aware of the customs and evil practices which he must give up, and he has some idea of the obloquy and danger to which he is exposed. It requires then a strength of mind, and a resolution,

to break through these obstacles; which, on the one side, attracts the attention of all his companions, and, on the other, gives a kind of pledge that he will not return again to his native habits. Such a man also receives, with the grace of his own conversion, a zeal for the salvation of others, and becomes a powerful instrument of bringing them, at least to the use of the means of grace.

The lives of several converted adult Africans prove that the Gospel, when truly received, produces just the same effects in Africa as in England. I was much interested with all that I heard and saw in one, converted under the ministry of our Missionaries on the Rio Pongas, and now at the Christian Institution. He had been a great assistance to Mr. Butscher, in taking care of the children; and gave, in his conduct and conversation, many pleasing evidences of Christian Sincerity.

(2) These remarks bring me to make some observations on

#### Schools,

as a means of communicating our Religion, in subordination to the Ministry of the Word.

I am well satisfied, that the education of children is a most important *SUBSIDIARY* means of promoting Christianity. Its value, in this respect, is ascertained beyond all controversy; and where the adult mind has been debased by peculiar habits, as it has on this coast, there are stronger reasons than usual for paying attention to the education of the children.

Yet, I would suggest, with considerable diffidence, that it appears to me very doubtful how far our plan of Schools among the Heathen, in which we maintain the children, is likely, if conducted on a large scale, to answer the purpose of the Society.

Let me previously observe, that I do not mean at all to say, that any other step could have been taken, than those which were adopted when the Mission commenced. The remarks already made on the state of the country will prevent such a conclusion.

There is, doubtless, considerable advantage in maintaining the children; as it separates them from the sinful customs and practices of their parents and countrymen; and certainly tends, as has been said, to the security of the Settlements. These advantages must not, however, be purchased at too dear a rate.

Probably, also, the Schools have produced, as was observed by one of the Missionaries, some effect in softening the manners, and reconciling the Natives to

foreign customs; and thus preparing the way for Missionaries.

Having made these previous remarks, I venture freely and candidly to state the judgment which I formed on the subject.

The obstacles which oppose a Mission among the more uncivilized Heathen are always necessarily great; but it appears to me that some peculiar difficulties arise out of large Schools among the Heathen in which we have to maintain the children. It becomes necessary to have extensive buildings; and, in this part of Africa, a great supply of provisions before the rainy season—a large expenditure is occasioned—the Missionary becomes much occupied in mere secular business, and his character necessarily lowered, his cares multiplied, and his mind worn down with labour—while all the rest of his time is unavoidably engaged in the Schools: and thus he is almost wholly hindered in his more important work of learning the language and preaching. In the mean time, the cupidity of the Headmen and other Natives, who are now deprived of the gratifications procured through the Slave Trade, is excited; and they expect large presents, and would be very troublesome were not such presents often given.

Mr. Nyländer, in his answer to queries on this head, has given his opinion as follows:—"Beside the School, the Missionary must attend to trading, in order to purchase the necessaries wanted for the maintenance of such a number of children; and hence the Natives consider him more as a Trader, than as a Minister of the Gospel. It is impossible for one Missionary at a Settlement (who has to stand sometimes more than half a day in the storehouse, to purchase rice, palm-oil, fowls, plantains, &c. &c.) to attend to his School regularly, to learn a language, to preach, to translate, and to attend to gardening and other business. His mind cannot but be distracted; and nothing will be satisfactorily or completely accomplished."

The advantages of these Schools, though doubtless considerable, do not appear likely to be so great as might perhaps be reasonably expected. Hitherto we have gained but little with the Adult Natives by this plan, except in some measure acquiring their confidence. The disposition, indeed, of many of the children seems, at present, very promising; yet we cannot but remember that they are children. The early blossom is beautiful; but, when it comes to be shaken, it may fall. When the children are called to live among their countrymen, without the advantage of those means of grace which they now

enjoy, we cannot calculate very confidently on their firmness. The experiment has not, indeed, been fully tried: yet it must be admitted, that several of those who have lived in the Schools, and have afterward resided among their countrymen, have also assumed their country habits.

I would refer also, on this subject, to part of a conversation which His Excellency, Governor Mac Carthy, once had with some of the Missionaries, and which was communicated to me by Mr. Wilhelm:

"Will not most of those children," asked his Excellency, "when grown up, leave your Settlements, and go home to their parents and among their country people; and join again their manners, neglect their books, forget what they have learnt, and get gradually rid of their religious impressions; having no place of worship to go to, where the Christian Instruction which they have received from you might be perpetuated; and thus become idolaters again? It seems to me, that the children would derive much greater advantage from a good education in the Colony, than in the midst of a Heathen Country. What value do the people in the Susoo Country put on reading and writing in English, and the knowledge of arithmetic? This learning is of little value among them. But, here in the Colony, the advantages are evident to every Native. Such as can speak, and read, and write in English, are preferred, and find employment before such as are ignorant. Besides, workmanship, in various branches, is here well paid for. Young people may find opportunity to learn some mechanical art, which they cannot do in the Susoo Country. And such as become religiously disposed, must doubtless find themselves happier where places of worship are established, and congregations formed, than in a situation where the worship of idols prevails, and where their minds cannot be edified and encouraged by the repeated preaching of the Word of God. It seems to me that success would be more likely to ensue from Missions established in and near a Colony, than in the midst of a Heathen Country, where the Missionaries have first to learn an uncultivated language before they can speak to the people of the Christian Religion, and where they must live without any assistance and protection from a regular government."

These observations respecting the education of children among the Heathen abound in good sense; but the effect

which the continued preaching of the Gospel, through an Interpreter, would produce among the Natives in this part of Africa, has not yet been ascertained.

The Mahomedans have made considerable progress by means of Schools. The instruction which they give is not, as I was informed, gratuitous; but many of the Natives are so sensible of the distinction which it confers in society, that they pay one or two slaves for the maintenance and education of each scholar. Yet it is important to consider, that our progress will necessarily be slower in this mode of communicating religious truth. The Mahomedan has not to encounter, like the Christian, temptations to change his religion, arising from natural corruption, or from the opposition of his countrymen. Indeed, every worldly motive and temporal advantage strengthen his attachment to his Creed.

Yet I am far from thinking that the labour of the Society among the children has been in vain. Many of them have, I trust, even already received abiding impressions of Divine Truth, and will be useful to their country. We have need of patience, at all times, in our arduous undertaking; but especially in Schools, where, of necessity, it must be many years before we can see the fruit of our labours.

Should the Natives, therefore, allow our schools to continue in quietness at Canoffee and Kapparoo (Yongroo I consider as under the protection of Sierra Leone), I would not recommend that they should be given up; but only limited as to number, and that our further efforts should, if practicable, be made on a somewhat different plan.

One of the Missionaries sensibly observed, as to the limitation of number, that if the scholars were confined to a certain number, the Committee would know the exact annual expense of each Settlement: and the Natives, wishing their children to be instructed, would perhaps think the admission of their children a favour; whereas, at present, we invite them to bring their children under our care, and they even expect small presents for doing so!

The advantage, and indeed necessity, of teaching the children to read their own language, in order to their being useful to their parents and other countrymen, by reading the Scriptures and Religious Tracts, will be obvious. I gave express instructions that this should be attended to in future.

Mr. Nyländer states on this subject as follows:

“A very great blessing it would be, if

both boys and girls were to be taught to read and write their own language. When a child, thus taught to read his own language, left School, and returned to his relatives, having books in his own tongue, he would read, perhaps, to his father, or mother, or sister, or brother; and it certainly would attract their attention.”

Further alterations in our plan of Schools may take place by degrees. They might be opened, under the care of an European Schoolmaster or a Native Youth, in the villages, without maintaining the children. The Schoolmaster might relieve the Missionary from all trade and secular business, and enable him to give his whole time to preaching and translating. The National System of Education should be everywhere introduced; which would be attended, not only with all the advantages which attach to it in this country, but with the further peculiar advantage, of furnishing us with Teachers inured to the climate, and able to carry on Schools on a very economical plan, from the moderate salary which would suffice for their maintenance.

It has sometimes struck me, that Schoolmasters, being men of much Christian experience and judgment, might be extensively useful, settled in native towns, and following there some mechanical art. In the present state of the Natives, the good done will chiefly be through continued and patient conversations with them, and by the superior example of a Christian Life. Schoolmasters of this description would prepare the way for the future labours of a Missionary.

I should think it very probable that the plan of Adult Schools may be brought into extensive operation in the Colony, and ultimately in the Country. Very few of the Recaptured Negroes have, as I was informed, been so long married and settled, as to have families of children. The chief number of children therefore in the Colony, independent of those of the Settlers, are such as are brought from captured Slave Ships. In these circumstances, our Schoolmasters would, probably, be able to exert themselves with much effect amongst the Adults in each town in the Colony. Mr. Johnson had, before I left Sierra Leone, three Adults who came to him from Yongroo to Yongroo Pomoh, to be taught to read; and Mr. Jost had taught a Krooman at Free Town to read the Alphabet and Monosyllables.

The subject of Schools is one of such importance, that I have dwelt the longer upon it; and have endeavoured to gain every information, in order to communi-

cate it to the Committee, whenever the question may come before them.

It will be seen that my observations on this subject apply to Schools among the Heathen, and chiefly to those where we maintain the children.

The Schools in the Colony are, in every respect, differently circumstanced: and here I cannot but hope that the labours of the Society will be incalculably beneficial.

I would next, then, warmly recommend, that, till we have more strength, our chief exertions, both in preaching and schools, should be in the Colony, and within its protection.

I have already dwelt so much at length on this Colony, and so fully pointed it out as a wide and most-promising field which Providence seems peculiarly to call upon us to cultivate, that I need not here enlarge.

### (3) *Translations*

is the last measure for bringing the Natives to the knowledge of Christ, to which I would call the attention of the Committee.

The Translation of the Scriptures into the Native Languages is a very important object, which the Society has already greatly encouraged. I am persuaded that it will repay every exertion. Many of the Children in our Schools will be able to read their own language; and I doubt not that, in time, even their parents will be willing and glad to be taught to read. The Missionaries and the Children will find it easy and acceptable to read the Word of God to the Natives in their own tongue. The very circumstance of having their language written in White Man's Book, has already attracted much attention.

I proceed to consider—

## II. THOSE MEASURES WHICH RESPECT THE MOST ECONOMICAL AND EFFECTUAL MANAGEMENT OF THE MISSION.

These measures relate to Expenditure, Superintendance, Visitation, and the Missionary Ship.

### (1) *Expenditure.*

On this subject I beg to suggest some considerations to the Committee. The present Salaries of the Missionaries would be quite inadequate to their respectable and comfortable maintenance, were it not that the Committee have usually furnished the amount in supplies from this country. Some inconvenience has attended this practice; but even if it be continued, an addition to the Salaries seems requisite, in order fully to accomplish the affectionate intentions which the Society has ever

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manifested toward its Missionaries. All European articles of food and dress are extravagantly dear; yet a climate like Africa calls for things which might be dispensed with in Europe.

May I further suggest, that, though the principle of not aiming to accumulate property is of great and indispensable importance, yet it appears to me that the absolute restriction not to do it does not answer the object in view, and occasions some inconvenience. I would recommend that the Society should make no claim on any part of the Salary given to a Missionary.

It appears to me expedient, that the Salaries of the Missionaries should be increased, so as to afford them an adequate maintenance, and to cover all reasonable expenditure; that the Society might be at a certainty with respect to its disbursements. A gradual diminution should take place, I think, in the maintenance of children at Kapparoo and Canoffee. It may become a question, whether, at a future period, the maintenance of children in the Schools of those Settlements should not be relinquished, and such of the children as must be supported, be removed to the Christian Institution; so as to have no children dependent on the Society for their maintenance, except in the Institution.

The Committee will see, in my Instructions to the Missionaries, the regulations which it seemed desirable to make as to drawing Bills. I think it is impossible wholly, at least at present, to provide supplies for the Settlements from England; though it is so much for the interest of the Missionaries to have their support in this way, that I have no doubt as few Bills will be drawn as possible.

### (2) *Superintendance.*

The importance of fixed regulations in the increasing extent of the African Mission, and of a respectable and adequate authority to carry those regulations into effect, has become very evident.

I have several times perceived, in the course of my visit, the need and value of a suitable governing body in the Missions; and have sometimes thought that it would be very desirable, could we have a wise, experienced, and aged English Clergyman or Layman, at the Christian Institution, as Superintendent of the whole Mission. Should this idea meet the views of the Committee, and such a man be gained to give himself up to Christ, he would be a great blessing to Africa.

### (3) *Visitation.*

This is a measure of much importance,

with the view of giving the Committee at home a full view of the state of the Mission, and of directing and cheering the minds of the Missionaries. All that I have seen induces me strongly to recommend it to the Committee, to send a Visitor every year, or once in two, or, at the most, three years. The Missionaries themselves wish this; and think that it will, in every way, promote the success of the Mission.

(4) *Missionary Ship.*

I can now speak more from experience respecting the great probable advantages of a Missionary Ship, under the direction of a man of piety. I sincerely hope that the Society will soon be enabled to obtain their object, in securing the use of such a vessel. In coming from Sierra Leone to Barbadoes, I had the great comfort of sailing with a Captain who had the interest of religion deeply at heart. We had, therefore, regular worship, morning and evening; at which many of the crew attended. Those who have felt the danger of intermixing with the world, without having the means of grace continued to them, will be best able to estimate the benefit and value of the privileges which I thus enjoyed. It is obvious how such a vessel will increase the facility of visitation, and of intercourse of every kind with our Missionaries.

There are many circumstances of minor importance, with which it seemed unnecessary to swell this Report. They will either appear in my Journal, or come before the Committee as occasion may require.

I am far from having accomplished all that I could wish or hope for, or perhaps all that might have been expected from me; yet if I have, in any degree, been enabled to remove impediments, or to afford aid to the salvation of the perishing Africans, I shall be abundantly rewarded. I can never regret any privation in a cause of

such immense magnitude, and so dear to the Redeemer of lost souls. Any Christian, I am persuaded, who shall enter on a similar Mission, will experience, with me, the truth of that promise, that *no man, even for a season, shall leave house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time.*

I cannot but, in conclusion, notice how the kind prayers and wishes of the Committee, in their Instructions to me, have been graciously answered, by the goodness of God. He has, indeed, "ordered all the circumstances of my voyage, my visit, and my return in mercy."—By sailing in the ship *Salisbury*, and not in the *Olive Branch* or *Echo*, as at first designed, I was enabled to get through my visit to the Country Settlements before the rainy season commenced, and to prepare things for the arrival of the Schoolmasters; and I had scarcely finished my work, before I had the advantage of a most comfortable vessel, and a pious Captain, as far as Barbadoes, and a very favourable passage thence to England. I had not a day's ill health, of any importance; and, though much exposed to the weather, was not even wet through more than once, and never prevented from pursuing my plans. These things call first for my gratitude to the Father of Mercies, and next to the many friends who, I believe, favoured me with their prayers. May it please the Lord to reward them sevenfold in their own bosoms; and further to answer those prayers, by making use of any thing that I may have said or done in my visit, to the advancement of His kingdom and glory! Thus may we, at length, witness the fulfilment of that promise—*Ethiopia shall soon stretch out her hands unto God.*

EDWARD BICKERSTETH.

Church Missionary House,  
August 26, 1816.

## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

THIRD ANNIVERSARY OF THE NORFOLK AND NORWICH ASSOCIATION.

ON Sunday, Sept. 22d, Sermons were preached in Norwich, by the Rev. Edward Bickersteth, Assistant Secretary of the Parent Society; and by the Rev. Francis Cunningham, and the Rev. Charles Prowett:

and, on the following Evenings, by the Assistant Secretary, and the Rev. Messrs. Edwards, Hankinson, J. W. Cunningham, and Fenn; and, at Wyndham, by the Assistant Secretary.

The Annual Meeting was held in St. Andrew's Hall, on Wednesday the 25th, and was much more

numerously attended than on any former occasion, with a larger proportion than usual of the most respectable families, both of the city and county. Mr. Wilberforce, being resident for a time in the neighbourhood, cheerfully accepted an invitation to assist in the business of the day. A great number of Clergymen were present.

*Address of the Bishop of Norwich.*

The Bishop of Norwich declined, from his age and infirmities, to take the Chair; but opened the Meeting, as President of the Association, by coming forward to move, that the Chair should be taken by G. S. Kett, Esq. one of the Vice-Presidents. In making this proposition, his Lordship observed, that nothing but an increasing sense of the weakness and infirmities of age could have operated as a motive strong enough to induce him to decline the longer performance of a duty, which he had it so much at heart to fulfil, and which he abandoned so reluctantly, as that of acting as Chairman to a Meeting like that which was assembled. He had, however, the happiness of knowing, that, in resigning this honourable and important charge, it would devolve into the hands of successors, possessing, he would not say MORE zeal than himself (for in that respect he yielded to none), but more youthful energy to carry into effect the exalted object of this truly Christian Institution—that of diffusing the light of the Gospel among all those who *sit in darkness and in the shadow of Death*. It had been said, with regard to Faith, and, he thought, with unpardonable levity, as referring to immortal and accountable beings, that—

“ His can't be wrong, whose life is in the right.”

If this remark were confined, in its application, to the difference of opinion that existed among be-

lievers in Jesus Christ, then, indeed, its tendency might not be so objectionable; for we know from how high a source proceeded the question—*Who art thou, that judgest another man's servant? to his own Master he standeth or falleth*. When, however, it was extended equally to Jews, Mahomedans, and Heathens, it then became not merely a dangerous, but, he was compelled to say, an impious assertion; because it went to place in the light of ignorant and fanatical enthusiasts, not only persons like that excellent individual who was lately returned from Africa, and was then present in the Hall; but those, also, who had originally preached the Gospel; and even to call in question the wisdom and truth of HIM who sent them forth.—His Lordship concluded by observing, that the only return this great commercial kingdom could make to Divine Providence for the blessings showered upon it, was, to convey the benefits of Christianity wherever its power and influence prevailed; and this was the object of that admirable Society, the Anniversary of which they were now met to commemorate.

*Report of the Association.*

Mr. Kett having taken the Chair, a Report was read by the Rev. H. Girdlestone, one of the Secretaries of the Association. After stating its exertions, by which the sum of £.695 had been raised for the Society during the year, (making a total of £.2546. 2s.) a judicious review was taken of the proceedings of the Parent Institution; with remarks thereon, calculated to awaken attention to its principal transactions.

We shall extract a few passages.

On the Society's Quarterly Missionary Papers, it is observed,—

Your Committee desire to recommend to your attention an expedient which the

Parent Society has lately adopted, to perfect its operations at home—a series of QUARTERLY MISSIONARY PAPERS. By this multiplying wheel, the machine of the Society will acquire a powerful force; and every monthly and weekly contributor, who can read, may now, from time to time, receive such information as may confirm and perpetuate his interest in this Sacred Cause.

In reference to the Society's attempts at New Zealand, it is well said,—

On the New Zealanders God has lately bestowed one of his best earthly gifts—**THE GRAIN OF WHEAT.** This is an earnest, doubtless, of greater favours in store; and, by the instrumentality of the Church Missionary Society, your Committee hope He will yet bestow on their souls that *bread which came down from Heaven; the true bread, which giveth life unto the world, of which he that eateth shall never hunger.*

Of Africa, the Committee say,—

Your Committee cannot advert to Africa without sympathizing with the Parent Society, who watches over her African Mission with unceasing anxiety.—Here, by the high and holy will of God, shipwreck, and disease, and the fires of persecution, have repeatedly assailed the Missionaries. *We went, they may truly say, through fire, and through water.*—Of these patient servants of Christ, none, indeed, strictly speaking, have received the crown of martyrdom; but many of them have gone to death, for the name of Jesus, through the fire of tropic fevers—a kind of martyrdom, if not the most splendid, yet not therefore the less exemplary. May grateful Africa one day bless their memory; and, coming to a better mind, call them **MARTYRS FOR HER SAKE!**

In Africa (if your Committee may be allowed to adopt the words of an Apostle) *we have been troubled on every side, yet not distressed: we have been perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* Indeed, it would be ingratitude not to bless God for the good actually effected by the hands of the Society. Many hundreds of children have already received the blessings of education. Altogether, at its Settlements, at Sierra Leone, and at Goree, 550 Children are now enjoying the same advantages. These Schools of African Youth differ not in their progress from any English Schools of the same kind. "I do

not remember," says Mr. Bickersteth\*, "to have seen a Christian School in England in apparently so hopeful a state. It would, I am sure, cheer the mind of any one who had been in a town of the Susoons, and had seen their ignorance, their superstitions, their nakedness, and their wretchedness, to return to one of our Settlements, and to see there the children of Africa, *sitting clothed, and in their right mind.*—To several of them," he adds, "I could not talk kindly on their sin and their Saviour, without their weeping." Another great advantage has been gained: permission has been granted lately to preach the Gospel fully, not only among the Children, but among the Natives. To Western Africa, also, an invaluable gift has been presented (not inferior to that of wheat which New Zealand has received)—the germ of civilization; **LETTERS.** Her own tongues collected, arranged, and printed, are a benefaction which has already received its best eulogy from an African himself—"Never any white man did this for us before."

After detailing the Missions, Schools, and Translations of the Society, the Report concludes:—

Altogether, here is a magnificent apparatus (considered as weak man's) operating, your Committee trusts, under the blessing of God, happy effects. It is a reflection full of consolation, that whoever are so blessed as to be associated in labours for the propagation of Christianity, are humble instruments in the hand of God, doing his work, and accomplishing his promise. His promise infallibly shall be accomplished: his work is already begun. The high and secret counsels of the Almighty and the Allwise, concerning the kingdom of his dear Son, are, at this moment, carrying into execution. *So is the kingdom of God as if a man should cast seed into the ground; and should sleep and rise, night and day; and the seed should spring and grow up, HE KNOWETH NOT HOW.* Among all the stupendous orbs which revolve continually through the heavens, no stir is heard by us, no motion is discerned.

No man knows any thing yet of Christianity as he ought, who has not learned, in his very heart, that *he who loveth God, loveth his brother also.*—*God hath made of one blood ALL NATIONS of men.* The first man born of woman was a murderer—*Cain, who was of that wicked one, and slew his brother.* This was the dismal consequence

\* In a Letter to a Friend at Norwich,



of the Fall. The effects of Redemption on the heart of man are (how beautifully!) the reverse: Abel dies now, voluntarily, for the sake of Cain. This is the grand aphorism of Christianity:—*Hereby perceive we the love of God, because he laid down his life for us: AND WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN.* (1 John, iii. 16.)

Would you see an exemplification of this? Turn your eyes to Western Africa, and behold men, yes, and tender women, laying down their lives, for Brethren, distant indeed, but yet *of one blood.* The Missionary, there, first sees his beloved wife hurried off before his eyes, by the remorseless fever: but he acknowledges the hand of the Lord; and, to use his own expressive language, lays his own hand on his mouth. To-morrow, his little one, the sole pledge of his partner's love, is cut off as the flower of the field. He lays his child in the arms of its mother, to bury them in one grave. This is not fable, but fact too faithful. The disease next seizes himself; and he is now denied the poor consolation of following them to the grave, though they are buried in a strange land. Cast upon his bed, he endeavours to imagine their angelic spirits in Heaven; and promises himself that he will yet weep over their sod. A Missionary is still a man. But the sufferings of the man of God are soon to end for ever. And to shew you what is still the **REIGNING AFFECTION** of his heart; even when under the power of the fever, he raves not of his wife, he exclaims not for his child; his talk is all of **CHRIST**, his Saviour. He dies, and ascends to glory.\*

Your Committee earnestly pray, that every member of the Association who is not called to lay down his life for the Brethren; at least, by the grace of God, may be enabled to lay his life out for them.

The Meeting was addressed by the Rev. Messrs. Hankinson,

F. Cunningham, Bickersteth, Breerton, Edwards, St. John Priest, Glover, J. W. Cunningham, and Prowett; and by Mr. T. F. Buxton, and Mr. Wilberforce. We regret that we must limit ourselves greatly in our notice of these speeches.

*Rev. Edward Bickersteth,*

the Assistant Secretary, on addressing the Meeting, remarked:—

It may easily be imagined with what feelings of interest I again present myself before you—with what feelings of gratitude to the Father of Mercies (to whom alone all praise belongs,) I again, after having been in Africa, come amongst my relatives and friends in this place.

But passing by my own individual feelings, let me come at once to that which this day demands our attention;—and O that there may be such a pure and heavenly spirit of Christian compassion, sympathy, and love, pervading the minds of all that speak and all that hear this day, as shall not only affect us for the moment, but leave an abiding impression upon our minds!

He then entered into a detail of the present state of Western Africa, and particularly of the Society's Missions and the Colony of Sierra Leone; and narrated many interesting circumstances, which had occurred in the course of his visit to the coast. As a full abstract of his Journal will appear, as soon as practicable, in our pages, we shall not anticipate the narrative, but give the just and forcible appeal with which he closed:—

O, my friends! the actual sight of these

\* Our readers who recollect the affecting Letter of Mr. Schulze the Missionary alluded to, printed in our Number for March (p. 118), will allow that this picture of his sorrows, though drawn by an able hand, is not overcharged.

We take this opportunity of adding a few particulars respecting that worthy man.

His judgment was solid, but his acquirements were not considerable. He was, however, of a remarkably meek, patient, disinterested, and devoted spirit. His passage to Sierra Leone had been taken in the Willding, with his friend Mr. Sperrhaken and others, in full confidence that the young woman whom he afterwards married would arrive in good time from Berlin. The Willding left Deal, Nov. 28, 1815; and did not quit the English shore finally, from Plymouth, till Dec. 23. Mr. Schulze all this time waited, with great anxiety, the arrival of Miss David; having little doubt that the vessel in which she sailed had

foundered, in the tempestuous weather which had occurred about that time. In his daily visits of inquiry to the Society's House, he afforded a bright example of resignation to the will of God, though evidently suffering under acute anxiety. On the 3d of January, however, she arrived, through the good providence of God, in safety; the vessel having been driven far north, by contrary winds. On the 9th of January they were married, by the Secretary, at the church of St. Sepulchre; but had to wait nearly six months for a passage; no suitable opportunity offering, till the 22d of June, when they left London for Gravesend, to embark on board the Kirkm-u, Captain Scaly. This long delay afforded a further occasion of developing that gracious character which God had bestowed on his servant. They who then daily witnessed his spirit and temper, were prepared to hear that he met his last conflicts with the Faith of a Christian. EDITORS.

things; the beholding on one side the miserable degradations of the Natives, and on the other the benefits of Christian Instruction, gives a totally new sense of the importance of Missionary Efforts. It may much affect our minds to read an account of a destructive fire raging at a distance; it may for a moment shock our feelings to see recorded the details of one after another perishing in the flames; but it raises quite another feeling, when we actually see the devouring element burst from the windows; when the shrieks of distress pierce our very ears; when our own eyes behold the conflagration, spreading and enveloping in its flames one human being after another—then every effort is exerted to provide for the escape of the sufferers, to remove every obstruction, and to quench the fire. Just this difference I now feel respecting Missionary Efforts. My friends, it is this sight, and sense, and feeling, of the perishing condition of Africans, that I wish to communicate; and thankful shall I be if any thing I have said has this effect upon your hearts. Then, amidst every distress of the times in which we live, you will feel bound, not only to contribute yourselves, but to exert all your energies, in your respective spheres, for promoting the Missionary Cause.

*Mr. Wilberforce.*

Mr. Wilberforce, in conclusion of the business of the day, eloquently, and at considerable length, addressed the Meeting. We have been able to obtain but an imperfect outline of what he delivered. The following report is taken from the Norwich Papers.

He had felt (he observed) an unaffected diffidence, approaching to serious doubt, whether, being an almost entire stranger in this place, he should not be venturing out of his province, by taking any active part in the proceedings of the assembly. And undoubtedly he would have declined to put himself forward, if he had not been so specially called upon by his friends around him; and if he had not feared that, by not complying, he might seem deficient in the respect due to their wishes, or in the zeal which he really felt for the success of this great cause. Impressed with a sincere and deep conviction of the excellence of the Institution, and of the bounden duty of promoting its success, he should therefore take the liberty of trespassing for a short time on their attention.

It had been well observed by a preced-

ing speaker, that the question respecting the duty of supporting such a Society might shortly be settled, by considering the use that it behoved us to make of the faculties which God had given us. And if the talents which we possess were a sacred trust committed to us by the Almighty for the benefit of our fellow-creatures—if they were to be exercised to remove ignorance, to dispel error, and to alleviate misery wherever found—then there could be no doubt that this was an occasion which called for the greatest exertion of which our natures and our feelings were capable.

He was speaking in a country above all others justly honoured as the seat of every charitable institution; but where could we find one possessed of higher or more interesting claims to our regard than this, whose object was, to diffuse the knowledge of Christianity, to sow the seminal principles of true beneficence, to spread the influence of that best blessing which Providence has bestowed on the world—a blessing, the operative results of which were not confined to temporal bounds, but were enlarged to the unlimited extent of eternity?

It would be almost like pedantry to point out the difference which the influence of that Religion had produced between the state of the modern and the ancient world. It had had the effect of reducing even war itself to almost as humanized a state as peace was formerly. It would be by all recollected, that the close of the late long and eventful contest was not attended with the burning of the place which was the object of attack; but that the power of the victors was only used to manifest their mercy; and the city of Paris was treated by those hosts, whom its inhabitants had called barbarians, with a humanity and forbearance which excited universal astonishment and admiration. In this was to be seen the triumph of Christianity; which had so changed the standard of public opinion, even in those who might not be so much under its immediate influence, as to cause men to recognise their highest honour and their truest interest, in doing what was kind, and good, and merciful toward others.

These were, indeed, strong reasons for prompting us to support the present Association.

But the influence of Christianity had shewn itself in still more important consequences; he meant, in restoring to distinction one half of the human species—the female sex. In investigating the customs, laws, and manners, even of the most civilized nations, in ancient times, while as yet all mankind were strangers to the

Christian Code, we saw that those human beings, whose sex required the most indulgent and affectionate treatment, were only pressed upon with the greater barbarity; or still more deeply injured, by the very nature of that tenderness of which they were made the degraded objects. Christianity had raised women to their proper rank in society; had made them our guides, our friends, our benefactors. They had been privileged to occupy most important stations in the community; and they had received from the Son of God himself the highest testimonies of his divine consideration.

Mr. Wilberforce next took occasion to animadvert on the state of Africa; the memory of whose wrongs, he observed, could not, and ought not, to be expunged. Dared we, indeed, to forget that which God would not forget?

Our attention to Africa, in endeavouring to diffuse the knowledge of the Christian Faith, was not an act of charity, but the payment of a just debt. With tardy and long-deferred kindness, we were now carrying the light of Divine Truth to that benighted country; and, having been foremost in the trade of blood, could we take any other than the most active part in promoting the work of Salvation? It was, in the strictest sense, a duty incumbent on us as Englishmen; since, by our Slave Trade, we had completely barred out the light of the Gospel from the shores of that continent, comprising an extent of between three and four thousand miles; and had not only thus been the direct means of keeping Africa in her present deplorable state of darkness and superstition, but had also been the very artificers of her barbarism and ruin. Was it not then our peculiar duty, should it not be our sedulous and persevering aim, to give to Africa the full benefits of our Missionary Labours?—to say to her, "We have afflicted you hitherto; but we will make you amends, by giving you that which shall meliorate your condition here, and make you happy beyond the grave."

We could not but remember, that there was a class of the inhabitants of that wretched country—he meant the Hottentots—who were really stated to be below the level of the human species! Yet those very Hottentots (but that their minds were more open to the feelings of charity and good-will than to harbour the passions of pride and resentment) might look down with contempt on the philosophic superciliousness which had so wrongfully denied them the common attributes of men. Multitudes of these people were now exhibit-

ing, by their lives and conduct, not only their capacity to fulfil the ordinary avocations of civilized life, but also to discharge the sublimer duties of Christianity.

India, too, had special claims on our attention and services. It was impossible to conceive human nature to be in a state of greater degradation than was that vast but unhappy portion of mankind; yes, sixty millions of our fellow-creatures, of whose country we were sovereign masters—their commerce and revenues at our disposal—we were even receiving the rents of the lands which they cultivated. And could we doubt the important responsibility, which had thereby devolved upon us, for their temporal and everlasting welfare? Might we not rather regard it as the intention of Divine Providence, in subjecting them to our empire, that we should use our power and resources to make them acquainted with the Light of Heaven?

The eloquent speaker then, alluding to the presence of the Bishop, expressed himself in warm terms of congratulation on the advantages that had accrued to the Society, from its having enjoyed the sanction of that venerable Prelate's authority and approbation. It was inexpressibly gratifying to him, at this period of a life nearly spent, to witness the proceedings of so numerous and respectable a Meeting, assembled for such a purpose; remembering, as both his Lordship and himself must do, in their youth, how few there were of those Institutions which now adorned and delighted our country.

Mr. Wilberforce concluded by moving the resolution of thanks to the Committee, in whose laborious exertions he should have been happy to share, and whose exemplary motives he could from his heart appreciate.

#### THIRD ANNIVERSARY OF THE SUFFOLK ASSOCIATION.

THE Assistant Secretary and the Rev. Joseph Fenn proceeded from Norwich to Ipswich. On Sunday, Sept. 29th, and the following days, Sermons were preached there by them, and the Rev. Messrs. Gurney and Wilcox.

On Monday, the Anniversary of the STOWMARKET Branch Association was held; and, on Tuesday, Oct. 1st, that of DEBENHAM, at which place Sermons were preached by the Rev. William Gurney and the Rev. Joseph Julian. A deep feeling of love for the Saviour, and of com-

passion for the Heathen, pervaded the hearts of those who assembled.

The Annual Meeting of the Suffolk Association was held in the Shire Hall, at Ipswich, on Wednesday, Oct. 2d; the Rev. Thomas Cobbold in the Chair. Mr. Julian, as one of the Secretaries, having read the Report, the Meeting was addressed by the Clergymen already mentioned, and by the Rev. Messrs. Marsh, Bull, Griffin, Hallward, and others.

We must again regret our inability to put on record many lively and forcible statements and appeals. Purposely omitting the speech of Mr. Bickersteth for the reason already assigned, we will select an anecdote or two from some of the other addresses which were delivered.

Mr. Gurney stated, that he had been favoured with a Letter written by a gentleman in the West Indies, whose friend was a proprietor of more than 250 Negroes. Only a short time since, the proprietor of those poor Africans was himself a spiritual slave in England. But he had seen the folly and wickedness of his ways; had obtained emancipation from his chains; and had determined to manage his own slaves—to grant them their freedom, in other words, to make them his Servants instead of his Slaves—to give them time on the Sabbath to hear the Gospel preached, and to give them time in the week to cultivate their little portions of land, which before they were obliged to do upon the Sabbath. He was a sincere and conscientious member of the Church of England. He took out with him a large stock of Bibles, Testaments, and useful books; and a heart overflowing with kindness and love for his fellow-creatures. His Lady was equally active; instructing the females, attending the sick, and stimulating and encouraging all, by example as well as by precept.

He declared, that he never felt so much gratitude to God, as when he first heard that letter read;—gratitude, that, notwithstanding the iron gripe of despotism, under which so many poor African Slaves laboured, in different parts of the world, various and unexpected means were constantly presenting themselves for the melioration of their wretchedness.

With what success, under the divine blessing, Christian Instruction may be given to African Slaves, was shewn by Mr. Marsh, in an affecting anecdote.

A friend of his, walking one day amongst his plantations, perceived some peas growing between the rows of canes that were quite ripe. Knowing that the slaves were short of food, from the little time which they were allowed for the cultivation of their patches of land, he called to one of them who was near him, and asked him, why he did not take those peas. "They are not mine," answered the Black. "Oh, fellow!" replied the master, in reference to the known propensity of these people, "every thing is yours that you can lay your hands on!" "No, Massa," rejoined the slave, "negro who pray, no thieve!" The planter was struck with astonishment. "What have I been about," exclaimed he, "not to let the Missionaries come upon my estate!" He immediately sat down and wrote a note to a Missionary who resided in the neighbourhood, desiring him to come and preach to his Negroes whenever he pleased.

We may remark respecting this Anniversary, that a new general feeling in behalf of the Cause of Christ among the Heathen was manifestly excited among those who attended. This was particularly evinced at the Meeting of the Ipswich Bible Association on the following evening, at which several speakers testified of the effect produced by the Sermons and Addresses of the preceding days.

HELSTONE AND WEST CORNWALL ASSOCIATION.

A Meeting was held at Helstone, on the 16th of September; when

an Association was formed, under the above title, for the purpose of promoting the interests of the Church Missionary Society in the Western part of Cornwall.

The following Officers were appointed:—

*President,*

Rev. William Moore Johnson, LL. D.  
Rector of St. Perran Uthnoe.

*Treasurer,*

H. Grylls, Esq.

*Secretary,*

Rev. Thomas Stabback.

BLACKHEATH LADIES' ASSOCIATION.

This Association has been lately formed; and has remitted, for the First Quarter, including several Donations, the sum of £.63. 11s. 10d.

*President,*

Miss Vansittart.

*Treasurer,*

Mrs. Cox.

*Secretaries,*

Mrs. Mann, Miss Burn.

*Committee,*

Mrs. Lane,	Mrs. Johnson,
Miss Jane Allen,	Mrs. Torriano,
Miss Eliz. Allen,	Mrs. Fead,
Miss Althea Allen,	Mrs. Rowe,
Mrs. Gregory,	Miss Hurdis.

DEVON AND EXETER ASSOCIATION.

We stated, in our Number for July (p. 281), that some zealous friends of the Society had begun an Association for its support in the city of Exeter. In order more effectually to accomplish their object, a Public Meeting was determined on; and an advertisement was issued to the following purport:—

A number of Gentlemen in Devon and Exeter have, for some time, been individual subscribers to the Church Missionary Society; but, thinking that the important objects of the Institution will be more effectually promoted by uniting themselves into a regular Auxiliary Association, a Meeting will be held for that purpose, at the Hotel, on Thursday next, the 17th of October, at six in the evening; when all persons who wish well to the Society, or are desirous of further in-

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formation respecting it, are earnestly requested to attend.

On Sunday the 13th, Sermons were preached at Trinity Church, in Exeter: in the Morning, by the Assistant Secretary of the Society; and, in the Afternoon, by the Rev. Henry Tacy, of Wyndham; in Norfolk, to whom the Society had before been much indebted for his exertions in that county.

On Thursday the 17th, a Meeting was held in the large room at the Hotel, in Exeter. The friends of the Society had felt, before the Meeting, some anxiety for the success of their measure; but every fear was dispelled by the numerous and highly respectable attendance, the room being completely filled.

Sir John Kennaway, Bart. took the Chair; and opened the business of the Meeting, by stating the object of the Society, the circumstances of its establishment, and the importance of aiding its exertions; and then introduced the Assistant Secretary, who entered into a detail of the motives for establishing the Society; its constitution, object, and scenes of labour; especially dwelling upon Africa. Mr. Tacy then took a view of the peculiar claims which each of the places where the Society laboured had upon its bounty; and urged on Churchmen, in particular, the support of the Institution, from its diffusing those Formularies, the excellence of which was felt by all spiritual worshippers.

Mr. Tacy was succeeded by the Rev. Mr. Cowan, of Bristol, who, in a long and animated address, made many powerful appeals to the understanding and feelings of those present.

The Rev. Messrs. Caræ, Knight, Bradford, Neck, and Wilks, Lieut-Colonel Young, Hubert Cornish, Esq., Samuel Codner, Esq., and Mr. Wilkinson, severally addressed the Meeting. Toward the close of a long and able address by the

Rev. S. C. Wilks, he opened a Prayer Book, and said, as the Minister of the Parish in which they met, he was happy to bring before them the sentiments of that Church which they all loved, and he would read to them one of her Collects. The Meeting, much impressed by all that had been said, rose up with one general feeling of devotion, while Mr. Wilks read the Third Collect for Good Friday.

A holy and heavenly feeling seemed to pervade the minds of those who spoke, which produced a corresponding effect on those who heard. Several who were wholly indifferent to the Missionary Cause, and others who had been decidedly hostile, cheerfully came forward and subscribed at the close of the proceedings of the day.

This Association was begun under circumstances peculiarly unfavourable, and even against public opposition; but, by the patient, prudent, and zealous endeavours of a few individuals, an Association has been formed which has already raised the sum of 150*l.*; and there is every reason to hope that it will be the means of securing to the Society an increasing support, in its important labours, from the County of Devon.

*President.*

Sir John Kennaway, Bart.

*Vice-Presidents.*

Lieutenant-Colonel Young.

Hubert Cornish, Esq.

Rev. William Barker.

*Treasurer.*

— Sanders, Esq.

*Secretaries.*

Rev. R. H. Carne

Mr. Wilkinson.

*Exeter Ladies' Association.*

On Friday the 18th, several Ladies met together for the purpose of forming an Exeter Ladies' Association. The Assistant Secretary stated to them the encouraging example of what had been done by the Norwich Ladies' Association; and Mr. Tacy corroborated what he had said, by mentioning, at some length, the beneficial effects which had arisen in his Parish at Wyndham from a similar Association.

The Ladies present agreed to form themselves into an Association:

*Patroness.*

Lady Hewitt.

*President.*

Mrs. Colonel Young.

*Treasurer.*

Mrs. Wilson.

*Secretary.*

Mrs. Carne.

We state, with pleasure, that the Devon and Exeter Association already numbers among its supporters, beside the persons above mentioned, Sir Thomas Archard, Bart. M.P., Josias Dupre Porcher, Esq. M.P., Colonel M'Donald, W. H. Tomkins, Esq., Captain Hellyar, R. N., Drs. Daniell and Eaton, and eleven Clergymen. The name of Vicountess Exmouth appears in the List of Subscribers; and, by one of the Resolutions, the Noble Vicount, who has abolished Christian Slavery in North Africa, is, with peculiar propriety, invited to become the Patron of an Institution of which it is a principal object to civilize and convert the Natives of Africa.

## Foreign Intelligence.

**RUSSIA.**

**BIBLE SOCIETY.**

**MOSCOW.**

THE Rev. Robert Pinkerton, in

Letters dated in April and May, from Moscow, has communicated some interesting intelligence to the British and Foreign Bible Society.

*Present State of Moscow.*

Through the kind hand of our LORD upon me, I again find myself in the midst of Moscow; and rejoice exceedingly to behold this ancient city so rapidly rising out of her ruins in new splendour. There is an astonishing change in the appearance of Moscow, since I was here last year. Most of the brick buildings which were burnt down, are now rebuilt; many with great elegance: and though the vacancies between these buildings, formerly covered with wooden houses, be still numerous, and some extensive, yet these are daily becoming fewer, by the erection of new brick and wood houses. There is no part of the city now where the marks of devastation remain so apparent as on the walls and towers encompassing the Kremlin. The number of inhabitants is at present about 250,000. The affairs of the Bible Society here are in a most prosperous state.

*Third Anniversary of the Moscow Bible Society.*

I have this day (May 3, 1816) had the very great pleasure of attending the Third Anniversary of the Moscow Bible Society. The Meeting was held in a large hall of the newly rebuilt palace of the late Metropolitan, Platon; and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity.

The Archbishop Augustin pronounced a most animating and appropriate Speech; in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis when the Society was founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of Revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the Holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human woe, to raise up

shining witnesses to the Truth, by the establishment of Bible Societies in so many different nations; and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of Mercy and Peace.

The Speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract:—

“Numbers of our countrymen flock daily to the Depository, to purchase, or gratuitously to obtain, the Holy Scriptures, in the Slavonic Language. Before the edition was published, certain persons are known to have sent expressly to Moscow, from a distance, to get information when it would be possible for them to obtain a Bible: others, with not less importunity, have repeatedly sent letters, with money inclosed in them, begging for one Bible, at least, for the use of several families! Such is the spiritual hunger of our fellow-countrymen for the Word of God, which makes known to us salvation through Jesus Christ! It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the Divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment. Parents earnestly beg for the Scriptures, to instruct their children; the aged, to receive comfort and support in their declining years; the rich, to confer them upon orphans and widows; and the benevolent to bestow them on such as are sick, and unable to pay. All these persons seem to ascribe to the Bible such a divine power, to consider it as such an invaluable blessing, that we have much cause to exclaim, in the words of our great Redeemer, *Blessed are they which do hunger and thirst after righteousness, for they shall be filled.* The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the Sacred Scriptures, have ordered a great number of copies, for this purpose.”

CRIMEA.

*Theodosian Branch Bible Society.*

In the Appendix to the Twelfth

Report of the British and Foreign Bible Society, an interesting account is given, by the Rev. Robert Pinkerton, in a Letter dated St. Petersburg, June 5, 1815, of the establishment of a Branch of the Russian Bible Society at Theodosia, formerly called, by the Turks, Kafa, a sea-port town in the Crimea. The account is contained in a communication made to the Russian Committee, by the Governor of Theodosia, His Excellency Bronefsky.

We shall extract a passage from this communication, which contains highly-interesting intelligence, and shews the probable influence of this Institution, even beyond the bounds of the Empire.

It appears from the plan of the Russian Bible Society, that its primary object is to furnish the nations of the Russian Empire with the Bible in their different languages; and, in particular, to afford our own Russian Bible to all, at a low price, and to the poor without money. We are not from hence to conclude, however, that it is not permitted, or that it is inconsistent with the aim of the Bible Society, to bestow the gift of this *daily bread*, containing eternal life, on the nations beyond the borders of the Empire. On the contrary, the Russian Bible Society, during the short period of its existence, has already shewn, in its intercourse with the Bible Society in London, as stated in its Report of 1813, the universality of its spirit of Christian Love, and its desire to put the Word of God into the hands of those who are without the boundaries of the Empire.

As the town of Theodosia is chiefly inhabited by foreigners of different religious persuasions, it will be necessary to inform them, that the spirit and rules of the Russian Bible Society do not prevent it from sending the Holy Scriptures to their friends beyond the borders of Russia. The Bible Society has limited the object of its undertaking to the distribution of the Holy Scriptures in different languages, WITHOUT NOTE OR COMMENT. The object, in its simplicity, is exalted, and worthy of the spirit of the Gospel: but this spirit encompasses the whole human race within the bounds of Christian Charity; and strives to enlighten, indiscriminately, the be-

lieving and the unbelieving with that light which has brought grace and salvation.

Agreeably to this plan, the Theodosian Branch Bible Society will strive to distribute the Word of God among unbelievers: having before it a vast field, first, in the Peninsula of the Crimea, and secondly, in the neighbouring countries of Caucasus and Anatolia, for making known the Gospel to nations who still remain in Heathen or Mahomedan darkness; but, without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend, particularly, the countries lying on the shores of the Black Sea. Let the Mission to the Ossitinians, and the Scotch Missionaries in Karasa, plant the standard of the Cross on the mountains of Caucasus, and enlighten the Ossitinians, Circassians, and other mountain tribes, with the doctrines of the Gospel! Abhazi, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city.

It is well known, that, in former times, the Abhazi were enlightened by the faith of Christ, and belonged to the Greek Communion, possessed their own Bishops, and were reckoned to the Eparché of Alanie, the seat of which See was Theodosia, and afterwards Phanagoria. After the fall of the Greek Empire, however, the nation of the Abhazi, like the Circassians, being deprived of preachers, and not possessing a written language, returned to their heathenish customs; and, at last, many of them embraced the Mahomedan Religion. Monuments of Christianity exist to the present time among them, in the remains of churches, for which the people have still respect. Another proof of this is, the veneration which they have for the form of the Cross. Certain of the Abhazian Tribes, in the vicinity of Annapa, perform their religious service, which is greatly mixed with Heathenism, before a Cross, placed upon a tree; or they simply cut out the form of the Cross on the bark of the tree, and pray and offer sacrifices before it. Surely it is possible to enliven the remembrance of extinguished faith, by causing the rays of Gospel Light again to shine upon it!

The inhabitants of Mingrellia have been more fortunate than their neighbours, the Abhazi. They have preserved the faith of their fathers in the midst of



the heavy yoke of bondage which has lain upon their country for several centuries; and, notwithstanding the persecutions of cruel Mahomedans, they still continue to hold the Christian faith according to the Greek Confession, and perform their religious services in the Georgian Language. If the poverty of the inhabitants, the ignorance of the clergy, and the strong hold of national customs, have hitherto prevented the better organization of the Mingrellian Churches, which remain without Pastors, and almost desolate; yet now, when this country is joined to the Russian Empire, we may surely expect that some help will be given, particularly from the exertions of the Bible Society, provided it were only possible to find means for printing the Holy Scriptures in the Georgian Language for distribution in Mingrellia, where church-books are very scarce and very dear.\* From what has been here stated, it is evident that the spiritual wants of the inhabitants of Mingrellia are excessive, and demand immediate attention. It is also well known, that the same scarcity of the Scriptures exists in Imeretta, and even in Georgia itself.

But, as the Theodosian Branch, on account of its geographical situation, cannot operate in the internal provinces of the Empire, its views will be therefore more particularly directed to the nations upon the Black Sea, lying to the east and south-east of the Peninsula of the Crimea. After Mingrellia, therefore, the next in order is Guria, or Gurial, a small state inhabited by Christians belonging to the Greek Church. They speak the same language as the Mingrellians; and their state is the very same, in regard to Christian organization: that is, they are denominated Christians, though almost strangers, not only to Christian Civilization, but even to the external form of it.

At length, the Coast of Anatolia presents itself to view, extensive, and well peopled, mostly by Greeks and Armenians, who compose the labouring, or what is there styled the BLACK part of the community. The lot of these Christians, yet our brethren, sunk in ignorance and poverty under the iron rod of Turkish

Dominion, surely merits our compassion. Poverty, produced by oppression, has deeply rooted ignorance among them; and this has, at last, begotten indifference to the knowledge of the Word of God. These poor people are reduced so far, that they have forgotten their native tongues, and now pray to God in the Turkish Language. There are still Greek and Armenian Churches among them, in which Divine Service is performed: but this is done in a very unedifying way; which may easily be conceived, when it is known that even the priests themselves have but a very small knowledge of letters. Certainly, God is not confined to magnificent temples and a splendid ritual of worship; but accepts for a prayer every sigh which ascends from the bottom of the heart: yet such deformity in his service, humanly speaking, appears to be a dishonouring of his glory, and ought to touch the brotherly love of every Christian, and powerfully rouse compassion for the unfortunate lot of the Greek and Armenian inhabitants of Anatolia, who are deprived of every means of extricating themselves out of their present lamentable condition. To furnish them with the Holy Scriptures in the Greek, Armenian, and Turkish Languages, is the only aid which the Bible Society can afford them. Thereby you will pour into their sorrowful souls the sweet consolations of the Gospel, and strengthen their patience to bear up under the temporary evils of the present life, with the hope of blessedness in the world to come: for their only hope, at present, is in the divine blessing, sent down upon suffering humanity, by means of Bible Societies.

The Theodosian Branch Society will take upon itself the sacred obligations of promoting these views, having numerous facilities, by the central commercial intercourse which the port of Theodosia has with Abhazi, Mingrellia, and Anatolia.

From these short remarks, it is easy to observe how important and extensive the field is, which presents itself to the zeal and activity of the Members of the Theodosian Auxiliary Bible Society. Success, and farther-extended views, depend upon God. He, by his omnipotent goodness, will direct all for the best, and will make even impossibilities possible to contrite spirits, that hunger after his righteousness.

Theodosia, April 3, 1815.

\* At the very time when this idea came into the mind of the writer, his desire was already begun to be accomplished, by the efforts of the Committee of the Russian Bible Society.

To this communication Mr. Pinkerton adds:—

I rejoice to say, that our Committee have unanimously resolved to give every encouragement to promote the final establishment of the Theodosian Bible Society, and to relieve the spiritual necessities of the poor Abhazi, Mingrellians, and Anatolians, so affectingly described in the above statement; and also, without loss of time, to send off a quantity of Greek and Armenian New Testaments, so that no time be lost in transmitting the treasures of the Gospel with the first merchant vessels which leave the port of Theodosia for the shores of Mingrelia and Anatolia.

I leave you, my dear friend, to make your own observations on this wonderful opening of Divine Providence, to rekindle the Christian flame among the churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross. For my part, I confess, that no communication, ever laid before the Committee of the Russian Bible Society, afforded me more pleasure, and, in my opinion, promised such fair opening to the Word of God into the Turkish Empire, where so many hundred thousands of Christians alone are destitute of it.

Oh that the Turkish Bible were ready for distribution! Pray use every means to carry it on in Berlin with speed.

There is great encouragement at present to put the Word of God into the hands of Mahomedans. As a proof of their strong prejudice against Christianity having abated, I shall instance two pleasing incidents.

The other day, I met with a Tartar Prince, arrived a few days ago from the Crimea, who is a Major General in the Russian Service, and is about to march for the frontiers, at the head of four regiments of Tartar Cossacks belonging to that Peninsula. I made inquiries of him respecting the character of the Mufti of the Crimea, who subscribes fifty rubles annually to the Bible Society, and is at the head of upwards of 10,000 Mahomedan Priests. The General said, that the Mufti was an enlightened man; that he recommended the priests to read the Tartar New Testament, that he had granted permission to himself (for he is still a Musselman,) and the other Tartars under his command, to wear the crosses of distinction conferred by his Imperial

Majesty for acts of valour; and, lastly, that he teaches them, that religion does not consist in meat and drink.

The second incident is also interesting. I remarked to you, in my last, that the Bucharian Ambassador, lately arrived, had, with his own hand, copied part of the manuscript of the Persian New Testament. I have since been informed, that this Ambassador, lately arrived from the city where poor Abdalla suffered martyrdom for his attachment to Christ and the New Testament, has already in his possession a Tartar New Testament, which he brought with him, and in which he is said frequently to read.

*Tauridian Branch Bible Society.*

It appears, from some Extracts of the Correspondence of the British and Foreign Bible Society just circulated, that the Russian Bible Society is increasing its efforts still further in the Crimea. By a Letter from Mr. Pinkerton, dated Simpheropol, May 31, 1816, we are informed that a Branch Society has been established in that place, which is the capital of the Crimea, or province of Taurida, and is about sixty-five miles west by south of Theodosia.

Though fully persuaded, he observes, that the intelligence of the establishment of a Bible Society in any spot on the surface of the globe will ever prove cause of the most lively gratitude and joy to the Members and Friends of the British and Foreign Bible Society, yet, surely, when they hear that a Branch of this noble Institution has been planted, and is taking root, in the centre of a moral wilderness, such as that from whence I now address you, their feelings of joy must be peculiarly excited, and their faith in God's promise confirmed. Of the planting and watering of such a Branch in this city of the Peninsula of Taurida, amidst a population of 200,000 Mahomedans and 100,000 Christians and Jews, I have the great happiness this day to inform you. This auspicious event for the inhabitants of the Crimea took place this afternoon, in the presence of a large Meeting of the most respectable persons of this city, of all religious confessions. The Meeting was opened by a chorus of sacred music; after which his Excellency the Privy Counsellor Gegulja, late Governor of the Crimea, a man universally honoured and beloved, rose, and

in a most pathetic and appropriate speech, explained the object for which the audience were assembled.

The number of Subscribers to the Tauridian Branch of the Russian Bible Society is already upwards of 200, of whom seventy-six are Mahomedans, and five CARAITE JEWS! The Catholic Priest informed me, after the Meeting broke up, that he needed not fewer than 300 copies of the Bible immediately, for the Colonists established in different parts of the Crimea. A Gentleman who has much to do among the Tartars, assured me, that many demands had been made, of late, for Tartar and Turkish Bibles; and that, in the ancient Tartar Metropolis, Bakcheserai, alone, he could dispose of at least 200 copies.

ST. PETERSBURG.

*Third Anniversary of the Russian Bible Society.*

The Rev. John Paterson, in a Letter to the Secretaries of the British and Foreign Bible Society, dated St. Petersburg, June 16, (O. S.) details the circumstances of this Meeting.

Yesterday the Russian Bible Society held its Third Anniversary in the Taurian Palace. At the appointed hour, the Hall was nearly full. Many strangers were present; and, among others, the eminently worthy representative of the British Nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his Lordship came into the room, he pressed my hand, and, looking round on the company, observed, "Here we behold men of all nations assembled." "Yes," I added, "and for the most glorious purpose, of sending the Bible to all Nations." Our noble President, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished Prelate, the Archbishop Michael, and on the left by the Roman-Catholic Metropolitan. The President opened the Meeting with a short but peculiarly excellent speech.

The Secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to shew the progress made by the Society in its means and in its work, a comparison was stated between the first two years of its existence and the last year. One hundred and fifty-seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions, and sixteen different languages. Besides which, Translations are preparing in the Modern

Russian, and the Gospels of Matthew and John finished; and, in the Turkish, with Armenian Characters, of which Matthew is nearly finished:—these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the Divine Blessing had rested, in an eminent degree, on the Society's endeavours to distribute the Holy Scriptures. The poor have thereby been enriched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of Divine Revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the False Prophet, have seen a light shine in a dark place, until the day dawn, and the Day-Star arise in their hearts. Heathens and Mahomedans have seen the Star in the East, which, in due time, will lead them, through the tender mercies of our God, to the Child born, and the Son given.

Such are the facts contained in this Report. I wish you could, with me, have taken your seat behind our noble President, where you would have had the whole of this august assembly in view; and, although you would have heard these facts detailed in a foreign language, you would yet have read, in the countenances of all present, men of all nations and confessions, in a language which you perfectly understand, the full import of what was detailed, in the expressive looks of astonishment and joy, of gratitude, praise, and supplication.

A tribute of just commendation was paid to our great and good Patron, His Imperial Majesty. What the British and Foreign Bible Society had done for Russia, was delineated in a manner which shewed, that, in this God-like Cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole Assembly, was expressed toward the noble Representative of your Society, and his Lordship evidently felt the honour done to him and his country. All was profound silence till the Report was finished, when expressions of congratulation ran through the whole Assembly.

ESTHONIA.

*Dorpat Bible Association.*

Mr. Paterson communicates also to the Society an Account of the

establishment of a Bible Association at Dorpât, in Esthonia. Those who have witnessed the operation of these Associations in this Country, will rejoice to see them producing similar effects among the Russian Peasantry.

The Dean of Dorpât has established in his parish a Bible Association among the Peasants. Some subscribe ten, others fifty copeks annually; some a ruble, and even more. Mr. Forster, one of the elders of the Moravian Brethren, is President: his assistant, Mr. Schmidt, is Treasurer: the worthy Dean, first Secretary: a young Peasant is the second Secretary, who keeps the accounts, writes the Protocol, &c. in a business-like manner: six Peasants are Directors. The Society consists of between three and four hundred Peasants.

The Committee meet regularly for business in the house of their worthy Pastor. At first, they were a little shy of persons so much their superiors; and particularly when invited to sit with them at the same table, to consult about matters of so much importance. Now, they feel themselves quite at ease; and the worthy Dean assured us, with the tear of joy sparkling in his eye, that he had seldom heard so much good sense, or remarks so judicious, as those uttered by these good Peasants in the Meetings of the Committee.

This summer they held their first Annual Meeting. The whole Society assembled at the Parsonage; and walked, in solemn procession, two and two, with the Committee at their head, to the Church. The Meeting was opened with a song of praise. After a prayer, the Report was read, and the Treasurer gave an account of the income and expenditure during the year. An Extract from the Report of the Dorpât Society was now read by their Pastor; and, afterward, a short account of the proceedings of the Russian Bible Society, and of the British and Foreign Bible Society, and of the progress of the work throughout the whole world. The Meeting concluded in a religious manner, in which several Clergymen, who attended for the purpose, took part.

The effect produced was astonishing. The poor Peasants saw themselves to be fellow-workers with all who are good and great, in the best of causes. Their ideas were expanded, and they retired with reluctance from this most interesting Meeting. A number became subscribers, who had not contributed before. Nor was this all: the tidings of this new thing spread around, and the Peasants in some of the

neighbouring parishes have come forward, and requested that their Pastors would establish such a Bible Society among them. We made arrangements with the Committee at Dorpât for having them established in all the parishes, which we hope will soon be done.

The good which will result from these, is incalculable, not only to the Bible Cause, but to the cause of humanity. The state of the Peasants in Esthonia is the worst, perhaps, in Europe; at least, by far the worst in Russia. How wonderful are the ways of Providence! Just while these things are going forward, the humane Alexander is giving freedom to the Peasants in Esthonia: the law is passed: the Ukase is printing, and arrangements are making for putting it into execution; but they must be raised in some degree in the scale of beings, before they could really enjoy the good preparing for them: they must feel that they also have moral worth—that they are men. This effect is produced by the Bible Society, in a safe, expeditious, and powerful manner; and, when we take into the account the effect which, by the blessing of God, will be produced, by the reading of the Scriptures, on the minds of these oppressed and neglected human beings; and connect all these with the change about to take place in their political existence; we must stand still, and exclaim, *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

#### UNITED BRETHREN.

SAREPTA.

#### *Revival of the Mission.*

It will be seen, from the following statement, which is extracted from the Periodical Accounts of the Brethren's Missions, that their Society at Sarepta, on the Wolga, is renewing its attempts among the Calmucks. The London Missionary Society, as we have already quoted from its Report (see p. 319), assisted the Brethren in this design, by a grant of £.300.

One principal aim of the establishment of a congregation of the Brethren in the Government of Astrachan, having been, that from thence the knowledge of the Gospel might be spread among the Calmucks, this object has been ever since

kept in view, and endeavours used for that purpose. Some Brethren engaged to learn their language, and to address them when they visited Sarepta. A School was likewise kept for some Calmuck children, in order, by this means, to sow the good seed of the Gospel in their hearts. Not satisfied with this, some Brethren, acquainted with the language, resorted to their horde, and staid some time among them. But, as these undertakings did not produce the desired fruit, little has been done of late to promote the aim in view.

In 1814, however, the Elders' Conference of the Unity was led to take this subject anew into mature deliberation; and, after corresponding with the Elders' Conference at Sarepta, it was resolved to make a trial of establishing a Mission among the Calmucks. Some Brethren there were encouraged to study their language, under the direction of Brother Neitz, who had formerly lived among them. Two of these Brethren, John Gottfried Schill and Christian Hübner, hereupon received an appointment to go to this nation; and first to make a trial among the Torgutsk Horde, which is more distant from Sarepta than that of the Dorpotsk, with a view to ascertain how far it may please the Lord to open a door for preaching the Gospel; and, at the same time, to distribute such portions of the New Testament as have been translated and published by the British and Foreign Bible Society.

The two Brethren set out from Sarepta on May the 30th, 1815, commended to the guidance and protection of the Lord. They were accompanied by Brother Gottlieb Loos, who purposed staying some time with them. Having reached the above-mentioned horde, they were introduced to the Prince on June the 22d, and received kindly by him and his chief officers. He had already engaged a Calmuck, who himself had formerly been the Chief of a small horde, to instruct them in the language. Since then, information has been received of the return of Brother Loos from the Torgutsk Horde, where he had left the two Brethren appointed as Missionaries. They had already made a tolerable proficiency in the language, and were well and cheerful, notwithstanding their being unaccustomed to the way of living among the Calmucks, which must be extremely disgusting to Europeans. The chief of the horde, Tümen, appeared much pleased when presented with two copies of the Calmuck Version of St. Matthew's Gospel, October, 1816.

sent to him by Prince Galitain, who, at the same time, warmly recommended the Missionaries to his attention.

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## INDIA.

### CALCUTTA BIBLE SOCIETY.

#### *Summary of Proceedings.*

THE following Extract from the Fifth Report of this Institution will give our Readers a satisfactory view of its exertions.

In a work of time, and slow progress, such as the printing of a correct version of the Scriptures in different languages, forming new types, and bringing from a distance competent persons to assist in the construction of them, and to superintend the press; but, above all, when a new translation of the portion of Scripture intended for circulation must be first made into a language little known to Europeans, before any other measure can be adopted; the benefits derivable from the annual operation of this Society cannot be justly appreciated by the works actually published or distributed in any particular year, or even in a few successive years.

With a candid allowance for the above impediments, this Society will not be considered to have failed in its purpose; nor, it is hoped, to have disappointed any reasonable expectations of its successful advancement: when, on a review of its transactions during the first LXVIII of its existence, it is found to have procured from Europe, and distributed in different parts of Asia, above 3000 Portuguese Testaments—to have printed, and transmitted for distribution to the coast and Ceylon, 5000 Tamul Testaments—to have also printed and sent to Ceylon 2000 Cingalese Testaments—to have printed and sent to Amboyna nearly 2000 Malay Testaments in the Roman Character, besides another thousand retained to accompany an equal number of the Old Testament now in the press—to have commenced an edition of 2000 copies of the Armenian Bible—and to have undertaken to print 2000 copies of the Tamul Bible, 2000 of the Hindoostance Testament in the Nagree character, 1000 copies of the Old Testament, and 8000 of the New Testament in the Malay Language and Arabic Character, and an edition of the New Testament in the Malayalim or Malabar Language and Character; besides obtaining from England, through the British and Foreign Bible Society, 2000 English Bibles, and the same number of English Testaments,

which are now for sale, at reduced prices, at the Society's Depository; or have been sent to other places, where they were urgently wanted.

*AMBOYNA BIBLE SOCIETY.*

THE Secretary of this Institution, Mr. J. F. Rickets, under date of Aug. 1, 1815, communicates to the British and Foreign Bible Society the following intelligence.

It has happily fallen to my lot, to be the instrument of announcing to you, for the information of the Committee of the British and Foreign Bible Society, that an Auxiliary Institution has been formed at this Settlement, under the name of "The Amboyna Auxiliary Bible Society," which has for its object the diffusion of religious knowledge among the numerous inhabitants of this and the adjacent islands.

To enable you to appreciate the peculiar importance and utility of a Bible Society in this remote quarter of the globe, it will be sufficient to observe, that, independently of the Heathen Tribes, whose conversion to the faith will, under certain limitations, fall within the sphere of our labours, the Christian Population of the Moluccas alone is computed at about 20,000 souls; who, however desirous they may be of augmenting the purity of their moral character, are entirely destitute of the necessary means of improvement, and are in general extremely ignorant of the doctrines and duties appertaining to Christianity.

Funds for a similar purpose were raised by subscription, and remitted to the Secretary of the Auxiliary Bible Society at Calcutta in the commencement of the year 1813. We are now, consequently, in anxious expectation of the early arrival of a supply of Malay Bibles and Testaments in the Roman Character; and, in order to satisfy more amply the demands of the Moluccas, it is our opinion, that a further supply will be indispensably requisite to the extent of 10,000 Bibles and 20,000 Testaments; for the provision of which we shall confidently look to the benevolence of the Parent Institution.

This Auxiliary remitted £.346. 13s. 4d. as its first contribution to the British and Foreign Bible Society.

**POLYNESIA.**

*LONDON MISSIONARY SOCIETY.*

**EIMEO.**

*Letter from the Missionaries.*

REFERRING our readers to that part

of the Society's last Report which respects its Mission in the South Seas, printed in pp. 307 and 308 of our Number for August, we are happy to lay before them some recent intelligence of a very interesting nature from that Mission.

The Directors have received a Dispatch from the Missionaries, dated Eimeo, Sept. 6, 1815; in which, after stating the death of a valuable member of their body, Mr. William Scott, and strongly urging additional assistance, they speak thus of the state of the Mission:—

From January to the end of June, it appeared to prosper greatly. Our congregations were large, and the attendance on the means of instruction constant and encouraging. The School increased rapidly, and prospered: and those who renounced heathenism, and became the professed worshippers of the true God, were increasing daily in different parts of this island, and also at Taheite. The priest of Papetosi (the district where we reside) renounced heathenism; joined us, and publicly committed his god to the flames. Others followed his example, both here and at Taheite. Morais were destroyed, and the altars overthrown; and the wood of them used to dress common food, of which different classes and sexes partook at one common meal, in direct violation of ancient prohibitions and customs.

In the month of May, the Queen, and her sister, called Pomare Vahine, went over to Taheite. The latter, having lately come up from the Leeward Islands, had never seen Taheite; but intended now, in company with a number of her people, to make the tour of the island.

In the mean time, the King, who had resided for some time in our neighbourhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping awhile at different places, to see if he could persuade the chiefs and principal people to cast away their idols. When he had proceeded in this manner as far as a small district called Maatea, he sent us the inclosed letter, to inform us of the state of religious affairs in that part of the island.

During the month of June, we received also several letters from the party at Taheite, giving us an encouraging account of the state of things there. This party had not proceeded on their journey, as they

intended; but were still in the district of Pare, where they had landed, and where the king's daughter, Aimata, resided with her nurse. We were informed that considerable parts of the district of Pare, and of the neighbourin; one, Matavai, our old residence, had cast away their gods, and embraced the true religion.

When the queen went over, the king had sent a book for his daughter. This was looked upon as a public testimony that she was to be brought up in the new religion. This, together with the rapid increase of the "Bure Atua," or "praying people," for so are our people called, excited in the idolatrous chiefs a violent spirit of persecution. They thought these things ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the "Bure Atua;" and it was proposed to cut them off entirely, root and branch: but, thinking themselves unequal to the task, those of the new religion being already formidable both in number and respectability, they acquainted the chiefs of Atahura and Papara with their views and intentions, and invited them to join them. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and, on the night of July the 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them: but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who began the affair and had invited them. They fought: the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Tairarabu, burnt, plundered, and cleared away before them, the whole of the N. E. part of Taheite, from the borders of Atahura to the Isthmus. The question about religion seems now quite forgotten; and the different parties fought to revenge old quarrels that happened many years ago. Some time after, the Tairarabu people quarrelled

with those of Papara and Atahuru, and fought with them, but were defeated and driven to the mountains.

When, or how, these things may end, the Lord only knows; but we cease not to pray, and do hope that these commotions will, in the end, be the means of furthering the good of the Mission. A great number of refugees are come over from Taheite, and still continue to arrive. The king has repeatedly sent messages of peace to the chiefs of the conquering party; and they have repeatedly answered, that there is peace between them and him; though they have not yet settled old affairs among themselves. But though the king and our people have no desire to meddle with the commotions at Taheite, except to promote peace; and do not intend to act, but as neutrals, or in self-defence, should it prove necessary; yet the affairs of Taheite have thrown things in this island into great confusion for some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased, hitherto, to controul and overrule these affairs in a wonderful manner. They have taken a turn, entirely undesigned and unexpected by the first projectors of the war; and our people, whose destruction was aimed at, have hitherto escaped. This is a matter for praise, and for thankfulness.

Yesterday morning, being our usual Missionary Prayer Meeting, at the close, thirty-nine more Natives requested their names to be written down. The number is now about 362; not including some who were put away for bad conduct; and others who died, some with very hopeful appearance of their dying in the Lord. The School has also increased to upwards of 660, but we cannot admit more for want of books.

The interposition of Divine Providence, in the preservation of the new converts when a conspiracy was formed for their destruction, is justly noticed by the Directors.

The following is the Letter of Pomare referred to in the preceding communication.

*Translation of a Letter from King Pomare to the Missionaries.*

*Maatea, 3d of July, 1815.*

My dear Friends—

May you be saved by Jesu Christ, the only Saviour by whom we can be saved. This is an account of our journey:—

The Ratiras (or Chiefs) are inclined to hear and obey the Word of God. The

Word of God is now growing in Moorea (Eimao). Jehovah himself, He it is, that causeth the growth of his own Word: for that reason it prospers; it grows exceedingly!

Many there are, now, that lay hold on the Word of God. There are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left: they pay no attention to these things: but the Ratiras, they all regard the Word of God. As for Maatea, they all here—the Ratiras and common people—all of them have embraced the Word of God. Ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the Word of God: but Hamuna has. Hamuna is a man of knowledge. He has been hitherto a priest of the Evil Spirit (i.e. an idol priest): he has entirely cast away the customs of the Evil Spirit. I am HIGHLY PLEASED with these things; and particularly that the Ratiras attend so well to the Word of God. This was my business in this journey: it was to make known to them the Word of God; and, behold! they have listened unto it: they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet awhile. We were to go this day to Haumi; but the Ratiras detained us, saying, "Stay a little, that you may know that we have in truth hearkened to the Word of God." To this I said, "Agreed: we shall not go till another Sabbath-day is over: then we shall proceed." They answered, "That is well." The idols of these Ratiras are committed to the fire: they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these Ratiras ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do.

May you be blessed of God!

POMARE, King.

*Letter from the Rev. S. Marsden.*

The following extract of a Letter from the Rev. S. Marsden, to the Directors, dated Parramatta, Nov. 7, 1815, confirms the statements of the Missionaries, and encourages lively hopes of extended success.

Since I closed my Letter of Oct. 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly that their labours are at length

crowned with such wonderful success. Nothing can be more gratifying to the religious world in general; but more particularly to us on this side of the globe. They have their way now plainly opened. The Natives in the Society Islands have literally cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone.

I am anxiously looking for more Missionaries. The harvest in these islands is truly plenteous, but the labourers are few. I think there will be little idolatry remaining, in a short time, in these islands; so many believe the Word, and are turned to the Lord. I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work! The glory of the Lord has now risen upon these Heathen: they begin to see his Salvation. Pomare writes like an apostle. His heart appears to be deeply engaged in the work, and he is a true friend to the cause.

This Mission had many enemies, and the character of the Missionaries was much traduced; but their adversaries must now be silent, for the Lord hath been on their side, and hath done great things for them.

The Natives have now private Prayer Meetings in different places, and they instruct one another where there is no Missionary. I think the work of conversion is so real and deep, that the Gospel would spread among the Natives, even if there were no Europeans with them. But I trust the Society will send out some pious men and women, with all possible speed, to assist them. Mr. William Campbell, who commands a vessel from Port Jackson, has just returned from the Society Islands, and tells me they earnestly desire that Missionaries may be sent among them in all directions.

In the List of Missionary Stations given in the Number for January, we stated, under the head of Polynesia, that Messrs. Threlkeld and Ellis sailed on the 29d of that month for the South Seas, and that Messrs Orsmond and Barff were about to sail. These last Missionaries have since proceeded on their voyage. All four were married. Four others, with their wives, are on the point of departing for the same destination, in the Harriet, bound to New South Wales.



SOUTH AFRICA.  
UNITED BRETHREN.

*Proceedings of the Rev. C. I. Latrobe.*

THE last Number of the Periodical Accounts of the Brethren's Missions contains the following particulars respecting the voyage and proceedings of the Secretary.

It is generally known to those who read the Periodical Accounts, that Brother C. I. Latrobe received, in the course of last year, a commission to visit our Missionary Establishments at the Cape of Good Hope.

Pursuant to this appointment, Brother Latrobe set sail from Gravesend, October 1, 1815, in the brig Albion, Captain Bishop, accompanied by Brother and Sister Clemens, Brother and Sister Thompson, and the single Brethren Stein and Lemmertz, Missionaries destined for service at Gnadenthal and Gruenekloof. We are very happy to be able to state, that the whole party arrived safe and well at Cape Town, on the 24th of December, after a passage of twelve weeks.

Many interesting details of the voyage have been received in letters from Brother Latrobe, written at sea, between the 15th of October and 24th of December: two others, of a later date, contain intelligence of his transactions at the Colony, down to the 19th January. A few particulars extracted from these letters, affording a brief outline of his voyage and subsequent proceedings, may not be unacceptable to our friends.

During the passage of the Albion through the Channel and the Bay of Biscay, she had to encounter much stormy weather; which more than once occasioned all on board to fear that it might be necessary to put back into some English Port. Through God's mercy, however, the vessel was enabled to hold on her course; and, in the sequel, they had favourable winds and weather as far as Madeira, which island they reached about the 21st of October. November 18th, they crossed the Line, in the twenty-sixth degree of west longitude. Although, during the remainder of the voyage, few impediments retarded their progress, they did not arrive in Table Bay till the 24th of December (as above stated); which was to the whole company a subject of great regret, as they had indulged the hope of celebrating the Christmas Festival in fellowship with one of our Hottentot Congregations.

Brother Latrobe took an early opportunity of waiting upon the Governor, Lord Charles Somerset, and was received

by his Excellency in a very friendly manner; who, during the course of the conversation which ensued, expressed his willingness to favour and encourage the Missions of the Brethren in every possible way. He repeated these assurances when, in the ensuing days, Brother Latrobe visited him, by his desire, at his seat at Newlands.

Mr. Hanke, agent to the Danish Government, introduced Brother Latrobe to the Colonial Secretary, Mr. Alexander, and others connected with the government. He found them sincere friends to the Missionary Cause.

On the 29th of December he set off with the Missionaries for Gruenekloof, which Settlement they reached on the 30th at noon. Great part of the congregation came about a mile on the road to meet them, and welcomed them by singing hymns, agreeably to the custom which has long prevailed in our Missionary Settlements. Brother Latrobe describes the whole scene as most affecting and delightful. During his stay at Gruenekloof, he had the pleasure to baptize a Hottentot Woman, the daughter of old Captain Klapprus, of Laweskloof, into the death of Jesus, naming her Rachel.

He returned to Cape-Town on the 7th of January, after a most agreeable visit of more than a week at this flourishing, though recently established Settlement. All the Missionaries, except Brother Stein, who remained at Gruenekloof, accompanied him, in order to proceed to Gnadenthal, the place of their ultimate destination. Accordingly, on the 12th, Brother Latrobe and his party set out for the latter Settlement, in three waggons drawn by forty-two oxen; and after surmounting the almost impassable defile of Hottentots' Holland's-kloof, in two days they reached Gnadenthal.

The sight of this truly prosperous Settlement, where the preaching of the Gospel has been attended with effects which, in general, appear, so extraordinary, could not fail to excite the most lively sensations of astonishment and delight in the mind of Brother Latrobe, who had been for so many years actively connected with it. He regretted to find, on his arrival, that great part of this large congregation (1300 in number) was absent, being engaged with the farmers in the harvest. This, indeed, was also the case at Gruenekloof. About 600, however, attended the Church, which is large and well built, and superior to most Parish Churches in the Colony; and the devotion manifested by all, together with the lively and melodious singing for which our Hottentot

Converts are remarkable, proved to him a source of uncommon delight and edification.

He had been engaged, with his usual activity, in the objects of his Mission, both during his visit to Gruenekloof, and during the few days which had elapsed since he arrived at Gnadenthal: and we trust that his health, which has hitherto been very good, will enable him to continue his exertions. May the Lord lay an abiding blessing upon them!

Since the above was written, we have again had the pleasure to receive letters from Brother Latrobe. In the last, dated Newlands, February 18, 1816, he mentions, that the result of many inquiries among the farmers in the neighbourhood of Gruenekloof was, that some land situated about a fortnight's journey to the east of Gnadenthal, near the Chamtoos River, would be the most eligible situation for a Missionary Settlement; and that he intended to set out, in a few days, upon a reconnoitring journey to that part of the country, in company with Brother and Sister Schmidt, and Brother Szein. Brother Latrobe adds, that Lord Charles Somerset had furnished him with commendatory letters to the Land-drosts through whose districts they would pass; and that the Land-surveyor, Mr. Melville, would undertake the journey with him.

**BRITISH AND FOREIGN BIBLE SOCIETY.  
BETHELSDORP.**

Mr. Read, Missionary of the London Missionary Society, writes—

When the cases of Bibles and Testaments, kindly sent us by the British and Foreign Bible Society, were opened, several of our Hottentots were present, who rejoiced much. Samson, one of our Elders, and upwards of fifty years of age, has learned to read the Bible; and, on seeing the Bibles, said, "These are the weapons that will conquer Africa. The Bible has conquered me." He received one from the late Dr. Van Der Kemp; but, from almost hourly use, it is quite worn out, and he was happy to be able to procure another. We were able, the first day, to put fifty into the hands of Hottentot Children, who can read well. The first purchased was by a Hottentot, upwards of forty years of age, who has learned to read. There are vast numbers of adults here, as well as children, who can read the Bible.

**WESTERN AFRICA.**

**BRITISH AND FOREIGN BIBLE SOCIETY.  
THE Rev. Edward Bickersteth, on**

his return from his visit to the Settlements of the Church Missionary Society, has communicated the following intelligence of the manner in which some copies of the Arabic Bible, sent by the Bible Society, were received by the Natives.

Wherever I have had an opportunity of conversing with the Mandingoes, who understand Arabic, I have found them very desirous to receive Arabic books.

Mongé Fernandez, who is the Headman at Bramia, and has many other towns, and considerable power and influence among the Susoos, assured me, he should be very glad to receive Arabic Bibles, and would take care to distribute them where they would be read.

I gave three Arabic Bibles as follows:

I stopped at the hut of a Mandingo man near Kacara, on the Rio Pongas. He told me he came there to get a little money by trade; but found the times bad, and meant to return. He said he could read Arabic, and had the Koran. I asked him a few questions about it, with reference to his business; and he said his book allowed him to get money by lies. I told him, white men had a book which they well knew came from God, and which told them liars went to hell. He then said, "How is it so many white men tell lies?"—I replied, "Can you say that Missionaries, and THOSE WHITE MEN WHO LOVE OUR BOOK, TELL LIES?" He said, "You speak true palaver;" and added, "Can you give me this book? I go home, and I like to take it with me to read." I said, I would think about it, and he might come to me at Canoffee in a few days. He accordingly came, and asked again for the Bible, which, after some further conversation, I gave to him.

The Headman of Kapparoo, a large native town near the Isles de Loss, teaches Arabic, and I gave him an Arabic Bible. Having first read the Commandments to him, and pressed on him the importance of reading that book, and observing its precepts as the only way to bring us to the knowledge of God, he gratefully accepted the Bible.

I went with our excellent Missionary, Mr. Nylander, to Madinia, a native town belonging to Dalla Modu, on the Bullom Shore, and presented to him an Arabic Bible, with which he seemed highly gratified. His Mahomedan Priest was called in, and began to read it. After worship in their Mosque, at which between sixty and seventy men attended, Dalla Modu produced the Arabic Bible before his people and handed it about among them. He

then addressed me, through his interpreter, and spoke at some length. The substance of his address was, that I had done him a great favour in bringing him that book, which they were glad to have. I told him I was obliged by his favourable acceptance of that book: it contained the Law, the Psalms, the Prophets, and the Gospels; and to their belief and practice of that book, Englishmen owed all their happiness. I hoped, therefore, that they would read it; and it was my prayer to God to bless them in doing so.

CHURCH MISSIONARY SOCIETY.

*Death of Mr. Jost.*

It gives us pain to have to state another death in the West-African Mission; the death of one, however, who had fully counted the cost, and knew the truth of that declaration, *Whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it.* We have lately been led to see more than ever the value of this declaration, which is repeated, in substance, no less than six times in the Gospels. Whilst, therefore, we mourn so many deaths, we cannot doubt the wisdom and love of God; and are persuaded that a salutary impression will be left on the minds of the survivors, and of those who shall follow. We may, more than ever, expect that those who offer themselves for Missions, will come in the Spirit of Martyrs, fully counting the cost; and truly feeling with St. Paul, *I count not my life dear unto myself, so that I may finish my course with joy.* The reasoning of the Assistant Secretary (see p. 103 of the present Number) is satisfactory on this head.

As soon as Mr. Jost arrived at the Colony, he began to instruct the Krooman who waited on him. He also assisted Mr Wenzel in the School at Kiskey Town, and was

on the point of proceeding to help Mr. Nylander on the Bullom Shore.

On the 19th of June, being attacked by the fever, his wife wrote to Mr. Johnson to visit him. Mr. Johnson gives Mrs. Jost's father the following account of the circumstances attending Mr. Jost's death:

I talked with him concerning the state of his soul. He said that he was afraid that Jesus was not his Saviour. I asked if he were a sinner:—he replied, "Yes, yes; I am a great sinner."—"Well," said I, "Jesus came into the world to save sinners:"—when he exclaimed, "Oh! precious Saviour! precious Saviour!"

The following day I went down again, and found him a little better. Mr. Davis asked him if Jesus was precious to his soul: he replied stammering, "Very precious! very precious!" The fever increased again, and he became almost speechless. I staid with him two nights, and gave him medicine every half hour; but all was in vain. On Friday morning, at nine o'clock, he fell asleep in Jesus, without a struggle, and I closed his eyes in death.

Thus have I given you, Dear Sir, a brief account of the death of your dear son, and my dear brother. Who would have supposed that he, the strongest of us all, should have been called away the first of us all? Ah! who knows who may be the next!

Your daughter desires us to say, that Mr. Jost exhorted her, to the last, to cleave to Christ.

Mrs. Jost has since, after a very rough passage, arrived in England, in good health.

Mr. Horton writes of Mr. Jost's death: "He fell asleep in the arms of Jesus, without a single struggle; and was raised from the Church Militant on earth, to join the Church Triumphant above, *where the wicked cease from troubling, and the weary are at rest,* for ever. Our loss is his infinite gain."

It is gratifying to see this spirit and feeling in the surviving Schoolmasters.

**Miscellanies.**

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

From September 21st to October 21st.

ASSOCIATIONS.	Present.			Total.		
	L.	s.	d.	L.	s.	d.
Blackheath Ladies' Association . . . . .	63	11	10	63	11	10
Cambridge (Ladies' Association) . . . . .	17	3	6	476	17	3½
Carlisle . . . . .	12	6	7	376	7	3

432 CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

	<i>Present.</i>			<i>Total.</i>		
	<i>L.</i>	<i>s.</i>	<i>d.</i>	<i>L.</i>	<i>s.</i>	<i>d.</i>
Clapham: Gentlemen's Committee . . . . .	19	18	0	58	11	6
Ladies' Ditto . . . . .	21	1	10			
Ditto Ditto . . . . .	17	11	8			
Clewer . . . . .				10	0	0
Coventry: Contributions at Coventry . . . . .	44	0	6	50	0	0
Ditto at Foleshill . . . . .	1	8	0			
Ditto at Stratford . . . . .	4	11	6			
Hull and East Riding (School Fund) . . . . .	30	0	0	349	8	9
Kennington . . . . .	9	0	0	1455	0	10
Liverpool (St. George's, Everton) . . . . .	62	0	0	217	9	2
Newland . . . . .	16	9	6	62	0	0
Portsea, St. John's: General Fund . . . . .	31	18	2	252	8	11½
Ship Fund . . . . .	0	9	9	92	7	11
Queen's Square Chapel . . . . .	21	10	0	396	16	6½
Saffron Walden . . . . .	70	0	0	298	5	7
St. John's Chapel: By Error . . . . .	2	1	6	70	0	0
Ladies' Committee . . . . .	126	4	8	128	6	2
Sowerby, near Halifax . . . . .	15	0	0	982	16	5
Suffolk: General Fund . . . . .	40	0	0	15	0	0
School Fund . . . . .	29	13	7	69	13	7
Weedon Lois (Northamptonshire) . . . . .	13	3	6	769	13	7
Whittington, near Kirkby Lonsdale . . . . .	6	2	0	32	2	6

COLLECTIONS.

By Miss Chambers, Hackney (13th quarter) . . . . .	3	8	6	42	6	3
By Mrs. Dancer, Burton-on-Trent . . . . .	5	0	0	15	4	0
By Mrs. Harris, Poplar . . . . .	0	13	0	0	13	0
By A. S. Lillingstone, Esq. from Lyme Regis . . . . .	4	11	0	29	11	4
By Miss Murray . . . . .	1	1	0	5	13	5
By Mr. Silk, Shoe Lane . . . . .	1	10	0	1	10	0
By Mr. Tomlinson, Leadenhall Market . . . . .	2	2	3	14	5	4
By Mrs. Warren Paget: being Penny Subscriptions from Friends at Atherstone . . . . .	1	2	0	4	2	0

CONGREGATIONAL COLLECTIONS.

Gawcott Chapel, near Buckingham: by Rev. William Marsh, M. A. (Rev. Thomas Scott, M. A. Minister) . . . . .	7	19	0
Madeley, Shropshire: by Rev. W. Marsh, M. A. (Rev. G. W. Mortimer, M. A. Curate) . . . . .	14	13	3½
Middleton Stoney, Oxfordshire: by Rev. Daniel Wilson, M. A. (Rev. E. R. Neve, M. A. Rector) . . . . .	13	8	7

By Hull and East-Riding:

SCHOOL FUND.

For James Stillingfleet (for four years) . . . . .	20	0	0
For Joseph Milner (third payment) . . . . .	5	0	0
For Paul Pratt (third payment) . . . . .	5	0	0
	30	0	0

By Suffolk Association . . . . . 29 13 7

SHIP FUND.

By Miss Hensman, Clifton:			
Balfour, Mrs. . . . . .	1	1	0
Phillips, Mrs. . . . . .	0	13	0
Stephenson, Mrs. J. . . . .	3	0	0
Stuart, Mrs. John . . . . .	2	8	0
	7	2	0

By Mrs. Middleton . . . . . 1 0 0

By Portsea (St. John's) Association . . . . . 0 9 9

ERRATA.

P. 267, col. 2, line 7, in some copies, for *Missionary*, read *Missionary Society*.  
P. 391, in *Mrs. Fleet's Contributions*, read total £.12. 19s.

# Missionary Register.

NOVEMBER, 1816.

## Reports of Societies.

### SEVENTEENTH REPORT OF THE RELIGIOUS TRACT SOCIETY.

IN stating the operations of the Society in Foreign Parts, the Report gives the following number of Tracts as distributed by different Societies on the Continent:

Rotterdam . . .	100,000
Württemberg . . .	35,000
Berlin . . . . .	100,000
Stockholm . . .	1,052,750

Beside these, Societies at Elberfeld, Nürnberg, in the chief cities of Switzerland, in various other places, and even in Iceland, are in active operation.

Of one of the most active members of the Nürnberg Committee, a circumstance is mentioned worthy of being made generally known.

Mr. John Tobias Kiesling was led by his mercantile business, for fifty-two successive years, twice in each year, to visit a part of the Austrian Dominions; and it may be truly asserted, that he never left them without having sown some good seed, which has already sprung up in many places, and has brought forth, some thirty, some sixty, some an hundred-fold.

We extract the part of the Report which respects Russia and China:—

Your Committee cannot sufficiently admire the goodness of God, in having raised up voluntary agents in the Russian Empire for the translating, printing, and distributing of Religious Tracts. Among these an amiable Princess stands prominent, having translated and printed, at her own expense, a large number of

Nov. 1816.

Religious Tracts. No less than 68,000 copies of thirty different Tracts had been printed in October, 1815; and the far greater part distributed in Petersburg and Moscow: of late, however, the demand had begun to extend to other parts of the empire, and numbers have been forwarded to various towns, for sale and gratuitous distribution. VIVIAN'S *DIALOGUES* are translating into the Armenian language. Mr. Paterson states, in a letter from Petersburg, dated October 22d, that, by the aid of this Society, several thousands of Tracts have been distributed in Dorpatia, which were eagerly sought after, and read with much attention; and that the friends there having again solicited aid, Mr. Pinkerton and himself had sent them another 20l., out of the money placed by your Committee at their disposal; upon condition that they will unite a few friends, and endeavour to render the plan permanent. They have also very encouraging accounts from the Island of Oesel, where "COVEY" is translated, and "THE GREAT QUESTION ANSWERED" already printed.

In consequence of a representation from Mr. Mitchell in Astrachan, that a large field was opening for the distribution of Tracts among the Tartars and Persians, your Committee felt themselves called upon to devote the sum of 30l. in aid of printing and circulating Tracts in the Persian Language. Indeed, so strongly did they feel the claims of deluded Mahomedans on their Christian piety and compassion, that they would gladly have voted a much larger sum, if their finances had allowed it.

Your Committee would here tender their most unfeigned gratitude to all those generous friends of God and men, who

so readily furnished them with the means of procuring Religious Tracts for the Chinese. At their Meeting of December 12th, the first-fruits of these benevolent exertions were presented to them, in the copy of "An Abstract of the New Testament," by the Rev. Mr. Milne; and they have this day to present to the General Meeting several other specimens of Chinese Tracts, printed under the auspices of this Society.

On the subject of Chinese Tracts, the Appendix contains the following intelligent Letter of Mr. Milne to the Committee, dated Malacca, December 30, 1815.

I take the earliest opportunity of expressing my warmest thanks for the success of my last application to you, and to the Public through you, in behalf of the Chinese. Your official communication of April 18th, 1815, through Joseph Reyner, Esq. empowering me or my colleague, the Rev. R. Morrison, to draw on your Treasurer for the sum of 400*l.* to be laid out in publishing and circulating Religious Tracts among the Chinese, came to hand on the 2d of September. A duplicate reached Mr. Morrison about the same time. This liberal and very reasonable supply shall be most conscientiously applied to the object your letter specifies, namely, "the Printing and Circulating of Religious Tracts in the Chinese Language."

Since the 7th of February, 1814, when I had the honour of addressing your benevolent Society and the Public, in behalf of the millions of China, the 15,000 Tracts then mentioned have been distributed, partly on the border of China itself, and chiefly among the Chinese emigrants, who have settled on the various Islands of the Malayan Archipelago:—most of these I put into the hands of the Chinese myself, during a journey through various islands and places, last year. Since that date, several new Tracts have been published, some of which have been in circulation for about a year; others, for a shorter space of time. They are as follow:—

1. *An Outline of the Old Testament History*: detailing, in a brief, plain, and practical manner, the principal Historical Events and Facts, from the Creation down to the days of the Messiah. By the Rev. R. Morrison.

2. *A Christian Hymn Book*: contain-

ing Thirty Sacred Hymns, on the most important subjects; with a Short Preface and Explanatory Notes. By Ditto.

3. *A Treatise on the Life of our Blessed Lord Jesus*; containing, in twenty sections, and a Preface, a Short View of the Design of the Levitical Law, the principal events of the Gospel History, with other Historical Facts therewith connected; and Practical Observations drawn from the most generally approved Critics and Commentators—such as Campbell, Doddridge, Whitby, Henry, Watts, Scott, Clarke, &c. This little Treatise was compiled by myself, and published in a small octavo size, at Canton, February, 1815. I sent home a copy of it last season, and requested the Missionary Society to present it to your Committee.

4. *A small Monthly Chinese Magazine*: containing short Essays on the Doctrines of Revelation; Practical Addresses, Anecdotes, General Subjects, &c.—Five hundred copies of this little Work have been printed monthly since August last, when it was begun, and circulated from Malacca through all the Chinese settlements in the Archipelago, and to China itself; and a certain proportion is in reserve for Cochin-China, and the Gulph of Siam, against the return of the season when the junks arrive. From the variety of subjects treated, or from the various views of the same subject, this little periodical work may be viewed as a new Tract every month. Probably twelve such new Tracts, regularly circulated through a large population, annually, may, by the blessing of God, tend, ultimately, to furnish the minds of the Chinese Pagans with the salutary knowledge of the True God and of Eternal Life.

These, Gentlemen, are the Tracts published, and in daily circulation, since the date of my last Letter.

I have begun a Translation of Dr. Watts's First and Second Catechisms; printed copies of which I hope, should life be spared, to be able to send you in the course of the ensuing year.

With respect to the Translation of European Tracts, I beg leave to observe to you, that however good and useful Catechisms and Tracts composed for use in Christian countries may be; still but few of them are, in all respects, well adapted to Pagan countries. Neither the style nor the matter are perfectly suited.

As to style, many of those figures which

have great force in European Languages, partly lose their effect on the minds of people in other countries, where the sources from which these figures are borrowed, are not common: nor is the style in general sufficiently simple and colloquial.

As to matter;—they generally presuppose more knowledge and fewer prejudices on the part of the reader than the Heathen possesses. For although there are certain prejudices against the hearty reception of the Gospel, common to human nature everywhere, yet in Heathen countries, from pre-imbibed principles, Pagan Institutions, and former idolatrous habits, prejudices are vastly more numerous, and, in many respects, different. From these considerations, it seems to me, that, in translating Catechisms or Tracts into the language of a Heathen Country, something should be omitted, and something added.—These may serve as an excellent foundation for the Translator; but a little new matter, taken from the same sacred source, an explanation of terms, and probably a change of the form of the composition, may render the work more striking, instructive, and complete, in the eyes of the Heathen. In translating the Scriptures, such freedom must not be used. Probably I ought to apologize for troubling you with this opinion: but I hope it may not be wholly useless.

I have much pleasure in informing you, that whatever prejudices the Chinese may internally have against the Gospel, they gladly receive and read those Tracts which explain its principles. This circumstance encourages a hope, that neither your Christian Benevolence, nor our feeble efforts, will be wholly in vain. Various channels of communication with Three Provinces of China, offer, and shall not be neglected.

We feel ourselves greatly encouraged to go on in composing, printing, and circulating Tracts, by the kind assistance which you and the Public have afforded us. A confident hope that your aid would be contributed, encouraged us (though without funds) to publish the Tracts above mentioned. We have not been disappointed. In the name of the benighted Pagans of China, we return you thanks, and beg you to convey our thanks to the Public. You have conferred a great boon upon the Heathen, and relieved the anxieties of our minds as to the means. Should life be spared,

and your countenance and support continued, we shall go on in printing and circulating such Tracts as have been already written, and in attempting to complete a variety of others which have been projected. In hope of contributing in some measure to the bringing about of that glorious period when "the knowledge of the Lord shall cover the earth as the waters do the sea,"—and when China herself, now blessed by the Christian Benevolence of Britain, shall, in her turn, bless her neighbours of Tartary, Japan, Corea, Hainan, Formosa, and the various Isles of her sea, with those abundant sources of mental improvement, of salvation, and of joy, which Britain now opens to the world.

Of South Africa, the Report says:—

The Rev. George Thom, a Missionary stationed at the Cape of Good Hope; communicates the pleasing fact to your Committee, that on a late journey of about 1000 English miles into the interior of Africa, he carried with him a considerable number of Religious Tracts; that they were almost universally received with great eagerness, and their contents listened to with attention; and that more especially, "THE SWEARER'S PRAYER," and "POOR JOSEPH," in a Dutch translation, had made the strongest impression upon many of the Dutch farmers, as well as the Hottentots.

We shall extract Mr. Thom's own account, from the Appendix.

These two Tracts are admirably calculated for this colony. The first I remember to have heard a person of polished, but very pious education object to, as too strong; but it is an awakening Tract to Swearers of an uncultivated mind, and such are the chief part of the African Farmers. The other Tract is very plain for Slaves and Hottentots; and I have frequently read it after preaching, and have found, that though very often they forgot all that I had said, they did not forget what Poor Joseph said on his death-bed. I wish to see several more of these entertaining accounts of plain pious persons translated and printed.

On my late journey, of about one thousand British miles into the interior, Tracts formed a quarter of my baggage. Farmers in any country are not remarkable for being fond of reading much, or

long at a time, and particularly those in this country: therefore Tracts are the very things for them. Frequently have I delivered a Tract as an introduction, just as a letter of recommendation; and the Boor has sat down, with his hat nailed to his head, and his pipe rivetted, as it were, to his mouth, and read through and through, while all sat in silence; and then, after he had done, he would say, "And wis is Mynheer?" (Who is the Gentleman?) When I told him who I was, he then would ask, "What have I to pay for it?" When I told him, nothing at all, but that a Society of Britons sent them out, gratis, he would say, "Yes, that English Nation are always doing some good:—They send Missionaries here: they send Bibles: and now they send Tracts."

The last tour was a most useful one. The ground was nearly all fallow, and God enabled me to break some of it up by means of Tracts. In one district I came to a small farm, situated in the midst of a sandy desert, which, at a distance, from the mountains, resembles a broken sea under a cloudy sky. An old woman and her three daughters, with three Malay slaves and ten Hottentots, in their wild and filthy dresses, all sat rolling tobacco-leaves. Not any of the white people could read; which, in this colony, I may candidly say, is not common. When I offered to preach, *they all began to make excuse*. However, I would hear of none:—I might never see them again, and I was the first that had ever come on such an errand to their house;—preach I must. One said, she was sure I had something to do with the devil: another said, that they were willing to live as they had always done, and so forth. However, I told them that I would read to them "POOR JOSEPH," and reading was no preaching; and at last they all consented, after I had first promised to do it without prayer. The effect, if tears, sighs, and wild stares from the Hottentots, are effects, there I saw them. The old woman afterwards asked me to forgive her ignorance, and said that one of the Malays could read; and I gave her, at her request, "POOR JOSEPH," and the Slave read it with considerable exactness. May God pity this dark colony, and enlighten both men, called Christians, and the Heathen!

In America, in addition to Societies at Philadelphia, New York,

and Hartford, the New England Society, of Boston, has published, within two years since its establishment, between seven and eight hundred thousand Tracts, of seventy-two different kinds.

The Net Receipts of the Society for the year, including £.3755. 10s. 9d. for the sale of its Publications, amounts to £.5417. 9s.; and its Net Payments, to £.5662. 6s. 10d.; leaving a deficit of £.244. 17s. 10d.: and since the closing of the account, £.400 had been paid on account of Chinese Tracts.

Under these circumstances (it is observed) your Committee rely with confidence upon the renewed exertions of the Subscribers and Friends of the Religious Tract Society, and especially upon the activity of the numerous Auxiliary Societies, to renew their energies to replenish the Funds of this important Institution; that so, under the blessing of God, it may become progressively useful, until every part of the world shall be enlightened with divine truth, and *all the nations of the earth see the salvation of God*.

In enumerating the blessings which, through the mercy of God, have attended the exertions of the Religious Tract Society, your Committee cannot help alluding to that harmony and unity of feeling which have for so many years pervaded the minds and the operations of its Members. Although, as individuals, they have belonged to various denominations of Christians, and have both thought and worshipped accordingly; yet, in the common principles of vital religion, in love for the souls of their fellow-men, in a disposition to let every lesser consideration merge in the grand effort to promote Evangelical Piety throughout the world, they have constituted but one denomination. In the prosecution of their earnest wishes to promote the temporal and spiritual welfare of mankind, they have often met together *all with one accord in one place*: they have continued together in the Apostles' doctrine and fellowship; and their communion one with another has been sweet.

They are happy to express their gratitude to Him, in whose hands are the hearts of all men, for this mark of his loving-kindness to themselves indivi-



dually, and also to the Christian Church at large, so far as it is concerned in these their labours of love.

In the days of the Reformation, the various Protestant Churches, while respectively maintaining their own peculiar views on certain points, both of doctrine and of discipline, in the all-essential article of justification by faith, and its inseparable consequences, cherished the same sentiment and employed the same language. So now, in the great conflict with vice, idolatry, unbelief, and every fatal error, the conductors and friends of this Institution present to mankind one strong phalanx, going forth in the strength of the Redeemer against the host of the kingdom of darkness, conquering and to conquer.

In taking a view of the rise and progress of this Institution, your Committee have derived much satisfaction from perceiving that it has in some respects a valuable and beneficial character peculiar to itself. With less of apparent magnitude and external importance than the Bible and Missionary Societies, to which in benevolence of design it is so nearly allied, it has materially aided the cause of both. Every Tract is in a certain degree a practical exposition of Scriptural Truth, sent forth to promote the knowledge and dispersion of that precious volume. And every Tract is likewise a kind of silent Missionary, that testifies repentance toward God, and faith toward our Lord Jesus Christ, to perishing sinners in every clime. But the very nature of these our minor and subordinate Missionaries has procured them access where the living preacher of righteousness might in vain have sought it. Each Tract, however it may have gained admittance into the hands of its posses-

sor, becomes a permanent monitor, to warn his conscience, and to win his soul to Christ. Whether it retires with him into the seclusion of his closet; or speaks to him, as many have done, through the lips of his child, who has received it at the Sunday School; or meets him from the hand of some kind donor, as he travels on his journey; or addresses him through the voice of some benevolent visitor of the poor, who reads and presents it to him in his own cottage; still the Tract maintains its salutary character, as the counsellor of the weak, the guide of the ignorant, the awakener of the careless, the reclamer of the wandering, the faithful instructor of all. Many of the most devoted friends of the Bible and the various Missionary Societies are the grateful witnesses of this our Auxiliary Usefulness.

Much still remains to be done. *There is much land yet to be possessed.* Many a tribe and tongue and kindred of the earth must be subdued by the sword of the Spirit; and many a dead soul among the nominal professors of Christianity must be awakened to life, before the grand consummation. Nevertheless, Faith eyes with assurance, Hope embraces with joy, and Charity stretches forth her eager wings towards the region of Millennial peace and glory.

Animated by the experience of the past, this Society looks forward with confidence to the future. Built upon the foundation of the Apostles, it is strengthened by the unity of its materials. This temple of the Lord progressively rears its walls; and we are satisfied that the acclamations of millions shall accompany the full display of the chief Corner-stone, crying, *Grace, grace unto it!*

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## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

#### SERMONS AT LYNN.

THE friends of the Society at Lynn have, for some time, intended to form an Association; but the pressing distress of the times has delayed the execution of their design. The Assistant Secretary preached twice in Lynn, on the 27th of October. After these

Sermons, and a third preached by the Rev. Edward Edwards, Lecturer of the Parish Church, above £.65 was collected; and £.15 was also raised by the Rev. Robert Hankinson at Walpole. An old inhabitant of Lynn said that he never remembered to have seen the Parish Church so full as it was in the afternoon.

There has for several years been a Penny Association at Lynn.—The subscribers, wishing that they and their friends should hear some particulars of the Assistant Secretary's recent visit to Africa, requested him to meet them on Monday Evening. About 300 persons assembled in the Lancastrian School Room, and appeared to receive a fresh stimulus to persevere in and greatly to increase their exertions; and a determination seemed to prevail, to form a General Association at the first favourable opportunity.

#### BAPTIST MISSIONARY SOCIETY.

MEETING AT BIRMINGHAM.

THE Annual Meeting of the Society was held at Birmingham, on the 9th of October, and two following days. Sermons were preached, by Mr. Birt, of Hull, from 1 Cor. xiv. 36.; by Dr. Steadman, of Bradford, from Isa. lx. 22.; and by Mr. Saunders, of Frome, from Isaiah ix. 6.

William Burls, Esq. of London, was called to the Chair at the General Meeting; when a Report was read, which gave general satisfaction to the Members.

We gave a full account of the Society's Proceedings in our Number for May and June; and shall soon be able to continue that account, from the 30th Number of the Periodical Accounts now preparing for publication.

The amount of Contributions for the year exceeded £.8000; nearly £.3000 of which was received from Scotland.

The next Annual Meeting will be held at Oxford; as early as may be found convenient, in the month of October, 1817.

#### WESLEYAN MISSIONARY SOCIETY.

THE Committee have published the following Report of—

#### NEW MISSIONARY APPOINTMENTS.

It is a subject of great thankfulness to Almighty God, that, whilst so many opportunities of spreading the Gospel are constantly opening before us, and whilst funds for the support of the work are so cheerfully furnished by the friends of the Wesleyan Missions, the LORD himself continues to sanction and encourage our efforts, by sending forth more labourers into his harvest. In this respect he is abundantly answering the prayers of his people. A considerable number of young men, as the following List will show, have devoted themselves to the Missionary Cause, and have received their appointments; and, generally speaking, the Committee never had the pleasure of sending out men more eminently qualified for the work, either as to piety or talents. Several of them have laboured in English Circuits with great acceptance; and the rest were strongly recommended by their respective Quarterly and District Meetings. In their examinations, the account which they gave of their conversion to God, the motives which induced them to engage in the Ministry, their views of our doctrine and discipline; and those feelings of compassion to the souls of men, and zeal to promote the Kingdom of Christ, which led them to prefer the Missionary field of labour; were greatly affecting, and in the highest sense satisfactory. They have been separated to the Gospel of God, as men full of faith and of the Holy Ghost; and it is not doubted but they will make full proof of their ministry. We commend them to the special prayers of God's people.

*Missionaries who have recently been appointed to foreign Stations, and have either sailed, or are on the point of proceeding to their respective destinations:*

*Newfoundland.*—George Cubit, John Bell, John Walsh, who sailed during the sitting of the Conference, and have arrived in safety. The following have sailed since:

Ninian Barr, Richard Knight, John Haigh.

*Canada.*—Henry Pope, Richard Pope. *Nova Scotia.*—Robert Alder, Thomas Payne, William Birt.

*New Providence.*—William Wilson.

The following are on the point of sailing, or are expected to take their departure in the course of a month:

*For Canada.*—James Booth.  
*For St. Domingo.*—John Browne, sen.  
 James Catts.  
*For Ceylon.*—William B. Fox, Thomas  
 Osborne, Robert Newstead.  
*For Jamaica.*—William Ratcliffe, John  
 Colmar, George Jackson.  
*For Tortola.*—Stephen Swinyard.  
*For Sierra Leone.*—Samuel Brown.

Cape of Good Hope, on board the  
 Alacrity.

Four others are destined to the  
 South Sea Islands, and have em-  
 barked for New South Wales, on  
 board the Harriet. They are des-  
 tined to strengthen the hands of  
 the Missionaries there, who are  
 almost overwhelmed with the la-  
 bours of their station. These are—

LONDON MISSIONARY SOCIETY.

DESIGNATION OF NINE MISSIONARIES.

THE following Missionaries have  
 been appointed to strengthen the  
 various Stations in South Africa,  
 which are continually increasing in  
 number:—

John Taylor,  
 James Kitchingman,  
 Evan Evans,  
 John Brownlow,  
 Robert Moffat.

They have embarked for the

David Darling,  
 George Platt,  
 Robert Bourne,  
 John Williams.

All these Missionaries are ac-  
 quainted with agricultural or me-  
 chanical arts; and will be qualified  
 thereby to promote the civilization  
 of the Natives of Africa and the  
 South Sea Islands, while they are  
 labouring to diffuse among them  
 the knowledge of the Gospel.

Foreign Intelligence.

TARTARY.

EDINBURGH MISSIONARY SOCIETY.

SOME information has been sent  
 to us respecting this Mission, which  
 will be read with pleasure.

KARASS.

Mr. Alexander Paterson made  
 a tour, during summer, through the  
 Crimea, for the purpose of circu-  
 lating Copies of the Tartar New  
 Testament and Tracts; which, in  
 general, were received with great  
 eagerness by the Tartar Population;  
 and will lead, it may be hoped, by  
 the divine blessing, to some inter-  
 esting results.

ASTRACHAN.

To this Station the Society has  
 now every reason to believe that it  
 will be able to send a suitable  
 Missionary, in the course of next  
 year; who will devote himself  
 chiefly to the Persian Language.  
 He has been ten years in the Mi-  
 nistry, and is well accomplished as  
 a scholar; while he cherishes an

earnest desire to communicate the  
 glad tidings of Salvation to the  
 perishing Heathen.—From the ac-  
 quisition of a complete Tartar Trans-  
 lation of the Old Testament, found  
 by Mr. Pinkerton among the Jews  
 at Bakcheserai, the antient Tartar  
 Capital of the Crimea, and which  
 he sent thence to Astrachan, it is  
 highly probable that the Missio-  
 naries will be able, ere long, to pub-  
 lish an edition of this most impor-  
 tant work.

ORENBURG.

The Kirghisian Tartars continue  
 to listen, with the utmost avidity,  
 to the great truths of Christianity;  
 and on some of them a serious im-  
 pression appears to be made, thro'  
 the labours of Mr. M'Alpine, and  
 Walter Buchanan, one of the con-  
 verted ransomed Cabardians, who  
 accompanied the Missionaries to  
 Orenburg. At this Station, also,  
 Mr. Fraser is going on with his  
 revision of the Tartar New Testa-  
 ment, into the Orenburg dialect of

that language; and the portions of it which he has already gone over, are said to be executed with great success.

These are encouraging indications to the Society; but, under them all, its funds are in a very reduced state, and the Society feels the necessity of making some greater and more general exertion to recruit them, than any to which it has hitherto had recourse.

## INDIA.

### BOMBAY BIBLE SOCIETY.

THE Second Report of this Society, which has just reached us from Bombay, contains much important information; and very judicious remarks respecting the moral and religious state of India, and the means of meliorating its condition.

We shall follow the order adopted in the Report.

#### PROTESTANTS.

It being the first object with the Society to furnish their poorer Countrymen living under this Government with a copy of the Ho'y Scriptures, the Committee regret, that, through the small stock of English Bibles and Testaments which remained from the last year, and the non-arrival of the supplies for which they have written both to Calcutta and London, they have been deprived of the means of supplying, in the manner they would wish, the numerous applications which have been made to them by the Commanding Officers, both of His Majesty's Ships of War, and of the European Regiments.

Through this deficiency, and the circumstance, that, in Bombay, few English Bibles and Testaments are exposed for sale, and those at a great price, not only the private soldier and sailor in a foreign land, amidst a profligate and idolatrous people, have been deprived of the means of becoming better acquainted with the moral duties of their Holy Religion; but even the sick in the Hospitals and Barracks, whilst their only hope was directed towards that land *where the wicked cease from troubling and the weary are at rest*, could receive no cheering consolation from the study of that Word, which

*speaks peace unto their souls, and is able to make them wise unto salvation.*

This distressing deficiency, the Committee trust, the arrangements they have now made will prevent for the future; and they are the more anxious to do this, as they are conscious, that, amidst all the zeal which has been sometimes displayed for the promotion of Christianity, it may justly be retorted, that the spiritual wants of our poorer fellow-countrymen have seldom been sufficiently brought under contemplation.

The great disregard, indeed, hitherto shown to the lower classes of Protestants, whilst it has exhibited the English in a very unfavourable light, has also materially lessened their numbers; and, accordingly, to this cause is it principally to be attributed, that the number among the lower orders of Protestants in Bombay, either Native or European, exclusive of those who are immediately employed in the service of the Company, is exceedingly few; fewer, certainly, the Committee believe than would have been the case, had earlier attention been paid to the means and duty of continuing them in the Protestant Faith.

#### NATIVE CHRISTIANS.

The expectation held out by the Committee, in the First Report, of distributing the Scriptures in Portuguese to the Native Christians of that Church, has been realized with great success; and they have not only dispersed a considerable number on the Islands of Bombay and Salsette, but have forwarded no less than 550 to Goa, at the particular request of the British Envoy, who describes the Natives, and even the Priests, as coming in crowds to receive them.

We subjoin, from the Appendix, the Letter which conveys this intelligence. It is addressed, by the Envoy, Mr. Schuyler, from Goa, to the Rev. Nicholas Wade, Senior Chaplain, and Secretary of the Society.

"I have the pleasure of acquainting you, that the fifty Copies of the New Testament which you sent me in the Portuguese Language have been all distributed. At first, the people here observed some degree of caution about taking them; perhaps under the in-

pression that the work could not be a very proper one for them, coming from the hands of a HERETIC. However, these feelings are now removed; and which I consider may, in a very great degree, be attributed to the enlightened mind of the Vicar of the Church of Panjim, the Rev. Manoel Caetano Esclaiodes Noves: and the people of this place, within these few days, have come, in tens and fiftens, to ask me for them. I have therefore no doubt, if you send me 500 copies after the Monsoon, I shall be able to distribute them, in a very short time. Among those who came to solicit Books, I observed a number of Roman-Catholic Priests; and so great is the request for them at this moment, that I was yesterday obliged to send fifteen or twenty persons away, having no more copies; but with the promise of procuring some for them from Bombay."

The Report states further, respecting the Portuguese Scriptures, that—

The Committee have also sent a few, in compliance with a wish expressed by the Portuguese Vicar at Cannanore; who, however, when he found that the translation had not the authority of the Censor of the Inquisition, refused to distribute them himself, but nevertheless allowed his Congregation to receive them from others, and the number sent was very soon called for.

The Committee cannot better satisfy the curiosity of the Public respecting the present state of religion among the Native Christians of India, than by submitting to their attention the following interesting and important Letter from L'Abbé Dubois, who, for the period of twenty-five years, has exerted himself, with unremitting zeal, in the solemn and arduous duties of a Missionary.

This Letter contains a great deal of information. We shall, therefore, give it almost entire; but shall find it requisite to offer some remarks upon it in the close.

It is addressed to Mr. Archdeacon Barnes.

MY DEAR SIR,

Since I had the pleasure of meeting you at the Residency of the Mysore,  
Nov. 1816.

having almost without intermission journeyed from one place to another, on my visits to the several Congregations of the Native Christians living in this part of the country, I found till now no leisure to give you the abridged account which you wished to have of the state of Christianity in these provinces, in addition to what I wrote before on the subject in a Letter to a friend, of which you had a perusal when at Mysore. I now take the first instant of leisure that I can spare, to gratify your curiosity; and give you, to the best of my poor abilities, the further details which you wish to have on this important subject.

I have nothing, or very little, to add to what I said in my former Letter to a friend, concerning the few Congregations of the Native Christians of the Lutheran Persuasion. The management of these Congregations was always entrusted to the care of independent Lutheran Missionaries, sent from Denmark and Germany, chiefly the latter country; whose chief establishment has been to this day at Tranquebar, from which place Missionaries are sent to attend the four principal Congregations of this sect, settled at Madras, Trichinopoly, Tanjore, and the Orissa.

The management of the by far more numerous Congregations of the Christians of the Catholic Persuasion, dispersed over several parts of the country, from the banks of the Crishna to Cape Comorin, is entrusted to the care of two Titular Archbishops, two Titular Bishops, and three Bishops, *in partibus*, with the title of Vicars Apostolic.

The two Archbishops are that of Goa, the Metropolitan of all India taking also the title of Primate of the East, and that of Cranganore, on the Malabar Coast. This last has been vacant these twenty years; and the Archbishopric has been, during this period, administered by a General Vicar appointed by the Metropolitan Archbishop of Goa.

The two Bishops are, that of St. Thomé near Madras, and that of Cochin, both vacant also for a period of fifteen or sixteen years; the distracted state of Europe not having yet allowed the Court of Portugal to fill these three vacant Sees. During the interval, the two latter are administered, as well as the former, by General-

Vicars appointed by the Metropolitan of Goa, who is now the alone surviving among the Four Titular Bishops in India.

These four Titular Bishops were at all times appointed by the Court of Portugal; which always claimed the exclusive right of patronage on the religious affairs in India, and, at all times, endeavoured to prevent the Catholic Princes of other nations from sending Missionaries to this country. However, these pretended rights were overlooked by the Holy See, which, from the beginning, used its paramount authority in spiritual affairs, and appointed Bishops, *in partibus*, with the title of Vicars Apostolic, under the immediate authority of the Congregation De Propaganda Fide, and quite independent in India by the Court of Portugal.

These Vicars Apostolic holding their spiritual authority immediately from the Congregation De Propaganda Fide, are three in number in the Peninsula. One lives at Bombay; another at Virapoly, near Cochin; and the last at Pondicherry. Every one among them has a small body of Missionaries, both Europeans and Natives, to visit and attend the Congregations under his charge. The number of European Missionaries is, at present, very much reduced. The distracted state of Europe having prevented a new supply of persons of this description, during these past twenty-five years, all those surviving are old or infirm; and the Catholic Missions in this country are threatened with a total extinction, by the want of European Missionaries; the Black Clergy, now extant, being by all means unqualified to have the management of them, if left to their own resources.

You see, therefore, that there are, in all, Seven Catholic Bishops in the Peninsula, to manage the business of the Catholic Religion.

To commence with the Metropolitan Archbishop of Goa. He has under his immediate jurisdiction the largest number of Christians of every description. I was credibly informed that they amounted to about 500,000 souls: and, when it is considered that four-fifths, at least, of the whole population in the Portuguese Establishments are Christians, and that out of about 200,000 Native Christians to be found in the Island of Ceylon, (which country

is under his spiritual jurisdiction), 140,000 are of the Catholic Persuasion\*, I am led to believe that this number is not exaggerated. This Archbishop has a numerous Black Clergy, educated in the Seminaries at Goa, and composed of between two and three thousand Indian Priests, Monks, or Friars.

Next to the Archbishop of Goa, comes the Archbishop of Cranganore (vacant). His mission was also flourishing seventy years back. He then reckoned under his jurisdiction, which extended to the Madura, and other countries to the shores of the Crishna, about 200,000 Neophytes. At the present time, by the reasons stated in my former Letter to a friend, this number is reduced to 35 or 40,000.

The Bishopric of Cochin (now vacant) contains, as I understood, about 30,000 Christian Natives.

The Bishopric of St. Thomé, near Madras, has under its jurisdiction about 60,000 Christians, natives, half-castes, &c.

Among the three Vicars Apostolic, who are independent of the Titular Bishops, and hold immediately their religious powers from the Congregation De Propaganda Fide at Rome, that living at Bombay has the most scanty Mission; the number of Christians of every description, under his jurisdiction, not exceeding 10,000. This Mission is attended by Italian Carmelite Friars.

The Vicar Apostolic at Pondicherry, from whom I derive my spiritual powers, exercises his religious jurisdiction over the Carnatic, Mysore, and Northern Circars; and we reckon between 34 and 36,000 Native Christians under our controul.

The Mission, under the controul of the Vicar Apostolic of Virapoly, near Cochin, is also managed by Italian Carmelite Friars. It is the most flourishing of the three, and extends chiefly to the Travancore Country. This Mission reckons 80,000 Native Christians, attended by about 100 Native Priests, educated by the Italian Carmelites, at present three or four in number, in their Seminary at Virapoly. This Mission has under its jurisdiction both Syriac and Latin

\* The remaining 60,000 are of the Calvinist Persuasion, under the direction of the Dutch Calvinist Missionaries.

Priests, to officiate with the Congregations of both rites settled in the Travancore Country. This is the only Mission in India in which converts are still made among the Heathen Inhabitants. I have it from good authority, that between four and five hundred adult Heathens are yearly christened in this Mission; and that this number could be considerably increased, should the Missionaries possess adequate means for the purpose. The cause of so extraordinary successes, which are, at the present time, to be met with nowhere else in India, is the following:

The Travancore Country is chiefly inhabited by the tribe of Nairs, which is, of all the castes of Indians, the most nice and severe about the observation of its usages and regulations; and which, for the most trifling transgressions of the same, drives out of the caste the transgressors, without any hope of reconciliation. These outcasts being, therefore, left without help or connexions in society, after their expulsion, and shunned by all, have no other resource left than to become converts, either to Christianity or Mahomedanism, and they ordinarily embrace this course: yet the greater number of these outcasts prefer Mahomedanism to Christianity; Mahomedanism holding out to them greater temporal advantages, and not imposing upon them so many restraints as Christianity.

Since I am speaking about the Christians living in Travancore, this will be the place to give you such information in my power, as you wish to have, on the Nestorian Congregations settled in that country, in addition to what I related on the subject in my former Letter to a friend:

This sect, which has Congregations of its own persuasion, to the number of about 15,000 souls, in the Travancore Country, still obstinately adheres to the religious tenets held by the Heresiarch Nestorius; whose errors, condemned, at first, in the General Council of Ephesus, and, afterwards, in that of Calcedony, when renewed by Eutychés and Dioscorus, were the occasion of so many religious controversies and animosities, and excited so many troubles in the Church, from the fifth to the eighth century.

Their leading error is, as you know, about the mystery of the Incarnation.

They reject the authority of the first four General Councils, which are, as you know, the first of Nice, the first of Constantinople, that of Ephesus, and that of Calcedony; in which Councils the Christian Faith upon the Incarnation was clearly defined, and vindicated against the new-fangled doctrines of Arius, Nestorius, Eutychés, and other sectaries. They, of course, reject the three Creeds; viz. that of Nice, the Apostles' Creed, and the Athanasian Creed; all admitted, by both Catholics and Protestants.

Their chief error, which tends to no less than to destroy all the economy of the mystery of the Incarnation, is to acknowledge two distinct and separate persons in Christ. Both the Catholic and Protestant Faith, on this subject, is to admit, in Christ, two distinct natures, inseparably united in a single person.

The same errors are, to this day, obstinately upheld by the Native Nestorians living in Travancore.

This sect has preserved the Ecclesiastical Hierarchy, consisting of a Patriarch, Bishops, Priests, and an inferior Clergy. The Patriarch, to whom they own obedience in spiritual concerns, styles himself Patriarch of Babylon, and lives in Persia, in a place whose name I have forgotten\*. Their Bishops are delegated by him; and have a paramount authority over the inferior Clergy ordained by them, by the imposition of hands, &c.

I cannot say how many Sacraments they admit. Some of my informers said five; some four; and some only three: but they all agreed that Holy Orders were considered by them as a true sacrament.

Both the Catholic and Nestorian Clergy use the ancient Syriac Language (now a dead tongue), in their Liturgy and religious ceremonies.

The Nestorians had a Native Bishop of their own tribe, who, labouring under a mental infirmity, could not, on that account, consecrate his successor before his death, which happened about five years ago; so that, to the past year, they were yet without a Bishop; as it was necessary for the person designated to fill this dignity, to perform a journey to Persia, in

\* Mosul.

order to receive the Episcopal Consecration from their Patriarch.

I do not know in what state these Congregations are at present. If you pass through Cannanore and Telli-chery, you will be better able to make at these places accurate and satisfactory inquiries on the subject.

In the meanwhile, I believe that both the Catholic and Nestorian Clergy, in that country, would feel themselves much obliged to you, if you could procure them Bibles in the Syriac Language. Before the Revolution, the Congregation De Propaganda Fide used to send, from time to time, a scanty supply of Syriac New Testaments for the use of the Catholic Clergy of this rite; but, since the Revolution, even this scanty supply having been stopped, the few books of the kind sent before are at present worn out; and they possess no means to have new ones. New Testaments in Syriac, if properly executed, would, I am persuaded, prove very acceptable, and of great use to them. They could be sent for distribution, a third part to the Vicar Apostolic of Virapoly; and a third to the Acting Archbishop of Cranganore, for the Catholics; and the remaining third, to the head men among the Nestorians, through the channel of the Resident of Travancore.

Besides the above-mentioned Missions, there is another at Madras, under the direction of the Italian Capuchins, under the spiritual authority of an Apostolical Prefect, depending immediately upon the Congregation De Propaganda Fide. This Mission has under its jurisdiction about 12,000 Christians of several descriptions; natives, half castes, &c. living at Madras, and in its neighbourhood.

The same Italian Capuchins tried also, about a century back, to form religious establishments in the provinces of Bengal, Bahar, Oude, &c. They penetrated as far as Napaul and Thibet: but they met with no, or very trifling success, in their undertaking. They had, till of late, a small Congregation in Napaul; and they have, to this day, chapels at Agra, Lucknow, Patna, and two or three other places in the province of Bahar; but their places of worship are very thinly attended; and the small Congregations which frequent them are not composed of converted Pagans,

but chiefly of Portuguese and half-castes.

In fact, it has been observed, that the prejudices to be met with everywhere among the Indians, and which at all times proved an insurmountable obstacle to the progress of the Christian Religion in India, were yet more deeply rooted in the provinces bordering on the Ganges, than elsewhere. In more favourable times, the Congregation De Propaganda Fide sent successively several bodies of Missionaries to that country, in order to spread over it at least some gleams of the Evangelical Light. The French Jesuits, the Portuguese Augustinians, and the Italian Capuchins, were sent, in succession, for this purpose: but they could make no impression; and all their endeavours and labours proving abortive, the undertaking was laid aside. Now it will appear not a little surprising, that the new Anabaptist and Methodist Missionaries should have, at their first outset, chosen so barren a soil, in their Apostolical career!

I have till now endeavoured to give you a short general sketch of the several Missions in the Peninsula. You will have remarked, that the number of Neophytes, though reduced to no more than a fourth of what it was seventy years back, (as I observed in my former Letter to a friend,) is nevertheless yet considerable; and it would afford some consolation, if at least a due proportion among them were real and unfeigned Christians: but, alas! the greater, the by far greater number, (I could say, the whole,) exhibit nothing but a vain phantom, an empty shade of Christianity: in fact, for a period of nearly twenty-five years, during which I have conversed familiarly with them, and lived among them as their spiritual guide, I should not dare to affirm that I have found, anywhere, a sincere and undisguised Christian among the Indians!

In embracing the Christian Religion, the Indians never entirely renounce their superstitions, towards which they always keep a secret bent, which does not fail to manifest itself in the several occurrences of life: and, whenever the precepts of their religion are found to be in opposition to any of their leading usages and



customs, they, without the least scruple, almost invariably overlook their religion, and conform themselves to the followed customs.

Besides, in order to make true converts among the Natives, it should be required, before all, to extirpate to its last roots, from the code of the Christian Religion, the great leading precept of Charity; for, try to persuade an Indian Convert that the Christian Religion places all men on an equal footing in the sight of God, our common Father; that the being born in a high tribe, does authorize nobody to look with indifference or contempt upon the persons of a lower caste; that even the exalted Brahmin, after becoming a large Christian, ought to look upon the humble Pariah as his brother, and be ready to bestow upon him all the marks of kindness and love in his power, and afford him every aid and assistance within his reach;—try to persuade even the vile Pariah, that, after becoming a Christian, he ought to renounce the childish distinction of Right and Left Hand, on which he puts so much stress, and which he considers as the characteristic of his tribe; endeavour to persuade him this vain distinction of Right and Left Hand, proving an incessant source of quarrels, fighting, and animosities, becomes on this account incompatible with the duties imposed on him by the Christian Religion, and ought to be disregarded and entirely laid aside;—try to prevail upon an Indian to forgive an often-imaginary injury, such as should be that of being publickly upbraided with violating any of their vain usages;—your endeavours, your sermons, your lectures, your instructions on such subjects will be of no avail: nobody will listen to them; and your converts will continue to be the slaves of their antichristian prejudices.

When their religious instructors become too troublesome to them, by their importunate admonitions on such subjects, they often set themselves in a state of insurrection against them, and bid them defiance by threats of apostacy.

Some among them are tolerably well informed, and are acquainted with the duties of a Christian; but the by far greater number live in the grossest ignorance; and the religion of all reduces itself into some exter-

nal practises, the recital of some forms of prayer, without any internal or practical spirit of religion. Their Sundays are not, or are very badly, observed by them: and, indeed, all their religious exercises are either a mere routine, or are practised out of a kind of human respect, or not to be exposed by too marked a negligence to the animadversions of their spiritual guides, rather than out of a consciousness of duty towards God.

In order to give you an idea of the religious dispositions of the Indians; and as a striking instance of what I have asserted above, that there was to be found among them but a vain phantom of Christianity, without any real or practical faith; I will, with shame, cite the following examples.

When the late Tippoo Sultan sought to extend his own religion over his dominions, and make by little and little all the inhabitants of Mysore converts to Islamism, he wished to begin this fanatical undertaking by the Native Christians living in his country, as the most odious to him on account of their religion. In consequence, in the year 1784, he gave secret orders to his officers in the several parts of the country, to have all the Christian Families living in it seized on the same day, and conducted, under strong escorts, to Seringapatam. This order was punctually carried into execution. Very few Christians escaped: and I know, from good authority, that the number of persons of this description, so seized and carried to Seringapatam, amounted to nearly 60,000 men, women, and children.

Some time after their arrival, Tippoo ordered the whole to undergo the ceremony of circumcision, and be made converts to Mahomedanism. The Christians were put together, during the several days that this ceremony lasted; and—oh shame! oh scandal! will it be believed in the Christian World? no one, not a single man, had courage enough to confess his faith, in this trying circumstance, and become a martyr to his religion! The whole apostatized in mass, and underwent the operation of circumcision. No one, among so many thousands, had faith and resolution enough to protest against it—to say, “I am a Christian! I will die, rather than forsake my religion.”—So general a

defection, so dastardly an apostacy, is, I believe, unexampled in the annals of Christianity.

After the fall of Tippee, most of these apostates came to be reconciled, and abjure Mahomedanism; saying, that their apostacy had only been external, and that they always kept the true faith to Christ in their hearts. About 2000 of them fell in my way. More than 20,000 went back to the Mangalore District, from whence they had been carried away thirty years back; and rebuilt there their former places of worship.

In the meanwhile, God preserve them in future from being exposed to the same trial! for, should it happen, there is every reason, notwithstanding their last protestations, to apprehend the same results; that is to say, a tame submission, and a general apostacy.

I have yet said nothing of that class of Christians in India, generally known under the denomination of Portuguese, and composed of half-castes, the illegitimate offspring of Europeans, Topas, Metis, native Pariahs, who put on a hat and European dress; &c. &c. As this class of individuals is within your reach, as well as within my own, you will be able to judge of its merits from your own observations.

In my humble opinion, and so far as I can judge from my personal observations, this class of Christians, composed both of Catholics and Protestants, is, in general, the worst of all in India; and, in their religious concerns, in their morals and manners, still below the Native Christians: for the latter exhibit at least some external marks of Christianity, and keep a certain external Christian decorum, almost entirely disregarded by the former. It has been remarked, I apprehend with truth, by many impartial observers, that this class of people possessed all the vices and bad qualities both of Europeans and Natives, without any of the good qualities of either; and that, amply stored with the laziness, apathy, and indolence of the Natives, they, on the other hand, were quite destitute of that spirit of temperance and sobriety, of that self-command, of that dignity and independence of mind, and other virtues, which characterize the Europeans. They appear to have adopted the loose-

ness of manners, and the disregard of every sense of honour common to the Indian Pariahs, on the one side; and all the lewdness, intemperance, ribaldry, riot, revelling, and other vices of the lowest ranks among the Europeans, on the other.

The source of such a depravity among this class of subjects is, a BAD EDUCATION, and bad company. In fact, most of them are born of a Pagan, a Moor, or a Pariah Woman, or of a common prostitute; under whose fostering care they are left to the age of twelve or fifteen years. If a small proportion of them are sent to any of the Schools under the protection of Government, where care is taken to give them a religious education, a great many go to these Schools after their morals have been already corrupted by the early education of Pariah Parents or Heathen Servants. But the greater number cannot have this resource; and are reduced to the sad necessity of being fostered at home, under the tuition of a Heathen or a Pariah Concubine, and servants of the same description; who instil into the minds of these children all the vices peculiar to them, and leave their rising passions without restraint or controul.

After this, we must cease to be surprised at the baseness and dissoluteness which prevail among this class of Indians. They would not improperly be termed, the European Pariahs; for, by the looseness of their manners and low behaviour, they show themselves, among the Europeans, what the Pariahs are among the Indians. They, in general, live in distressing circumstances, and most of them considerably in debt. The causes of their poverty are, the vices above mentioned; to which must be added, a want of foresight, a love of show, and a spirit of profusion common to all.

With persons of such dispositions, I am at a loss, indeed, to suggest any practicable means for improving their morals, and instilling into their minds religious principles. I should be happy to contribute my share in your truly praise-worthy design, in having circulated among those within my range the Bibles which you would be so good as to send me for the purpose; but, at the same time, I could not answer that such books would prove acceptable to persons very little disposed to

peruse them, and still less qualified to understand them; and the greater number of whom would give half a dozen of Bibles for a bottle of Pariah Arrack.

By the way, I beg leave to observe, that, among the Indian Christians, either Portuguese, Half-Castes, or Natives, who all generally live in the grossest ignorance of religion, and the greater number of whom are not acquainted, or but imperfectly, even with the fundamental truths of Christianity, it is not so much Bibles, as elementary works on Religion, that are wanted; such as, Catechisms, short familiar instructions, plain explanations of the Creed and of the Ten Commandments, simple lectures upon Christian Duties, upon the principal virtues, upon charity, upon temperance, &c. &c. &c. After having prepared their minds by such elementary religious Tracts circulated among them, the reading of the Bible should be recommended, would become intelligible, and could not fail to become advantageous to them; but if, without previous preparation, you begin all at once to exhibit to their uncouth and ignorant mind the naked text of the Bible, you will, in my humble opinion, derive very little advantage from doing so; no more, indeed, than by showing light to a dim-sighted person; before you remove the causes which prevent his visual organs from seeing clear.

In fact, by what I have already stated, you will perceive that all classes of Indians must be dealt with as mere Children in matters of religion. They must be fed with milk of the lightest kind. If you hazard to give them at once solid food, their weak stomach, unable to digest it, will vomit the whole; and their constitution, instead of being improved by this means, will, on the contrary, be deteriorated, and entirely ruined by the often-repeated experiment.

When I have said that that class of Indian Christians designated under the general name of Portuguese, were the worst of all, I wish it to be understood, that I am only speaking of the majority among them; and this censure admits of a great many exceptions. Indeed, a great many are to be found among them, whose mind has been early cultivated by a good education, and who distinguish themselves

very advantageously in society from the others, by their morals, their manners, and their general deportment; some by their gentleman-like behaviour. But, even in these, you will always discover something Indian; they can never entirely divest themselves of that apathy, that indolence, which seem to be the lot of all the people born under a vertical sun; and, in spite of their endeavours to imitate the Europeans in every point, something is always seen in them, which, by discovering their origin, justifies the saying of Horace:—

*Naturam expellas furca, tamen usque recurret.*

You will see, by the picture just drawn of the low state of Christianity in India, how trying must be the profession of a Missionary in this country; and to how many dangers he is exposed, in the exercise of his professional duties among such a people; and you will also, I believe, agree with me, that, of all professions, this is the most disgusting and most unprofitable; and that it requires more than an ordinary share of resolution and courage, to persevere in it to the last.

The short sketch which I have drawn will be sufficient, I think, to enable you to judge, not only of the low state of Christianity in this country, but also of its inadequate influence on the minds of those who profess it. I am nevertheless far from thinking, that, in such circumstances and with persons of such dispositions, Christianity is of no avail at all. Should it produce no other effect than that of altogether detaching so many thousand Natives from the worship of Idols, and the abominable kind of idolatry prevailing all over India, to inculcate into their minds even the merely barren knowledge of only one true God, and that of his Son our blessed Lord and common Redeemer; this alone ought, in my opinion, to be more than sufficient to lead us to wish for, and to encourage, its diffusion, by all practicable means.

I am still farther from admitting the bold opinion of many prejudiced or very ill-informed Europeans, who contend that the Native Christians are the worst of all Indians. Such an assertion seems to me to savour somewhat of blasphemy; since, should it be the fact, it would tend to nothing less than to prove that the Christian

Religion, so far from improving the condition of men, renders them worse than Pagans. That, on account of the particular prejudices under which all the Natives of India labour, it has but a very inadequate influence on their morals, manners, and general behaviour; will appear by what I have already stated: but that it renders them worse than the worshippers of Idols, is, in my opinion, an untenable paradox, contradicted by experience; and will be, I trust, disowned by every candid and impartial observer on the subject. That the by far greater number have nothing of a Christian but the name, and that if not worse are yet not much better than Pagans, I am reluctantly forced to admit: but, at the same time, I must say, in justice to truth, that I am acquainted with many among them, who, though not quite free from the Indian Prejudices, are, in their morals, manners, probity, and general behaviour, irreproachable men, and enjoy the confidence even of the Indian Pagans; and into whose hands I should not hesitate to entrust my own interests.

I will refrain entering into details on the low state of Christianity among the Europeans living in this country. This part of the subject is your province, rather than mine. I will content myself with saying, that, if their public and national virtues are a subject of praise and admiration to all the castes of Indians, their DOMESTIC VICES and MANNERS are a subject of the greatest contempt and disgust. On the other hand, the barefaced immorality and bad examples openly exhibited by many among them, are not the least of the many obstacles that oppose the diffusion of their religion in India, by increasing the prejudices of the Natives against it, and rendering it particularly odious to them, when they see its precepts so badly observed by those who were educated in its bosom.

Unfortunately, the same causes powerfully operate on the minds of the Christian Natives themselves; and, by staggering their wavering faith, daily occasion the apostacy of a great number.

I have the honour to remain with regard, My dear Sir,

Your's very obediently,

J. A. DUBOIS, MISSIONARY.

Mysore Country,  
15th December, 1815.

Passing by some inaccuracies in the statements of this able writer respecting the Protestant Missions, we would particularly notice his affecting testimony to the low state of Christianity among those Native Christians, with whom he is more particularly connected. Nothing can more forcibly inculcate the necessity of pursuing a better system of instruction, and of conveying by it a better creed. To a certain extent, we may allow the advantage of using elementary works on religion, as preparatory to the free use of the Scriptures; but these elementary works cannot be derived from any quarter so efficaciously as from the Scriptures themselves. The Histories, Narratives, and Parables of Scripture afford matter for elementary works, simple and intelligible and impressive and affecting beyond all comparison; and furnish the best occasion to a wise and devout instructor, of leading his most untutored hearer or reader to those views of the lost condition of man, and of his recovery by the Saviour of the World, which are the very soul of our Holy Religion; and which prepare the mind to comprehend and receive the precepts and promises of the Word, to pour out its feelings in the elevated strains of its devotions, and to enlarge its views to the accomplishment of those predictions in which is wrapped up the future history of the world.

The Report proceeds to

#### TRANSLATIONS.

The Committee have next to announce, that, ever considering it to be one great object of the Society to afford the Natives a perusal of the History and Rule of our Faith in their own language, they have availed themselves, with great pleasure, of a very liberal offer from Dr. John Taylor of this Presidency, to superintend the Translation into the Mahratta and Guzrattee Languages of any part of the Holy Scriptures; and have requested him to superintend, in the first in-

stance, the translation of the Gospel of St. Matthew into Guzrattee and Mahratta.

The Committee are fully aware of the duty imposed upon them, to be particularly careful that the translations of the Scriptures to be distributed should be correctly made, or abound with no important errors.

The English Translation is an authorised version; and if, at any time, doubts should arise as to the meaning of a sentence, there are authorised persons at hand to make the proper explanation; but, in the several languages of this country, where no such helps can be readily obtained, considerable mischiefs may arise from the improper version of a single word.

The Committee entertain the greatest confidence, that the opportunities which this place affords of consulting numerous classes of Natives, from different parts of Guzerat and the Mahratta Country, will enable Dr. Taylor to furnish a translation, which shall be free from any material errors, dignified but simple in its language, and such as may be understood by a great majority of the people, so far as they are capable of comprehending the meaning of any book which may be put into their hands.

The great diversity of languages that prevails from Cape Comorin to Mozambique and the African Coast, a tract which, from the want of other Societies, may for the present be considered as coming within the limits of the Bombay Auxiliary Bible Society, presents very great difficulties to a rapid dispersion of the Sacred Scriptures along the coasts of that part of the Indian Ocean. From Cape Comorin to Mount Dili, the Malayalam, or proper Malabar, is the universal language: the Lakhadive and Maldiv Islands have a dialect peculiar to themselves. From Mount Dili to the neighbourhood of Goa, the Tuluvi is the language of Lower Kanara. In the country around Goa, a corrupt mixture of the Kanara, Tuluvi, and Mahratta Languages prevails. From thence, nearly as far north as Surat, and including Bombay, Salsette, and Karanja, the language is the Kokani; a dialect of the Mahratta, in which a good many foreign words have found a place. From the south of Surat, as far north as the Run, the Guzrattee

Language is the popular tongue; but, in all the great cities, such as Surat, Ahmedabad, Cambay, &c. the number of Mussulmans who use the Hindoostanee Tongue is very great. Beyond the Run, the language of Kutch succeeds, and reaches as far as the eastern branches of the Indus; when the Sindi begins to prevail, and extends to Mekran and the low country of Persia. Along the whole Persian Coast, as far as Bushire, the Arabic is the prevalent tongue; but, in the larger towns, the Persian is spoken. From Bussora, round the whole Arabian Peninsula, the Arabic alone is understood; and continues to be the language of the western part of the Red Sea, as far south as Abyssinia. The languages to the south of Abyssinia are little known; but the Committee have hopes of procuring materials, from which some account of them may be given, at no distant period.

To satisfy the demands of that extent of country which reaches from Cape Comorin to the Isthmus of Suez, therefore, translations in the Malayalam, the Tuluvi, the Mahratta, Guzrattee, Hindoostanee, Sindi, Persian, and Arabic, would be necessary; and translations into the Maldivi, Kutchi, Marwadi, the Goa Dialect, the Kanara, and Telegu, would be desirable. Very great numbers of families who understand no language but the Marwadi, Kanara, and Telegu, except in so far as to enable them to receive simple orders, migrate to Bombay and other cities on the western coast of India, where the use of their native language continues in their families. A certain number of English, Dutch, Portuguese, Gaelic, French, and German Bibles are also essentially necessary.

#### EDUCATION.

But the business is only half done, when a translation is made into a particular language. It is still necessary to teach those who speak the language to read and understand it. It is a fact, that, although a very great proportion of the Hindoos of all classes can read and write, and employ their pen in keeping books of accounts, and though some merchants keep up a very extensive commercial correspondence, very few of them can read so as to understand a history, and still less a reasoning, in their own tongue.

This arises from several causes; but chiefly from the monopoly of knowledge claimed by their priests. All stories and histories are discouraged, except such as relate to religion: and such are generally written in a learned language; or in a dialect so much refined and exalted above that of common conversation, as to be intelligible only to those who have made it the study of years. These histories, or rather religious tales, are read, verse by verse, by some Brahmin or other learned man, who translates them into more intelligible language, and expounds or comments upon them as he goes along. The reading thus becomes a Sermon, or rather what is called a Lecture: and the merit of the reader is measured by the harmonious cadences which he bestows on his text, as he reads or rather sings it, and the art with which he can display the sense of his author, or interweave amusing or striking observations with his commentary.

There is, perhaps, scarcely any book in a popular Hindoo Language, that is intended for private solitary reading; and hence the most ingenious Hindoo, accustomed to rely on another for the meaning of what is read, finds a difficulty in understanding the plainest sentence of the plainest narrative or reasoning, without such help; however inconceivable this may appear to Europeans, who, from their earliest years, have been accustomed to peruse books written for popular use.

In the schools of the Hindoos in general, arithmetic, and the reading of epistles, comprise nearly all that is taught. The reading of their mythological histories, (for they have no other,) and of a few collections of popular tales, is, occasionally, taught privately to such as are ambitious of a higher degree of knowledge, but never enters into the plan of their public schools. Of such knowledge it is generally held, that it ought to be communicated orally, by the priests, their lawful teachers; and that, therefore, the acquisition of the means of individually gaining any such instruction, if not unlawful, as encroaching on the duties and profits of their natural teachers, is at least a practice not to be much commended.

When the translations of the Scriptures into their own tongue are given

them, therefore, it would be necessary, in order to make them properly understood, that Schools on their own plan should be instituted, but with rather a more extended object; and that a tolerably well-informed man of their own country, in addition to what is taught in the present schools, should accustom his scholars to the reading of short stories, translated from the *Hitopœdisa*, the *Tales of Vikram*, the *Parables of Scripture*, or of any other reading that should exercise the mind, and lead it to comprehend the connection of a discourse. Remarks on a fable, the moral of a tale, some plain reasonings from a parable, might, by degrees, be made intelligible; and, when the mind is once fairly put upon the right road, there is no length to which it may not afterwards go, by its own powers. Christianity is a reasonable religion, and invites to the exercise of these faculties. Every exercise of the human faculties, therefore, is paving the way to the understanding and demonstration of what we believe to be truth; and hence, however remote from a religious tendency the stories or readings in which the scholars in such schools might at first be employed, they are really exercising the faculties, and, in silence and unknowingly, treasuring up the materials of knowledge, which, at a future and in a more enlightened hour, will shew them the deformity of the idolatry around them, and give them aspirations after a purer and more holy religion.

Another remark, which seems materially to arise out of the above observations, is, that the mode of teaching which might perhaps present itself to Missionaries, on their arrival in this country, would by no means be found the most happy. Anxious to disseminate the truths with which they are impressed, they should not, through any idea of superiority attached to preaching, deliver long doctrinal and abstract harangues; but rather follow the usage of the natives themselves, which seems to indicate a more effectual practice. A teacher, who should take up a book of stories and instruction, and, reading it sentence by sentence, expound the doctrines which it contains, would be listened to and understood, would be resorted to because he amused, and would convince because he commanded.

attention. Even well-instructed Hindoos can rarely follow the thread of an abstract argument: an ignorant Hindoo never can. The explanation of a parable, the recital of an amusing history, interspersed with suitable observations, would easily be understood; and the mind, once familiarised to these, might gradually be elevated to more difficult and more remote observations. The duties of man in society, the benefits of industry, the beauty of charity, might gradually lead the teacher up to the doctrines and the mysteries of Religion; and the sanction derived from these might once more, in its turn, be reflected downward, and employed to strengthen and confirm the aspirant in the conscientious discharge of his active duties in society. The mind would thus become habituated to feel, even in ordinary life, the influence of what was taught, and to discover something in Religion besides a mystical or metaphysical theology.

The wishes, which the Committee expressed in their last Report, and which were communicated to Government, of establishing Schools, have been very amply fulfilled in the institution of the "Society for Promoting the Education of the Poor within the Government of Bombay," which has been cordially patronised by the Government, and has received the most hearty and liberal support of the public within this Presidency. The exertions of that Society have very justly been directed, in the first instance, to the religious education of the children of Europeans. The Committee trust, however, that their original suggestion will not be lost sight of; but that means may be devised of establishing Schools in that part of the town inhabited by the Natives, where the children of Natives might learn English and their own languages, on the plan of Bell and Lancaster, which is only an improvement of their own, and which could therefore be taught them with great facility. This plan would, in the first instance, require little more than a Native Schoolmaster, and a shed.

The expense which would be required for a School of several hundred children, who might be superintended by a Committee chosen from the Society, would necessarily be very trifling. The success which has attended

Schools established on this plan in the Tanjore Country, and other parts of India, proves that it would be a most powerful means of forwarding the benevolent object of the Institution.

The Committee are convinced, that the most simple and effectual mode of improving the moral and religious condition of the Natives, will be that of erecting Schools. Generally speaking, there can be little doubt, that increasing civilization has hitherto been the instrument appointed for spreading the true and rational principles of Christianity; and experience has proved, that the Gospel cannot take root without meliorating the soil in which it flourishes: for, to propagate Christianity to any good and lasting effect, we must convince the judgment, and engage the affections in its favour. We have no warrant, it has been observed, to look for a miracle under the finished dispensation of the Gospel; we must trust to those means which reason points out as the most promising, and experience approves as the most efficacious; though often, indeed, too slow for our wishes, and particularly for the wishes of those on whom the labour devolves.

We would add, that labours of this kind, pursued with diligence, and in devout and humble dependence on the Divine blessing, cannot fail of their ultimate effect, to the glory of Him who is the Giver of all good, and *who will have all men to be saved, and to come unto the Knowledge of the Truth.*

#### CHURCH MISSIONARY SOCIETY.

MADRAS.

##### *General State of the Mission.*

FURTHER intelligence from the Rev. Marmaduke Thompson, and from the Missionaries Schnarrè and Rhenius, has been received since that which was inserted in our Number for September.

In a Letter to the Secretary, dated Madras, Jan. 25, 1816, Mr. Thompson writes:

Our Missionaries, Schnarrè and Rhenius, I am happy to say, have had their health very tolerably; and have so advanced in the Tamul

Language, that they have begun PREACHING in Tamul, to Dr. Rottler's Congregation, in the Black Town Chapel; to the great satisfaction of Dr. Rottler, who reports most favourably of their knowledge and pronunciation of the language. They regularly divide the Tamul Service with him, in reading and preaching; and we trust, we shall, before long, hear much of the effect of their Sunday Ministrations.

Mr. Rhenius is now turning his attention to the Gentoo.

The Schools, from some cause, have not increased as we had expected; but still go on well.

Christian, of whom I wrote to you lately, seems fully to have entitled himself to our confidence; and we have, accordingly, taken him on our Establishment as a Reader; in which capacity, I doubt not, he will prove very serviceable to us.

The most interesting thing that has occurred of late in our infant Mission, is the case of the Goroo; of whom Mr. Rhenius will, doubtless, give you full information. This man seems to be increasing rapidly in desire for Christian Knowledge, and in respect and affection toward the Missionaries, His behaviour to our Christian, also, is highly favourable to our hopes of him. But we must WAIT, WAIT; and *the Lord will make manifest the counsels of the heart*, so that we shall not greatly err. You shall hear more of this from time to time.

Looking back now on the year that is past, the first year of our Mission Establishment in Madras, our friends, I think, may be satisfied that we have not been quite idle, nor wasted our talents:—Our two Missionaries qualified very competently to be Heralds of the Gospel to the poor Heathen, in their own language;—two Schools well provided and served, without the least encouragement of caste;—a Native Christian Reader, sufficiently informed to be listened to with attention by respectable Natives;—and a spirit of inquiry awakened in the neighbourhood, such as to warrant considerable hopes of the future.

#### TRAVANCORE.

The information contained in the Number for September (p. 387),

will have led our Readers to expect further intelligence from this very interesting field of labour.

Mr. Thompson sent to Major Munro the Minute of the Corresponding Committee at Madras, by which that Committee placed Mr. Norton at the disposal of Major Munro, for the purpose of assisting in his plans. He communicated, at the same time, the objects of the Church Missionary Society and the Corresponding Committee.

The Letters of Major Munro, in reply, contain important information. He readily accepted the invitation to become a Member of the Corresponding Committee; offering a liberal donation of one hundred pagodas, and a monthly subscription of five pagodas during his residence in India.

We have much pleasure in communicating some Extracts from these Letters, which we have arranged under appropriate heads.

#### General Views.

Regarding, as I do, the diffusion of genuine Christianity in India, as a measure equally important to the interests of humanity and to the stability of our power, I view, with the most sincere pleasure, the commencement of a systematic plan for the attainment of that object; and the Society may be assured of my earnest desire to co-operate with them, by any means in my power, in the furtherance of their designs.

With respect to Mr. Norton, and all the persons who may be employed by the Society in Travancore, I wish that they may be desired to receive my advice concerning the general application of their services; but to consider themselves as entirely under the controul and inspection of the Society, in their detailed proceedings. They will report to the Society, and obey its orders, according to the rules observed by the Missionaries acting in the Company's Territories; but, from the circumstance of Travancore being a foreign state, it is necessary, for many reasons, that the Missionaries should attend to the advice of the Resident, whose support will indeed be essential to the success of their exertions. I entertain a confident hope, that, by prudent and active measures, much may be



effected in Travancore for the advancement of Christianity.

The Christians, of all descriptions in Travancore, have, since my arrival in this County, been relieved from most oppressive burdens: a heavy capitation tax, contributions for the service of Pagodas and Hindoo Festivals, personal services of the most laborious kind, and arbitrary imposts of all descriptions, are some of the evils from which they have lately been emancipated. Released from civil oppression, they will be better disposed, I hope, to apply with cheerfulness to their religious duties.

*Importance of diffusing the English Language.*

An efficient and extended system of education, particularly in the English Language, will contribute more effectually than any other plan to the early and substantial establishment of the Protestant Religion in India. The prevalence of the Portuguese Language has materially promoted the propagation of the Roman-Catholic Religion. Indeed, from the situation of the Portuguese in India, strong arguments may be adduced for the diffusion of the English Language, as a means of supporting the British power, as well as of extending the Protestant Religion; for the name and influence of the Portuguese Natives have been preserved by the prevalence of their language, long after the subversion of their power by the Dutch: and, if the Portuguese were in a state to undertake conquests in India, their designs would be greatly facilitated, by the extension which their language and customs have obtained.

The several arrangements which I have suggested in this Letter, should be combined, as much as may be possible, with a plan of educating the people, both in the English Language and in the principles of Religion. Mr. Norton, during the prosecution of his studies at Quilon, could form and superintend a School for the education of youth: and he might be supplied with some assistants, and with English Books, especially Bibles, for that purpose.

*Advantage of Christian Judges in the Native Courts.*

An establishment, consisting of one principal and eight subordinate Courts, has been founded in Travancore; and I have succeeded in procuring the appointment of a Christian Judge to act with each of these tribunals. This arrangement is highly favourable to the protection and respectability of the Christians in Travancore; and it is also agreeable to the Brahmins

and Nairs, who find, in the integrity of the Christian Judges, a check on the venality and corruption of the Nair Judges. I have, however, experienced difficulties in procuring respectable and honest men to fill the situation of Christian Judges to the several Courts: and that office in the principal Court is still vacant, in consequence of my having been unable to find a person qualified for the execution of its duties. The appointment of an English Missionary to that office, would be attended with advantages to the cause of Christianity; by the protection which it would afford to the Christians, and by the credit which the wiser and impartial conduct of the Judge would reflect on the religion that he professed. A salary of 800 rupees each month is allowed to the Christian Judge of the principal Court, and of 70 rupees to each of the subordinate Christian Judges; and it might perhaps be in the power of the Society to recommend fit persons for these situations, particularly in the principal Court.

*State of the Syrian Christians.*

The Bishop of the Syrians assured me, when I proceeded to Madras, that he would employ unremitting endeavours to complete the translation of the whole of the Scriptures into the Malayalim Language; and he has subsequently stated to me, that some progress has been made in the execution of that work. My absence from Quilon, to which place I returned only a few days ago, and the occurrences of the Christmas Festival, have prevented me from seeing the Bishop, and ascertaining the exact amount of what has been done.

I am sorry to say, that the internal dissensions among the Syrians have increased, since the Ramban Joseph has been elected to the office of Bishop. I expect that all the principal ecclesiastical authorities among the Syrians will arrive here in the course of a few days; and I shall endeavour to make some arrangement for the settlement of their disputes.

*State and Objects of the Syrian College.*

In the mean time, the College proceeds under the present superintendance of the new Bishop, Joseph; and it is my intention to adopt the best measures in my power for placing it in a state of efficiency, and combining its operations with a system of Parish Schools among the Syrians, which already exists in a certain degree, and is susceptible of much improvement.

The principal object of the establishment of a College in Travancore was, to instruct the Catanars and officiating Priests among the Syrians in a competent knowledge of

the Syriac Language, in which they are at present too generally deficient. The Ministers of the Syrians, in order to inculcate, with effect, the motives of religion, ought, evidently, to understand its principles, and believe its truths. For these purposes, a knowledge of the Syriac Language is more necessary to them than a knowledge of Hebrew and Greek to our Clergymen; for the former want the excellent translations and explanations of the Sacred Books in the popular language of the country, which we possess.

With the study of the Syriac Language would of course be combined that of the Scriptures, and other religious books written in that tongue. Another object was, to procure copies of the Scriptures in the Syriac Language; and it was intended that the Students, in the course of their education, should transcribe the Bible to the greatest possible extent. Many, I may say most of the Churches, are destitute of the Bible, either in the Syriac or the Malayalim Languages; and the duty of transcribing the Scriptures would supply the Churches with Bibles, while it would promote the instruction of the young men who copied them. A printed Version of the Scriptures in Syriac would be extremely useful. The Laity were also to be taught the Syriac. The plan of the College was also intended to comprehend a system of instruction in Malayalim to Priests and the Laity, and of translating the Scriptures and religious books into that language for general circulation and use.

*Palamcotta, a promising Missionary Station.*

There were, a few years ago, many Protestant Christians in the Tinevelly District; but, from the want of a Missionary Establishment, some of them have relapsed to Paganism, and others have become Mussulmans. Mr. Sawyer, a very worthy man who lived at Palamcotta, employed all the endeavours which his situation and means allowed, in educating Protestant Children, and also in supporting many poor Christian Families. His death, which occurred about a month ago, has deprived the Protestant Religion, in the Tinevelly District, of one of its most zealous and faithful friends; and, unless some measures shall be adopted by the Society for assisting the Protestants at Palamcotta, they may be reduced to the necessity of abandoning a religion, which, in India, often involves the lower classes of the people in additional difficulties.

I am of opinion that a Missionary should be appointed to Palamcotta; and that mea-

asures should be pursued by the Society for educating the Protestant Children, and assisting the Protestant Families, in that station. Colonel Trotter, who commands at Palamcotta, will, I am convinced, be happy to second the plans of the Society for the benefit of the Christians in the Tinevelly District.

*Cochin, another promising Station.*

I have long considered the appointment of a Protestant Clergyman to Cochin as extremely desirable; but objections rested against that arrangement, while the restoration of Cochin to the Dutch was probable. That place has lately been finally transferred to the British Government; and many reasons may be stated for employing an English Missionary there. Nearly all the Dutch Families at Cochin professed the Protestant Religion; but, as they have seen no Protestant Clergyman for twenty years, they have in general become Roman Catholics, and have fallen into an extreme ignorance of all religious duties.

Mr. Thompson, in the Letter before quoted, alluding to these communications, grounds on them an appeal, with his usual animation:

You will see and feel in these Letters the gracious openings of Divine Providence for us, and will hear tenfold calls for Missionaries to India. Raise your voices! Erect your banners for the Lord! And, surely, some will come forth to help us. Every thing you see is PREPARED TO WELCOME THEM.—They will enter on fields ready for them, yea, almost white unto the harvest. And what may they not expect, through Divine Grace, under the powerful patronage and co-operation of such a friend as Major Munro? In him they will find a combination of advantages, meeting in one who stands high in general esteem and confidence, for talents, moral and political, of no ordinary degree.—Shall we neglect advantages like these? Where, in all your Missionary Sphere, can you discern a station of more urgent call, and so inviting?—I feel for Agra: I feel for Africa: supply them as speedily and abundantly as you can. But I think I may justly plead yet more for Travancore: for here you have not only a multitude of Heathen calling

upon you, but hundreds and thousands, **MANY HUNDREDS AND THOUSANDS** of Christians, including the ancient Syrian Christians—hundreds and thousands who have had some taste, a little it may be, of the Bread of Life, and are now famishing: who have had some glimpse of the Light of Heaven, and are now sinking into thick darkness.—They still bear the name of Christ: let us not see them sink down famishing with that Name upon them; *crying, but there is none to help them!*

Oh! that it may please God to affect the hearts of some of our young and able Clerical Brethren, to come, to hasten to them. True, we must tell them that the cost is great on earth: we must deal fairly with them, and say, "Come, all that you have, and give even YOURSELVES away!"—But, what! who calls them? For whose sake is all this? Shall it be for nothing?—No, no; far from it.—Give even THYSELF, and great shall be thy reward in heaven.

#### TRANQUEBAR.

*State of the School-Establishments at the end of 1815.*

In the Number for February, we printed the Report of the state of these Establishments at Midsummer 1815. We now communicate a Report of their state, six months later, which is made to Mr. Thompson in a Letter from the Rev. Augustus Cæmmerer, dated Tranquebar, March 23, 1816.

REVEREND AND DEAR SIR—

I inclose, as usual, the annual List of our Free Schools for the preceding year; which I hope you can send, by the next opportunity, to the Church Missionary Society, the benevolent Supporters of this promising Institution; to whom I beg you will be pleased to convey my humble respects, and our grateful acknowledgment of this great favour.

On the 14th instant, John Dewasagayam returned from Tritchinopoly, after having spent about twenty days with his Lordship the Bishop of Calcutta.

John has examined, in his return, the Country Schools. He found that

most of the children had made but a very poor improvement; being prevented from attending regularly the school hours, on account of their poverty and labour. The present of clothes and money, which I allowed him, from his Lordship the Bishop's benefit, for the encouragement of the children, (which they used to receive, in the time of the late Dr. John, thrice in a year, but not now, owing to the increased expenditure of our School Fund,) he has therefore not given to them; but has left it in the hands of the Catechists and Schoolmasters, to be given to them after they have delivered the appointed lessons in reading, writing, and repeating by heart the Catechism, Prayers, and select sentences of the Holy Scripture. I see the necessity of sending an Inspector from hence, once at least in every three months, to visit these Schools.

On the 13th instant, I held a general examination of all the English and Tamul Schools within Tranquebar, in the presence of the Missionaries, Messrs. Greenwood and Schroeter. They have examined the English Schools, and have promised me to write to their Society how much they were satisfied with them.

The elderly children having finished the translation of "Advice to Youth," by the Rev. Basil Woodd, they have translated "Christian Principles" from Tamul into English. Four only of the Seminarists are translating into Tamul the pious "Memoir of Bowyer Smith," as there are no more copies to be had here. Such excellent tracts as these, and other useful books for the Schools, I wish that our good Society would send in great numbers to India.

The improvement of the Children in the English Schools, the attention paid to them, and the good conduct of some youths who since left the School and are decently employed, induce even those parents who live at a great distance, to send their children from thence. The present number of such youths is ten. Two of them are Brahmin Youths; the parents of one of whom live at Pondicherry, and those of the other at Coimbatore. One of their female relations is kept here, to maintain them. They are put under the particular care of our School Inspectors.

Great attention is also paid to the improvement of the Children in the Tamul Schools; and I take care to discover and reprove any negligence in the Schoolmasters. Most of them give me satisfaction, by their good conduct, and diligence in their duties.

May our good God bless more and more the pious intentions of our Society and their Friends with success; and rejoice their hearts, that they may be further encouraged in their blessed work!

I remain, with sincere regard,  
Reverend and Dear Sir,  
Yours most faithfully,  
AUGUSTUS CAEMMERER.

#### *Summary Account of the Schools.*

Children admitted up to December 31, 1815.

Into the English and Tamul Schools:

Protestant Christian . . .	153
Roman Christian . . .	131
Brahmin Heathen . . .	86
Sootra Heathen . . .	1222
Mahomedan . . . . .	39
	—1631

Into the Pariah Schools:

Sootra . . . . .	19
Protestant Boys and Girls,	390
Roman-Catholic Boys . . .	35
Heathen . . . . .	100
Mahomedan . . . . .	4
	— 548

Total admitted . . . . . 2179

Total left School . . . . . 1223

Total remaining . . . . . 956

### CHINA.

#### *ROMAN-CATHOLIC MISSIONS.*

THE following statement has appeared in the Public Papers, under date of Rome, October 1st.

#### *PERSECUTION OF THE CHRISTIANS.*

The Allocution of the Pope, at the late election of Cardinals, contains some curious facts respecting the state of the Christian Religion in China. It seems that the Jesuit Missionaries to that empire have recently undergone grievous persecution.

Gabriel Dufresse, a French Missionary, and Bishop of Tabraca and Vicar Apostolic of the province of

See-Tchuen for thirty-nine years, has been put to death. Having been banished by the Chinese Government, impelled by religious fervour he returned; but was soon discovered, and put in irons. The Mandarins then suddenly affected much kindness, ordering his chains to be broken, and overwhelmed him with caresses: but they had honey in their mouths, and poison in their hearts. They boldly desired him to abjure his religion: on his side, he spoke of the futility of the Chinese Rites, and extolled the Christian Dogmas. The perfidious Mandarins had concealed two persons behind the partition, who wrote down the Bishop's words. An accusation was consequently drawn up, and the Bishop was taken before the Viceroy; who, being a sworn enemy to all Christians, condemned him immediately to die. In an instant, this respectable old man was stripped of his robes, and led forth to the place of execution, where an immense crowd was assembled.

Thirty-three Christians, whom no torments could divert from the True Faith, were led out at the same time, surrounded by executioners and instruments of torture. All of them were then told, that they must abjure the Christian Religion, or undergo the punishment of the cord. With heroic fortitude, all refused to renounce their Saviour, and besought the Bishop to give them Absolution and his last benediction. The Bishop granted their request; and, after urging them to follow his example with firmness, laid his head on the block, when the executioner at one blow severed it from his body.

The Christians, who had been brought out only for the purpose of terrifying them, were reconducted to prison, and afterwards banished.

The head of the Bishop of Tabraca was affixed to a gibbet, with the inscription, "Apostle of the Christian Religion, and Bishop of Europe." The same words were seen on the box, which was adorned with a figure of the Bishop, and contained his head; and which was paraded for some days in all the places where the Christians lived, who had been converted by him. His blood was preserved by the Christians; and distributed among the inhabitants of various towns and

villages. The body, after lying three days on the scaffold, watched by Christians, was interred with pious devotion.

Another Missionary, Augustine Fohar, aged 73, was beaten so unmercifully, that he died in a few days. The judge who condemned him, admonished him to consider his great age, and the punishment which would follow on his refusing to renounce Christianity. When he was undergoing the punishment, the judge said, "Now, your God has deserted you!"—"Oh! no," said Augustine, "he has given me strength to endure all this, and much more!" The judge, mad with rage, ordered him to be struck in the face, which killed him.

#### NORTH AMERICA.—UNITED STATES.

##### NATIONAL BIBLE SOCIETY.

IN our Number for July, we stated the establishment of this Institution. The subjoined communications, made to the British and Foreign Bible Society, will much interest our Readers.

##### *Letter from the President of the American Bible Society.*

*Burlington, New Jersey,  
May 23, 1816.*

As President of the Society, it is with more pleasure than can easily be expressed, that I officially execute the pleasing task of announcing to you the joyful event of our having, under the special agency of Divine Providence, after so great troubles and persevering efforts, succeeded in establishing, with a harmony and unanimity unparalleled in so large a body, "An American Bible Society, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures without note or comment. The Society shall add its endeavours to those employed by other Societies for circulating the Scriptures throughout the United States, and her territories, &c. The Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan."

The subscriptions are filling fast, both as to Members and donations, and every thing wears the appearance of success.

*Nov. 1816.*

There was not a single dissenting voice in the Convention, though formed from such various denominations: they seemed all to be of one heart and one mind.

The whole proceedings in this business, from Wednesday the 8th inclusive, till Monday the 13th instant, clearly discovered the Divine Agency; and even some, from among those least expected, could not help crying out aloud, "This is no other than the work of the Lord." May God have all the glory!

I have the honour to be, &c.

ELIAS BOUDINOT,  
President of the American  
Bible Society.

The President, having attained the object on which his heart had long been fixed, in the establishment of a National Bible Society, has contributed the noble donation of 10,000 dollars in aid of its funds; which sum may secure the perpetual distribution of 1000 Bibles annually.

##### *From the Address of the American Bible Society.*

People of the United States—

Have you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures?—value them as containing your sweetest hope—your most thrilling joy? Can you submit to the thought that you should be torpid in your endeavours to disperse them, while the rest of Christendom is awake and alert? Shall you hang back, in heartless indifference, when Princes come down from their thrones, to bless the cottage of the poor with the Gospel of Peace; and Imperial Sovereigns are gathering their fairest honours from spreading abroad the Oracles of the Lord your God? Is it possible that you should not see, in this state of human things, a mighty motion of Divine Providence? The most heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarcely has the soldier time to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the head which is to wear "many crowns;" and, for the first time since the promul-

gation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man, and honour to God.

What has created so strange, so beneficent an alteration? This is, no doubt, the doing of the Lord, and it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible!—through Bible Societies!

Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory! Come cheerfully, eagerly, generally! Be it impressed on your souls, that a contribution, saved from even a cheap indulgence, may send a Bible to a desolate family; may become a radiatory point of "grace and truth" to a neighbourhood of error and vice; and that a number of such contributions, made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge which shall secure their present and their future felicity.

But whatever be the proportion between expectation and experience, thus much is certain—we shall satisfy our conviction of duty—we shall have the praise of high endeavours for the highest ends—we shall minister to the blessedness of thousands, and tens of thousands, of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness, which will go on, with accelerated motion and augmented vigour, after we shall have finished our career; and confer upon our children, and our children's children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed, and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of the small, until the whole "earth be full of the knowledge of Jehovah, as the waters cover the sea!"

BAPTIST BOARD OF FOREIGN MISSIONS.

*Second Annual Report.*

IN the Number for April, pp. 153—157, we stated the formation of this Society, and gave an Abstract of its First Report.

The journey of Mr. Rice among the Southern States, for the purpose of extending the connections of the Society, appears to have been very successful. In a Letter from him to the Secretary, Dr. Staughton, dated New York City, June 19, 1816, he says: "The Societies mentioned in this Letter as auxiliary to the Board, and those mentioned in my Letter of May 1815, exhibit the pleasing and very encouraging fact, of at least seventy-one Mission Societies, distinctly combining their means and their exertions in the noble design of aiding the Heralds of the Cross to preach among the Gentiles the unsearchable riches of Christ." Mr. Rice communicates, also, in separate papers, the "State of the Associations, Churches, and Mission Societies, in relation to the objects of the Board;" as also, a Table of the Associations, containing their names; the States where founded; names, and places of residence, of the Corresponding Secretaries of the Associations; times and places of meeting, &c. The Table contains 126 Associations, and 2541 Baptist Churches, the Members of which consist of 158,508 persons.

The following Extract from the Report is highly creditable to the character of Mr. Rice:—

"The Board have reviewed, with sincere satisfaction, the unwearied and successful exertions, during the past year, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the Presidency of a respectable University in Kentucky have not been able to divert him from his

**Missionary Career.** He is appointed, until the Convention shall meet, to continue his endeavours to originate new Societies, and to systematise measures for an easy and regular intercommunication between the Board and Mission Institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attention, and fraternal aid, of all who long for the glory of the latter days."

The Board have adopted Burmah, as our Readers have been already informed, as the sphere of their exertions in the East. A Mission was first established at Rangoon, in that empire, by Messrs. Chater and Felix Carey.

This Mission has lately sustained loss by the secession of Mr. Carey from all Missionary Engagements. This circumstance was reported at the late Meeting of the Baptist Society at Birmingham. It was stated, that the Society had no further advantages to expect from him, except such as may be derived from his influence with the Burman Government.

The American Board express their deep regret to learn, "that Mr. Felix Carey has seceded from the professed work of a Missionary in Burmah, and directed his views to medical and political pursuits:" but they add, "though he sustain not the glorious character of a Missionary, his influence at Court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Esther, without any design on her part, effected the deliverance of the Jews. It ought not to be forgotten, that much has been done by Mr. Carey already. He has facilitated the future labours of Missionaries, by translating the Gospel of Matthew into the Burman Language; and compiling, for their use, a

comprehensive Grammar and Dictionary."

The Board voted 1000 dollars to Dr. Carey, and Messrs. Marshman and Ward, at Serampore, for the use of the Missionaries, Judson and Heugh, and their families, at Rangoon.

## NEW ZEALAND.

### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF THE REV. S. MARSDEN.

WE regret that we could not, as was proposed, print the Journal of Mr. Marsden's proceedings in our last Number.

Mr. J. L. Nicholas, who accompanied Mr. Marsden and the Settlers in the Active, from Port Jackson, has been so kind as to furnish us with some particulars explanatory of the annexed Chart, which is copied from Captain Cook's Map of the two New Zealand Islands. The figures on the Chart denote the places referred to in the following list.

1. This was the first place, except the Cavalle Isles, at which Mr. Marsden and his friends landed. It lies about twenty miles southward of Whangorooa, where the Boyd was cut off. Here they slept on the night of Dec. 21st, and concluded a peace with the tribe that cut off the Boyd, they being then in that quarter.
2. *Ranghee-Hoo:*  
The Settlement of the Society.
3. *Parro:*  
Koro-koro's District.
4. *Korroraddickie:*  
Tarra's District.
5. *Cowa-cowa:*  
The Timber District.
6. *Wytanghee.*
7. *Wymattee:*  
A Hippah, or fortified place, belonging to Shunghee and his brother Kangorooa. It lies about thirty miles, in a north-west direction, from the opening of the harbour of the Bay

of Islands, and is remarkable for the strength and skill of its fortifications.

8. *Morberrie*:

A fresh-water Lake, about six miles to the northward of Wy-mattee, and well adapted for a Settlement. This place was the most distant to which the travellers penetrated in the interior.

9. *Shourackie*:

A District bordering on the River Thames, belonging to Shoupah, one of the most powerful Chieftains in New Zealand.

10. *Bream Bay*:

Here a salt-water creek runs up

some distance into the interior, where there is said to be some valuable timber.

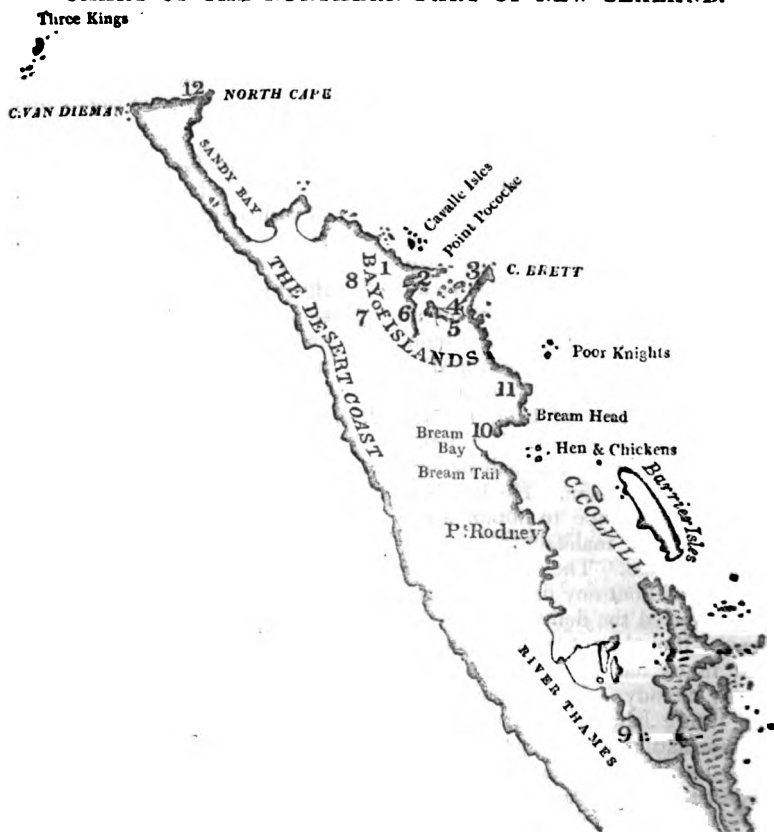
11. *Cucuper's District*:

Cucuper is a considerable Chief. Here the travellers met with Moyhanger, the Native whom Mr. Savage brought to England.

12. *North Cape*:

At which Mr. Marsden and Mr. Nicholas landed, as the *Active* was returning to Port Jackson; and were received with the same uniform attention and friendship from the Natives, that they had experienced on the other parts of the coast.

CHART OF THE NORTHERN PART OF NEW ZEALAND.





*Voyage to New Zealand—*

I am happy to inform you of my safe return from New Zealand to Port Jackson, after fully accomplishing the object of my voyage to that island, having been absent four months; and have the honour to transmit to you the following account for the information of the Society, which I am persuaded will be very gratifying to all who love Zion, and are interested in the extension of Christ's Kingdom and the salvation of the Heathen Nations.

I communicated to you, on a former occasion, my full intention of accompanying the Settlers to New Zealand; in order to aid them in their first establishment, and to give them as much influence as possible among the Natives. I had, for many years, studied the character of the New Zealanders, having generally some living with me; and was under no apprehension of danger from them, so far as my own personal safety, and that of those who were about to go with me, were concerned. Many in New South Wales were of opinion, that we should never return; judging from the horrid massacres that have repeatedly been committed in that island, by the Natives: but these persons had not sufficiently considered the provocations given to the Natives by Europeans; as it is well known, that the Europeans have thought it no crime to murder and plunder these islanders upon the most trivial occasions, and often from mere wanton cruelty.

From my first knowledge of these people, I have always considered them the finest and noblest race of Heathens known to the Civilized World; and have ever been persuaded, that they only wanted the introduction of the arts of civilization, and the knowledge of the Christian Religion, to make them a great nation. I am more confirmed in this opinion, since I have visited them, than I was before; as I found them much more civilized, in general, than I had previously conceived.

When I was preparing for New Zealand, Mr. John Liddiard Nicholas, a gentleman who came out to settle in this colony about two years ago, volunteered to accompany me. I readily accepted his offer.

We embarked on board the *Active*, on Saturday the 19th of Nov. 1814, and sailed down the harbour early that morning; but were obliged to anchor again near the mouth, by contrary winds. Here we were detained nine days.

On Monday, the 28th, we weighed anchor, and got out to sea.

The number of persons on board the *Active*, including women and children, was thirty-five. Mr. Hansen, master; his wife and son; Messrs. Kendall, Hall, and King, with their wives and five children; eight New Zealanders; two Otahaitans; and four Europeans belonging to the vessel; beside Mr. Nicholas, myself, two sawyers, one smith, and one runaway convict whom we afterwards found on board. We had also on board, one horse, two mares, one bull, and two cows, with a few sheep, and poultry of different kinds, intended for the island. The cows and bull had been presented by Governor Macquarrie, from His Majesty's herd, as mentioned in my former Letter.

Nothing of consequence happened during our voyage.

*Arrival at North Cape—*

Dec. 15th, We saw the Three Kings, some small islands which lie to the north of New Zealand, about twelve leagues. We sailed close by them in the afternoon. As I wished to pass a day at the North Cape, we stood away for it in the evening with a light breeze, and saw the land before sunset. We had little wind all night. The next morning, at daylight, we were almost four leagues from shore, and stood on till about eight o'clock. I was anxious to have an interview with the Chiefs, in order that I might explain to them the object of my voyage, and introduce the Settlers to them, and prepare the way for any future attempts to promote their welfare.

*Friendly Intercourse with the Natives of North Cape—*

After breakfast, the ship's boat was hoisted out, with a view to visit the shore. I directed Duaterra, Shunghée, Koro-koro, Tooï, and Tiraara, all the Chiefs we had on board, to go in her, and no Europeans; so that they might open an intercourse between us and the Natives, and bring us some supplies. The boat was well armed,

that they might defend themselves if any attack should be made upon them.

Before the boat had reached the land, a canoe appeared alongside the Active, with plenty of fish; and, shortly afterward, a Chief followed from the shore, who immediately came on board with his son. In his canoe there were some very fine men. I asked him if he had seen Duaterra, whom I had sent on shore. He told me he had not; and immediately showed me a pocket-knife, tied to a string round his waist, which he highly valued, and informed me that it had been given to him by Duaterra a long time before. I was much gratified that we had been so fortunate as to meet with a Chief who knew our friend Duaterra.

As we were now likely to obtain fully the object of our visit, I told them my name, with which they seemed well acquainted; and immediately inquired after a young man belonging to that place, who had lived with me some time previously. His brother was in the canoe; and greatly rejoiced he was to see me. He made the most anxious inquiries after his brother. I gave him every information that I could.

We were now quite free from all fear, as the Natives seemed desirous to show their attention to us by every possible means in their power. I then informed the Chief that we wanted some hogs and potatoes. He requested me to send one of our people on shore in his canoe, and he would send for some immediately. I ordered one of the New Zealanders belonging to the Active into the canoe, as I did not think it prudent to send an European.

The Chief and his son remained on board. They seemed very happy, and much gratified with our confidence in them. I explained to the Chief the object of our voyage; and informed him that the Active would continue to visit them, from time to time; and that Messrs Kendall, Hall, and King, would settle at the Bay of Islands, for the general benefit of their country. I also gave him a printed copy of Governor Macquarrie's Instructions to Masters of Vessels relative to them, and explained their meaning, which he comprehended and much approved.

I directed him to show these Instructions to all the Captains of Vessels that might touch there, as they would be a protection to them. He received these Instructions with much satisfaction.

In a short time, other canoes came to the Active, and brought abundance of the finest fish that I ever saw. Our decks were soon covered with them. We had now a number of Natives both on board and alongside, who behaved with the greatest propriety. We traded with them for fishing-lines, and other articles of curiosity.

Before Duaterra and the other Chiefs returned with the boat, a large War-canoe came off to the vessel. She was very full of fine stout men, and sailed very fast. Though the sea was rather rough, and we were some distance from the land, yet it was pleasing to behold with what ease she topt the rising waves.

One of the principal Chiefs was in this War-canoe, with a number of his attendants; and a young man, an Otaheitan (known by the name of Jem by Europeans), whom I had known some years back, as he had formerly resided a considerable time at Parramatta with Mr. M'Arthur. This Otaheitan had married the Chief's daughter, and his wife was in the canoe. He was much surprised to see me, and I was not less so to meet him so very unexpectedly here. He had been in the habit of visiting my house, when at Parramatta; and was well acquainted with my situation in New South Wales. As he could speak English exceedingly well, I fully explained to him the object of my voyage to New Zealand, and what were my future plans. He was much pleased at the idea of Europeans residing in the island. This young man, being very intelligent and active, appeared to have gained the full confidence of his father-in-law, and to have great weight and influence at the North Cape. I made him, his father-in-law, and the other principal men, a few presents, which were gratefully received.

After some conversation, I mentioned to them, that the New Zealanders had been guilty of great cruelties to the Europeans, and particularly in the case of the Boyd. They replied, that the Europeans were the first aggress-

sors, by inflicting corporal punishment on the Chiefs.

I also told them, that Mr. Barnes, Master of the Jefferson Whaler, when at Port Jackson, had informed me that they had acted treacherously toward him, in attempting to cut off two boats belonging to the Jefferson, when she was last at the North Cape, in company with the King George. I told them, I was much concerned to hear these reports; and that if they continued to act in this manner, no European Vessels would visit them. In reply to this, the Otaheitan and Chiefs stated, that the Masters of the Jefferson and the King George had, in the first instance, behaved ill to them. They had agreed to give 150 baskets of potatoes and eight hogs for a musket. The potatoes and hogs were delivered, and were divided between the two vessels; after which, the Otaheitan and one of the Chiefs went on board the King George for the musket, which was delivered: at the same time, the Master of the King George demanded more potatoes and hogs; the Chief was detained on board; and the Otaheitan was sent on shore for more potatoes and pigs. The Head Chief said he had fulfilled the agreement for the musket, by the 150 baskets of potatoes and eight hogs, and he would give no more. The Chief that was detained a prisoner on board the King George was the Head Chief's brother, and was at this time on board the Active. The Otaheitan was sent on board the King George, to tell the Master that no more potatoes and hogs would be given, and to request him to release the Chief whom he had unjustly detained. This the Master refused to do, and kept the Otaheitan a prisoner also. In two or three days they were both put on board the Jefferson: there they remained for three or four days, till they were ransomed at 170 baskets of potatoes and five hogs. The people on shore were greatly enraged, and alarmed for the safety of their Chief, as the vessels were out of sight for some time. After the potatoes and hogs were delivered, two boats were sent on shore with the Otaheitan and the Chief. Great numbers of the Natives were assembled on the shore, to receive them. They were no sooner landed, than the Natives fired upon the boats; and I have no

doubt but they would have massacred the people at the moment, if they could, for their fraud and cruelty. The Otaheitan told me it was impossible to restrain the people from firing upon the boats. The Chief spoke with great warmth and indignation at the treatment which he had received. I assured them that both King George and Governor Macquarrie would punish any act of fraud and cruelty committed by the Europeans, whenever they were informed of them.

I now gave them the Governor's Instructions to Masters of Vessels, and explained the nature of them; which was clearly understood by the Otaheitan, who explained them to the rest. I told them the Active would constantly visit them; and, by that means, they might easily obtain redress from the Governor of New South Wales: and requested them never to commit any act of violence on Europeans in future, but to refer their complaints to the Governor. They seemed much pleased, and promised they would not injure the crews of any vessels that should touch there. I told them that the Masters of the King George and the Jefferson would be called on to answer for their conduct, when they came to Port Jackson; as I should inform Governor Macquarrie what they had done.

While the principal Chief and his party remained on board, the boat returned with Duaterra and the rest who had gone in her. Duaterra and the principal Chief seemed well acquainted, and were very polite to each other. The most friendly salutations passed between them; and Duaterra, being now comparatively very rich, made several presents to his friends, as did the other Chiefs who had come with me from Port Jackson. Duaterra renewed the conversation relative to their firing on the Jefferson's boats; and laid the strongest injunctions on them not to injure the Europeans in future, but to refer their complaints to the Governor of New South Wales.

This was one of the most interesting and pleasant days I had ever enjoyed. I was never more amused and gratified, than on this occasion. Before evening, we had got an abundant supply of fish, hogs, and potatoes.

I informed the Natives that I should sail that night for the Bay of Islands.

They pressed us very much to stay another day, and they would bring us more fish, potatoes, and hogs. I told them we had got what we wanted now; but that I would call and see them, on my return to Port Jackson; and if, in the mean time, they would prepare me some flax, I would buy it of them. The Chief promised to have some ready. As soon as evening came on, they took their leave, in a very warm and affectionate manner; and went into their canoes, to return to shore, apparently much satisfied with the reception that they had met with on board the *Active*, and the information which they had received relative to the *Active* visiting them again, and the Europeans settling on their island.

*Reach the Cavalle Isles—*

When the Natives left us, we immediately made sail; and proceeded on our voyage with a fair breeze. During the night, the wind died away; and, in the morning, the little which we had was against us, so that our progress was but trifling, along the coast. The hills and woods appeared very beautiful to the eye; and native fires smoked in all directions on the Main. The whole of this day the wind continued nearly the same. The next morning we beat up against the wind, and passed the mouth of the Harbour of Whangorooa, the place where the *Boyd* was cut off; but could not weather the *Cavalles*, some small inhabited islands which lie a few miles from the Main. The Natives informed us that there was a safe passage between the Main and these Islands. We endeavoured, therefore, to beat through them; but could not, for the contrary wind.

*Friendly Intercourse with the Natives there—*

As we were not far from the *Cavalles*, I wished to visit the Natives upon them, and had the boat hoisted out for that purpose. Messrs. Nicholas and Kendall, with Koro-koro, and Tooi, accompanied me on shore. As soon as we landed, all the Natives ran off, and secreted themselves in the bushes; except one old man, who, being lame, was not able to make his escape. We walked up to him. He appeared alarmed, till he saw Koro-koro. I then made him a present of a few

trifles; and, in return, he offered us a basket of dried fish, which we declined accepting. Koro-koro left us immediately, and went in search of the Natives. Mr. Kendall sat down with the old man, who was much fatigued in getting up the hill. Mr. Nicholas and I went after Koro-koro, but were some time before we could find him. He had gone to inquire after his relations, who lived on this island. After some search, we found him: he had met with one of his own men.

By this time the Natives began to recover from their alarm, and to come out of their hiding-places.

*Affecting Meeting of a Chief and his Relatives—*

While we were talking with Koro-koro and some of the Natives, his aunt was seen coming toward us, with some women and children. She had a green bough twisted round her head, and another in her hand, and a young child on her back. When she came within a hundred yards, she began to make a very mournful lamentation; and hung down her head, as if oppressed with the heaviest grief. She advanced to Koro-koro with a slow pace. He appeared much agitated, and stood in deep silence, like a statue, leaning on the top of his musket. As his aunt advanced, she prayed very loud, and wept exceedingly. Tooi, Koro-koro's brother, seemed much affected; and, as if he were ashamed of his aunt's conduct, he told us he would not cry—"I will act like an Englishman. I will not cry!" Koro-koro remained motionless, till his aunt came up to him, when they laid their heads together, the woman leaning on a staff, and he on his gun; and, in this situation, they wept aloud for a long time, and repeated short sentences alternately, which we understood were prayers; and continued weeping, the tears rolling down their sable countenances in torrents. It was impossible to see them without being deeply affected.

At this time, also, the daughter of Koro-koro's aunt sat at her mother's feet weeping, and all the women joined their lamentations. We thought this an extraordinary custom among them of manifesting their joy; but we afterward found that it was general in New Zealand.

Many of these poor women cut themselves, in their faces, arms, and breasts, with sharp shells or flints, till the blood streamed down. When their tears and lamentations had subsided, I presented the women with a few presents.

Tooi had sat all this while, labouring to suppress his feelings, as he had declared he would not cry. In a short time, we were joined by several fine young men. Among them was a youth, the son of a Chief of the island. When Tooi saw him, he could contain his feelings no longer; but instantly ran to him, and they locked each other in their arms, and wept aloud.

When they had saluted one another and all the women, and had gone through various ceremonies, we entered into conversation with them, and inquired why they all ran off into the bushes. They told us that they concluded, when we landed, that we were going to shoot them. These people were greatly rejoiced when they found us to be their friends. They did every thing in their power to please and gratify us.

After spending a few hours, we returned to the place where we had left Mr. Kendall alone talking to the old man. Numbers of Natives attended us.

We enjoyed here a very pleasant day, as every object around us was new and interesting, particularly the inhabitants.

From the top of the Cavalles, the view of the Main, together with the Ocean and the numerous small Islands scattered upon it, is the most delightful I ever saw; at least, I thought so.

When we arrived, we found Mr. Kendall had been visited by some of the Natives, who were still with him; and that he had been much entertained during our absence.

In the evening, we returned to the vessel, accompanied by the son of the Chief, and some Chiefs from the Main, who remained on board all night.

*Cause of War between Whangorooa and the Bay of Islands—*

The next morning the wind still continued against us; and we had been labouring more than a day and  
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a night, to work the vessel either round the Islands, or between them and the Main, in seven fathoms water. We now lay about five leagues from Whangorooa, the harbour where the Boyd was cut off and her crew massacred, and one league from the Main; a part of New Zealand belonging to the Chief Shunghee, who was on board the Active, having been to pay me a visit at Port Jackson.

Duaterra and Shunghee had often told me of the bloody war that had been carried on between the people of Whangorooa and the Bay of Islands, from the time the Boyd was cut off to that period. During their stay at Port Jackson, they were always apprehensive that the Chiefs of Whangorooa would take advantage of their absence, and make an attack upon the people at the Bay of Islands. We here learned, however, that there had been no disturbance while they had been absent.

After the Boyd had been cut off, Tippahee, a Chief belonging to the Bay of Islands, and who had visited Port Jackson, and while there received great attention, was accused of being concerned in that dreadful massacre: in consequence of which, the Whalers who were at that time on the coast, and came into the Bay of Islands shortly after, united together, and sent seven armed boats before day to attack the Island of Tippahee; on which they landed, and shot every man, woman, and child, that came in their way; in which attack Tippahee received seven shots, and soon after died.

Duaterra and Shunghee always declared that Tippahee was innocent of the crime for which he suffered. Whangorooa is about forty miles to the northward of the Bay of Islands. Tippahee was in the habit of trading with the people of Whangorooa, and happened to go with a cargo of fish the very day the Boyd was taken. The whole of the crew had been massacred when he arrived, excepting five men who were in the rigging. These he took into his own canoe, and landed them, with a view of saving their lives; but, being followed by the people, the five men were forcibly taken from him, and instantly put to death. This is the account given by those New Zealanders who first visited New South Wales. They originally

declared that Tippahee was innocent of the destruction of the Boyd.

The people at the Bay of Islands, in consequence of the death of their Chief Tippahee, declared war against the people of Whangorooa: several desperate battles had been fought, and the war was likely to continue.

*Mr. Marsden wishes to establish Peace—*

I had often told Duaterra and Shunghee, that it would be for the interest of all parties to make peace; and that I wished to see it established before I quitted New Zealand. Duaterra expressed his doubts as to the accomplishment of this object. I told him, I thought, if I could obtain an interview with the Chiefs, that I might bring it about; and that it was my determination to visit Whangorooa before my return, and try what could be done.

*He lands, and visits a Camp of Whangorooans—*

The next day the wind still continued in the same quarter, which obliged us to remain at anchor. I again visited the Cavalles; and there learned, that the Chiefs of Whangorooa, and all the principal Warriors, had come to the funeral of some great man who died a few days before, and were then encamped on the shore opposite to where the Active lay. On this information, I hastened on board, and consulted with Duaterra. I told him how anxious I was to make peace, now that the Europeans were coming to settle among them: that this would secure the lives of the Europeans, and tend to the general benefit of their country. I expressed my wish to visit the Whangorooa Camp, and hear what the Chiefs had to say on the subject. As he had never met these people since the loss of the Boyd, but in the field of battle, he hesitated for some time. I did all I could to induce him to try the experiment. He was not afraid of himself; but apprehensive lest some accident might happen to me, or to some person belonging to me. At length, he consented to go on shore with me. Shunghee and Koro-koro agreed to accompany us. Messrs. Nicholas, Kendall, King, and Hansen, volunteered to do the same. We took

several loaded muskets in the boats with us. The beach where we were to land belonged to Shunghee, and was covered with Shunghee's people.

When we approached the shore, we saw the Whangorooa Chiefs, with their Warriors, encamped on a high sugar-loaf hill, to the left hand of us, with their colours flying. The foot of this hill communicated with the sea. As soon as they saw us land (our distance from them being about half a mile), they took to their spears, struck their colours, and ran off as fast as they could. Duaterra took a brace of large pistols, and told me to follow him slowly; for he should come up with them at a certain point, so as to speak to them; as they could not escape him, there being no other way by which they could go, on account of the sea. We all marched together after Duaterra, being surrounded by an immense crowd of men, women, and children, belonging to Shunghee. Some of the principals of these people ran in different directions, to clear the way, and keep the crowd from pressing us. In a short time, Duaterra returned to meet us, and called to me to come forward. We accordingly mended our pace, and soon came in sight of the Whangorooa People, who had stopped to receive us. A line was formed on each side, for us to march through them. An old woman, whom I took to be a Priestess, made a very great noise, and waved a flag as we advanced. The Chiefs were all seated on the ground, according to their custom; and their Warriors standing up, with their spears fixed upright, which were from fifteen to twenty feet in length, and upward. They were armed also with their pataoes. Duaterra stood at some distance from the Chiefs who were seated, with a pistol in his hand. When I had got up to the Chiefs, Duaterra discharged his pistol; and afterward ordered the muskets belonging to our party to be discharged, which was done. The Whangorooa people discharged their muskets also. These I considered as most favourable omens of success in my object.

*True Cause of the Destruction of the Boyd— :*

One of the principal Chiefs who had cut off the Boyd had been at Par-

ramatta, and knew me. He had been on board the Whalers for a considerable time, and spoke English well enough to be understood. He is known by the Europeans by the name of George. I made the Chiefs a few presents; and, after some conversation on various subjects, and particularly on the occasion of my visit to New Zealand, I inquired how they came to cut off the Boyd, and to massacre her crew. Two of them stated, that they were at Port Jackson when the Boyd was there, and had been put on board by Mr. Lord, in order to return home; that the Head Chief (George) had fallen sick when on board, and was unable to do his duty as a common sailor; in consequence of which he was severely punished, refused provisions, and threatened to be thrown overboard, and many other indignities offered him, even by the common sailors. He remonstrated with the Master, and begged him not to inflict corporal punishment on him; and assured him that he was a Chief in his own country, which they would know on his arrival at New Zealand. He was told he was no Chief; with many abusive terms which he mentioned, and which are but too commonly used by British sailors. When he arrived at Whangorooa, his back was in a very lacerated state, and his friends and people were determined to revenge the insults which had been offered him. He said, if he had not been treated with such cruelty, the Boyd would never have been touched.

From the accounts which these Chiefs and their people gave of the destruction of the Boyd, Tippahee appears to have had no hand in this melancholy event: it was wholly their own act and deed. This being strictly true, and I see no reason to disbelieve their declaration, Tippahee and his people were innocent sufferers, and their deaths laid the foundation for much bloodshed. Many since that period have been cut off, both belonging to the Bay of Islands and Whangorooa. I never passed Tippahee's Island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining. I

would hope that those Europeans, who were concerned in that fatal transaction, were ignorant, at the time, that they were punishing the innocent; I think it probable that the mistake, if there were one, which I am inclined to believe, originated in the affinity between the names of Tippahee and the Chief of Whangorooa who was principally concerned in the destruction of the Boyd, and whose name is Tippoohee. This Chief I saw, and conversed with on the subject.

*A Night passed in the Whangorooan Camp.*

Having fully satisfied myself relative to the loss of the Boyd, and explained to these people the reason of the Active coming to New Zealand, I found, as night was coming on, that I could not accomplish the grand object I had in view, of making peace, without spending more time with them, and therefore resolved to remain all night in their camp.

Shunghee had given direction to his people to prepare supper for us, nearly a mile from where we then were. I told the Chiefs we would go to visit Shunghee's people; and, when we had taken some refreshment, I and Mr. Nicholas would return and spend the night in their camp, in order that we might have a little more conversation with them. To this they readily consented; and, with a view to shew some marked attention, they entertained us with a sham-fight, war-dance, and song of victory, before we went to Shunghee's people.

After these ceremonies were over, we took leave, and returned to the place where we had landed, attended by a very large number of Natives. Shunghee's servants had got our potatoes and fish prepared. Duaterra, and the party who had come with us from the Active, now returned on board; leaving myself, Mr. Nicholas, and Shunghee, to spend the night on shore. We sat down upon the ground to supper; but were soon almost smothered with the Natives, who crowded so close around us, that I was compelled to draw a circle, and to direct them not to pass it.

We were much amused with these people; and they appeared equally so with us, and manifested every wish to serve us. After spending about an

hour with them, we returned to the camp of the Whangoroa People, who had removed about half a mile further from the place where we had had our first interview with them; and had taken their station in a level piece of ground, which I estimated to contain about 100 acres. They received us very cordially. We sat down among them, and the Chiefs surrounded us.

I now renewed our conversation relative to the destruction of the Boyd, with a view of bringing about a reconciliation between them and the inhabitants of the Bay of Islands; as I considered it of great importance to the Mission to establish peace between these contending parties. The Chiefs told me the state the Boyd was then in; and promised to give me the guns, and whatever remained belonging to her, if I would go into their harbour. They had got some of the guns on shore, and would get the rest. The Chief, George, told me that his father and five others were blown up in the Boyd, when she took fire. His father had got part of the powder upon deck, and some of the muskets; and was trying one of the flints in a musket, whether it would strike fire or not, when a spark caught the powder and set the Boyd on fire, and killed all that were near. He pressed me much to go into their harbour. I told him I probably should before I left New Zealand, if the wind would permit; but I could not go at that time, on account of the stock, and the number of people on board the Active.

I then spoke to him on the subject of peace; and pointed out to him how much more it would be for their interest and happiness to turn their attention to agriculture and the improvement of their country, than continue to fight and murder one another; and particularly now that Europeans were going to settle among them, through whom they could obtain wheat to sow their lands, and tools for agriculture. I assured them, that every assistance would be given to them by the Europeans, to promote the improvement of their present station; and that if they would only attend to the cultivation of their lands, and lay aside all wars and murders, they would soon become a great and happy people.

George replied, that they did not

want to fight any more, and were ready to make peace.

Much conversation passed, principally respecting New Zealand, and Port Jackson, which George had visited. I endeavoured to impress on his mind a conviction of the superior comforts that we enjoyed, compared with them, in our mode of living, houses, &c. which he well knew; and that all such comforts they might equally enjoy, in a short time, by cultivating their lands, and improving themselves in useful knowledge, which they would now have an opportunity to acquire from the European Settlers.

He seemed sensible of all these advantages, and expressed a wish to follow my advice. We were surrounded by the other Chiefs and their people, during our conversation.

As the evening advanced, the people began to retire to rest, in different groups. About eleven o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. George directed me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, the stars shone bright, and the sea in our front was smooth: around us were numerous spears stuck upright in the ground; and groups of Natives, lying in all directions, like a flock of sheep, upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings that I cannot express—surrounded by cannibals, who had massacred and devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantages of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too seriously occupied by the present scene, and the new and strange ideas which it naturally excited.

About three o'clock in the morning, I rose, and walked about the camp; surveying the different groups of Natives. Some of them put out their heads from under the top of their Kakkahows, which are like a beehive, and spoke to me. When the morning light returned, we beheld men, women, and children, asleep in all directions, like the beasts of the



field. I had ordered the boat to come on shore for us at daylight; and, soon after, Duaterra arrived in the camp.

*1. Peace established between Whangoroo and the Bay of Islands.—*

I now invited the Chiefs on board the Active to breakfast, which invitation they readily accepted. We immediately went all in the boat together, and several canoes put off at the same time for the Active. At first I entertained doubts whether the Chiefs would trust themselves with us, on account of the Boyd, lest we should detain them when we had them in our power; but they showed no signs of fear, and went on board with apparent confidence.

I communicated to Duaterra my intention to make them some presents. He told me, that whatever article I gave to one, I must give a similar one to another; and each article was to be given separately, and to the eldest Chief first. The axes, bill-hooks, prints, &c. which I intended to give them, were all got ready. After breakfast, the Chiefs were seated in the cabin, in great form, to receive the presents. I sat on one side of the table, and they on the other. Duaterra stood, and handed each article separately. Messrs. Kendall, Hall, and King, with the Master of the Active and his son, were all, one after another, introduced to the Chiefs. They were at the same time informed what duty each of these persons was appointed to do—Mr. Kendall, to instruct their children; Mr. Hall, to build houses, boats, &c.; Mr. King, to make fishing-lines; and Mr. Hansen, to command the Active, which would be employed in bringing axes, and such other articles as were wanted, from Port Jackson, to enable them to cultivate their land and improve their country.

When these ceremonies were over, of giving and receiving the presents, I expressed my hopes that they would have no more wars, but from that time would be reconciled to one another. Duaterra, Shunghee, and Koro-koro, all shook hands with the Chiefs of Whangorooa; and saluted each other, as a token of reconciliation, by joining their noses together. I was much gratified to see these men at amity once more; and sincerely wish that

this peace may never be broken; and considered the time well employed while we had been detained by adverse winds.

The Chiefs took their leave after this, much pleased with our attention to them; and promised never, in future, to injure any Europeans.

*Arrive at the Bay of Islands.—*

Having now nothing more to do, and the wind becoming favourable, in the afternoon we weighed and stood for the Bay of Islands, and reached the mouth of the harbour. We were met by a War-canoë belonging to Koro-koro, who resides on the south side of the harbour. In this canoë were Koro-koro's son and a number of his servants. They were all greatly rejoiced to see their Chief. He left his son on board, and immediately went on shore in his canoë.

About three o'clock, on Thursday, the 22d of December, we anchored on the north side of the harbour, about seven miles from the Heads, in a cove opposite to the town of Ranghee-Hoo, where Duaterra was wont to reside. The Active was soon surrounded with canoes from all quarters. On going ashore, Duaterra and Shunghee found all their friends and relatives well, who wept much for joy at their return; and the women cut themselves in a similar manner to those at the Cavalles, with shells and flints, till the blood flowed down. It was in vain to attempt to dissuade them from this, as they considered it the strongest proof of their affection. The next day we landed the horses and cattle, and fixed on a place for the present residence of the Settlers; and began to clear away the rubbish, and prepare for erecting the houses for their reception, on a piece of ground adjoining to the Native Town, pitched upon by Duaterra and the Chiefs of the place.

*Receive a Visit, in form, from Koro-koro.—*

About eight a o'clock on Saturday morning, Koro-koro, who lives about nine miles from the Settlers, came to pay his respects to us. He was attended by ten canoes full of his warriors, with some women and children. The canoes came down in a regular line, with colours flying; which when we observed, we immediately hoisted ours.

Some of his officers stood up, and regulated all their movements; both by word of command, and by signals made by their large pataoes ornamented with feathers, which they held in their hands, and kept in constant motion. Koro-koro was dressed in his native clothing, and also his brother Tooi, and painted with red ochre, as were all the warriors, and with feathers in their hair. The whole presented a grand warlike appearance. They advanced with great speed toward the Active, and kept a regular line, each man striking his paddle at the same instant, so that the whole had the appearance of one stroke. They sung the war-song as they approached; and performed all their gestures and threats, as if they were determined on attacking the vessel. They were saluted with a discharge of thirteen small arms. The song of victory was then sung in the canoes, and their war rejoicings performed.

After this, Koro-koro, with the Chiefs who had accompanied him, came on board, and made us several presents, in the politest manner. A number of Chiefs from other districts were also on board. Koro-koro introduced them all, one by one, to us; pointed out the particular attention that each of us had shown him while in Port Jackson; and lamented that the poverty of his country prevented him returning our kindness according to his wishes. He was also very particular in explaining to the other Chiefs for what purposes Messrs. Kendall, Hall, and King, came to reside at New Zealand. Duaterra and his friends were present on the occasion, and assisted in regulating the necessary ceremonies and forms, in which Koro-koro and his party were to be received.

*Entertained by a Sham-fight.*

It had been previously settled between Duaterra and Koro-koro, unknown to us, that when the latter came to pay his respects, we were to be entertained with a sham-fight. After taking some refreshment, preparations were made to go on shore. Koro-koro was about to make an attack on Duaterra's people, and to take the place by storm. Duaterra then went on shore, to prepare for the defence of his place. A number of canoes, be-

longing to other Chiefs, immediately joined us, full of people. When Koro-koro left the Active, I, accompanied by Mr. Nicholas and the Settlers, went with him. Duaterra had got all his men drawn up, armed with their spears and other weapons of war. Koro-koro's canoes advanced toward the shore, in the same order of battle in which they had approached the Active. A Chief belonging to Duaterra, quite naked, ran furiously to and fro along the beach, armed; making a most horrid noise, and daring them to land. As the canoes came nearer to the shore, those in them increased their shouts and furious gestures. At length they all jumped out of the canoes into the water, and, in one close body, began the attack. Duaterra's men all retreated as fast as possible, and the others pursued them a considerable distance, when Duaterra's men suddenly wheeled round and attacked their pursuers. The battle then became general. A number of women were in the heat of the action; among whom was Tippahee's old wife, not much less than seventy years of age; and Duaterra's wife, bearing a pataoe in her hand, about seven feet long, made out of the jaw-bone of a whale. This weapon she brandished about in the very centre of the battle; and went through all the various movements of the men, whether in retreating or advancing. After both parties had run and struggled together till nearly exhausted, some having been trampled upon, and others accidentally knocked down, they formed a close body, and united in the shouts of victory and in the war-dance, which ended the scene. Duaterra, during the action, commanded one party, and Koro-koro the other.

*The first Sabbath-day observed in New Zealand.*

Duaterra passed the remaining part of the day in preparing for the Sabbath. He inclosed about half an acre of land with a fence, erected a pulpit and reading-desk in the centre, and covered the whole, either with black native cloth, or some duck, which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats on each side the pulpit, for the Europeans to sit upon; intending to have Divine Service performed there

the next day. These preparations he made of his own accord; and, in the evening, informed me that everything was ready for Divine Service. I was much pleased with this singular mark of his attention. The reading-desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading-desk, was part of a canoe. The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

On Sunday morning, when I was upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it as the signal and the dawn of civilization, liberty, and religion, in that dark and benighted land. I never viewed the British Colours with more gratification; and flattered myself they would never be removed, till the Natives of that island enjoyed all the happiness of British Subjects.

About ten o'clock we prepared to go ashore, to publish, for the first time, the glad tidings of the Gospel. I was under no apprehension for the safety of the vessel; and therefore ordered all on board to go on shore to attend Divine Service, except the Master and one man. When we landed, we found Koro-koro, Duaterra, and Shunghee, dressed in regimentals, which Governor Macquarrie had given them; with their men drawn up, ready to march into the inclosure to attend Divine Service. They had their swords by their sides, and a switch in their hand. We entered the inclosure, and were placed on the seats on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other Chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive! I rose up, and began the Service with singing the Old Hundredth Psalm; and felt my very soul melt within me when I viewed my congregation, and considered the

state that they were in. After reading the Service, during which the Natives stood up and sat down at the signal given by the motion of Koro-koro's switch, which was regulated by the movements of the Europeans, it being Christmas Day, I preached from the Second Chapter of St. Luke's Gospel, and tenth verse—*Behold! I bring you glad tidings of great joy, &c.* The Natives told Duaterra, that they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and bye; and that he would explain my meaning as far as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of Divine Worship in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration.

In this manner the Gospel has been introduced into New Zealand; and I fervently pray that the glory of it may never depart from its inhabitants, *till time shall be no more!*

When the Service was over, we returned on board, much gratified with the reception which we had met with; and we could not but feel the strongest persuasion, that the time was at hand when the glory of the Lord would be revealed to these poor benighted Heathens; and that those who were to remain on the island, had strong reason to believe that their labours would be crowned and blessed with success.

In the evening I administered the Holy Sacrament on board the Active, in remembrance of our Saviour's birth, and what he had done and suffered for us.

Thus, Sir, I have informed you how we devoted our First Sabbath-Day at New Zealand. I assure you, it was much more congenial to our feelings, than any gratification we had previously anticipated.

We unwillingly divide so interesting a narrative, but hope to give the remainder in the next Number.

## SOUTH AFRICA.

LONDON MISSIONARY SOCIETY.

## CAFFRARIA.

*Journey of Mr. Read.*

FROM that part of the Twenty-second Report of the Society which respects Caffraria, printed at p. 315 of the Number for August, our Readers will have learnt that Mr. Read, Missionary at Bethelsdorp, was about to proceed on a journey into that country.

Caffraria lies to the east of the Colony, from which it is separated by the Great Fish River. The Society has three Stations in that part of the Colony which is nearest to Caffraria—Graaf Reynet, Bethelsdorp, and Theopolis. It was the original design of the late Dr. Vanderkemp to settle among the Caffres. In 1799, he accordingly established himself in that country, after an interview with Geika, king in that quarter; but, after encountering, in different places, many privations and perils, he ultimately fixed himself, in 1803, at Bethelsdorp, with Mr. Read as his principal associate. After witnessing the gradual advance of this Settlement for several years, Dr. Vanderkemp died at Capetown, in 1811.

The vicinity of Bethelsdorp to Caffraria gave occasion to frequent intercourse; and the dispersion in that country of various Christian Hottentots, who had received the knowledge of the Truth at Bethelsdorp, was the means of awakening inquiries among the Caffres.

Several circumstances, moreover, appeared to favour an attempt at the present time to introduce the Gospel among that people.

Their submission to the English would incline them to treat a Mission with respect; and, on the other hand, the Colonial Government was ready to lend every assistance to the design, the Caffres having refused to assist the Boors

of the Colony, in a late rebellion, and the Government being desirous to take advantage of this instance of good-will.

Makanna, a man of a singular character among the Caffres, had received some knowledge of the Gospel, and preached boldly, and with great effect, against their vices; and had prepared the minds of many for more light and knowledge.

Tzatzoo, a young Caffre Chief, with several pious Hottentots who understood the Caffre Language, were anxious to communicate to that people the glad tidings of Salvation.

Encouraged by these considerations, it was determined to undertake a journey into Caffraria, with the view of once more establishing a Mission among its inhabitants.

Dr. Vanderkemp, known among the Caffres by the name of Jankanna, had made an impression on many of them, by his disinterested character, highly favourable to a Mission. Mr. Read and his companions accordingly felt the happy consequences of this impression. He himself was received as "Jankanna's Son;" and the Caffres said of them, generally, "These are our friends, because they are Jankanna's Children."

The Report of Mr. Read's Journey has been published. It is addressed to the Directors, from Bethelsdorp, by him, after his return.

We lay before our readers, with much pleasure, the following Abstract of Mr. Read's Report.

April 1, 1816, the party left Bethelsdorp. Mr. Read was accompanied by Mr. Williams, the Missionary intended for the Caffres, the young Chief Tzatzoo, Jan Links, and others.

After encountering many difficulties, they came in sight of Caffraria on the eleventh. Leaving Graham's Town that morning, they unyoked their oxen from the wag-

gons on the summit of Zuurberg, where they had a full view of the country to which they were destined.

From hence (says Mr. Read) we could see a large chain of mountains, stretching from the Winterberg toward the sea-shore, dividing the Caffres from the Bushmen.—The country appeared remarkably hilly; indeed not a plain could be seen. My mind was deeply affected. I had longed to see this country with a strong desire, and to impart to the Caffres the Gospel.

April 16, 1816,—they crossed the Fish River, and entered Caffraria.

I had made a kind of vow (says Mr. Read) that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter, and returned thanks to God for his great goodness. Just as we were beginning our Service, we found ourselves surrounded by about 100 Caffres,—the men armed with assagays; but, as soon as they had heard who we were, they laid down their weapons, and informed us that they were followers of Makanna, who taught them to abstain from blood-shedding, theft, witchcraft, and adultery. Many begged of us; but one woman sat herself down to hear the Word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for beads, buttons, &c. but for the Word of God.

We rested at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, for the first time, in that language.

April 17.—We set off early, and on the road were joined by many Caffres; and at about 10 o'clock we halted near the kraals of the Chief Golana, a man noted for courage and fierceness. He asked whether we were not afraid to come into their country: for if any of their people did but cross the Fish River, to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre Language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming;

broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were. They cried out, with tears, "*Dankje! dankje!*" (Thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about twenty of his chief men, were ready to receive us; and each reached out his hand, and shook hands with us. We then had a conference; when the Chief asked me the object of our coming into the country. I told him, that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the Gospel was sent to them again: that Jankanna had always prayed for them, but the door had been shut: that God had now opened the door; and Government had given permission for Mr. Williams and Tzatzoo to come and instruct them; and that we wished to know his mind upon the subject. He said he was but a young Captain; and, although he was much pleased, he could not give his sentiments till the other Chiefs had been consulted: and being asked whom he meant, he answered, Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golana urged, that Kobus should use every endeavour to get a Missionary among them. The young Chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share: therefore, after Service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful.

April 18.—Early arrived two Caffres from Makanna, saying he was angry that we had not come first to him; and that we must proceed immediately. These two men were displeased at the rude conduct of the Caffres with Congo, saying that better order was observed at their place, and every thing was much cleaner. After the Morning Service, I went to the bushes, where I found, first, two Caffres on their knees, and afterwards four.

A great concourse of Caffres having assembled, Brother Jan preached in the Caffre Tongue; and was heard with the greatest attention possible, except by one man, who burst into laughter while he was speaking of the impropriety of polygamy; but no sooner was the Service over, than he was reproved by the Caffres, and was asked how the shoes came to fit

him so well;—was it not because he had six wives? They supposed that Jan had some previous knowledge of this man's case. When Service was over, almost all the Caffres retired to the bushes to pray; and Golana was heard to pray thus:—“O Taay (Jesus Christ), give me a heart to understand thy word! I believe thou canst do it: for that man (Tzatzoo) who preached it, is likewise a black Caffre.”

The Caffres, in every direction, were speaking in commendation of what they heard. Hakkabana, a Caffre, who formerly visited Betheldorp, said that he had never known the importance of the Word; and when he came there, had asked for beads, buttons, copper, &c.; but now he felt the weight of the Word of God, and only wished to have such a heart as those that understand it.

We met the three Chiefs; one of whom said that his joy, yesterday, at our arrival, was so great, that had he not been ashamed, he should have wept. He agreed to accompany us to Makanna, and state his sentiments before the Chiefs who were expected to meet. We resolved to set off on the morrow.

April 19, 1816.—Set off early; and were accompanied by numerous Caffres, besides the two Chiefs. We had to make our way through several rivers, and therefore could not reach Makanna that night. Towards evening we passed a plain, where Jan Tzatzoo said he saw our late friend, Dr. Vanderkemp, the first time. He said he was on foot, without a hat, shoes, or stockings.

We halted by a kraal; and, in conversation with some persons, speaking of sins common in the world, and coming, perhaps, too close to their consciences, they asked if we could SMELL them. This manner of speaking is taken from their witches; who, when they are to detect a guilty person, go round smelling, till they pitch upon the person whom they declare to be the cause of the calamity brought before them; upon which such a person is often immediately killed. I told them, that we could not smell what they were guilty of, but that God could; and we knew them to be sinners.

We rode on; and, in about two hours, came upon a mountain, from whence we saw about ten large kraals. We were conducted to one of them: on approaching which we saw a fire, and several new circular straw huts, said to be those belonging to Makanna. Rejoiced that I had reached this place, I immediately sprang from my waggon, and ran to his house. He came out and saluted me in Dutch. While walking toward the waggons, he looked upward to the sun, muttering

something, while the tears flowed from his eyes. He first asked me if we had victuals. I answered, “Not much.” He then said he had got no cattle but what were his father's; and asked me whether I knew his father. I asked who his father was. Hé said, “TAAY is my Father. You call him JESUS CHRIST: I call him TAAY.” I replied, I hoped I knew him. He gave us a fat heifer, and said, “That is for you to kill, because you are my Father's Children. The Caffres do not know my Father: they will not listen to his Word; but they will have to burn.”

In the afternoon, about 300 Caffres being collected, Jan Tzatzoo preached from John iii. 16. The Caffres listened with the greatest attention; and when it was over, went all away to pray: some, not far from the waggons; and many were close together on their knees.

There were many Hottentots; two of whom (females) appeared to know Christ; the one, from hearing our late Brother Vanderkemp at Graaf Reinét; the other had heard the Gospel from the Hottentots of the Cape Regiment.

April 21. *Lord's Day*.—About 11 o'clock, many Caffres being assembled, Brother Jan preached from Galatians, chap. i. When he had finished his discourse, Makanna began. He commenced with the Creation, the Fall of Man, the Deluge, which event he proved from shells being found on the tops of the highest mountains. He upbraided the Caffres for their blindness and hardness of heart; said that they drank water, without thinking of the Water of Life; and go through the thorns, without thinking that Taay was crowned with thorns. He said that God would come again, not with water, but with fire;—that Dali (God) first sent to them Jankanna (Dr. Vanderkemp), but that they would not listen to him, and he had left them;—that he had gone first to the Boors, and then to the despised nation (the Hottentots), who had received the Word;—that Dali now had raised up a raw Caffre (meaning himself) to warn them; and, above all, had now sent Jankanna's son (Mr. Read), and the child Tzatzoo, to bear witness to the Word;—that the Caffres clung to their wives and concubines; but they must know that they had to do with the Living God;—that now he should not speak a single word more to them, but leave what he had said to their consideration. After this, I spoke in Dutch.—There were about a thousand present.

Old Slambi arrived just after Service, and asked for some brandy. His people, hearing that there was none, seemed dissatisfied; but he pacified them, by saying

he never got such things at Jankanna's place.

I had some conversation with Makanna. He seemed to have a general knowledge of the Fall of Adam, the Deluge, the Motion of the Earth, the Crucifixion of Christ, Eternal Punishment, &c. but was deficient in a real knowledge of himself, and of the Gospel. He said that he never made long discourses to the Caffres; for they would forget the first part, by listening to the last: he said a little to them at a time, and bade them go and think of it, and come again;—that although the Caffres would not at first listen, he felt it his duty to continue preaching. Taay would one day breathe his wind into their mouths, ears, &c. and then they would be obedient.

Our people observed a Caffre constantly weeping; and speaking to him, found he belonged to Hinza's Caffres, next to the Tambookies. He said, that, for a year past, he had felt himself to be a sinner, and was disgusted with all that the Caffres did; that he could tell them a great many things of what he experienced, but he was afraid they would say he only wanted to be a Captain among them.—We observed, that when the Service was concluded, all the Caffres withdrew to pray.

April 22, 1816.—The Caffres assembled early, to consult about the object of our coming into the country. The Meeting was opened by Boklo, one of the uncles of our young Chief. The following Chiefs were present:—Slambi, his brother, and four sons; Tzatzoo, four brothers, and two sons; Kobus Congo, and brother; Caliba; and Makanna.

Boklo thanked the Chiefs for their attendance at such a Meeting, convened for such a purpose. He also thanked Taay (Christ), for sending such men with the Word of God; for, notwithstanding Makanna made known to them the Word of God, he feared, that, through the corruption of their hearts, just as little as they had attended to Jankanna's message, so little would they take heed to his. He hoped, therefore, that the Missionaries would meet with no opposition: he thought the Caffres had lived long enough in sin and ignorance.

Kobus Congo, after making an apology for his inability to speak in such an assembly, said he had received the Missionaries at his place with joy, because he had long known Jankanna's son (Mr. Read). He thanked God for their arrival; and hoped they would be received in love by the Caffres. His late father had always told him, that man has an immortal soul; and, when a man dies, only a part of him is

dead. He was very ignorant; and, wishing to become acquainted with these things, he was anxious for a Missionary; and if none of the Chiefs would receive Mr. Williams, he would.

Slambi's brother and sons thanked God for the Missionaries; and hoped that there would now be peace in the country.

Old Slambi said, that he was thankful for the Word; that he was willing that an end should be put to shedding of blood, theft, and witchcraft; but that it was impossible for him to put away his young wives.

Our young Chief said that the Missionaries had no authority to command in such cases, but only to make known the will of God; that he thought their manner of living was worse than that of the beasts; and he hoped they would feel it.

Makanna then addressed the assembly with great boldness, saying, that what he had said was the truth; and that if they would not leave sin, they might expect the consequences;—that God had first made one man, and from him he had taken a rib;—that he thought if man was to have more wives than one, God would have made more for Adam; and wished to know what authority the Caffres had to keep more. No one gave an answer, and the Meeting broke up.—The Chiefs, breakfasted with us. We spread a mat in the tent, and all sat round on the ground; and, although their naked appearance was disgusting, yet their company was very agreeable.

After breakfast, we conversed again about the Mission; and Slambi said that he wished Makanna would point out a proper place. Makanna asked many questions about the King of England, the Constitution of England, &c.; and many of a religious kind.

We asked Slambi's opinion about going to Geika, but he declined giving any answer; and Makanna seemed to think it was best for Brother Williams to settle in his neighbourhood, and not to go to Geika.

April 23.—Slambi, with many of the Caffres, went away. He begged that presents of looking-glasses, &c. might be sent to them.

I had a conversation with Shubola, the Caffre from Hinza. He said, about a year ago he had such a view of his sins, that he had not known where to flee; but that he had called on the name of the Lord, although he did not otherwise know him, but got a little hope. I asked him what he prayed for. He said, for a new heart.

About noon, we left Makanna for old Tzatzoo's. About two o'clock, we arrived. The old Chief and his eldest son were preparing an ox skin for a cloak; and, as their

custom is, they took little notice of us: but one fetched us some milk; but Jan's sister having died, they said he could not drink of this milk. They were all in the beast kraal, some working, some smoking, &c.; and after our arrival, many more assembled, and the women brought pumpkins, Indian corn, &c. Jan's brother and sister cried, and spoke with much feeling of the Word of God. Brother Jan preached from Rev. i. 7: there was much attention; and, at the conclusion, all went to pray.

April 25, 1816.—Conversed with old Tzatzoo about Brother Williams and Jan, where they should settle. "Why," says he, "here is one of the best rivers in Caffre-land. You are my friends; and thus, from the connection between us, I cannot permit your settling anywhere else. I have the first claim, and especially on my son." I asked him if he would introduce other customs. He said he had not sent his son for an education, and then to return and conform to their old customs, but to teach him, his children, and people, how they were to act. He might build, cultivate, dress, &c. as he pleased. Jan preached again: some were affected. One man afterward said that he was not an entire stranger to what was said: for some months he had felt that nothing on earth could satisfy him; that he was a great sinner, and he was rejoiced to hear the Word of God.

We rode to the river, which we found running nearly from east to west; but we heard that it soon after turns southward, toward the sea. The water is about four times as strong as that of the Kruman, running from the mountains of the Bushmen behind Caffraria. It is only to lead it out, and there are large plains that might be cultivated. The soil is richer here than in any other part of Caffraria which we had seen; the corn more abundant, and of a finer quality; the grass likewise better; and the mountains, a little to the north, covered with wood of various kinds to the very tops. From hence it is only a day and a half's journey to the Tambookies. Hinza, a young Chief, considered as lawful Sovereign of Caffraria, resides between this place and the Tambookies, to the north-east; but is expected to come and reside directly on the east side of Somerset River.

We prepared to leave Tzatzoo on the morrow: but the Caffres were displeased; as they said they were just becoming hungry and thirsty for the Word, and now we were going to leave them. The old Chief agreed to accompany us to Makanna's, to give in his sentiments about Mr. Williams residing with him.

April 27.—We arrived early at Ma-

kanna's kraal, and were disappointed in not finding Geika.

We had a meeting with Makanna and Tzatzoo about the place of Mr. Williams's residence. Tzatzoo pleaded for his coming to him, and pointed out where he could have his Station. Makanna said that he thought Hinza would settle at Somerset River; and the question was, whether there would then be room for the Missionary. It was signified that a large extent was not needed; and Tzatzoo said he was sure that Hinza would be satisfied. Makanna seemed not very well pleased at Mr. Williams's not resolving to stay with him: but likewise said that he had no suitable place; and that he should ask Government permission to settle on the west side of the Fish River, within the Colony.

April 28. *Lord's Day*.—I preached at 11 o'clock, from Hebrews vii. 25. There were several Hottentots in tears. When I had done, Jan preached and prayed in the Caffre Language. After Service, an old woman had some difficulty in getting away to the bushes, weeping very much; and after she returned, she rolled on the ground, crying out that she was no human being, but a monster of iniquity. We found she had been considered a witch; and that she had a sister who had lately been baptized at Bethelsdorp. I spoke to several who were in tears. Brother Williams preached in the evening, from 1 Tim. i. 15.

April 30.—Makanna breakfasted with us. When all was ready for departing, we sang, prayed, and then took leave. We were accompanied a great way by Caffres, Gonas, and Hottentots, some of whom wept very much.

May 2.—A number of Caffres joined us in the Evening and Morning Worship, and heard with great earnestness the Word of Life; and, about 10 o'clock at night, Hendrik Novka, Geika's Interpreter, arrived, who had, in Geika's name, applied for Missionaries. We had much interesting conversation with him till past midnight; and could not help thinking that it was a wonderful providence that we had seen this man before we saw Geika. He has considerable influence, is perfectly acquainted with the sentiments of Geika, and of the Caffres in general, and could put words into our mouths. He is considered Chief over many Caffres, and intends to join Mr. Williams immediately. We had despatched two men, at sun-set, to go to inquire where Geika was; and about noon to-day they returned, saying, that they had met him, and that he had pointed out a kraal where he would meet us on the morrow.

May 3.—We arrived at the kraal where



Geika was. We rode toward a number of Caffres, where we supposed the king to be; but found he was still in his house. We asked permission to unsaddle our horses; and, after waiting about twenty minutes, his Majesty made his appearance, with Captain Botma behind him. He approached us, and stretched out his right hand, as did the Chief; and after looking each other in the face, with a sort of smile, he politely begged leave first to settle a little business with his people, before he conversed with us. Accordingly, he passed us; and we went to the waggons, having informed him that we would attend him whenever he should be ready.

About an hour afterwards, he arrived with a train (his Chiefs and counsellors), and halted before the waggons. I asked him if he would walk into the tent. He said that that depended on us. We assured him that it was free for him. He stepped in, and the tent was immediately thronged and surrounded; but the greatest order was observed, more than we had witnessed anywhere else. At the approach of Geika to the waggons, all the Caffres, who had come before, fled with the greatest haste to the bushes, and staid there till he was in the tent. When all was in order, he asked us from whence we came, and what was our object. I asked him if he did not know me. He said he did not know me at first, but now recollected me. We asked him if he had received any information of our arrival. He said, Not officially; and at which he was surprised. I told him that Jankanna had always prayed, and used his endeavours to introduce the Gospel into his country;—that, after his death, I also had used my endeavours, and now had obtained permission;—that I had first been to Congo's, then to Makanna's; but that we should have come directly to him, had we not heard that he was expected at the last-mentioned place: for that reason we had gone to Tzatzoo; but, on our return, hearing he could not come so soon as intended, we had hastened to visit him;—that Slambi had been with us. He desired very earnestly to know what the other Chiefs had said. We told him that they had expressed their joy at our arrival; but had said nothing positively as to a place for the residence of the Missionary: that we had looked at two places; but that we did not know where he would wish the Missionary to reside. He desired to know what each Chief, in particular, had said; which we told him. He then wished to know what was our intention; whether to reside at his place, or with the other Chiefs? We answered, that we

could not decide, till we should know his mind. He said that the Chiefs had given him no information upon the subject: that he was a child; he did not know how to act. If the Missionaries lived near him, he would make them his counsellors in every thing; but that we must say where Brother Williams wished to remain. It was then left to Brother Williams and Jan Tzatzoo to determine, who begged that they might be allowed time till to-morrow. We perceived that his reason for not declaring his own sentiments was, that the other Chiefs might not accuse him of using persuasive arguments to induce Mr. Williams to settle with him.

We then begged that the Caffres might be informed that to-morrow there would be preaching; and messengers were sent off in all directions. When he was going away, he said that his joy at our arrival was so great, that he could cry out aloud.

May 4, 1816.—Geika came to breakfast with us. He said, that he thought much of Jankanna; that he loved him much; that he could always be free with him; and that, even if he sat close to him with his bedaubed skins, he had never said "Get away, with your nasty caross." He said he wished to know what Mr. Williams intended to do. We still desired to know what was his own wish. He would give no direct answer; but again asked what was our intention. Having previously weighed the matter, we told him that Mr. Williams had no objection to come and reside with him, if it was his wish, and if a proper place could be found. He then answered, that the whole country was before us, where to choose. We mentioned Cat River, as a place that had been proposed; and that we should examine it on our return. We asked whether other Caffres would be permitted to come to Brother Williams. He said, that the word of God must be free for every one. We asked if he had any objection to a Missionary being sent to the other Chiefs. He said, None; for they needed the Word just as much as he did. He said he was delighted that the House of God was coming to him, and that he should send word to Hinza; and if he came, he would accompany him to the Station, and say, "There is the house I informed you of."

We had much conversation with him; and he was astonished to learn that he might pray to God in his own language; and was surprised that no person had ever told him so: for he had always heard Jankanna pray, but it was in Dutch; and he supposed it would be necessary to acquire the Dutch Language before any one could pray.

The Congregation being assembled, we went out. Geika and his chief men ranked themselves together, according to rank, on our left. The women were afraid, according to their custom, to come into the presence of the Chiefs; but asked leave to go into our tent, where they shut themselves in; viz. the wives of the Chiefs; but the other women sat behind the men. Jan preached with great boldness; and perhaps never was a more attentive Congregation: when he had finished, every one retired to the bushes to pray; even Geika, who was absent for a considerable time. After their return, they seemed astonished, and, the whole afternoon, were divided into little companies with our people, who, with tears, acquainted them with the way of Salvation.

Geika remained with us till Evening Service was over. In conversation, he compared his sins to the stars, to which he pointed; and said, "As impossible as it is to tell the stars, so impossible is it to tell my sins." He said that he was ashamed of himself before us, and especially before Jan Tzatsoo, whom, he said, he might consider as his own child, but now looked on him as his father;—that he had neglected the Word that Jakanna had made known to him; but now God had visited him again, and had not suffered him to die in ignorance;—that we must not be tired of him;—that he had always fixed his heart on his wives, and on his cattle; but now he saw that all, without Taay, was nothing.

May 5, 1816.—Early in the morning, we met for prayer: many Caffres were present: afterward, we entered again into conversation.

Geika hoping that there would be peace in the country, we took the opportunity of telling him, that we thought his influence could do much;—that we were sorry to hear that the Caffres were constantly going into the Colony; and often, to get a flock of cattle, killed the herdsman;—that such Caffres were frequently pursued and killed; so that, sometimes, for stealing and retaking one flock of cattle, several lives were lost; and we conceived, that, if he could hinder the stealing, he was responsible for the lives;—that the loss of lives appeared to us more than that of the cattle, because the souls of these people were immortal, and, dying in sin, they must go to hell. This seemed to affect him and others: some went away. He thanked me for the advice; but did not seem altogether pleased. He made an inquiry about Makanna's Captainship, if it was proper he should be a Captain; to which we made no reply, but that he was worthy of respect, on account of the Word which he preached.

Jan preached again to a number of Caffres.—After Service, the Chief, Botma, said to me, "You must not be tired of us because we are perverse, but often visit us. Jakanna is dead, and you are instead of him." I asked if he could understand the Word. He said, "With my ears I understand it; but it must go into my heart."

Geika was very zealous in exhorting; and, among other things, said to the Chiefs, that if the Lord would give him a little more strength, he would resign his wives, cattle, &c. and give himself wholly to Christ;—that he should wish the Caffres to follow him; but if not, he would leave them, and cleave to us, God's people, at Cape Town and in England, as his friends. He also begged that his thanks might be given to the Governor, and to the King of England, for having granted permission to the Missionaries to come to his country.

About nine o'clock at night, all our people assembled, and marched up toward Geika's kraal, singing hymns, and now and then praying. Geika, with his wives, captains, counsellors, and people, came out and joined them for about an hour; and, when he left off, all the Caffres went to pray. We heard them praying for new hearts. We spoke with several Caffres who had known and been familiar with Dr. Vanderkemp, especially his old friend Ganja and his son: the last I met at the kraal of Slambi, about ten years ago, and he then expressed his high regard for our brother.

May 6.—We made ready to depart. Geika was early with us. After singing a hymn and praying, we departed. We received three guides, one of whom was to return, as soon as we had fixed on a place. The brother-in-law of Geika, and the son of Ganja, begged a Spelling-book, having still retained the Alphabet, which they learned from Dr. Vanderkemp. We were followed by many; all of whom seemed to express their longing for the return of Brother Williams and Jan. On parting, I said, *Wenna tandaza o Taay* (You must supplicate Christ). They answered, *Eewe mina tandaza* (Yes, I shall supplicate).

We travelled on to Cat River; but saw no probability of leading out the water, the banks being so high; otherwise the situation is delightful. One of our guides pointing out where the water of the river could be led out, we rode on, and found a place near where he had mentioned, and where large plains could be laid under water with a little labour; and here we resolved, with God's will, that the first Station should be. Very near are forests of fine timber, which for ages cannot be exhausted; and excellent stone for building.

Mr. Read gives the following information respecting Caffraria:—

We were much disappointed with Caffraria, in consequence of the reports that were generally given of its fertility. Except on the mountains behind Geika's residence, there is little timber in the country. The grass, in many places, is scarce; and, where it is rather plentiful, on the west side of the Keiskamma River, it is very sour. There is, in general, a scanty supply of water. The Somerset, Keiskamma, Chumia, and Cat Rivers, are the only streams of any importance. Those who reside on the borders of these rivers are well supplied; but the rest of the Caffres must be dependent on rains to fill their ponds or little lakes. The Somerset and Cat Rivers may be led out with effect; but the Keiskamma and Chumic have high banks, and the ground on the banks of the first is very hilly. We were astonished to see so few cattle in Caffraria, and were at a loss to know how a large kraal could subsist; and, considering their customs and manner of living, we did not much wonder at their propensity to stealing. They are accustomed to live on animal food; and it would be impossible that they could subsist long on their own. Their game they seem to have destroyed. We did not see one elk; a very few springbucks; a few other small ones, perhaps sixty in the whole, in Caffraria; and a few hartbeests. We supposed that one object of stealing cattle from the Colony, is for the sake of the skins, for carosses; as many of the Caffres were badly off; and others had them of sheep-skins, which formerly they would not wear. If the growing of corn and wearing of clothes can be introduced, the temptation to stealing may be done away. We took an occasion of telling Geika, that he knew in what a state the Hottentots were, before Jankanna and myself joined them, having then had nothing; but now they have waggons, oxen, cattle, horses, &c. in abundance, without stealing.

The climate of Caffraria, or the manner of living of the Caffres, must be very healthy. We saw only one sick person in the whole country. We saw one dwarf; but scarcely another deformed person in all our journey.

Mr. Read remarks concerning Makanna—

He may be very useful, or very injurious: it is doubtful whether he is a changed man or not: he seems to have been a peculiar person from a child. When a boy, he was among the farmers, and speaks a little Dutch. It is evident that he has

learned much, of what he knows, from Mr. Vanderlingen; and seems to have a good memory. He is a stout handsome man, and commands respect: he makes the Caffres believe he is a very great man; and seems under the temptation to be pleased that the Caffres think there is something miraculous in his doings.

Of their prospects in Caffraria Mr. Read says—

I apprehend there would be no difficulty in getting Missionaries to the Tambookies; but besides this, supposing every Station to have but one Missionary, there are four wanted for Caffraria,—one for Makanna, one for Congo, one for Trazoo, and one for Slambi; and the Caffres say, that Jaloosa and Hinza will be anxious likewise for Missionaries; and then one Missionary ought to go to the Hottentots and Bushmen, behind the mountains of Caffraria.

The way is opening, we trust, for the Gospel among this people. Various indications appear of an influence on the minds of some who had imperfectly heard its message. They expressed themselves, as was natural to people under their circumstances, as if some revelation had been made to them. We have not given any expressions of this nature, as they are liable to be misunderstood.

Mr. Read's Narrative of his transactions with the Caffre Chiefs forcibly reminds us of Mr. Bickersteth's Report of his interviews with their far-distant countrymen on the Western Coast of the Continent: and the resemblance will be found still more striking, when we come to lay before our Readers Mr. Bickersteth's Journal of his proceedings. There appears, indeed, among the Caffres, to be somewhat more of intelligence and feeling respecting the Gospel, than among their fellow Chiefs of the Western Coast.

We must expect everywhere to meet with difficulties, in our arduous design to plant the Gospel among the Heathen; and be prepared, by slow and patient labour, under the Divine Blessing, to raise their minds to a discernment of their true interests, and to the obedience of the Faith.

**Miscellanies.****CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,  
From October 22d to November 20th.**

ASSOCIATIONS.	Present		Total.	
	L.	s. d.	L.	s. d.
<b>Amicable Society: by Mr. Cox</b> . . . . .	5	5 0	26	5 0
<b>Bedford (Yorkshire):</b>				
Collection by Rev. L. Richmond . . . . .	25	13 6		
School Fund . . . . .	25	0 0		
	50	13 6	515	9 6
<b>Bedfordshire: Contributions</b> . . . . .	13	12 0		
Friend, by Rev. R. P. Beachcroft, . . . . .	10	0 0		
Collection at Potton, by Rev. D. Corrie, . . . . .	16	11 0		
	40	3 0	226	7 6
<b>Boxworth (Cambridgeshire):</b>				
Collection by Rev. James Scholefield . . . . .	8	2 0		
Contributions . . . . .	6	7 8		
	14	9 8	34	0 8
<b>Broughton</b> . . . . .	6	17 7	43	19 7
<b>Cambridge (Gentlemen's Committee):</b>				
Collections at Holy Trinity Church, by Rev. Daniel Corrie, LL.B. . . . .	62	7 6	217	13 6
<b>Chatteris: Collection by Rev. James Scholefield</b> . . . . .	14	6 6	78	4 1
<b>Dewsbury: Collection by Rev. David Ruell</b> . . . . .	11	5 8	250	16 11½
<b>Dorchester</b> . . . . .	38	5 4	112	1 2½
<b>Glasbury</b> . . . . .	20	0 0	278	4 8
<b>Huddersfield: Collections by Rev. Legh Richmond</b> . . . . .	88	11 7	753	13 8
<b>Kendal</b> . . . . .	37	4 0	307	19 6
<b>Lock</b> . . . . .	22	3 7	584	0 9
<b>Mark, near Axbridge: by Rev. James Jarman</b> . . . . .	8	0 0	8	0 0
<b>Manchester and East Lancashire:</b>				
General Fund . . . . .	82	11 10½		
Ship Fund . . . . .	11	6 0		
	93	17 10½	933	17 10½
<b>Northampton</b> . . . . .	26	6 6	224	18 8
<b>Norfolk and Norwich</b> . . . . .	300	0 0	2852	2 0
<b>Romsey</b> . . . . .	10	2 0	43	8 0
<b>Serlby</b> . . . . .	28	0 0	44	8 0
<b>Southwark</b> . . . . .	60	0 0	1007	7 4
<b>St. Antholin's</b> . . . . .	7	17 6	123	2 3½
<b>St. John's Chapel:</b>				
Gentlemen's Committee . . . . .	17	14 6		
Ladies' Committee . . . . .	25	18 6		
	43	13 0	1026	9 5
<b>Stoke, near Guildford: by Rev. W. Y. Nutt</b> . . . . .	7	7 0	18	15 4
<b>Tamworth: General Fund</b> . . . . .	46	14 0		
School Fund: for <i>Anne Heartless</i> . . . . .	5	0 0		
	51	14 0	419	14 4
<b>Wellington (Shropshire): General Fund</b> . . . . .	50	0 0		
School Fund: for <i>John King</i> . . . . .	5	0 0		
	55	0 0	97	17 8
<b>COLLECTIONS.</b>				
<b>By Rev. Isaac Aspland, from Sobam, Cambridgeshire</b> . . . . .	1	4 0	1	4 0
<b>By Mr. John Booth, jun. Warrington</b> . . . . .	1	10 4	8	2 1
<b>By Mrs. Fowell, Cambridge</b> . . . . .	4	3 6	21	9 0
<b>By Miss How, Cannon Street</b> . . . . .	2	0 0	2	14 6
<b>By Mr. J. Jenkins, Craven Street, City Road</b> . . . . .	1	13 0	1	13 0
<b>By Mr. Samuel Kebby, Strand</b> . . . . .	3	3 2	3	3 2
<b>By Miss Emma Parker, Ryde</b> . . . . .	1	0 0	1	0 0
<b>By Miss F. Simons, Paul's Cray</b> . . . . .	3	3 0	9	3 0
<b>By Mrs. Smith, Little Moorfields</b> . . . . .	5	0 2	118	5 2

(We are obliged to defer the remainder of the Contributions till next Month.)

1000





# Missionary Register.

DECEMBER, 1816.

## Reports of Societies.

REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY;  
DELIVERED AT THE SIXTH ANNUAL MEETING.

The Report first reviews the

### HOME PROCEEDINGS.

After paying a just tribute to the exertions of the late Secretary, Joseph Fox, Esq., the establishment of an Auxiliary Society in Southwark is reported. On this subject it is remarked:—

One single district, in which the education of the Poor shall be properly organized and superintended, will exhibit the blessings resulting from this so-long-neglected branch of philanthropy in so striking a manner, as to insure the admiration and imitation of others: and the plan laid down by the Southwark Auxiliary Society, viz. To allow the Poor themselves to co-operate, and to facilitate to them their exertions in providing instruction for their children according to their ability, cannot but become highly conducive to the regard with which it is so desirable to inspire the lower ranks in society for a Religious Education.

The Committee refer with satisfaction to the state of the Invested Subscription, raised for the relief of the Society's Debt, and for the erection of suitable buildings—to the establishment for training Masters—and to the testimonies given

to the Institution by distinguished and illustrious personages; particularly by the Archdukes John and Louis of Austria, the Duke of Orleans, the Russian Ambassador, and others.

On reviewing the progress of the Society, it is observed:—

It is not to be wondered at, if the harvest ripens slowly; nor must we be disheartened if a storm should here and there appear to destroy a part of the produce, reared with diligence and watched with care. The stem may bow, or even break;—the root will remain sound; and even acquire additional strength to shoot forth fresh and vigorous branches, when the cloud shall be dispersed, and the sun shall have resumed its beneficial influence.

After stating, generally, that the information received respecting the Schools on the British System, established in the United Kingdom, "continues to be highly satisfactory, and that, in many places; they are advancing in prosperity, and in the extent of their beneficial influence," the Report proceeds to review the Society's—

### FOREIGN OPERATIONS.

#### RUSSIA.

Though no decisive measures have as yet been adopted, your Committee are informed, that a plan is actually in agitation in Petersburg, to form "A School-Society for Russia," for the purpose of establishing  
Dec. 1816.

Schools in different parts of that Empire; also to render every possible advice and assistance to such of the Nobility as wish to do the same on their estates, as well as to Merchants and other benevolent persons desirous of promoting that philanthropic purpose: and their correspondent

adds: "Your letter has thrown light upon a point which has caused a good deal of difficulty: you are willing to assist in training a Teacher or Teachers to begin with. This offer is of very great importance, and your letter containing it will be the means of removing difficulties which have hitherto been lying in our way."—It is by thus giving a stimulus to energies which only require to be called forth, by facilitating the first steps in the introduction of well-regulated Schools, that this Society can bestow incalculable benefits upon whole nations and empires, and acquire a claim to the affection and gratitude of future generations.

## FRANCE.

With a mingled feeling of satisfaction and regret, your Committee must now direct your attention to France; the country from which such encouraging and promising information was communicated to the last two General Meetings.

The delight which has been experienced by every friend of truth and religion—at the zeal and ardour with which the most enlightened and benevolent men of that country espoused the cause of Universal Education, and at the rapid progress which was made in the establishment of Schools on the British System—must naturally be considerably diminished by the late determination of the French Government, to abandon the liberal principles on which they set out; to shut the door of the New Schools against children of all these parents, who cannot conscientiously consent to have them educated under the direct influence of all the peculiar tenets and practices of the Roman-Catholic Church.

Every additional inquiry, which those really liberal men and philanthropists, who compose the "Society for Elementary Instruction," formed at Paris, have made, give new proofs of the neglected state of popular education in that country; and set the great extent of the advantages likely to result from a general adoption of the British System, in a still clearer light.

From the Report of that Society, read at their General Meeting on the 19th of February last, it appears, that two-thirds of the children of age to attend Schools, amounting at all times to upward of two millions, are growing up in ignorance; and, of the whole mass of the inhabitants of France, about sixteen millions are unable to read or write.

It is therefore with sensations of great delight, that we turn from a picture so

truly melancholy, to review the great and successful efforts which have been made during the last eighteen months.

In a former Report, your Committee had the satisfaction to state the success of the first efforts of the Committee of Instruction in Paris, and the zeal and activity with which they were pursuing their grand object.

The same Report also bears ample testimony to the readiness and zeal, which has been evinced in many Provinces, in favour of the New System. It states, that "already the Provinces follow the example of the Metropolis, and have eagerly demanded advice, Masters, and Assistants of every kind. The most respectable public men write us very pressing letters; and generous and enlightened philanthropists found establishments at their own expense. France will soon possess many Societies similar to yours; which, in their turn, will become the models of new associations: and this happy contagion will extend itself, by gradual approaches, to the most remote and neglected parts of the kingdom."

Beside the Schools in Paris, already mentioned, the whole metropolis has been divided into twenty-four districts, in each of which it is proposed that Schools shall be established. Several respectable individuals have undertaken to form Schools at their own private expense. Schools have been already formed at Angers, Champ-Neuf, Lyons, Chailion, Poitiers, and Annci. Others are proposed, in Grenoble, Vendome, Provence, Milan, Bordeaux, Besançon, Versailles, Strasburg, Nantes, Sceaux, Vaugirard, Charenton, and Bergerac. And several ladies, the sisters of St. Joseph, are applying themselves to acquire the system, in order to form Female Schools at Cluny, Chalons, Melun, Villeneuve, St George's, Salins, and other towns. In many other places, Schools are also projected.

That under circumstances apparently so auspicious to the dissemination of light, the Ordonnances of the Government, of the 19th of March and 4th of April, should have put an obstacle in the way of the success of the New Schools, by ordering the Roman-Catholic Religion to be exclusively taught in them, and every master not professing that religion to be immediately dismissed, must sensibly afflict every enlightened and benevolent mind; especially as, in consequence of this arrangement, those very persons, who had been the founders of the system in France, and to whom that country is so deeply indebted for the blessing, viz. Mr. Martin, Mr.



Frossard; and Mr. Bellot, being Protestants, are prevented from exerting their distinguished talents with the greatest effect.

Your Committee are, however, far from considering the progress which has been made toward spreading the British System in France as useless. They can still rejoice at having been the means of transplanting it; being firmly persuaded that thereby benefits have been bestowed on France, which neither time nor circumstances will be able entirely to destroy. Masters have been trained and qualified, by Mr. Martin and his associates, for carrying on the great cause. In fact, the system has been exhibited to the view of the French Nation; and your Committee feel assured, that its simplicity, beauty, and economy will appear so evident to the quick and lively perception of that people, that its ultimate success is infallible.

#### SWITZERLAND.

Your Committee have been informed by Dr. Marcet, that many enlightened individuals in Switzerland are at this moment engaged in promoting Schools upon the British System.

Mr. Pictet, brother of the learned and amiable Professor of Geneva, has, by his truly patriotic and noble example, kindled a zeal, which your Committee trust will produce most gratifying results.

This gentleman was the Swiss Plenipotentiary at the late Congress; and defended the interests of his country with such talent and success, that, on his return, the Council of Geneva voted him a national present. This he declined to accept; but requested that the intended sum might be applied as the commencement of a fund, which might be afterwards increased, for the purpose of establishing a National School on the model of the British Free Schools, the organization of which he offered to superintend. The Council of Geneva acceded to his plan; and, thus seconded by the Government, and by all the persons of education and public spirit in that city, no doubt is entertained of his complete success.

#### ASIA.

On account of the loss of our invaluable Secretary, at the very time when he was about to arrange his materials for the Report, the information respecting the proceedings of the Society in foreign parts will be much more scanty than would otherwise have been the case.

Favourable accounts have been received from the European Settlements in Asia,

where the British System has been applied; and that highly respectable Society for Baptist Missions, which has so nobly exerted itself in aid of the views of the British and Foreign Bible Society in India, has engaged Mr. Penny, one of the Masters educated in the British System, to go out in one of the first ships to India, in order the more perfectly to establish this efficacious and economical plan, in the numerous Schools which the Baptist Missionary Society have erected in that country; and to train Teachers for carrying their truly Christian and highly benevolent designs to the greatest possible extent, by the judicious regulations which they have adopted. While they avoid every thing which could hurt the feelings or shock the prejudices of the Natives, they are now actually diffusing light and knowledge, among those who have for ages sat in darkness, to an extent unexampled in the annals of civilization; and are thereby preparing the minds of the Heathen to understand and receive the sublime truths of our Holy Religion.

#### AFRICA.

In the Report of last year, your Committee stated, that Mr. and Mrs. Sutherland, together with some African Youths who had been instructed in the System, were sent, under the patronage and at the expense of the African Institution, to establish Schools at Sierra Leone. This attempt, though apparently calculated to provide the blessings of education for all the Children of the Colonists, the Natives in the vicinity, and those of Captured Slaves, on the liberal plan of this Society, has been greatly checked by some very unfavourable circumstances. On the arrival of Mr. Sutherland, it was found, that, although the want of education was extreme (only about forty or fifty Children being under a course of tuition), no School-room existed, at Sierra Leone, capable of accommodating any considerable number. A temporary shed was, however, soon erected, and a large School formed:—but Mrs. Sutherland's constitution gave way to the effects of the climate, and she died on her passage home. Mr. Sutherland in a few months had a dangerous fit of illness, and is returned to this country. It is some consolation, however, to know, that the plan is under the protection of the present worthy and benevolent Governor, Lieutenant-colonel M'Carthy, and that a School is carried on by the eldest of the African Youths, in which, by the latest accounts, between 200 and 300 Children were receiving education.

It appears by the account of Mr. Hook, a gentleman who has for some time resided at Senegal, that there is a deplorable want of education in that colony; and he has accordingly applied for assistance, which, had the funds permitted, would have been afforded by your Committee: but they still hope to be enabled to supply a suitable Instructor or Instructors at no very distant period.

## AMERICA.

Education is making rapid strides in the New World. The Report details the progress of the New-York Schools, in particular; from which city the system has diffused its influence in Albany, Philadelphia, Baltimore, New Jersey, Connecticut; and, generally, through the United States. At Halifax also, in British America, the Schools continue to prosper, under the fostering care of the Governor, Sir A. C. Sherbrooke, and of Colonel Addison: they are expressly destined for the most destitute of the inhabitants, and include many Indians and Africans.

## HAYTI.

Your Committee cannot deny themselves the satisfaction of noticing the efforts which are now made to introduce and spread civilization, by the only method which can be successfully attempted—an improved and universal Religious Education in the new Kingdom of Hayti.

The philanthropist watches, with a peculiar attention, and not without considerable anxiety, the steps by which we hope and trust the people of that interesting country are gradually emerging from the miseries of oppression and the horrors of destructive warfare: and what is better calculated to encourage these hopes, than the observation, that the Chief of that nation seems to be convinced, that the surest means of healing the wounds of long-protracted warfare and sanguinary conflicts, of establishing and strengthening the social ties, and of introducing happiness, are to be found in the general diffusion of knowledge, and the dissemination of the Scriptures?

The following passage is quoted from his Public Proclamation in the Gazette of Hayti.

"History informs us, that every people, before they were civilized, were plunged

in the darkness of barbarism; that they became civilized, after a lapse of time, only by the introduction of knowledge, the fruit of instruction and experience. To acquit ourselves of this first debt of government, Public Instruction has eminently engaged our attention. We have requested from other nations, learned Professors, and skilful Artists of every kind, to introduce into the kingdom the sciences and arts.

"The Professors and Artists who come to devote themselves to the instruction of youth, shall be effectually encouraged and protected. They shall experience complete toleration. The difference of nation, or of religion, shall form no motive of exclusion. We shall attend to nothing but merit and abilities. The deserving man—no matter what the country which gave him birth, what the creed in which he has been trained—shall always be well received, and shall enjoy the advantages of safety and protection which our laws accord to strangers of all nations inhabiting the kingdom.

"Haytians!" he cries, as he approaches the conclusion, "twenty-six years of revolution, as yet without example in the history of the world, thirteen of independence gloriously obtained, have purchased these great events. No, we are not the same persons! What a prodigious change has been effected in all that surrounds us! Formerly, with humble brow, with eyes attached to the ground, assimilated to the brutes, crouching to the lash of the tormentor, we lived indeed, but we were dead to the universe; we had faculties, but those faculties were crushed under the load of servitude and of ignorance! The cry of liberty was heard—we burst our chains. With elevated front, with eyes directed to the heavens, we can contemplate the works of Divine Munificence! Restored to the dignity of man and society, we acquire a new existence; our faculties unfold themselves; a new career of happiness and glory is opened before us. Almighty God! superior Arbiter of the Universe, thanks be to Thee for ever! receive our vows and our devotion! Ye virtuous philanthropists, friends of humanity! contemplate your work, the fruit of your cares and labours. Redouble, if that is possible, your zeal, your activity, in the cause of the human race. The Haytians will justify your generous endeavours by living facts and examples.

"In vain, hereafter, will the detractors of the human race urge their sophisms and exceptions: instead of answering, let us march with rapid strides towards civilization. Let them, if they please, contest

the existence of our intellectual faculties, affirm our partial or total inaptitude for the sciences and arts: let us answer them by irresistible arguments; let us convince the impious by facts and examples, that the Blacks, in like manner as the Whites, are men, and the workmanship, as well as they, of Omnipotent Wisdom."

Agreeably to these views, the King of Hayti has commissioned some distinguished philanthropists in this country, not only to engage proper persons to form a complete Seminary of Education, calculated to teach all the branches of art and science, and adapted to the richer classes, but also to obtain what assistance is practicable for affording education to the great body of the people: and this Society has also been called upon to aid this excellent cause, by supplying Masters for Elementary Schools.

In this region, therefore, a new field appears to be opened. And if it is an undeniable fact, that the British System is peculiarly calculated to surmount the great difficulties that oppose themselves to the introduction of knowledge where it has before been quite neglected, and that its acquisition will not require great expense

of time or money—how important an instrument may it not become, in the hands of Divine Providence, to a large community of those of our fellow-men, who have too long been considered as incapable of being raised to the dignity of men, to the invaluable blessings of civilization, and to the ability of strengthening their faith, hope, and charity, from those sacred oracles which, by divine aid, were destined to become the means of salvation for them as well as for ourselves.

The Net Receipts of the year ending Dec. 31, 1815, were 1738*l.* 2*s.*; and the Expenditure, 1946*l.* 13*s.* 1*d.*: being an excess of Expenditure, beyond the Receipts, of 208*l.* 11*s.* 1*d.*

In the Female Department, the Net Receipts of the year ending May 1, 1816, amounted to 409*l.* 17*s.* 10*d.*; and the Expenditure to 548*l.* 10*s.* 10*d.*: being an excess of 138*l.* 13*s.*—by which the balance of 146*l.* 1*s.* 5*d.* in the hands of the Treasurer on May 1, 1815, was reduced to 7*l.* 8*s.* 5*d.* on May 1, 1816.

#### REPORT OF THE WESLEYAN MISSIONS.

OUR Readers cannot but have received much pleasure from the details which have been given by us, at various times, of the Wesleyan Methodist Missions, particularly in Ceylon; where the Society is now come into direct contact with the Heathen World, and has much cause of gratitude for the prospects opening before it.

We shall extract all the most interesting passages of the Report that relate to the Heathen,

##### INTRODUCTION.

The Committee entered on the labours assigned them by the Conference of 1815, under circumstances which greatly encouraged the hope, that the important work confided to their management would present, at the close of the year; those indications of prosperity and progress, which would not only fully repay them for their attention, but at once afford the highest satisfaction to the numerous friends of the Missionary Cause, and engage their increased zeal and exertion for its support and enlargement.

The favourable reception of the Missionaries sent to Ceylon; the successes of their early labours; and their earnest entreaties for additional help, in order to avail themselves of those opportunities of promoting the cause of Christ, which,

in every direction, presented themselves; had given a new impulse to the Missionary Zeal of the Methodist Societies and Congregations. They saw that Methodist Missions had a providential designation to the Eastern as well as to the Western World; whilst the additional light which was thrown on the wretched condition of the millions of Asia, by the communications of the Missionaries, had more deeply awakened their sympathies, and kindled more ardent desires to make known to them the grace and salvation of the glorious Gospel.

The lamented death of the late Rev. Dr. Coke had itself heightened those feelings. The work in which his soul had so greatly delighted, and in the prosecution of which he died, seemed to derive new interest from those retrospections to which the contemplation of his life, character,

and labours, necessarily led; and his loss, whilst it dictated the necessity of the exertions of the many to supply the efforts of one, diffused the spirit of his holy zeal with those regrets which consecrated his memory.

The formation of Missionary Societies, and the meetings held for that purpose, had also a large share in awakening a deeper and more general concern for the conversion of the Heathen. Missions to various parts of the world had long been conducted by the Methodist Conference, and supported with great liberality; and the West-India Mission, in particular, stands a noble monument of the faithful labours of the Missionaries, and of the liberal support they met with at home: but, by the operation of those Societies, the deplorable state of the Heathen was more fully displayed, the motives for the exertion of Christians were enforced, and the encouraging prospects of success in this great cause unfolded. Persons in all ranks of society had offered their service of time and money; and plans were adopted which promised a permanent and increasing supply for the support and enlargement of those benevolent undertakings, by which alone the blessings of Christianity can be fully communicated to mankind.

The hopes which these circumstances excited in the Committee have not been disappointed. Success, in different degrees, has crowned the labours of the Missionaries; a number of suitable young men have devoted themselves to this department of the work of God; the attention of the Committee has been called to new and important Stations of great promise; the liberality of the public has enabled the Committee considerably to increase the number of Missionaries; and the spirit of Christian Zeal which animates the bosoms of the numerous friends of the Methodist Missions, expanded and corroborated as it is by the spirit of prayer, offered with increased ardour and more direct reference to the success of Missions, promises that permanence of principle and activity of operation, which must issue, under the continued blessing of God, in the diffusion of the knowledge of Christ, with all its train of blessings, civil, religious, and eternal.

#### CEYLON.

The last Report mentioned the death of Dr. Coke, and the arrival of the Missionaries at the place of their destination. The manner of their reception, and the Stations in which, after solemn prayer for divine

direction, they fixed themselves, in order to prosecute the object of their Mission, are already known to the public; and nothing remains for the Committee to add on this subject, but to acknowledge the kind hand of God in their disposal, and the thanks which they owe to those pious persons on the Island, who, from the beginning, have interested themselves in their personal comfort, and in the promotion of their object—the conversion of the idolatrous inhabitants.

#### *Death of Lord Molesworth.*

One of those distinguished persons, adorning exalted rank and station by every Christian Virtue, and consecrating power by employing it only to benefit mankind, is, alas! no more. Lord Molesworth perished in the Armiston Transport, on his passage home; and the Committee join their regrets with those of the Christian World, at the loss of a Nobleman deeply devoted to the cause of Religion, and the decided friend of Missions; whose concern for the salvation of the idolatrous subjects of the British Empire in the East would, had he lived, have led him, at home, to animate by his zeal, and direct by his counsels, those plans for their evangelization, which his conduct to the Wesleyan Missionaries in Ceylon shewed how ardently he patronized abroad.

#### *Testimony to the Missionaries.*

From the Second Report of the Columbo Bible Society, some extracts are given, in proof of the importance of Ceylon, as a Missionary Station. It is then added,—

The Third Report of the Columbo Bible Society makes honourable mention of the diligence and usefulness of the Brethren at their respective Stations, after the lapse of a year; and the Committee bring forth these testimonies under the persuasion, that it must give the greatest satisfaction to all the Subscribers to the Methodist Missions, to learn, from authority which cannot be suspected of partiality, that the men who have been sent out, at their expense, have made *full proof of their ministry*.

#### *Preaching by Interpreters.*

By adopting the method of preaching by Interpreters, they have prevented that loss of time which would have been occasioned by their remaining unemployed till they had mastered the native tongues; and their attempts have been owned of

God. In some instances, their Pagans and Mahomedan Interpreters have been converted;—feeling the saving power of those truths, which they were employed merely to transmit to others: and, imperfect as the mode of teaching by Interpreters must necessarily be, the Gospel, even thus inadequately announced, has proved to the hearers *the power of God unto salvation*. Some Priests of Budhu, and several Natives, both Mahomedans and Budhists, have been brought to know the *living and true God, and Jesus Christ, whom he hath sent*; and the learning, rank, and influence of some of these Converts have given an impressiveness to their example, which has been very extensively felt.

#### *Necessity for Missions.*

The testimony of the Report of the Columbo Bible Society to the importance of Ceylon as a Missionary Station, has been just given. Of the pressing necessity which existed and still exists for Missionary Efforts there, the most affecting evidence is afforded by every communication from this quarter.

The religion of Budhu, a form of Paganism which more extensively enslaves the race of man than any other, being, with slight shades of difference, the superstitution of two-thirds of the idolatrous inhabitants of the whole earth, is the prevailing religion of Ceylon. In the midst of an immense number of gods, 30,000 of whose names they know, they are truly without God in the world. Their chief god, Mahabrahma, probably the traditional true God, they place in the highest of their twenty-six heavens, excluding him from all concern in human affairs, and refusing him all religious worship whatever; thus *professing to know God, but glorifying him not as God, and leaving themselves without excuse*.

With the worship of Budhu, of whom they have the most confused and contradictory accounts, they associate the worship of Devils, and erect their Dewalas, or Devils' Houses, close to their temples.

Their priests, though some of them are men of considerable erudition, are, in general, a body of artful impostors, who prey on the credulity of the people, and make a gain of their ignorance and vices.

The infernal institution of caste, though not so rigorous as among the followers of Brahma, exists in a form which entails great misery on the people; and exhibits additional proof of that unfeelingness, which, in different degrees, characterizes every kind of Heathenism. Those of the lowest caste are in a state of the deepest

degradation: they live in the woods by themselves, and are never suffered to come near any town or village.

Indolence, and vices of the most odious kinds, murder, incest, adultery, fornication, perjury, and falsehood, fill up the shades of this dark picture of society among the followers of Budhu in Ceylon: nor can a more favourable view be presented of the moral condition of the other sects of idolaters; nor of the Mahomedans, who are mixed with the original inhabitants.

The state of the Native Christians unhappily differs but little from that of the Heathen. "As to the Catholics," says Mr. Lynch, "very few of them have a rational idea of God: some of them cannot tell who made the world or themselves; and have no knowledge of that ever-adorable person called Jesus: and, of the thousands of Christians reported to be in the province of Jaffna, I am persuaded that there are not 200 who know the principles of Christianity, or wherein it differs from the religion of Budhu or Mahomed: I mean Native Protestants. The Dutch Protestants are professed Calvinists; but very few of them know any thing about their religious principles; and the Sabbath-day evenings are the usual seasons for their dances and balls of every kind."

#### *Labours of the Missionaries.*

To counteract these evils, to raise the character of the Native Christians, and to communicate Christianity to the Pagan Inhabitants, the Missionaries are exerting themselves, in preaching, teaching Schools, circulating Tracts, and disputing with the priests; and in this they have the aid and unwearied co-operation of the Clergy of the Island, and other Missionaries. Their itinerant labours appear to be greatly blessed.

Mr. Clough writes: "We spend our Sabbaths in visiting the villages from five to ten miles round Columbo, preaching to the people, and catechising the children by Interpreters. At present, there are two Native Cingalese Preachers, together with Mr. Armour, who preaches also in Cingalese, who act in concert with us. We hold a preachers' meeting at our house every Friday, to report the labours of the preceding Sunday, and to fix our Stations for the following one. By this means we supply thirteen or fourteen villages with preaching every Sabbath-day; and in some places we have 400 or 500 of the poor Natives, who regularly attend preaching."

At Calaan, one of the most sacred places of Budhu Idolatry, so great was the success of their preaching, that a subscription

was commenced among the Natives to build a Church. Similar subscriptions for the erection of Churches have also been begun at other villages. The effects produced by these labours are already visible and extraordinary. In the same letter, Mr. Clough states, that, "In some villages a general reformation has taken place. A people who disregarded the Sabbath, and considered it as a common day, have now the greatest reverence for it. Instead of buying and selling, labouring, or going about taking pleasure, they crowd to hear the Word of God preached; and several of the villages are as free from labour, trade, traffic, and noise, as most of the towns and villages in England. These appearances may well, and indeed do, encourage us."

The attempt to revive the plan of religious instruction adopted by the Dutch Government will also be read with interest. Mr. Clough writes: "The whole of the British Dominions which they possessed before they conquered the kingdom of Candy is divided into regular parishes, and each parish has a Church, or what may be called a School, which serves both purposes. In the time of the Dutch, these Churches were in good repair; and to each there were three Schoolmasters, and a Catechist-master. The Schoolmasters taught the children to read; the Catechist-master instructed them in the Christian Religion; and then to every district there was a Native Preacher, who superintended the whole. But since the English took the Island, the Churches are gone to ruin; the Native Preachers ARE ALL DEAD, AND NONE PUT IN THEIR PLACES. Many of the Catechists, however, remain; and, in all the parishes, a regular supply of Schoolmasters has been kept up, who have built in some places temporary Churches, to instruct the boys in; and we are now going to see if we cannot revive the whole system again. We lately visited nineteen of these desolated Churches, assembled large congregations, and preached to them. I shall visit some of the Churches on the western coast. But I do assure you, I cannot describe the ignorance and misery of those who are called Christians; THEY HAVE BEEN SO LONG WITHOUT ANY KIND OF INSTRUCTION."

Such are the labours in which the Missionaries are engaged; and their success has not fallen below reasonable expectation: in some cases it has much exceeded it. The work of true religion has been revived in the hearts of many Europeans: many of the Native Christians have been convinced that the form of godliness alone

will not avail them in the sight of God: an inquiry after truth has been excited among the idolatrous inhabitants: a good work has even been begun in the hearts of a number of Mahomedans in the north of the Island; and zealous Native Preachers have been raised up, both among them and the Priests of Budhu; from whose example, acquaintance with the native languages, and zeal for the cause of God, much good is to be expected.

It appears a singular fact in the history of this Mission, that, from the inclination of the most eminent of the priests to colloquial disputation, and their patience in admitting the arguments in favour of Christianity to be fully stated and impressed on them, there is considerable probability that many of them will embrace the truth of God. "On the 5th of February," says Mr. Clough, "Mr. Harvard and I went to one of their chief temples, where there are fifteen priests. We stayed and argued with them, from morning till late in the afternoon. The chief priest is a most learned man, and it is astonishing how acutely he can argue. We have reasoned with him some hundreds of hours; and we received a letter from him the other day, from Columbo, where he is on a visit, to say he wished to have some VERY PRIVATE conversation with us, for he began to be convinced that the Christian Religion was the true one. If he be converted, it will be a wonderful thing, as half of the priests and temples in the Island are under his controul. The above temple, where the fifteen priests remain, is his head-quarters. ON THURSDAY MORNING, WE ARE GOING TO PREACH IN THE SAME TEMPLE; which I believe will be such a thing as was never known in this country before. We expect it will be like an earthquake among the people, to hear that the Missionaries are preaching in the most celebrated temple in the Island. One of the idols in this temple is twenty-six feet long."

A number of still more interesting particulars, relative to the effects produced on the minds of the Priests of Budhu by the ministry of the Missionaries, are contained in the following extract of a letter from Mr. Clough to Dr. Clarke, dated January 8, 1816.

"The priest that wrote the poem, (a poem written in Cingalese, and sent by Mr. Clough to Dr. Clarke,) is becoming rather a celebrated person as a Christian. In some of our late preaching excursions, we have taken him round the country with us, when he addressed large companies of people, from 800 to 1000 at a time, in the most lively and eloquent manner; and his

character as a priest was so well known before his conversion, that, wherever he comes, the people recognise him, and it is most charming to see the effects produced by his public speeches. The priests from almost every part of the country come to attack him, and contend the matter with him: some EVEN OUT OF THE INTERIOR, who knew him, and had heard of his conversion. Great numbers of the superior order of priests are deeply convinced of the truth of Christianity. But, poor creatures! as soon as they throw off their priestly robes, if they are as rich as Solomon, they lose all, and have nothing to support them. It is our daily prayer, that God may provide an asylum for such characters, until the time come when the inhabitants will support them as Christian Ministers.

"We have, at this time, a fine youth, who had been studying many years for the priesthood, LIVING WITH US AS A SERVANT, who was so anxious to become a Christian, that he was willing to forsake his prospects as a priest, and become a servant to us. The circumstances which led to his conversion were rather singular. One day, Mr. Twisleton took Mr. Harvard and me to a village, about twelve miles from Columbo, to preach to the inhabitants. When we were about to return home, this young priest, with several others and their tutor, came up, all elegantly dressed in their priestly robes. They had been at a great feast (*i.e.* idol worship), and were returning home. When Mr. T. saw them, he called out, 'Mr. Clough, there are some of your friends coming: go and speak to them.' I went, and commenced a conversation with the tutor; but he was so completely embarrassed, and unable to defend the essentials of his system, that the youths were struck, and began to reason with him themselves, after we left them; and, notwithstanding all he could say, he could not satisfy the young man in question: so he forsook him, and came to us, and would not leave us. We told him our situation as Missionaries; but rather than he would go back to his former mode of life, he threw off his robes, and BECAME A SERVANT TO US!!

"Since the above, another young priest has laid aside his robes; and Mr. Twisleton, whose generous soul is always ready to do any thing for the good of the cause of Christ, has kindly offered to allow him a small sum monthly, just enough to keep body and soul together, until he be qualified to act as a Christian Schoolmaster, or Catechist-master, when he will receive a small allowance from Government; but  
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never any thing equal to what his situation as a priest would afford him."

The Report then refers to the Appendix for an account of the erection of a Missionary Establishment in Columbo, and the introduction of Sunday Schools. Our Readers have already had these details before them. See p. 72 of the Number for February, and pp. 113 and 114 of that for March. It is added:—

The earnest calls of the Brethren in Ceylon, wearing themselves out with excessive labours, for additional help, and the encouraging prospects of usefulness in that Island, and other parts of the East, induced the last Conference to appoint four additional Missionaries to Asia, who sailed in December last. Mr. M'Kenny, from the Cape, had previously sailed for Ceylon; and Mr. Horner has since sailed for Bombay. On the arrival of the Brethren at Ceylon, Mr. Harvard was to proceed to Madras. Four others are also under designation to the same quarter of the globe.

#### SIERRA LEONE.

The society here is increased to 129. Mr. Davies has of late visited several places in the neighbourhood of Free Town; and requests assistance, if it can be afforded, in order to extend the work. "If," he observes, "I could have left this place, I would have gone into the interior, as far as Timboo, the capital of the Foulah King. I have seen some Foulahs in the Colony lately. They are tall and well made; and, as far as I could judge, Mahomedans. I have sent an Arabic Bible to the king. I asked them if they would wish me to come into their country, to teach them God's Book: they expressed their wishes that I should come, and would mention my name to their king. I should be glad to get a few Arabic Bibles out, as I have frequent opportunities to send them to different parts of Africa. I long for the time, when Ethiopia shall stretch out her hands unto God.

The state of education in the Colony is then mentioned. With this subject the Report of Mr. Bickersteth has made our Readers well acquainted.

#### CAPE OF GOOD HOPE.

At this Station, the object of the Mis-  
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sion has been extended, and a Missionary appointed, with an express designation to penetrate the interior, and attempt the conversion of the Natives; and thus to cooperate, though in a different scene of labour, in the benevolent plans of Christians of other denominations, who have already made laudable attempts to raise the most degraded of the human species, into civilized habits, and the knowledge of God our Saviour.

For this work, Mr. Shaw, whose safe arrival at Cape Town, with the Missionaries for Asia, the Committee are happy to announce, is qualifying himself, by learning the Dutch Language. His Excellency, the Governor, encourages the design; and the Committee anticipate that a Missionary Establishment will be formed in the Interior, where the Word of Life may be distributed to the perishing inhabitants.

#### WEST INDIES.

##### *Vindication of the Missionaries.*

THE conduct of Missionaries in the West Indies having been the subject of remark in Parliament, we are happy to give circulation to the statements and reasonings of the Committee on this important matter, and their forcible appeal to the common sense and conscience of mankind.

In presenting the state of this Mission, the Committee cannot refrain from advert- ing to those charges which, in different publications, and elsewhere, have been urged against the attempts made by the Methodists, and others, to christianise the Negro Slave Population of the West-India Colonies. Instruction has been represented as indirectly tending to produce insubordination; and the Missionaries, as, in some instances, the direct and zealous instigators of insurrection and disorder. The dreadful and lamentable catastrophe at Barbadoes was attributed to these causes; and, to make the deeper impression, it was pretended, that the slaves in the other islands were ready to follow the example; and that one necessary means of precaution against the apprehended evil, was to impose restrictions upon, or totally to prohibit, the preaching, and especially the itinerant preaching, of Missionaries.

Such are the allegations which have been urged against Missionary Labours,

in those important dependencies of the British Empire: and, as far as they made their appearance in a late debate, on the Slave Registry Bill, in the House of Commons, they met with a sufficient refutation, in the full and honourable testimony borne to the peaceable and proper conduct, and the useful exertions, of the Methodist and Moravian Missionaries, by his Majesty's Ministers. And the Committee feel themselves bound to acknowledge, in the most respectful manner, the prompt and able assistance, rendered by Joseph Butterworth, Esq. in Parliament, on the occasion. By his exertions, the attention of the House was called to those unexpected charges, which had been made on a preceding evening: and the whole issued in such explanations, on the part of those who, from insufficient or misleading information, had expressed suspicions of the conduct of the Missionaries; and such testimonies, on the part of his Majesty's Government, as must have convinced the Public, not only of the innocence of their demeanour, but of the connection of their labours with the civil improvement and happiness of the islands.

The Committee can boldly assert, that none of the Methodist Missionaries, in any of the islands, can justly be charged with preaching sedition and insurrection. On the contrary, AS THEY HAVE BEEN CONSTANTLY INSTRUCTED, they have avoided all interference in the civil relations between masters and their slaves; have inculcated submission, diligence, and fidelity, as essential branches of Christian Morality; and have, in all cases, subjected to reproof, or excluded from the Society, all who have failed in those duties. So established has been the character of the religious slaves for loyalty, that, in some of the islands, under the apprehension of hostile invasion, Methodist and Moravian Negroes have been employed for military purposes, to the exclusion of all others: and so fully has it been understood, in the West Indies, that the Negroes taught by the Missionaries become superior to those who are left in their Pagan ignorance and vice, in industry, sobriety, and faithfulness, that their price at the public auctions has been greatly advanced, by the statement of the fact, that they were Religious Negroes.

Evidence of this kind might be collected from every island, where the religious instruction of the slaves has been permitted; and, so utterly unconnected was the insurrection at Barbadoes with Missionary Operations, that it is a fact, which well



deserves notice, that they have been met there with more than usual resistance; that very little has at any time been done toward the instruction of the Negroes; and that, at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the island. The fair inference, indeed, from the whole view of the case is,—and an inference not of friends only, but of enemies,—that if the slaves of Barbadoes had been diligently instructed and brought under the influence of the Gospel, no such event would have taken place.

The opposition which has, at different times, been manifested in the West Indies, to the communication of religious instruction to the coloured population, has never been able to ground itself upon a single instance of the pernicious tendency of knowledge and Christianity. Such a pretence can never be admitted, by any man who either understands the nature, necessary operation, and influence of truth and godliness; or has paid any attention to that mass of evidence, in favour of the effects of Christianity upon the civil quiet and happiness of mankind, which has been rolled down the stream of past ages, for the instruction and direction of the present.

To convert the enslaved blacks of our Colonies, is no new project. It has entered into the plans of Christian Philanthropists, both of the Established Church and of other Religious Denominations. The Society for the Propagation of the Gospel, and the Christian Knowledge Society, made this one part of their plans. It engaged the attention and deep concern of that excellent prelate, Bishop Porteus; and it is a work, which will call into active operation the zeal and piety of British Christians, so long as the value of immortal souls is appreciated, and the political interests of the whole empire are rightly understood. An empire founded upon ignorance and vice, and which attempts to support itself by the worst species of exclusion as to any part of its subjects, (their exclusion from the privileges and blessings of its religion,) is an empire without a root and without foundation: it is unblessed by man, and has no claim to the blessing of God. A column on the sand is a feeble emblem of its frailty.

The Committee, therefore, fully persuaded, that, in prosecuting the work in the West Indies, they are accomplishing the best ends of patriotism as well as of piety, again commend this department of their Missionary System to the benevo-

lence of the public. The prejudices which prevailed, in some places, and among some persons in the islands, against the instruction of the slaves, are gradually giving place to better views. Like the opposition formerly made at home against the education of the poor, they must yield to more extensive experience, and a calmer consideration of the subject; and nothing is necessary, but a prudent and inoffensive perseverance on the part of the friends of Missions, and a simple dependence on the Divine Aid, to make their cause triumphant over the ignorance and vices of the children of Africa, and over prejudice and opposition themselves.

The Committee can vouch for the general character and peaceable demeanour of the Missionaries. They are connected with no political party. They are even wholly unconnected with those great political philanthropists of the country, whose labours in the British Senate for the melioration of the state of Africa and the condition of her sons, have crowned them with imperishable honours, and allied their names to the grateful recollections of succeeding ages. **THEY HAVE NO POLITICAL OBJECT WHATSOEVER.** Their work is wholly to instruct the ignorant, to reclaim the vicious, and to save souls. To these sole and exclusive objects, their attention has been constantly directed by the Committee; and, if any of them have failed to prosecute this design by all peaceable and inoffensive means, or mixed with it any other and foreign object, none can be found more anxious than the Committee, to obtain knowledge of the fact, and to subject the party to censure or recal. But the Committee know of no such facts: they believe that none such exist; and they can, therefore, commend the Missionaries employed in the West Indies to the confidence and patronage of the religious public, as men who have made *full proof of their ministry, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as poor, but making many rich.*

#### *Number of Members.*

After a brief survey of the state of the Missions in the different Islands, the Report gives the following enumeration of the Members in connection with the Society.

Antigua District:	
Antigua . . . . .	3177
St. Christopher's . . . . .	2999
St. Eustathius	
Nevis . . . . .	1421
St. Bartholomew . . . . .	541
Tortola and Virgin Islands,	1792
Dominica . . . . .	710
St. Vincent . . . . .	2940
Barbadoes . . . . .	54
Grenada . . . . .	173
Trinidad . . . . .	330
Demerara . . . . .	364
Total . . . . .	14,501
Jamaica District:	
Jamaica . . . . .	3907
Bahama District:	
New Providence	} . . . . . 1134
Eluthera	
Harbour Island	
Abaco	
Long Island	
Bermuda District:	
Bermuda . . . . .	96
Total in the West Indies . . . . .	18,938

The whole net increase of members in the West Indies, for the present year, is, therefore, 1082: and, when it is considered, that the Societies there have a regular discipline of the same kind as that of the Methodist Societies at home, a discipline which the Missionaries are constantly enjoined to enforce, there is sufficient reason to conclude, that the increase of members in the West Indies, which, through the Divine Blessing, has been yearly experienced, is an increase, generally, of real converts to truth and righteousness; over whom Christian Benevolence may rejoice with peculiar satisfaction, as men turned from Pagan darkness to light, and from the power of Satan unto God. A far greater number have been brought under the instructions of the Gospel, as regular hearers; and the general state of this Mission, which has already placed the benefits of Christianity within the reach of at least one third of the Negro Population of the British Colonies in the West Indies, promises, in conjunction with the efforts of other Christians, at no very distant period, and should no obstacles be interposed by ungrounded fears and a false policy, entirely to banish African Superstition from the Islands; to afford religious instruction to the mind of every slave; and, by implanting the principles of true religion, to effect, not only indi-

vidual happiness and improvement, but the political advancement and security of those interesting portions of the British Empire.

To this scene of Missionary Labour, the last year has added the important Station of St. Domingo. To that part of the island which is under the Presidency of Petion, the Committee have appointed two Missionaries; the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that State, the want of Ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of a Providential Designation, and afford great hope of the happiest results.

#### BRITISH NORTH AMERICA.

Of the British Provinces it is stated,—

The Mission employs twenty-four Missionaries, and contains twenty Stations; and, as each of those Stations is connected with a circuit in which every Missionary itinerates, the Gospel is, by this means, extensively administered to numbers of the scattered inhabitants of those countries, who, but for such a plan of Missionary Labour, would be wholly deprived of the ordinances of Christianity.

#### STATE OF THE FUNDS.

The Income of the year has been £.10,423. 10s. 9d.; and the Expenditure, £.9,859. 2s. 9½d.

On the increase of the Funds it is said:—

This the Committee ascribe, under the blessing of God, to the operation of Missionary Societies, adult and juvenile, formed in different parts of the kingdom; and carried, in some places, with great zeal, into full efficiency. Here the rich and the poor have met together: the aged, and the youth, and the child, have united in the service of Christ, and presented their offerings to his cause: and the Committee trust, that wherever it is practicable, the recommendation of the Conference of 1814 on this subject will be adopted, that the supply may be constant as the moral necessities of an unsaved world; and INCREASING as, by the providence of God, are the opportunities for communicating to it that only means of its salvation, the Gospel of our Lord and Saviour, Jesus Christ.

## INCREASE OF MISSIONARIES.

During the last twelve months, the Committee have sent out 19 additional Missionaries to different parts of the world; viz. 4 to Ceylon, 1 to Bombay, 1 to the Cape of Good Hope, 4 to the West Indies, 2 to Nova Scotia, 3 to Newfoundland, 1 to Quebec, 1 to Gibraltar, 1 to Brussels, and 1 to France; making the whole number of Missionaries employed on Foreign Stations, under the direction of the Methodist Conference, 80.

To the effect of that greater publicity which has lately been given to the state of the Heathen World, by different means, and the enforcement of the obligations of Christians to extend the kingdom of their Lord, the Committee attribute that increase of Missionary Zeal which has this year furnished them with a full supply of MISSIONARIES for every Station. Not less than 12 preachers, stationed in English Circuits, and enjoying all the comforts and advantages of the Home Ministry, have offered themselves as Foreign Missionaries, exclusive of those who had previously acted only as Local Preachers. Of these, several have already taken their departure for different Stations; and the rest wait the call of God, and the direction of their Brethren. Their piety, their talents, and, in some cases, considerable learning, give the best promise of future usefulness in all the departments of Missionary Labour; and the Committee cannot refrain from calling on the grateful acknowledgments of their friends, *to the Lord of the Harvest, for thus sending forth more labourers into the harvest.* With the increase of the Funds, there has been also an increase of men suited to the work, and willing to embrace it. This is a coincidence which cannot fail to lead to the recognition of those evident indications of Providence, which now, more than ever, make it imperious upon us to go on, *in the name of the Lord,*

## CONCLUSION.

Increasing, however, as are our exertions, and those of almost every other Religious Denomination, the Committee would still keep it impressed on the minds of all who have so willingly co-operated with them in these attempts to spread the knowledge of Christ, that little has been done by any body of Christians separately, or by all collectively, in comparison of what remains to be done. Active, united, and even formidable as have been the movements of the Christian World, for some years past, against the kingdoms of darkness and sin, only a few of its outworks

have been won, and little more than mere facilities obtained for extensive conquest.

Whilst more than one half of the subjects of the British Empire itself are Pagans, every obligation of patriotism, policy, and religion, demands persevering exertions to circulate the vital principles of true godliness through every member of the political body; until an empire fully christianized shall be presented to the eye of the world; exhibiting, as in the first ages of the Church, the glorious triumphs of the Gospel over the vices which deform, and the miseries which desolate, the fairest portions of the globe; and displaying, for the instruction and imitation of Pagan Asia in particular, the beneficial effects of Christianity on the civil and moral interests of man.

Were there even no other field for Missionary Labours than that which is presented by the British Empire, comprising so great a portion of India and numerous Asiatic Islands, a part of Africa, and the Colonies of the Western Archipelago and of North America, the united efforts of all Christians for many years to come would find a large share of occupation: but, beyond the bounds of the British Empire, extensive as it is, and comprehending so many large and populous Pagan Countries, lie scenes of affecting moral misery. Immense shades of darkness still remain unpierced by a ray of heavenly light. Empires, composed of hundreds of millions of souls, still remain under the power of Satan; and the worship of idols and devils still robs God *over all, blessed for evermore,* of the worship due to his holy name by his redeemed creatures.

Whilst the world presents such an aspect, there is surely enough of wretchedness to keep alive our sympathies, and enough of sin to rouse into vivid operation the feeling of indignant jealousy for the honour of the Lord of Hosts.

The debt of the Christian World to the Heathen remains undischarged: it has run awfully into arrears; and the favourable opportunities of access to every part of the Pagan World are the infallible indications that the Governor and the Judge of the World, and especially of the Churches, now demands its payment.

The successes of the Missions of modern times are certainly not a discharge from the service, but the strongest incitements to pledge every energy anew to its holy objects. The efficiency of the Gospel has been again demonstrated in our own day, in the conversion and salvation of Heathens of every class, of every clime,

and of every form of Pagan Superstition. Every Missionary Enterprize, if prudently and, above all, if piously UNDERTAKEN, if it be consecrated by singleness of view, and supported by prayer, has a moral certainty of success. Every sign of the times indicates that the period is fully come when the outcasts of men shall be remembered, and they who are ready to perish shall obtain mercy.

Pressing, therefore, as the state of affairs is, the Committee are persuaded that the last retrenchment which any person, alive to the glory of God and the salvation of men, will make, whenever obliged to make retrenchment, will be the sums that he has devoted, first to the support of religion at home, and, secondly, to the natural and necessary consequence of the former, the extension of religion abroad. God calls, and his people follow. He who now goes on *from conquering to conquer*, now more evidently puts himself at the head of his sacramental host: the battle is turned to the gate; and none, it is hoped, will be found treacherous to the grand and momentous struggle; none, who will not wield his weapon in the war,

or stretch out his hand to replenish the treasury. *Signs of the Son of Man*, signs of glory and conquest, transfuse a new vigour into the heart, and spread new prospects to the hopes of the righteous. *Bel boweth down, Nebo stoopeth*: the light of the morning, on the tops of the mountains, catches the waiting eyes of those who sit in the shadow of death. *The captive exile hastens to be delivered. The whole creation of rational creatures, crushed beneath the accumulated weight of the tyrannizing superstitions of ages, groaneth and travaileth in pain, to be delivered from the bondage of corruption. All is preparation and movement. The rod of His strength is gone out of Zion, and he must reign in the midst of his enemies.* His people, too, are willing in the day of his power: and nothing remains to give them their full share in the blessing and glory of that victory, which is to re-assert the rights of God to the love and homage of a world of redeemed men, but that they be *steadfast and unmoveable, always abounding in the work of the Lord.* Their labour, directed by his Word, and animated by his Spirit, cannot be in vain.

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## Home Proceedings.

### CHURCH MISSIONARY SOCIETY.

#### THIRD ANNIVERSARY OF THE LEICESTERSHIRE ASSOCIATION.

ON Advent Sunday, the Assistant Secretary of the Society preached; in the morning, at St. Martin's, and, in the evening, at St. Mary's.

On Wednesday, Dec. 4th, the Annual Meeting was held at the Guildhall; the Rev. R. W. Johnson, M. A. Rector of Lutterworth and Vicar of Claybrook, in the absence of the Noble President and of the Vice-Presidents, in the Chair. The Meeting, which was very numerous, was addressed by the Assistant Secretary, and by the Rev. Messrs. Fry, Story, Mitchell, Macaulay, Phillipps, Vaughan, and other gentlemen.

The Rev. John Fry entered, at large, into the principle on which Missions to the Heathen should be conducted. Whatever might be

our conclusions, from mere speculation and argument, respecting the possibility of their salvation without the knowledge of Christ, the Gospel seems to have precluded all such speculations, by declaring that *there is none other name under heaven given among men whereby we must be saved.* In all Missionary Exertions, however, regard must be had to the Sovereignty of God; and we must look to his good pleasure, as alone calling them forth, and giving them effect.

The Rev. Philip Story pursued the principle advanced by Mr. Fry; commending Missionary Enterprizes; but expressing some jealousy, lest the impulse or the efficacy should be ascribed to human exertions.

The Rev. G. B. Mitchell argued in favour of supporting Missions, chiefly from their practical effect on the Negro Population, whom he described as giving full proof that they were capable of receiving re-

ligious instruction; and instanced in the case of a Negro Boy who died, at Antigua, in the most heroic spirit of Christian piety.

The Rev. Aulay Macaulay directed the attention of the Meeting to the progress which the Society appears to be making among Mahomedans. He described the origin and growth of Mahomedanism; read some communications which might serve to encourage the plans and exertions of the Society; and entered into a particular consideration of the character and labours of Abdool Messeeh, from whose efforts and success he augured much future good.

The Rev. Edward Phillippus dwelt particularly on the hopes excited by the African Schools, as leading to the formation of Native Preachers, who would prove the most durable, effective, and acceptable emissaries among their own countrymen.

The Assistant Secretary of the Parent Society twice addressed the Meeting, and detailed various particulars of his visit to Africa. We again abstain from entering into this detail, for reasons before assigned.

The Secretary of the Association, The Rev. E. T. Vaughan, closed the business of the Meeting, in an address which we should give at length, were it not that the Church Missionary Society, presenting copies of our work to each of its Collectors, may justly require of us that we should leave its proceedings to speak for themselves, rather than present them under the glowing colouring of an able and ardent friend.

We regret, however, the necessity thus imposed on us of withholding some parts of this Address; because, like the other Addresses of Mr. Vaughan respecting the Society, it condenses in a small compass much information; and might serve as a model to other Secretaries of Associations, formed for the support of this and of similar Institutions, in

guiding the Members of their respective Associations, by their Reports and Addresses, to a clear and distinct comprehension of the Proceedings of their Societies, and to a consequent enlightened and warm interest in those Proceedings.

Though we are thus precluded from giving the whole of this Address to our Readers, there are a few passages which we shall lay before them; because they will assist them in forming a right judgment concerning the plans and operations of this and similar Institutions, and will shew to all true Christians the necessity of fervent prayer in their behalf, that they may be guided and blessed in their arduous labours.

A Society, acting on the wide theatre of a continually-changing world, with varying agents and varying opportunities of action, must be prompt to avail itself of such movements in Providence, as *He, who has the key of David*, may, from time to time, see fit to disclose. Often has it been necessary for the Society to change its particular course of action at a short notice. It has not shewn itself slow or obstinate, in thus tacking about, and driving with wind and oars. The state of the African Mission rendered it advisable that an eyewitness, in the confidence of the Society, should inspect, invigorate, and renovate its proceedings—Mr. Bickersteth was immediately sent on a visit to that Mission. Ceylon had appeared an inviting Station—three Missionaries were dispatched thither. The Indian Continent seemed more to need them—their destination is, therefore, changed for Agra and Travancore. The languishing Schools of Dr. John wanted a head—two Missionaries were conveyed to the spot, for the purpose of conducting them: but our better-informed advisers in the East had judged Madras to be a more thirsty soil—Messrs. Schnarrè and Ithenius, therefore, after having assisted Mr. Caemmerer in improving the organization of the Tranquebar Schools, are now labouring successfully at Madras, in preaching and conversing with the Natives, in publishing Tracts, in superintending Schools; in short, in all the manifold occupations of a Missionary.

The plans of the Society are COMPREHENSIVE. A circumscribed view, and exertions having any other limits than the amplest means which it may enable

itself to possess, would be unworthy of its object, its origin, its connections, and its patronage. Accordingly, if you take up the map of the world, you find, from its dispersed and numerous spots of cultivation, that it is not partial, but enlarged, in its operations. Western Africa demanded, and has received, its first and most painful tribute of thought, treasure, and lives; but New Zealand in the Pacific, and Ceylon in the Indian Ocean, Agra and Calcutta in the North, Madras, and Tranquebar and Travancore in the Southern Peninsula of the Eastern Continent, Antigua in the West, and Malta in the centre of the earth, are experiencing her parental care, and are enjoying a portion of the riches of that liberality of which she is the dispenser. Whilst she considers the sending of faithful Preachers, who may hold forth the Word of Life, as her great instrument of good, she is doing what she can to promote Translations of the Scriptures and the Liturgy, in publishing judicious Tracts, and in training up Children. Whilst she looks first at the Heathen, she does not neglect the Christian of a corrupted communion, the Mahomedan, or the Jew.

I add one property more to the Society, in demand of confidence and approbation to its character and measures—the *prosperity* of its operations. True wisdom will look forward. We are to live in our sons, and in our sons' sons. God has made men like himself, a creature for futurity. The Missionary Institution which should lay its plans with a view to only a few passing years, would disgrace its cause. It must labour, as our Divine Master laboured when he was upon earth, *that another may enter into his labours*. Are not our Society's Plans in Africa, in New Zealand, and in Malta, exemplifications of this principle? When is the fruit to be gathered? Not in our day, in any considerable quantity. The Christian Institution of Sierra Leone will not yield its Native Preachers till a few years are come. Mr. Jowett's inquiries will profit the next age, more abundantly than ours. The generous New Zealanders will see their Islands fruitful in the arts of life, and will have their souls warmed with a fire which they at present know not; but we can hardly be sanguine enough to expect that Mr. Marsden, with his associates and fellow-labourers, will live to rejoice in the light of that fire.

With a Society of this character, who would not rejoice to be united? The question ought not to be, "WHAT HAS IT DONE?" Though we are not afraid to answer, that it has done much. You have seen,

you have read, you have heard, and are satisfied to-day, that it has done much. But "WHAT IS IT LIKELY TO DO?"—"Will God bless it?"—"Can we hope that He is prospering, and will prosper it?"—In estimating the Divine Mind, in forming a prediction as to his future agency, we must be guided by his justly-interpreted declarations, and by what we have known of his proceedings in like cases. Concluding from these premises, we do not hesitate to reply, by asking another question: "What will He bless of this nature, if He bless not these and such like efforts?"—Nay, but He has blessed them. The African Schools, of which so interesting a picture has been set before you to-day; the converts of Abdool Meseeh, fields white unto harvest in the Indian Peninsula, and daily increasing offers of Missionary service—these are proofs that God is merciful unto us, and blesses us, *and lifts up the light of His countenance upon us, and is merciful unto us*.

The Secretary closed his Address with a striking analysis of the Cash Account of the Association:—

I thank God, therefore, that I have not now to ask you, "Shall such a Society be?"—nor yet, "Shall we join such a Society?"—It does exist. We have already joined it. The object of this Meeting is to implore your continued, your more enlarged support, to its operations. Will you withdraw from it, after what you have now heard? Will you not rather extend and multiply your contributions?

We have appeared to do well; and I confess that we have done much more than I had anticipated, when our Association was formed. But, alas! if you examine into the particulars of the Account, you will find that we have done comparatively little. Our Annual Subscriptions amount to about Ninety Guineas. Is this an adequate sum to be yielded by the landed, commercial, and professional revenues of this Town and County? Where is the zeal of our Nobles, of our Landholders, of our Clergy, of our more opulent Tradesmen, and others having great or considerable possessions, in this high and merciful cause? Our Congregational Collections, manifestly small in the total, have been drawn from eight Churches. Where are the Collections of the remaining two hundred Churches of this enlightened County? Our Weekly and Quarterly Contributions, which seem to prefer a fairer claim to respect, as more worthy of the cause, and as being, for the most part, truly liberal, when individually

considered, have been the production of somewhat fewer than twenty Parishes, whilst more than two hundred have equally possessed the means of adding something to our funds. This more accurate view of our Resources, if it give us encouragement from the conviction that we are at present far off from the ultimatum of our efforts, should also make us ashamed that more has not already been attempted; and should determine us not to remit or be satisfied with our exertions, till something more nearly approaching to a fair proportion of our means of help be contributed to a Society, whose spirit and character, no less than its object and constitution, its labours and its successes, are so abundantly deserving of our most active and zealous co-operation.

The Collections received at the Churches of St. Mary and St. Martia, in advance for the next year, far exceeded those which have been made on former occasions; and an increased interest was evidently excited in favour of the Society.

Collection at St. Martin's, on	
Sunday Morning	£.45 10 6
Ditto, at St. Mary's, on Sunday	
Evening	32 13 6
Ditto, at St. Martin's, on Wednesday Evening	35 0 3½

The Association has, since its formation, contributed to the Parent Society the sum of £.1238. 12s. 9d.

### BAPTIST MISSIONARY SOCIETY.

#### AUXILIARIES.

At Liverpool, on the 4th of September, the *Yorkshire and Lancashire Auxiliary* held its First Anniversary. About £.180 was collected: upward of £.1000 was raised in the year. The *Oxfordshire* has remitted, for the year ending on the 1st of October, upward of £.250. The Anniversary of the *Hants and Wilts* was held, on the 2d of October, at Salisbury; nearly £.380 has been contributed during the year: of this sum, £.19. 15s. 8½d. was subscribed, in the last three quarters of the year, by a Sunday School, in which no child was allowed to give more than one halfpenny a week.

New Auxiliaries were established; at Chesham, on the 5th of September, for *Buckinghamshire and Hertfordshire*; and at Plymouth, Dec. 1816.

on the 9th of October, for *Plymouth and Dock*.

### LONDON MISSIONARY SOCIETY.

#### AUXILIARIES.

THE Fourth Anniversary of the *Cornwall* was held, on the 25th of June, at Mevagissey. At Hull, on the 17th, 18th, and 19th of July, the *Hull and East Riding* had its Third Anniversary: the Collections exceeded £.200: the annual produce of the *Hull Juvenile* amounted to £.144. 10s. 6d. The First Annual Meeting of the *Beverley Juvenile* took place July 22d: its year's produce had been £.48. 7s. 4d. That of the *Lincoln Auxiliary* was on the 24th of July. At the *Chester* Second Anniversary, August 25th and 26th, £.110 was collected. At that of the *Lancashire*, held at Manchester, August 27th, 28th, and 29th, the Collections were £.527. 1s. 7d. The *West Riding*, which met at Huddersfield on the same days, collected £.200; the receipts of the year having been £.1678. At the Second Anniversary of the *Warwickshire, Staffordshire, and Worcestershire*, at Birmingham, on the 10th and 11th of September, the sum of £.280 was collected, making nearly £.1000 in the year. The *Somerset* met at Braton, September 19th. The *Bristol* held its Fourth Anniversary, September 24th, 25th, and 26th; when £.792. 2s. 10d. was contributed. On the 27th of September, the *Tyrone* met at Cookestown, for its Fourth Anniversary. At Ilfracombe, October 2d, the *North Devon* assembled.

At the Meeting at Birmingham, the following Resolution was unanimously and cordially received:—

That as every effort to extend the knowledge of Christ, by whomsoever made, is matter of delight to all true Christians, this Meeting cordially rejoices in the existence of other Missionary Societies, besides that which it is assembled to support;

recognises them as co-workers in the same great cause; congratulates them on their success; and most fervently prays for their increasing prosperity.

New Auxiliaries were formed, at Teignmouth, June 20th, for *Devonshire*; at Enfield, July 23d, for *North Middlesex and South Herts*; at Llanfyllin, August 21st, 22d, and 23d, for *North Wales*; and at Bridgend, Glamorganshire, September 3d, 4th, and 5th, for *South-East Wales*.

### WESLEYAN MISSIONS.

#### JUVENILE SOCIETIES

HAVE been formed, in aid of the Missions, at Leeds, in London, and at Hull; and are strongly recommended by the Society, for their beneficial influence on the youthful members.

#### AUXILIARIES

Are either already formed, or are in preparation, in most of the Circuits into which the kingdom is divided by the Society.

#### SHIP MISSIONARY SOCIETY.

The crew of the Brig *Rattler*, of Hull, Captain F. Reynolds, formed themselves, in her last voyage, into a Society for the support of the Missions. The weekly subscriptions of the Master and Ship's Company were regularly collected to the end of the voyage, and the amount paid to the Treasurer of the Hull District.

The example of Captain Reynolds and his crew is about to be followed, in some vessels belonging to the port of Bristol.

### JEW'S SOCIETY.

#### FIRST ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

THIS was held at Bristol, in the beginning of October, when Sermons were preached, at which nearly £.200 was collected in aid of the funds.

The Annual Meeting was held on the 3d of October; the Lord Bishop of Gloucester, Joint Patron

of the Parent Institution, in the Chair. Major-General Prole, the Rev. Charles Simeon, the Rev. Lewis Way, Colonel Sandys, the Rev. Daniel Wilson, the Rev. C. S. Hawtreay, and various Clergymen and other Gentlemen of Bristol, took part in the business of the Meeting; which expressed its cordial satisfaction in the present state of the Parent Society; and resolved to support to the utmost the Translation and Publication of the New Testament in Hebrew, as an object of vital importance to the conversion of the Jews.

The Speech of the Rev. Daniel Wilson, on seconding a Motion of Colonel Sandys in approbation of the Hebrew New Testament, is printed in the last Number of the *Jewish Repository*. We refer our Readers to this Address; as containing, in a short compass, the leading arguments in favour of the objects of the Society, urged with the accustomed energy of the Speaker.

#### AUXILIARY SOCIETIES IN THE NORTH.

The Rev. Legh Richmond, and the Rev. David Ruell, have lately visited various Auxiliary Societies in the North of England. At Derby, at Leeds, at Kendal, and at Manchester, where Societies had been already formed, Sermons were preached, and Annual Meetings held; and at Knaresborough, where more than ordinary zeal in behalf of the Missions of the Church has been excited, a numerous Meeting was assembled at a few hours' notice, and an Auxiliary Jews' Society formed.

The recovery of the Ancient People of God is becoming an object of deep interest with Christians. The attendance at both the Sermons and the Public Meetings, with the liberality displayed under the peculiar pressure of the times, are great encouragements to the Society to persevere in its exertions.



## UNITED BRETHREN.

## RETURN OF MR. LATROBE.

WE are happy to announce the safe arrival, in the Zebra Sloop of War, of the Rev. Mr. Latrobe, after an absence of about fifteen months, from his visit to the Brethren's Settlements in South Africa. The Zebra left the Cape on the 17th of October, and St. Helena on the 31st, and arrived at Portsmouth on the 10th of December.

Mr. Latrobe has been graciously preserved during his voyages and journeys, and is returned in perfect health; having succeeded in all the objects of his visit. An allotment of land has been made to the Brethren, upward of 600 miles from the Cape, for the formation of a Third Settlement, in addition to Gnadenenthal and Gruenekloof, when Missionaries shall arrive to occupy it.

Mr. Latrobe has brought home materials, the work both of his pen and of his pencil, for communicating to the public much information, of a nature highly interesting. He finds, however, a summons awaiting his return to England, from the Elders' Conference of the Unity, to proceed to the Continent, and pass on to HERNHUT, without delay.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

A GENERAL Meeting was held at Freemasons' Hall, on the 12th of December; his Royal Highness the Duke of Sussex in the Chair. The Russian, Prussian, and Saxon Ambassadors were present, besides many other Foreigners of distinction.

The Report stated the rapid progress of the British System of Education, not only at home, but in France, Russia, America, and other countries. The Emperor of Russia has sent four Russian Youths to London; who are receiving the necessary instruction in the System, to qualify them for establishing it in that vast empire.

Among other persons who ad-

ressed the Meeting, the Sultan Kategerry Kringerry, who is come over to England from Russian Tartary, in order to qualify himself more fully to benefit his countrymen, expressed great pleasure in observing, on his recent arrival in this kingdom, the multiplied efforts to instruct the Children of the Poor. He was much struck with the British System; and would do all in his power to introduce it into his own country, where there were no Schools—no Education—no True Religion. He considered it to be the greatest blessing that could be conferred on the Poor, to teach them to read the Scriptures.

Among other testimonies of foreign countenance and co-operation, the Saxon Ambassador, Baron Just, by the Foreign Secretary, the Rev. Dr. Schwabe, informed the Meeting, that the System was established and prospering in the dominions of his Sovereign—where the inestimable blessings of the Reformation first dawned: and to what more efficient source, as means, could that great æra be attributed, than to that cultivation of the mind for which Saxony had, from the earliest period, been remarkable?

Mr. Yeoland, several years resident in Malta, stated, that, out of a population of 100,000, not more than 1000 were able to write or read; and that, in one village, consisting of 6000 individuals, he was mortified to report, from an actual inquiry, that only 30 were instructed in even elementary knowledge. The Maltese themselves were willing to receive instruction; and their Clergy, who had been consulted on the subject, expressed no objection. Some difficulties had, nevertheless, arisen: he could not, however, but hope that the advantages of the British System would be extended to that invaluable Island.

We have printed, in the preceding pages of this Number, the Report delivered at a former Meeting this year, and which has but lately appeared.

## Foreign Intelligence.

### NEW ZEALAND.

#### CHURCH MISSIONARY SOCIETY.

#### PROCEEDINGS OF THE REV. S. MARSDEN.

(Concluded from p. 471.)

Set sail for the Timber District—

*Monday*, Dec. 26, 1814.—As there was no timber at Ranghee-Hoo fit for erecting the necessary buildings for the Settlement, I determined to take the Active to the Timber District, which I understood was about twenty miles distant, on the opposite side of the harbour, on a fresh-water river; as this would save considerable expense, and supply what was wanted at once. I therefore ordered all the iron, and various other articles, to be landed, and to be given in charge of Duattera. The poultry were also sent on shore. The Sawyers and Smiths, with young Mr. Hansen, left the Active likewise. I directed them, with the assistance of the Natives, to build a hut, sixty feet long, and sixteen feet wide; and to thatch it, for the reception of the Settlers and their families. When we returned from the Timber District, the Natives seemed very willing to assist us as much as they could.

I found, now, that I should be much distressed for axes and other articles of trade; as the presents which I had made at the North Cape, and along the coast, had very much reduced my stock. We had also omitted to bring coals with us from Port Jackson; which was a loss I hardly knew how to remedy, as nothing could be done, nor provisions purchased from the Natives, without axes and carpenters' tools. I had no alternative, but to erect a smith's shop, and burn charcoal as soon as possible; in order that the smith might get to work, and make such axes, &c. as the Natives wanted. I consequently desired that some of the Natives, with the smith, should be employed in burning charcoal, and erecting a shop, till the Active returned.

*Tuesday*, Dec. 27.—Having given such directions as I deemed necessary, on Tuesday we weighed anchor, and made sail for the Timber

District; taking with us all the Settlers and their Families.

*Visit to the Chief Terra—*

This district belonged to another Chief, named Terra, an old man, apparently seventy years of age. Terra is the Head Chief on the south side, and a man of considerable influence. I judged it prudent to wait on him, to obtain his permission to cut down what timber we wanted. Accordingly, when we came opposite his village, I went, accompanied by Messrs. Nicholas, Kendall, and King, to visit him, and took with me a young man about seventeen years of age, who was a relation of the Chief's, and who had been almost nine years from New Zealand, the latter part of which period he had lived with me in Parramatta. He had also lived several years with a Mr. Drummond at Norfolk Island, who had been exceedingly kind to him. When we landed, I found Terra sitting on the beach, with some of his Chiefs and people. He received us very cordially, and wept much, and particularly at the young man's return, as did many more; and some wept aloud. I presented him with an axe, an adze, and two plane-irons, with several other trifles. He said he did not want any present from me, only my company; as he had heard so often of me, from his people and others. I told him I waited on him to beg his permission to cut some timber in his district, for building the Houses of the Europeans at Ranghee-Hoo. He expressed a strong desire that they would come and reside with him. I pointed out to him, that they could not come at present, but must settle with Duattera, in consequence of our long acquaintance with him: but that, in time, some Europeans should come to live with him. He gave his consent for us to have what timber we wanted. He informed me that the wheat, which had been given to him, when the Active was there before, was growing. I went to see it, and found it almost ripe.

As the Active had gone on, and I was told we were several miles from

the place where we could anchor, and night coming on, I wished to take my leave; but the old Chief would not consent to it, till we had taken some refreshment. He ordered his cooks to dress some sweet potatoes, as soon as possible. These are esteemed by them as their choicest food. In a short time, a basket of them was brought ready roasted, and placed before us. The Chief sat by us, with his wives, and a number of men, women, and children. He would not eat with us, nor permit any of his people; and when we parted from him, he ordered two baskets of sweet potatoes to be put into the boat, for our use. I invited him to come on board the *Active*, which he promised to do; and we took our leave, much gratified with the attention of this Chief and his people.

*Arrive at Cowa-Cowa—*

*Wednesday, Dec. 28, 1814.*—This morning we were visited by great numbers of Natives, from different districts. I contracted with some of the subordinate Chiefs for a cargo of timber. The *Active* lay about twelve miles from the fresh-water river, where the pines grew; and, from there not being sufficient water to bring her nearer, I went up, accompanied by Messrs. Nicholas and Hall, to see the pines; and found a considerable village on the banks of the river, which they call Cowa-Cowa. When our arrival was known, we were soon surrounded by numbers of the Natives, who vied with one another in their attentions. None of us were under the smallest apprehensions of danger, any more than if among Europeans. In about ten days we had got our cargo, and were ready to return to Ranghee-Hoo.

During the time the Natives were getting the timber, I and Mr. Nicholas visited different places, for several miles round; and passed one night with an old Chief, who gave us an account of Captain Cook, when in the Bay of Islands. He was then a young man. He shewed us where they pitched their tents, washed their clothes, watered their ships, and cut their wood; and related several occurrences that happened while Captain Cook remained there.

*Return to Ranghee-Hoo—*

*Jan. 6, 1815.*—Our cargo being com-

pleted, we weighed anchor, and sailed from Cowa-Cowa for Ranghee-Hoo. When we arrived, the hut which I had directed to be built was almost finished. It was my intention, as soon as the Settlers and their baggage were all safely landed, to sail either for Whangorooa or the River Thames, as the wind at the time might permit; as several of the Natives of Whangorooa had visited the *Active* since peace was established between them and the people of the Bay of Islands.

*Set out for Wymattee—*

*Monday, Jan. 9.*—As the hut would not be ready for the reception of the Settlers for four or five days, I agreed with Shunghee to visit one of his villages in the interior, about thirty-five miles from Ranghee-Hoo. Mr. Nicholas volunteered to accompany me. Early this morning, Shunghee, Duaterra, his wife, and several Chiefs, came off to the *Active* in a war-canoe, in which we were to get up one of the western branches of the harbour; from the heads of which we were to walk to a place called Wymattee, where the village is built.

After breakfast, we left the *Active*, and went on board the canoe, which was very large and commodious. Sixteen persons could row on each side. We could either sit or lie down, at pleasure. These canoes go very quick through the water, and afford the most pleasant conveyance for passengers. Some of them are eighty or ninety feet in length. A smaller canoe attended us, with some of the common servants of Shunghee.

About eleven o'clock we reached the head of the cove, which he estimated to be about fifteen miles from the *Active*. Here we landed, in a potatoe-ground belonging to Shunghee's brother, named Kangorooa; where we were to take some refreshment, before we proceeded on our journey. Duaterra and his wife had already gone to the farms. The servants were all busy; some digging potatoes, others making fires to roast them.

Hearing the sound of a very heavy fall of water at a little distance, I went to examine it, while the potatoes were roasting; and found the fresh-water river falling on a bed of rocks, which ran from bank to bank. I estimated

the fall to be about nine feet perpendicular, with plenty of water for turning mills of every kind. A regular bed of solid rock ran directly across the salt-water cove, and formed a dam similar to many of the artificial dams in England. The water seemed to be supplied from regular springs; as there were no marks on the banks, as in New South Wales, from heavy rains. The land on both sides of this river appeared very good.

After taking some refreshment, about one o'clock we set forward for Wymattee. For the first three or four miles, we passed through a rich and generally level country. The land was free from timber, and might easily be ploughed. It appeared to me to be good strong wheat-land, and was covered with fern. For the next six miles, the land was of various qualities; some exceeding good, some stony, some swampy, and some of a gravelly nature. The whole of this track of country, taken collectively, would form a good agricultural settlement. It is watered by several fine streams, which seldom ran through it more than a mile apart; and were skirted, in various places, with lofty pines and other timber.

When we had walked near ten miles, we entered a very fine wood, in which there were some of the largest pines that I had seen. We measured one, which was more than thirty feet in girth, and probably not less than 100 feet in height, without a branch. It appeared to be nearly the same thickness at the top as at the bottom,

*Visit the Village of the Chief Tarría—*

While passing through this wood, we met with a Chief's Wife, who was overjoyed to see us. Her husband's name was Tarría, a very fine handsome man. He had been on board the Active a few days before; when he told me, that, some time back, a boat's crew belonging to a Whaler had entered his potatoe-grounds in the Bay of Islands, to steal his potatoes; and that he had set his father and some more of his people to watch them, when the Europeans shot his father dead, with one man and one woman. He afterward watched them himself, and killed three Europeans. I understood that the Europeans be-

longed to a Whaler, called the New Zealander.

Shortly after meeting Tarría's wife, we came to his village, situated on the banks of a fine run of fresh water, and much rich land about it. We inquired how many wives he had, and were told TEN. Tarría was from home, but his wives pressed us much, to have some refreshment with them. There were a number of servants, both men and women. We consented to their wishes; and Shunghee having shot a wild duck, we had it dressed immediately, while Tarría's servants prepared abundance of potatoes for the whole party. We staid in this village about two hours. They had a number of fine hogs; but no other animals, excepting dogs.

The New Zealanders are a very cheerful people. We were here entertained with a dance and song; and they were very merry all the time we were with them.

*Arrive at Wymattee—*

We took our leave of them a little before the sun went down, and proceeding on our journey, arrived at Shunghee's village just before dark. We were received with the loudest acclamations by his people, a part of whom wept for joy.

*Description of Wymattee—*

This village contains about 200 houses. It is situated on the summit of an almost inaccessible hill; and is strongly fortified, both by nature and art. Three very deep trenches have been cut round the sides of the hill, one above another; and each trench fenced round with whole or split trees, from twelve to twenty feet high. We entered this extraordinary fortification through a narrow gateway, when Shunghee shewed us how he defended his place in time of war. He had one small secret cover, where he could lie concealed, and fire upon the enemy. Every little hut is fenced round, in this inclosure. Some of the stone houses, for the reception of their spears or provisions, are about thirty feet long and twenty wide, and well built. The roofs are thatched; and some of the eaves extend three feet over the sides, in order to carry off the water and keep the buildings dry. In the centre of the fortification, on

the very summit of the hill, a stage is erected on a single pillar, about six feet long and three broad, hewn out of a solid tree, and elevated about six feet from the ground. Upon this the Chief sits, either for pleasure or business, just as occasions require his consulting with his people. It commands a most extensive view of the surrounding country, in all directions. Near the stage is a little hut, about four feet from the ground, three feet long, and two wide, with a small image placed on the left side of the door, which does not exceed one foot in height. A seat is placed in front, on which the Chief's Lady sits, when she eats; her provisions being deposited in this little building.

*Sleep at Wymattee—*

About nine o'clock, we were informed that our room was ready, where we were to sleep. Some clean mats had been spread upon the floor, for us to lie upon. We wrapped ourselves up in our great coats, and lay down for the night. A number of the Natives lay in different situations; some under cover, and some in the open air. We had enjoyed a very pleasant day; and our long walks had prepared us for a sound sleep, though not indulged with a feather-bed.

*Visit Morberrie, a fresh-water Lake—*

*Tuesday, Jan. 10, 1815.*—Early this morning we rose with an intention of visiting a fresh-water lake, called Morberrie, about five miles distant from the village. We set off, accompanied by Shunghee and several Chiefs, with a number of servants. Our way lay through a wood, composed of various kinds of timber, together with the noble pine. We could not but view these wonderful productions of nature with reverence and astonishment.

In our way to the lake, we passed through some very rich land; and soon arrived at a small village, where Shunghee's people were at work, preparing their ground for planting potatoes. There was a very fine crop, nearly ripe. The land was very dry and rich, and the potatoes mealy. I had never seen finer potatoes, under the best culture.

When we had walked nearly two miles, we came to the lake. It might

be about fifteen miles in circumference. We were informed, that it emptied itself into the head of a river, which runs into the sea on the west side of New Zealand, and was about one hour's walk from the lake. The land appeared very good on the north side of it. We amused ourselves about two hours, in viewing this lake, and the neighbouring grounds attached thereto; and then returned to the last village; where we dined off a wild duck and potatoes, with some provisions which we had brought with us. The duck, Shunghee shot at the lake. After this, we returned to the fortification, where we slept that night.

*Extent and Cultivation of Shunghee's District—*

Shunghee's people here appeared very industrious. They rose at the dawn of day, both men and women. Some were busy making baskets for potatoes; others dressing flax, or making clothing: none remained unemployed.

Shunghee, and his brother Kango-roo, have a large tract of country, similar to one of the Counties in England. It extends from the east to the west side of New Zealand, and is well watered. We saw much land well adapted for cultivation. Shunghee had, near the village where we were, one field, which appeared to me to contain forty acres, all fenced in with rails, and upright stakes tied to them, to keep out the pigs. Much of it was planted with turnips and common sweet potatoes, and was in high cultivation. They suffered no weeds to grow; but, with incredible labour and patience, rooted up every thing likely to injure the growing crop. Their tools of agriculture are principally made of wood; some formed like a spade, and others like a crow-bar, with which they turn over the soil. Axes, hoes, and spades, are much wanted. If these could be obtained, their country would soon put on a different appearance. No labour of man without iron can clear and subdue uncultivated land to any extent. The New Zealanders seem to do as much, in this respect, as the strength and wisdom of man are equal to, in their situation.

Shunghee shewed me some exceeding fine wheat. The seed I had sent

over about seven months before. It was nearly ripe. The ear was very full and large. He put a very high value on it, as he appeared to know its worth from his few months' residence at Parramatta. I had also sent over a little English flax-seed. This had been sown, and had come to great perfection, far superior to any I had observed in New South Wales.

Shunghee treated us, in this visit to his village, with all the attention and hospitality that his means afforded. He had killed two hogs, and we had what we wanted of them dressed after our own mode.

*Revisit Tarría's Village—*

*Wednesday, Jan. 11, 1815.*—Early this morning, we took our leave of this extraordinary fortification, and the people who resided in it; intending to breakfast at the village belonging to Tarría, about five miles distant. Shunghee directed his servants to take along with them two fine hogs, for the use of the vessel.

We arrived at Tarría's village a little after seven o'clock, and were kindly received. The fires were soon lighted, and preparations made for breakfast. Several Natives joined us here, whom we had not seen before. Tarría was not yet returned.

After I and Mr. Nicholas had taken breakfast, I had tea made for the wives of Tarría and Shunghee, who surrounded us. They all refused to take any. Shunghee told me, they were all tabooed, and were prohibited taking any thing but water. I pressed Shunghee to allow one of his wives, who had a little child about one month old, and had followed us from the village, to take a little. He replied, she could not drink any; for if she did, the child would die. I was fully convinced that the refusing to take the tea was founded on some superstitious notions. They were all very fond of bread and sugar. I distributed what remained among them; and Shunghee, with all the other Chiefs, drank the tea.

*Return to the Active—*

In about two hours we proceeded toward the cove where we had left the war-canoe on Monday morning. The distance which we had to walk was about ten miles. Our party con-

sisted of twenty-five persons; all Natives of New Zealand, excepting Mr. Nicholas and myself. In about three hours we reached the canoe. Here we stopped and dined, and afterward set off for the Active.

When we had got within seven miles of the vessel, we met Duaterra, in his war-canoe, with a supply of provisions; particularly tea, sugar, and bread. He was apprehensive that we should want these articles, as we had been absent one day longer than was intended when we left the Active.

As Shunghee and Duaterra approached each other, they mutually fired a piece; which is held by them as a mark of respect.

These two war-canoes were nearly matched; and they were determined to try their strength and skill, to see which could go the quickest. Shunghee commanded one, and Duaterra the other. They both ran at so rapid a rate, that it was not possible to tell, at times, which had the advantage. We were much amused with the exact order in which they struck their paddles, and the exercise of their skill. One man in each canoe gave the signal for every stroke, which changed every few seconds: sometimes the strokes were long and slow; at others, short and quick. In a little time we reached the Active.

*The Settlers land at Ranghee-Hoo—*

On Monday morning, previous to leaving the vessel, I had directed that the Settlers and their Families should be landed, with every thing belonging to them, as soon as the building was ready for their reception. On my return, I found Mr. Kendall and his family on shore, and every preparation made for Messrs. Hall and King.

As I intended to sail either for Whangorooa or the River Thames as soon as the Active was cleared, I went on shore, to make the necessary arrangements for my departure.

When I landed, I was informed that a Chief named Werrie, nephew of the late Tippahee, was very much enraged with his wife, and had beat her, in consequence of finding a nail in her possession. The nail had excited Werrie's jealousy, which caused him to demand where she had got it. She told him, that a man belonging to the Active had given it to her, as a

present. Werrie could not be persuaded that any man would give his wife so valuable a present as a nail, unless her conduct had been improper. I was apprehensive that this unpleasant affair might be attended with serious consequences, unless the Chief's mind could be satisfied with respect to the chastity of his wife. I sent for Duaterra, and consulted with him; and it was agreed that the man, who was said to have given the Chief's wife the nail, should be sent for; and if any improper act could be proved against him, he should be confined to the vessel. A public investigation took place on the occasion, in the presence of the Chiefs and many of the inhabitants, on the beach where they dance and exercise. The wife of Werrie and the accused European were brought forward. She defended herself very warmly; but said she could not identify the man who had given her the nail, but that she had received it as a present. After a long examination, she was acquitted by the unanimous voice of the Chiefs, to the satisfaction of all parties. I took this opportunity to assure them, that if any person belonging to the Active either insulted or injured them, they should be punished.

After this business was closed, Mr. and Mrs. Hall were landed, and the remaining stores with them. On the following morning, (Friday, the 13th,) Mr. and Mrs. King also were landed, and the vessel wooded and watered ready for sea.

*Sail for the River Thames—*

Friday, Jan. 13, 1815.—About three o'clock, we weighed, and sailed down the harbour. I had Duaterra and Koro-koro, with twenty-five other New Zealanders, as a guard. These were very fine young men, who could be depended on; many of them sons of the principal Chiefs on both sides of the harbour.

*Muster of the Crew of the Active—*

We stop Mr. Marsden's Narrative, to introduce a muster of the ship's crew on her sailing for the River Thames, with which Mr. Nicholas has favoured us; "than

which," as he remarks, "a more singular one has perhaps never appeared."

*Muster of the Crew of the Brig Active, on her leaving the Bay of Islands for the River Thames, Jan. 12, 1815.*

- Thomas Hansen, Master, Englishman.
- Alexander Ross, Mate, Scotchman.
- Patrick Schaffery, Seaman, Irishman.
- Thomas Hamilton, Ditto, Ditto.
- John Hunter, Carpenter, born of English Parents in N. S. Wales.
- Rev. S. Marsden, Passenger, Englishman.
- John Liddiard Nicholas, Ditto, Ditto.

*New Zealanders taken on board, for our protection.*

- Duaterra—Chief of Tippona.
- Koro-koro—Chief of Parro.
- Thewrangee and Tooi—Brothers of Koro-koro.
- Terraminukee—A lad ten years of age, son of Koro-koro.
- Timaranghee—Chief of Hekoranga, 20 miles to the westward of Tippona.
- Towah—Son of the late Tippahee, by a prisoner-woman, a Chief's daughter, taken at the River Thames.
- Widouah—Nephew of Shunghee.
- Tooree O'Gunna—Nephew of the late Chief Tippahee.
- Tohu—Son of Mokah, a Chief on the western side of New Zealand, and opposite to the Bay of Islands.
- Aroah—Son of a Priest at Wymattee.
- Inghah—Son of Thu, the Chief of Parrar.
- Henackee—Grandson of Warrackie, a Chief at the Wytanghee River.
- Petorehu—Taken prisoner, when young, by Koro-koro, at the River Thames.
- Eckahi—Son of Madu, a Chief at the Cowa-cowa.
- Mowhee—Seaman.
- Brodie—Nephew of Shunghee.
- Tapro—A man belonging to Koro-koro.
- Tekokatowittie,
- Cowhow,
- Moureeweenuah,
- Titteekuah,
- Tangho,
- Tukithuro,
- Wartakee—Seaman.
- Pahi—Seaman.
- Punnie—Seaman, a Native of Otateite.
- Tow—Seaman, a Native of Bolabola.

} Warriors belonging to Duaterra.

In all,

Civilized people, . . . . .	7
Savages, (so called!) . . . . .	28
	35

*Attempt to reach Whangoroa—*

Mr. Marsden proceeds:—

It was my intention, if the wind permitted, first to sail for Whangoroa; as we had been invited by several of the inhabitants, who had come to Ranghee-Hoo since the people were established. At the same time, I thought it prudent to take with me a sufficient number of men, in case any difference should happen, either at Whangoroa, the River Thames, or any other part of the coast where we might touch. When we got to sea, the wind was fair for Whangoroa, toward which harbour we directed our course; but when we came near the Cavalles, the wind suddenly changed, and compelled us to anchor between them and the Main, about five leagues to the southward of Whangoroa: here we remained all night.

Soon after we anchored, three canoes came off from the Cavalles. Some of the people came on board, and remained till after sun-set. When they were gone, the carpenter missed one of his chisels, with which he had been at work. Duaterra was very angry, as we were convinced that some of those Natives had taken it. The boat was immediately manned with Duaterra's men, and proceeded to one of the islands. I requested Duaterra, if he found the thief, not to injure him; but merely to take the chisel. In about an hour they returned, and had not been able to find the thief; having landed on the wrong island, and the night being dark.

*Saturday, Jan. 14, 1815.*—At break of day, a canoe came off to inform us where the thief was, and wanted assistance to take him; but I thought it more prudent to let the matter drop, as it might detain the vessel; as we had then got up the anchor, intending to sail to Whangoroa with a light breeze which had sprung up. It soon, however, became calm, and obliged us to anchor again. In the afternoon, the wind blew pretty fresh, yet directly against us, and with a prospect of its continuance in that quarter, which would prevent us from entering the harbour of Whangoroa.

*Bear away for the River Thames—*

I determined, in consequence, to proceed to the River Thames; for which we bore away, immediately the anchor was weighed. The same evening we passed the mouth of the Bay of Islands, with a gentle breeze, which continued all night.

*Sunday, Jan. 15.*—This morning we were not far from the Poor Knights; some small islands, which lie a few leagues from the Main.

About ten o'clock, a canoe was observed coming from the Main to the Active. Duaterra ordered all his men under arms; and directed them to lie down on the deck, that they might not be seen when the canoe came alongside the Active. When the canoe came up, which contained only one old Chief, three men, and one woman, a rope was thrown for them to secure the canoe. The old Chief immediately got on the side of the vessel, with an intention of coming on deck. He had not observed the New Zealanders, who, just as he was coming over the gangway, sprung up: some presented their muskets and others their spears; which so alarmed him, that he fell back into the canoe, and almost upset it; and there he lay for some time, before he recovered from his fright. The New Zealanders made a most dreadful noise at the time. The old Chief afterwards came on board, and was much rejoiced to see so many of his friends; and laughed at the trick that had been practised upon him. After some conversation with him, and having learned who we were, and what we had in view, he took his leave with much satisfaction.

We had not gone far, before another canoe came off from a different part of the coast, with a number of very fine young men in it. They had learned whither we were going; as one of them had visited the Active when she lay at Cowa-cowa, and had requested that I would allow him to accompany us to the River Thames, which request was granted.

By this time we were near a very high part of the coast, called, by Capt. Cook, Bream Head. The Chief of this district, with his son, had visited the Active while we lay at Cowa-cowa. I had made him a present of a



few things; and, among them, a piece of red-and-white India print; and had informed him, that I intended to visit the River Thames. As soon as we had passed Bream Head, the wind blowing very fresh, we observed two canoes labouring hard to reach the vessel. One of them had a signal flying. I desired the Master to bear away for them. When we came up, I found the canoe with the flag contained the son of the above-mentioned Chief, and his colours were the piece of print that I had given to his father. He pressed us much to go on shore, and visit his father; but I told him we could not stop then, as the wind was fair, but would see him on our return. The young man provided us with great abundance of bream, and other fish, which they had in their canoes.

After we had received this liberal supply of fish, we directed our course again toward the River Thames; and, the same evening, passed Point Rodney, one of the heads of the harbour; and saw Cape Colvill, the other head, which is very high land, not much less than twenty leagues distant.

*Monday, Jan. 16, 1815.*—At daylight, we found ourselves advanced pretty far up the harbour, in which there were several islands, on both the east and west sides. About eleven o'clock we came opposite the residence of the head Chief, Houpah\*, of whom we had often heard; and, from these accounts, were taught to believe that he was a man much esteemed, as well as feared, and possessed very great power.

In a short time, we observed a war-canoe, full of men, advancing toward the vessel. We hove to. When they came near, they lay upon their paddles, viewed the Active, and informed us that Houpah was in the canoe. I requested him to come on board; which he did, with one of his sons. Houpah is one of the strongest and best-made men I almost ever beheld. He was greatly surprised to see such a number of New Zealanders on board, and so few Europeans. We had one Chief in the Active, named Timaranghee, who was intimate with Houpah, and who had lived on board the Active for

some time. He informed Houpah who we were, and that we had come to the River Thames to see him and his people; and, also, that some Europeans were settled at the Bay of Islands, with a view of instructing the Natives. I made him a few presents; and, in return, he directed two fine mats to be presented to me out of his canoe. He expressed a wish for us to come to anchor near his residence. I told him it was my intention to visit his place, when we returned from the river; and, as the wind was now favourable, we would take advantage of it, and proceed. He directed us what course to steer; and told us we should get the vessel aground, if we kept too much to the right.

After holding conversation with several of the Natives on board, he took his leave, expecting to see us on our return; and we made sail for the mouth of the river. We were then on the west side of the harbour, about four leagues from the river. We had not left Houpah an hour, before it began to blow very hard; and the water was so rough that we could not see the channel. On our coming almost to the head of the harbour, it was high water, and soundings in only three fathoms; which, from the appearance of the gale not abating, induced us to put the vessel about, and get her into deeper water before the tide fell. At this period we were on the east shore, not far from land. We worked to windward for several hours; and, in the evening, came to anchor in four fathoms water, where we lay all night, during which it rained and blew very hard. Here the harbour is very open. There is no shelter for shipping, which makes it very dangerous.

*Tuesday, Jan. 17.*—About four o'clock we weighed anchor, as the gale increased, in order to work to windward if possible, and get under the land; as the place we lay in was not safe, should the vessel be driven from her anchor. The sea was so rough, and the vessel had so much motion, that such of the New Zealanders as had never been on board a ship before at sea, were much alarmed, and imagined they should be lost. About six o'clock in the evening, the gale abated, and we came to anchor again about two miles from the west shore, oppo-

\* Misprinted *Shoupah*, in the last Number, p. 460.

site a large village. Though the inhabitants had seen us all day, yet they durst not venture out in their canoes, on account of the gale.

After we came to anchor, the boat was hoisted out; and ten New Zealanders went on shore, to open a communication with the Natives. Shortly after the boat had reached the beach, we heard a great noise. Duaterra was uneasy, as the boat did not return so soon as was expected. He was afraid that some quarrel had taken place between the inhabitants and the people in the boat; and observed, that if they had injured any of his people, he would immediately declare war against them, with all the force that he could command. About an hour after dark, the people returned in safety; and informed us, that they were very kindly received, and that the noise which we had heard was only their rejoicings. They told us there was plenty of fine hogs and potatoes on shore, both of which we much wanted. As the *Active* was full of people, this information determined me to visit the village in the morning.

*Go on shore at the River Thames—*

*Wednesday, Jan. 18, 1815.*—Early this morning, a Chief, named Pithi, nephew to Houpah, came off to the *Active*. He was a very stout handsome man, and quite in the prime of life; with manners mild, and countenance both pleasing and interesting. I invited him on board. The Chief Timaranghee was well known to Pithi. After the usual salutations, relative to our voyage, and all affairs connected with it, so far as Timaranghee knew, I gave him some biscuit, which they are all fond of; shewed him some wheat in the straw, which had been grown in New Zealand, by Shunghee; and informed him that the biscuit was made from wheat, and gave him a little for seed. He shewed much anxiety to learn the culture of wheat, inquired how many moons it was from sowing to reaping, and expressed his determination to try if he could not grow some at his Settlement. I made him a present of a few articles, and, accompanied by Mr. Nicholas, went on shore, taking twelve New Zealanders with us. The Natives received us with every mark of friendship. The

women and children were numerous, but not so the young men. We inquired the reason; and were told, that they were gone to war; and that few, excepting old men, and those who had been taken prisoners, remained in the village.

At this place we found the New Zealanders to sell their prisoners of war, or to keep them to work as slaves.

*Transactions on the River Thames—*

Several of the Natives of the Bay of Islands had brought with them a little trade;—some a few nails, others small pieces of iron hoops, some a few feathers, and some a few fishing-hooks, and a variety of articles of no value to Europeans, but of much value to themselves. The village was all in motion. They crowded together like a fair, from every quarter. Some of the inhabitants brought mats to sell, and various other articles; so that the whole day exhibited a busy scene; and many things were bought and sold, in their way.

When the fair was over, the ladies entertained us with several dances and songs. One of them had a fine upper garment, which a Chief from Ranghee-Hoo, who had come with us, wanted to procure for his wife. He had brought a box of feathers, which were neatly dressed. The pithy part of the quill having been all cut off, and only the external part remaining to which the feather was attached, occasioned them to wave gracefully with the smallest breeze, when placed in the hair. The Chief opened the box in presence of the ladies. Many of them wanted these feathers. He, on the other hand, required the fine garment. After placing, very gracefully, two or three feathers in several of the ladies' hair, she who had got this fine garment, struck with their elegant appearance on the heads of those who had them, became extremely impatient for some. The Chief asked her to sell her garment: she stood hesitating for some time: at length he laid a certain number down at her feet: this temptation she could not resist, but instantly threw it off, and delivered it to him for the feathers. The Chief, on our return, presented this precious ornament to his wife.

After this, Mr. Nicholas accompa-

nied me to Houpah's fortified village. It was situated on a very high hill, almost a mile from where we then were. It is, in many respects, similar to that already described, belonging to Shunghee. Here we found no men. It was left to the care of some women, and one of Houpah's wives. They told us that the men were gone to war. In this place there were some very fat hogs, and fine plantations of potatoes. The women declined selling the hogs, as they belonged to the men who were gone to the war. Houpah's wife said she had a very large one belonging to herself, which she would make me a present of, if I would stop till it could be got in. At that time it was out feeding. She sent the servants to look for the hog, accompanied by one of our people; but they returned without it. I made her a present of a little print, and some other trifles. She was very anxious that we should wait till the pig could be found; but we could not conveniently stay longer, and therefore left this romantic place. This lady's face, arms, and breast, were all covered with scars, which had lately been cut in consequence of the death of one of Houpah's children. She was a fine tall woman. Houpah does not reside here at present. The pillars of this fortification were much carved with various figures, such as men's heads; and some of them had round caps on their tops, similar to gateways in many parts of England, and were about fourteen feet high.

Shortly after we left Houpah's lady, we received a message from Duaterra, to inform us that he was coming on shore for us. We met the boat, and Duaterra landed. Pithi, the Chief, came at the same time, and wished us to go to the upper end of the village, where he resided. The distance was about two miles along the shore. We agreed to visit him, and ordered the boat to follow us. When we arrived, we met with some of the finest men and women that I had seen at New Zealand. They were well dressed, and received us very cordially. There were three of Houpah's nephews, and their wives, who wore fine mats, fancifully wrought, which came down from their shoulders to their feet, and had a very graceful appearance. I had taken with

me a few pieces of print, some plane-irons, nails, &c. of which I made the Chiefs and their wives presents. We had some baskets of potatoes dressed, and several songs and dances, in which the Chiefs and their ladies took an active part, and exerted all their strength and voices to amuse us.

It was now about five o'clock in the evening: we therefore took our leave, and returned on board the *Active* to dinner. When we had sat down, I was informed that two canoes were coming off, with the Chiefs and their wives. I went on deck to receive them, and invited them to dine with us, which they readily accepted. I told the Chiefs, I wanted some potatoes and hogs for the vessel; but as the men had gone to war, to whom they belonged, I could not purchase any, and therefore it was my intention to sail that evening for the Bay of Islands. They wished us much to stay; and told me to take whatever we wanted on shore, regardless of what the people said. I told them, I could not steal, nor take by force, any thing from the inhabitants: I would purchase what I could, but not take any thing, unless I paid for it. They urged me much to stop and get my supplies, which I would have done if I had been sensible they could be procured without giving offence to the Natives; but I was convinced that they could not, from what I had been told on shore, unless the proprietors had been there.

*Sail from the River Thames—*

As soon as we had dined, I desired the Master to prepare for sea immediately. The anchor was quickly weighed, and the vessel under sail. The Chiefs and their wives still remained, unwilling to leave us. They had several dances on deck. At length I got the females into the canoes; but the Chiefs shewed no inclination to part, and began another dance; when the ladies once more leaped out of the canoes, on deck, and joined them in the dance and song, and continued till we had sailed a considerable distance, when they were compelled to leave us or go to sea. When they got into the canoes, the twenty-eight Natives whom I had on board began to sing and dance in their turn, to amuse the Chiefs and their

wives, who lay upon their paddles all the time. As soon as the dance ended upon deck, they began again in their canoes, and continued till we could hear them no more. They then waved their hands, and returned on shore.

One of the Chiefs promised to visit Port Jackson; and go to the Bay of Islands, to see Duaterra, with whom they had exchanged presents.

During our short stay there, these people shewed us the kindest attention, and did all they could to amuse us. I gave several of them some wheat-seed, which I hope will prove advantageous to them; and told them that they would be able to procure axes, and other tools, at Ranghee-Hoo, from the Europeans. They will give any thing for axes.

Duaterra, with his guard of armed men, himself being dressed in European clothing and wearing a sword by his side, when on shore, commanded considerable respect from these Chiefs. I trust our visit to the River Thames will unite in friendship the leading men at Ranghee-Hoo with those in this part of New Zealand; and that if, in future, any European Settlers should be sent to the River Thames, they will be welcomed by the Natives. I felt much gratified with the conduct of the people; but sincerely regretted that I could not see Houpah again. The wind was so strong against us, that we could not make his Settlement, and were compelled to stand out to sea. As my time in New Zealand was limited, I could not wait for a change of wind.

*Arrive in Bream Bay—*

*Thursday, January 19, 1815.*—This morning we saw Point Rodney, about seven leagues off. There being little wind, we did not reach it till twelve o'clock, when we entered Bream Cove. We sailed into the cove, and ran along shore a little distance from the land. The ground was in general level. A grove of pines appeared behind the banks of the cove. When we had reached near Bream Head, the Natives told us there was a harbour at the head of the cove, into which a fresh-water river ran from the interior. We sailed up to the mouth of this harbour. The Master of the Active said it would be a very

safe place for a vessel to lie in, as the situation would completely shelter her from the sea.

We inquired if any vessel had ever been in this harbour. The Natives told us, that the Venus, from Port Jackson, a long while ago, lay there for some time. They further informed us, that the Venus put in at the North Cape, and took two native women from thence, one from the Bay of Islands, one from a small island opposite to Bream Cove, and one from Bream Cove: and that from thence she went to the River Thames, where they got Houpah, and one of his daughters on board, with an intention to take them away also; but when the Venus sailed from the River Thames, Houpah's canoe following her, he watched an opportunity and leaped overboard, and was taken up by his canoe; but that none of the above women have ever since returned. The Venus was a brig belonging to Messrs. Campbell and Co. of Calcutta; and was taken by some convicts, who were on board of her, at Port Dalrymple, and who made off with her. Such are the horrid crimes that Europeans, who bear the Christian Name, commit on the savage nations!

We lay-to all night, in Bream Cove; as I wished to see the Chief who resided near here; and whose son supplied us with fish as we passed, when bound for the River Thames. We now began to fish; and, in a short time, got great abundance of bream and other fish. I expected to see the Chief; but the vessel had not been observed.

*Sail from Bream Bay—*

*Friday, Jan. 20.*—At day-light we sailed; and, shortly after passing Bream Head, were seen from the shore, when a canoe put off to the Active. As soon as it came alongside, I observed the Chief was in it, whom I wished to see. He told us that he had not seen the vessel the night before, as he and his men were busy at work in their potatoe-grounds.

Moyhanger, a young man who is mentioned in Mr. Savage's Account of New Zealand, and who accompanied that gentleman to England on his return from New South Wales to Europe, was also along with this Chief. He inquired after many per-

sons whom he had seen in England, and who had been kind to him.

The Chief wished us much to return for one day; and told me he had abundance of hogs and potatoes, and would supply all our wants. I told him I could not detain the vessel, if the wind was fair, but must proceed. I gave him a little wheat for seed, some nails, and a cat, with which they returned on shore, highly pleased; regretting only that I could not stop one day, for him to make me some return. Shortly after they were gone, the wind changed, and continued against us all day.

*Land at Cooper's District—*

At six P. M. we were about two leagues from shore. The sea being smooth, and likely for a fine night, I determined to visit the Chief, and had the boat immediately hoisted out. Mr. Nicholas accompanied me. We had none but New Zealanders in the boat. The sun was set before we reached the shore.

The Natives soon saw the boat; and one of them stood on a rock, waving a signal, pointing out where we were to land. There is a bar running across the mouth of this harbour, on which the sea breaks with great violence. As we approached, it appeared impossible to us that the boat could pass through the surf. Two canoes came dashing through the waves, as if they bade defiance to the destructive rocks, and the foaming billows that rolled over them with a dreadful noise, to direct us where it would be safe to land. On our boat reaching the shore, a number of Natives rushed through the surf, laid hold of it, and conducted us safe in.

The Chief's residence was on the east side of the harbour; but we were compelled to land on the west, on account of the surf, and crossed the water again in a canoe.

The whole place was surrounded with broken rocks, which resembled more the ruins of old abbeys than any thing else. Some formed very large arches; others deep caverns: some were like old steeples; and others like broken massy columns: in short, they presented the most curious groups of ruins which I had ever seen formed by time, storms, or seas.

A numerous crowd of men, women, and children came to meet us. The Chief and Moyhanger were overjoyed at our visit. The Chief who had been on board was the General Officer, or one whom the New Zealanders call the fighting man. We found there was another higher in authority than our friend, to whom we were conducted. He was seated on the ground, and a clean mat was placed by him, for me and Mr. Nicholas. The General stood all the time, with a spear in his hand. The Head Chief was a very old man, with a long grey beard, and little hair upon his head. He was an exceedingly pleasant man. Koro-koro had gone with us. He related to the Chief all the wonders that he had seen at Port Jackson, the attention paid to him, the riches of our country, and for what purpose the Active had come to New Zealand. The old Chief laughed much, and made many inquiries, and wanted us to stay till next day. He ordered us some pork, and gave a few baskets of dried fish for the people. We stopped till about eleven o'clock, when we took our leave, having enjoyed a very pleasant evening. They conducted us safely through the surf, and we made for the vessel.

At this time she was out of sight, nor could we even hear the report of the muskets which served as signals; though we observed the flash of the powder, which directing us to the vessel, we got safe on board; when the breeze springing up, we made sail.

*Reach Ranghee-Hoo—*

*Saturday, Jan. 21, 1815.*—This morning we had Cape Brett in sight. As we sailed along the coast, we were visited by ten canoes, which brought us plenty of fish. About three o'clock P. M. we anchored in the cove, and found all the Settlement well, and assuming the pleasing appearance of civilization, from the buildings erecting and erected, and from the sawyers, smiths, and others at work.

I had now completed every thing relative to the establishment of the Mission that appeared to me necessary, with regard to the intercourse of the Settlers with the Natives; and had opened a communication nearly 200 miles along the coast, and made the

Chiefs, in all the different districts, acquainted with our object. They all seemed sensible of the benefits which they are likely to derive from Europeans residing among them. A more promising prospect never could present itself for civilizing this quarter of the globe. It requires, however, to be closely followed up.

*Proceed to Cowa-cowa for Timber.*

As considerable expenses had been already incurred in the purchase of the Active, the outfit, naval stores, and seamen's wages, I felt it incumbent on me to do all in my power to find out some mode by which these expenses could in some measure be provided for. I determined to take all the dressed flax that I could procure from the Natives, to Port Jackson, and to fill the vessel with timber. Whether the flax will answer as an article of commerce or not, is not yet fully determined. Timber will answer to a certain amount, but will not defray the whole of the expenses of the vessels. Should flax answer, it is probable they will both nearly accomplish this in time.

The material difficulty I had to contend with, was the means of procuring a cargo; my trade being nearly exhausted, in purchasing provisions, and in presents to the Natives. The New Zealanders will work, if they are paid for it; but not otherwise: and to procure a cargo of timber without their assistance was impossible. Raft-ports were cut in the vessel, and she was got ready for receiving the timber; and, in little more than a week, we sailed to Cowa-cowa, the Timber District. I had very little trade, which caused some delay; the smith not being able to make what was wanted, fast enough. Several Chiefs engaged to supply a given number of spars. They desired me to go with them, and point out such trees as I required to be cut down; which I did: and in little more than a fortnight, we had our cargo on board.

*Integrity of the Natives.*

I found them all act with the strictest honesty in their dealings; and some of them trusted me, till the smith made the axes for payment. We had no differences during the whole time

that we lay at the river, nor any means of protecting ourselves against such numbers as are in these districts, but were wholly in the power of the Natives. I put no restraint on them; but suffered them to come, at any time, and in any number, to the vessel; Sabbath Days excepted, when we had Divine Service. A number of Chiefs lived constantly on board, and many of their servants.

We had only two trifling thefts committed while the vessel lay in the harbour.

One of the Chiefs detected a common man with about two pounds of iron, and brought him to me. The Chief was in a violent rage with him. I ordered the man to be confined in the hold, till Terra, the Head Chief, came on board. When he arrived, he was informed what the man had done. Terra desired the thief might be brought on deck. On his approaching, he made a blow at him with a billet of wood; and would have put him to death immediately, if I had not interfered to save his life, by getting him out of the Active into a canoe. He ordered him to quit his territory, and to return no more.

I afterward lost two razors. The Chiefs, on my mentioning this circumstance, were much concerned; and told me that they hoped I did not suspect either of them to be guilty of such a crime, as certainly no Chief would steal. They observed, that I had been too indulgent, in allowing their servants to come on board, who could not be trusted. They assured me, that if ever they found out the thief at any distant period, he should suffer death.

They also presented me with a very valuable mat, one of the finest that I had seen, as a compensation for my loss; observing, that, while I remained in their districts, I should not suffer any loss which they could remedy. They were all very much hurt at this theft; and one of them sat on deck two days and nights, and would not come into the cabin to eat, from vexation, and said he was ashamed of such conduct.

Theft and adultery are crimes which they punish with death. On passing up the River Cowa-cowa, I observed, on the summit of a very high hill, a Roman Cross, and inquired of the

Natives what it was for: they replied, to hang thieves upon; whom they first killed, and then hung up till time destroyed their bodies.

*Conversations with the Natives—1*

During our stay at Cowa-cowa, I had many interesting conversations with the Chiefs, relative to the nature of crimes and punishments; and pointed out to them, that there was no comparison between a man who would steal a potatoe, and another who committed murder, and yet their punishment was the same. They will as soon kill a man for stealing potatoes, as for murder.

A Chief has the power of life and death over his people. They appeared much astonished when I told them that King George had not the power to put any man to death, though a much greater king than any in New Zealand. I explained to them the nature of a British Jury; and told them that no man could be put to death in England, unless twelve gentlemen had examined into the case of a prisoner who was accused of any crime: and if the twelve gentlemen declared him NOT GUILTY, King George had no power to put him to death; but if, on the contrary, they pronounced him GUILTY, even then King George had the authority to pardon him, if it were his Royal Will.

They replied, these laws were very good; and one of them asked what Governor we should send them. I replied, that we had no intention of sending them any, but wished them to govern themselves.

I mentioned some crimes which we punished with death, and others with banishment; and that punishments should be regulated, at all times, by the nature of the offence.

I told them, if a man had two wives in England, though he were a gentleman, he would be banished his country. One of the Chiefs said he was of opinion that it was better only to have one wife; for where there were more, the women always quarrelled. Others said, that their wives made the best overseers, and that they could not get their grounds cultivated but for the industry of their wives; and, for that reason only, they thought more wives than one was good policy. These conversations sometimes passed when the women were present; and they generally were of opinion that a man should have no more than one wife.

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Some of the Chiefs held there were too many Kings in New Zealand; and that if they were fewer, they should have less war, and should live more happily. I told them there was only one King in England: at the same time, there were more gentlemen than in New Zealand; but none of these gentlemen dared to put a man to death, without forfeiting his own life for it; nor declare war, one against another, without King George's sanction. On this account, there were no fightings and murdering one another in England, as there were among them.

I had a young man, a Native of New Zealand, belonging to the vessel, who had lived some years at Port Jackson, a very good interpreter, who generally attended me, to explain any thing which the Natives could not clearly understand. With his assistance, I gained any information that I wished, relative to the islands and inhabitants of New Zealand; and was enabled to communicate to them much useful knowledge, while I was among them; as our conversations generally touched on religion, civil government, agriculture, or commerce. They always shewed an anxiety for information relative to other parts of the globe.

*Visit to Wycaddee—*

Shortly after our arrival at Cowa-cowa, a Chief, named Weerea, came on board the Active, to request me to visit his Settlement. I promised I would, as soon as I could leave the vessel. This village is situated on the banks of a small fresh-water river, called Wycaddee, about twelve miles from where we lay, at the head of one of the coves. The village takes its name from the river.

Having now completed our cargo, I informed Weerea that I would accompany him, to see his people. The next morning, his canoe was got ready, and we set off for Wycaddee.

We were joined by another canoe, which had in it a cock and a hen. I was surprised to see these fowls; and, inquiring where they came from, was informed that they belonged to the head Chief, Terra, who had sent them into the country for the following reason. Terra had built a new hut for some sacred purpose, which he had tabooed. He had forbidden the cock from getting upon its roof, but

in vain: no means that he could devise would prevent him; and therefore he had sent them both away, for polluting this consecrated building! These fowls had been given to Terra, when the Active was first at New Zealand. While we lay at Cowa-cowa, Terra and his wife had mentioned this cock and hen, and informed me that the hen had a number of eggs, on which she sat some time: at length, she and the cock broke the shells, and destroyed them all. They told me they went every day to view the eggs, while the hen was sitting; and desired to know the reason why the fowls destroyed them. I told them, that the hen had TABOOED the eggs, and was exceedingly angry with them for touching them; and, on that account, she and the cock, in their rage, destroyed the whole. They were much astonished at hearing this, and had a long conversation on the subject; and made numerous inquiries relative to the rearing of fowls. I told them, they were on no account, in future, to touch the eggs: if they did, the hen would again destroy them. I have no doubt but they will rigidly attend to my advice.

The two canoes went, in company, for about three miles; when we put into a small village on the east side of the harbour, to see some of Weerea's friends. While we were here, it came on to rain very much. After stopping about two hours, during which many baskets of potatoes were dressed, we set off for Wycaddee. The rain fell very heavy. I was soon wet, through both my great coat and other clothing. The wind and tide were against us, and the fresh-water river had risen in consequence of some late heavy rain, so that we made little progress. When we had gone about four miles further, we came to another little village on the west side of the harbour. The Chief came to invite us on shore; but this I declined, as I was as wet as if I had been in the river. The Chief, notwithstanding the heavy rain, waded off to our canoe, as he wished to know what was going on; and Weerea had much news to tell him, which he had learned on board the Active. He pressed us much to take some refreshment with him, but I was too cold and wet to leave the canoe. When taking his leave, Weerea said to me,

"This Chief is a great King: give him a nail." I complied with his request, and gave him a few nails; and he returned on shore, highly delighted with his present.

We proceeded for Wycaddee: but the higher we got up the river, the stronger the stream ran against us; so that, at length, the men could not stem the current with their paddles, but were compelled to go close in shore, and get out of the canoe, and drag it along; and, with all their exertions, they could not reach the village. A little after dark we landed, in order to walk up, being about one mile from the village, the rain still continuing. We had to walk through some low swampy ground, which was in many places overflowed with water. I followed my guides, sometimes up to my knees in mud, and sometimes in deep water-holes. As the night was dark, we could not see to pick our way. At length, I discovered a light, like the twinkling of a star, appearing and disappearing at short intervals, which was a signal that the village was near. Weerea was a little behind, at this time. I was walking along with one of his officers. Before we entered the village, the officer that was with me called aloud to the inhabitants, and informed them I was coming. Many of these people had visited the Active.

*A night passed in Wycaddee—*

I made for where I had seen the light, in order to get some shelter from the rain; and as soon as I came up to the hut, I crept into it, through a small door about two feet eight inches in height. I found a number of women and children, and a few servants belonging to Weerea. There was about a handful of fire in the centre of the hut, made of a few small sticks, round which the children, all naked, were reposing. Sometimes the little fire blazed for a moment, and then went out. The hut was more full of smoke than a chimney, as there was no vent for it to escape, but through the small door. This strange groupe of Natives were all rejoiced to see me. I took off the whole of my clothes, being excessively cold and wet. The children ran out to collect some fire-wood. Weerea brought me two clean mats, to wrap myself in, as bed-clothing,



and a log of wood for a pillow. The women and children were busy in recruiting the fire, and drying my clothes. I found the smoke very offensive; but I thought it more prudent to put up with this inconvenience, than undergo the risk of catching cold by sleeping in a hut where there was no fire. Weerea told me he could not remain in the hut, on account of the smoke; and as I would not leave it, he retired into another by himself, and left me with my present company, who entertained me a great part of the night with talking about their Chief and his concerns. The children and women were very kind and attentive, and did all they could to make my situation agreeable.

When they sleep, they lie upon the ground, with little covering, and some of them none. A tree was laid in the centre of the hut, which ran the whole length, being about thirty feet; and the Natives lay on each side of the tree, with their heads reclined upon it. At this time, I had no Europeans with me, nor any others but Weerea's people. My object was to gain as clear a knowledge of the characters of these Islanders as possible, while I was in the country; which knowledge could not be acquired, without sacrificing, for a time, the comfort and conveniences of civil life. I was under no apprehensions for my personal safety, as I had never met with the smallest insult from one of them.

*Treatment of the Sick—*

About midnight, Weerea came to the hut, and informed me that one of his wives was very ill, and a little child; and that he was afraid she would die; and requested I would pray with her in the morning, which I promised to do. He appeared much concerned about this woman. I had heard a person mourning very much for some time, as if extremely weak, and in great pain; and a young child occasionally. Early in the morning, I rose and visited the poor woman. I found her lying, with a little child about three days old, exposed to the open air, and a few reeds put up, on the side which the rain and wind beat against, for shelter. Here she had been exposed all night, notwithstanding the storm. She looked very ghastly,

and as if death was near. I talked to her for some time. She could scarcely speak; but smiled feebly, and seemed pleased with my attention to her. I kneeled down beside her, with Weerea and some of his people, and offered up my supplications to the Father of Mercies in her behalf. She well understood the meaning of prayer, though not my language; as the New Zealanders consider all their afflictions to come from some Superior Being, whom they are much accustomed to address in time of trouble.

The poor woman wanting nourishment, I presented her with a piece of biscuit; when she gave me to understand that she was forbidden to eat any thing but potatoes. I spoke to Weerea, who told me God would be angry if she ate the biscuit. He took it, and, repeating many petitions over it, placed it under her head; and told me the presence of God was now in the biscuit, but his wife must not eat it.

I lamented that the poor woman had been in the open air all night, which was enough to occasion her death; and learned that it was the prevailing custom among the New Zealanders, when a person was sick, to carry them out of their huts, and lay them in the open air, lest the huts should be defiled. For this reason these people neither eat nor drink in their houses, but always in the open air.

The New Zealanders consider their God as an intelligent spirit or shadow. When I inquired of one of them, what God was like, he told me he was "An Immortal Shadow." They suffer much, however, in times of sickness, from these superstitions, in being compelled to be in the open air; and refuse, sometimes for days, either food or water, under the impression that if either is administered to the sick, they will surely die. I had often, previous to my present visit to Wycaddee, been struck with the weakly and aged appearance of young women who had borne children; and now attribute this to the colds and complaints which they catch during their confinement.

In passing through the village, I saw a little naked child lying on the ground, and a number of people present. A Chief informed me that it was his child, and was two days old. He

pointed out the mother, who was walking about. She very probably would have been lying there to, if she had been sick. The child appeared very well. I mention this as a proof that both women and children, at those times of danger, are exposed to sufferings unknown in civilized society.

*Care of the Dead—*

A small distance from where Weerea's sick wife was lying, there was a little hut, and a stage erected on it. Weerea took me to it; and told me his father had been slain in battle, and that his body was wrapped up and placed upon the stage, where it would remain till the bones mouldered away. I could not observe any art of the body, as the covering had been drawn up in a round form, and not stretched out, as in the case of our dead. The Chiefs in New Zealand, when they die, are generally placed upon a stage in some sacred grove, several of which I saw. The Natives do not like to visit the place of their departed friends; and have generally some frightful image erected near the spot, to terrify all who approach the repository of their dead. I was much surprised that Weerea had his father so near him, and in the centre of the village.

This village is situated in a rich valley; the land of which is very good, and fit for cultivation. I here observed many noble pines.

Weerea urged me much to send some Europeans to reside at Wycaddee. He pointed out the spot where their houses should be built, on the most fertile banks of the river; and set forth the advantages that they might derive, the richness of the soil for potatoes, and its vicinity to the water. I told him, that, in time, his wishes might be complied with; but we must first see how the inhabitants of New Zealand conducted themselves towards the Europeans at Ranghee-Hoo. If they were treated well, more should be sent.

*Leave Wycaddee—*

He wished, then, to accompany me to Port Jackson. I told him the number I had already agreed to take were as many as the Active could hold; but I would give directions for a passage at a future time, should he be inclined to visit me. With this

he was satisfied, and said he would come.

I then told him, as the vessel would leave Cowa-cowa that day, I must request him to order me a canoe, that I might return. He replied, he could not suffer me to depart till he had presented me with two or three hogs. He immediately threw off the whole of his clothing, took a dog and a boy to the river, plunged into it with them, and swam across, holding them above water with one hand, and swimming with the other. When he landed, he ran off into the forest like a lion; the boy and dog following; and returned, in a little time, with three hogs, which were put into the canoe, and all was got ready for my return. He made me a present of some mats, at the same time; and told me he would accompany me to the vessel.

When I had got into the canoe, he put in one of his sons, a fine boy about nine years old. I asked him what he was about to do with his boy. He told me he intended to take him to Ranghee-Hoo, to live with Mr. Kendall, in order that he might instruct him. I answered, Mr. Kendall's house was not ready yet, or he should go; but as soon as it was, and Mr. Kendall could accommodate him, I would speak to Mr. Kendall, and was sure he would receive him. With this he was satisfied.

*Relation between the Chiefs and their People—*

It may not be improper here to notice a conversation which I had with the two Chiefs, Tupee and Timarangha, some time after this, relative to Mr. Kendall's School. He had already begun to teach the Children; and had taken into the School two fine boys, the sons of a common man at Ranghee-Hoo. These Chiefs told me, that it was of no use to teach the children of the common people; that they had no lands nor servants, and could never rise higher in rank than their parents; but that it would be very good to instruct the sons of Chiefs.

From what I could learn, there appears to be no middle class of people in New Zealand; but that they are all either Chiefs, or, in a certain degree, slaves. At the same time, the Chiefs do not give their commands with that

authority, indiscriminately to their people as a body, with which masters do to their servants in civilized society; nor do their dependents feel themselves bound to obey them. It is true, they have the power over any of their people to put them to death for theft; but as the Chiefs have no means of remunerating the services of their dependents, they cannot command them, as a body, to labour in their grounds, &c. In time of war and common danger, they can command them to put themselves under their authority, which they are compelled to do; and the inferior Chiefs are also obliged to attend on their superiors, with their people, in the field of battle. The Chiefs have domestics to dress their provisions, attend them in their canoes, cultivate their lands, or do any other menial services; and all such are wholly under their authority.

*Returns to Coosa-coosa—*

I now took my leave of Weerca's people, and returned to the Active, which had got under weigh, but was obliged to anchor again, the tide running so strong that the vessel could not stem it with the light wind that she had.

*Bad Conduct of some Sailors—*

When I arrived, some of the Chiefs informed me, that the Jefferson Whaler had come in, and was anchored in the cove near Terra's village; and that there had been a serious dispute between the people on board, and the Chief Terra, whom they had threatened to shoot. They further stated, that if any injury happened to Terra, the Jefferson would be cut off, and her people killed; and entreated me to go down, and know the cause of the quarrel. I was much concerned to hear this; and told them, that I would repair on board the Jefferson; and if any injury had befallen Terra, the person who had done it should be brought on board the Active, and taken to Port Jackson, where he would be punished by Governor Macquarrie. I took the largest carpenter's axe we had in the vessel, as a present to Terra, knowing that nothing would be more acceptable to him; and set off in a canoe for his village. I found him at home; and, on

presenting the axe, told him what I had heard. He stated, that he had been on board the Jefferson; and that a pistol was pointed at his breast, with a threat to shoot him. I desired him to accompany me, and point out the person who had insulted him. He ordered his canoe, and went, followed by his brother and another Chief. When he arrived on board, he marked out the person that threatened to shoot him, and stated the cause of their differing; but as the matter was at length settled to the satisfaction of the Chief and his friends, it is not necessary to say more, only that it appeared to me that the Europeans were utterly to blame.

I remained on board the Jefferson all night; and in the morning, while walking the quarter-deck in company with the Second Mate, I saw one of the Chiefs in a dreadful rage, and Tupee, Terra's brother, pointing up to the mast-head, at the same time making signs to some of the Natives, as if he wanted them to hang some person up. I immediately went with the Mate, and inquired the cause of the uproar. The Chief who was so angry, pointed to a young man with a sword in his hand, and said he had struck his wife several times with it; and when he forbade him, he made several stabs at him. I urged him to be composed; and told him the man should be punished, if he had done wrong. I then addressed the young man with the sword, who was very insolent when I spoke to him, used extremely bad language to me and his officer, and refused to become reconciled to the Chief, though neither he nor his wife had given the smallest offence. I told the Chief I should represent the young man's conduct to Governor Macquarrie; and that Mr. Kendall, who was appointed by the Governor to hear their complaints against the Europeans, should be sent for; and he would commit them to paper, and I would take them to Port Jackson: which was done. They attended the examination, when the young man was brought before Mr. Kendall as a Magistrate, and were perfectly satisfied with what was done.

I inquired of Tupee why he was pointing at the mast-head, at the time of the disturbance. He said he was recommending to his countrymen

not to injure any man on board, but the man who had struck the Chief and his wife with the sword, and to hang him up at the mast-head.

Masters of vessels should be very particular, and not place a sword in the hands of a young, thoughtless, wicked sailor; and more especially when among savage nations. The Natives then on board and alongside the Jefferson, when this affair took place, could have seized her in a moment. The Natives should be prohibited altogether, with the exception of the Chief of the District, from coming on board; and care should be taken, while they are on board, not to insult any of them.

Previous to this period, I had frequent conversations with the Chiefs relative to the loss of the Boyd; and pointed out to them the injustice of putting to death the innocent with the guilty, as the people of Whangorooa had done in this instance. They readily admitted that the guilty alone ought to suffer: and what pleased me more, was to find that Tupee was strongly impressing on the minds of the Natives the same idea, and directing them not to injure any person on board the Jefferson, but the man who had given the offence.

*Return to Ranghee-Hoo.*

All differences being now settled, I waited for the arrival of the Active; which soon appeared in sight, and anchored not far from the Jefferson; where we intended to take in our water, and then proceed to the Settlement of Ranghee-Hoo.

While the Active was taking in her cargo at Cowa-cowa, a number of Native Women came on board every day. I told them I would not allow any of them to remain on board at night, unless with their husbands. Every evening the vessel was searched; and if any women without husbands were found, they were sent on shore, sometimes not very well pleased.

During my stay on board the Jefferson, I saw many of my old acquaintances. They laughed, and told me they were not on board the Active now, and that the Jefferson was not TABOOED; and that when the evening came on, in that ship, there was no "me autu;" literally meaning, there was no command to be off. I replied, I was much displeas'd with the Master

and crew for suffering them to stay all night in the vessel.

The next day, I accompanied Mr. Kendall to Ranghee-Hoo, in the Jefferson's whale-boat.

In our number for August, we gave that part of Mr. Marsden's Narrative in which he reported his measures for establishing the Settlers at Ranghee-Hoo, and the character and sickness of Duaterra. With the subsequent death of that young Chief, our Readers were also acquainted.

We now proceed to the close of the Narrative.

*Final Departure from Ranghee-Hoo.*

*Saturday, Feb. 26, 1815.*—Having arranged every thing relative to the Settlement, I embarked, accompanied by Mr. Nicholas. This morning we weighed anchor, and made sail.

I had given permission to ten New-Zealanders to accompany me to Port Jackson; eight of whom were Chiefs, or sons of Chiefs, and two servants. They were all embarked on Friday; and their friends assembled from every quarter, to take leave of them. Many Chiefs also came on board, to accompany us down the harbour. This brought on much weeping and lamentation. Mess. Kendall, Hall, and King, were likewise on board. The Chiefs spoke very kindly; and declared, that if Duaterra died, they would protect the Europeans, and none should injure them. Many solicited to go with me to Port Jackson; whom I was obliged to refuse, partly because we had no room, and partly on account of the heavy expense of maintaining them on their passage to and from New Zealand, and while the vessel might lie at Port Jackson. I told them I would, at all times, permit a few to have a passage, but that it must be by turns; which satisfied them.

The Head Chief's wife wept much; and cut her face, arms, and breasts, with shells, till the blood streamed down. She told me she would neither eat nor drink any-thing for five days and nights; but would sit down in her hut and sleep—praying for us all the whole time. She is a very intelligent young woman, can speak a little En-

lish, and is very partial to Europeans. Both she and her husband Terra were very urgent for me to send over two or three Europeans to live with them; and it is my intention to send a married couple when the Active returns, if I have favourable accounts from the Settlers, and can meet with suitable persons.

We sailed down the harbour, near the Heads, when the canoes returned with our weeping friends: but we were obliged to come to anchor again till the tide turned; and, while we lay there, were visited by a Chief from the River Thames, who had just arrived. About twelve o'clock we got out, and bore away for the North Cape.

*Land at the North Cape—*

*Sunday, Feb. 27, 1815.*—About twelve o'clock we saw land. I was determined to put in here, and pass a day, according to my promise, if the wind permitted; and, accordingly, desired the Master to steer for the Cape.

*Monday, Feb. 28.*—During the night the wind had been rather unfavourable; and this morning we were four or five leagues from shore, with the wind off the land. The vessel had passed the north-east point, where I intended to touch; but, as we could not make it, we endeavoured to work to windward, by carrying all the sail; and, about ten o'clock, a canoe put off to the Active from a different part of the shore, where the Chief lived whom I wanted to see. When the Natives came on board, they informed me that the Chief had got a quantity of dressed flax for me; and that Jem, the Otaheitan, was in the country, about four miles off. I desired the principal Native to send his canoe on shore, and a messenger to Jem, to inform him of my arrival; which he immediately did, and continued on board himself, requesting that I would allow him a passage to Port Jackson; but, for want of room, I could not grant his wishes.

Shortly after, another canoe came off; in which I went on shore, accompanied by Mr. Nicholas, and the Chief who had arrived on board. We landed at a small village near the beach. The surf was high, and the place at which we landed very rocky. To me it appeared full of danger;

but depending on the knowledge and dexterity of the Natives in the management of their canoes, we ventured through the surf, and got safe on shore, only with some sprinkling of the waves. We here found some pretty little cottages, with their gardens in high cultivation, neatly fenced and laid out, and the potatoes, yams, &c. all planted in separate beds, with not a weed to be seen.

In passing through the village, I observed a man's head stuck upon a pole, in the front of a cottage. The Chief stole silently from behind me, took it down, and carried it into the hut. He was not aware that I observed it; and, by his cautious conduct, I concluded that he was desirous I should not. On that account, I took no notice, but passed on.

From this village the messenger had been dispatched to Jem, the Otaheitan; but he had not yet returned. We walked about two miles into the interior, on the path where Jem was expected to pass, attended by a considerable number of Natives. In our way, we saw some beautiful plantations of potatoes and other vegetables. The women appeared as if they were little acquainted with Europeans: most of them kept at a distance for some time, and always fled away when we spoke to them. At length we were hailed by some of the Natives, and informed that Jem had taken another road, and was gone down to the beach. We returned immediately, and made for the sea.

In our way, we met the Chief's son. He was dressed in the India prints which I had given to his father, when on our way to the Bay of Islands. He was an exceeding fine youth. He produced the printed orders of Governor Macquarrie, given by me to his father. They were wrapped up, and covered with great care, in order to keep them clean. He requested I would give him a passage to Port Jackson, to which I consented. He told me his father wished to see me; and was waiting at the head of the Bay, about three miles distant. I set off to visit him; and was met by Jem, the Otaheitan, who told me the flax was ready. At this time it was nearly night, and the wind still blowing fresh from the land, so that the Active could not get up. I was apprehensive

she would be driven to sea; and therefore thought it prudent to get on board as soon as we could. With this view, we returned to the former village.

On our way, we met with two women, leaning on a rock, weeping, and making loud lamentations. I inquired the cause, and learned that their husband was the Chief who had applied for a passage. I told them not to grieve: I would not take him with me, as the vessel was full.

When we arrived at the village, I observed to the Natives, that I wanted a canoe to take us on board. They launched one immediately, and filled her with men. The sea was uncommonly rough, and the *Active* a considerable distance from shore. I expected we should meet with some difficulty in getting on board; but, as the Natives apprehended no danger, I endeavoured to persuade myself that my fears were groundless; and therefore entered the canoe, which soon passed over the raging surf, and reached the *Active* in safety. Some of these canoes are eighty feet long; and it is astonishing to see with what skill they manage them in a boisterous sea.

Previous to leaving the shore, I informed Jem that the *Active* would lie to all night, if not driven off by the wind; and in the morning, we should stand in for the land, in order that I might see his father-in-law, and get on board the flax that he had prepared.

The wind continuing the same all night, we could not make the land; but were much in the same situation we were in the preceding evening. Jem came off, however, pretty early, in a canoe, with a message from the Chief, requesting me to go on shore. I desired him to return, and to tell the Chief, that the sea was too high, that I was not accustomed to their canoes, and on that account was afraid to venture; and that, if he had any flax to send, the vessel should wait till I heard from him again. At the same time, I sent him a present of some edge-tools, which I had reserved purposely for him. In about three hours, Jem returned with a quantity of potatoes and about three hundred weight of flax, and a boy whom the Chief wished me to take to Port Jackson; and that Jem also would go with us, and return when the *Active* came back

to New Zealand. I was unwilling to disappoint the wishes of this Chief, who placed such confidence in me in sending his son, that I gave my consent for them both to remain in the vessel; and we immediately made sail, and bore away with a fine breeze for Port Jackson.

Jem told me, that the Chief's eldest son, whom I had seen on shore, was very anxious to come; but his mother would not consent.

I had now twelve Natives, passengers on board, beside the Natives belonging to the vessel.

*Finally leave New Zealand—*

It was with the most heartfelt satisfaction that I left New Zealand, not having met with the smallest accident, provocation, or insult. I had fully accomplished the object of my voyage, and satisfied myself relative to the true character and disposition of these Heathens. I was entirely persuaded, that there was no real obstruction to their civilization, nor to the introduction of Christianity among them; and that nothing more, in respect of human exertions, was requisite, than common prudence on the part of those who might be engaged in this humane and benevolent undertaking.

*Encounter a heavy Gale—*

Nothing material happened on our passage till the twentieth of March, when we had a very heavy storm of thunder and lightning from the south-west, blowing a very hard gale, which compelled us to lie-to for almost two days and nights. At this time we were not far from the coast of New Holland. Some of the New Zealanders were much alarmed. They expected the vessel to be dashed to pieces every moment, and particularly the Chief Timarangha. He wept much, and said he should never see his wife and children more; and begged the Captain to take all the boats from the masts (meaning the sails), for they would kill the *Active*. Tupee, on the other hand, was quite composed throughout the gale. He said, neither thunder, lightning, nor wind would destroy the vessel, while I and he remained in it; and exhorted Timarangha not to be afraid, for he was safe enough. Notwithstanding all that Tupee advanced, Timarangha's

fears continued with the gale; neither could he rest, night nor day. Tupee was accustomed to pray much; and sometimes he would have a few of the Natives with him. He had strong confidence in some Supreme Being. The God of New Zealand he was wont to call the object of his worship. I was very sick during the gale, and could seldom get out of my cot. Tupee would sit beside me, and put his hands on different parts of my body; and, at the same time, would pray to his God. Tupee is a dignified and superior character, and at all periods the same: he was very mild and even-tempered during the gale.

*Reach Port Jackson—*

We were driven by the gale more than 200 miles to the northward of Port Jackson. When it abated, the wind became fair, and we anchored in Sydney Cove, on Wednesday the twenty-third of March, 1815.

*Conclusion.*

I shall now conclude this Narrative, by observing, that the New-Zealand Chiefs are a warlike race, and very proud of their dignity and rank. They seem to be men who never forget a favour or a wrong; but to retain a grateful remembrance of those Europeans who have been kind to them, and to have the most sovereign contempt for any who have injured them. They appear to live in amity and peace among themselves, when under the government of one Chief. I saw no quarrelling, while I was there. They are kind to their women and children: I never observed either with a mark of violence on them; nor did I ever see a woman struck. The Settlers told me, that they had never seen any differences among the inhabitants at Rangheehoo, during the time that they resided there; and I think quarrels are rare, amongst those of the same tribe, or of the same village. On the south side of the Bay of Islands, I was informed that no injury had been done to any Europeans since Capt. Cook was there. The two brother Chiefs, Terra and Tupee, are exceedingly well-disposed men, and would never allow the least act of violence to be committed on Europeans. They frequently stated the injuries which

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they and their people had suffered from the English, and that one Master of a vessel, not long ago, had shot two of their men dead. Notwithstanding this outrage, they had not retaliated on the Europeans; and mentioned this as a proof how much they wished to cultivate our friendship. They told me, that I need not be under any apprehension for the safety of the Active, while she remained with them. In answer, I said she should be constantly employed for their good, and to enable them to improve their country; and that they might consider her as belonging to New Zealand; and that she would not come to visit New Zealand from an expectation of deriving any advantage from them. One of the Chiefs replied, they were convinced of that, for they had nothing to give. I recommended to them to procure and dress what flax they could against the return of the Active, which would be in three moons; and I would send such articles as they wanted, to pay them for it, which they promised to do.

I am convinced that little good can be done among the Natives of New Zealand without a vessel; which would secure the lives of the Europeans settled on the islands; and would materially conduce to the civilization of the people, by offering frequent opportunities to the Chiefs to visit Port Jackson, where they might see the habits, and taste the comforts, of civilized life. They would acquire more knowledge in one month's residence in New South Wales, than they could for a long time in their own country, though Europeans were with them. A single view of our houses, with their furniture, our public buildings, His Majesty's stores and granaries, together with our arts and cultivation, would so much enlarge their views, that they would never lose the impression.

When I took Tupee and Timarangha to view our General Hospital, their astonishment was greatly excited. They immediately took its dimensions, in order that they might be able to tell what they had seen; observing to me, that their country was in an ignorant state, and that no work was done there.

Notwithstanding the remark of

3 X

Tupee, the Natives are too active and industrious a race of men, to be satisfied with the mere residence of a few solitary European individuals among them. They will require to be frequently visited, and supplied with tools of agriculture. Iron is the only article which they at present value; fire-arms excepted.

They are very bold and daring, and undertake difficult enterprises. They have little means of cultivating their lands, for want of iron; and were quite destitute of every kind of grain before the Active went. They have no commerce with other nations. The only profession, therefore, that these Chiefs may be said to follow, is that of war. It is no uncommon thing for the people of the North Cape to travel through the country to the East Cape, a distance of near three hundred miles, to war. This is a great undertaking, when it is considered that there are no regular roads, no bridges over rivers, and little means of support in an uncultivated country, such as New Zealand.

Jem, the Otaheitan, told me, that he had been three times, within the last five years, at the East Cape, to war, in company with one thousand men. When they arrive in the territory of those whom they are going to plunder, it is only for a few mats, or a few prisoners of war.

While the Active lay at the River Thames, we observed a number of canoes on the beach. Inquiring where they came from, we were informed that they belonged to some warriors who lived on the west side of New Zealand, and had brought them overland, for the purpose of going to war with some of the tribes at the East Cape. I felt a great desire to visit their camp, and view the men who could undertake so arduous an enterprise, with heavy canoes, so far through a mountainous and uncleared country. Duaterra recommended me not to visit their camp, as it was unsafe. I took it very kind of him, and followed his advice. The distance to it was about three miles from our anchorage.

The New Zealanders are all cannibals. They did not appear to have any idea that this was an unnatural crime. When I expressed my abhorrence at their eating one another,

they said it had always been the custom to eat their enemies. I was unable to ascertain whether they ever ate human flesh as a meal, or from choice, or in cool blood; but it strikes me to be only from mental gratification, and in retaliation of some great injury. So far as I can form an opinion of this horrid custom, I am inclined to believe that the New Zealanders do not consider it any more crime to eat their enemies, than civilized nations do to hang an offender; although, at the same time, it stamps as much public disgrace on the surviving relatives, as the public execution of a criminal in Europe reflects on the family of the sufferer. When I represented to them that this barbarous and inhuman custom was unknown to Europe, and a foul disgrace to their nation, they seemed surprised; and Shunghee, who is a man of high authority, told me, as I had informed him it was wrong, he and his people would never be guilty of the like again; and others, who stood by at the time, gave the same assurance. I took an opportunity, on all occasions that offered, to impress on their minds the horror which this practice excited in the breasts of other nations, and the dread and disgrace which it attached to theirs.

It may be proper for me also to remark, that, although we met with the most friendly reception throughout every part of the coast at which we touched, yet I should recommend masters of vessels who visit New Zealand to be very cautious, unless they can depend on their crews be having well. The New Zealanders will not be insulted with impunity, nor treated as men without understanding; but will resent, to the utmost of their power, any injury attempted against them.

At the Bay of Islands, I consider a vessel to ride as safe as in the harbour of Port Jackson—should even any difference take place between the Natives and the crew; but for any other part of the island I will not answer.

When I take into consideration what I saw of these Islanders, and the frequent conversation which I had with them on various subjects, I am strongly inclined to believe, that they will soon be ranked among civilized nations, and especially if their wants



in iron are supplied. I am also of opinion, that their own industry, in collecting timber and flax, or any other articles of commerce which their country may be found hereafter to produce, will contribute, in a great measure, to repay expenses: but I again assert, that, without iron, these people can never rise above their present situation. If means are adopted to furnish them with this essential article, then, indeed, their country will soon supply them with all the necessary conveniences and comforts enjoyed in civilized society: and as their comforts increase, so will their wants stimulate their industry, and will lay a solid foundation, not only for their civilization and improvement in Arts, but for the introduction of Christianity—the grand final object in the contemplation of the Society, and the devout wish of all those who pray for the prosperity of Zion.

From what I have stated, I trust that the Society will form a proper judgment of the situation and character of the Natives of New Zealand; and that the British Nation, while continuing to feel and enjoy the infinite blessings derived from the Gospel, which renders England the glory and envy of all nations, will likewise commiserate these poor Heathens, who are, literally, without God! I am confident that the Society, and all who aid their benevolent exertions, will feel a lively interest in the temporal and eternal welfare of so great a nation as New Zealand: and I have only to request, that you will present my respectful regards to the Committee, and assure them, that nothing shall be wanting, on my part, to second their benevolent wishes.

I have the honour to be,

Dear Sir,

Your most obedient humble servant,  
SAMUEL MARSDEN.

#### REPORTED MASSACRE.

The following intelligence has been brought from New South Wales by the Zebra Sloop of War, which arrived at Portsmouth on the tenth of December. Our readers will have been taught, by the preceding Narrative, not to put implicit faith in statements of this nature; but to wait for further in-

formation, before they condemn the accused party.

It must be observed with satisfaction, by the friends of the New Zealanders, that these vessels remained a month, no doubt in perfect safety, at the Bay of Islands, where the Settlers of the Church Missionary Society are established.

A vessel, named the "Brothers," brings a melancholy account of the massacre of several of her own crew, and of that of the "Trial," by the New Zealanders, at the estimated distance of 150 miles s. e. of the Missionary Station at the Bay of Islands; being between the River Thames and Mercury Bay.

The "Trial" sailed from Sydney, for the Marquesas, on the twenty-third of May; intending to call at New Zealand, and there to join the "Brothers," which had taken her departure a few days previously, with the design of collecting flax.

These ships remained a month at the Bay of Islands; and from thence pursued a south-easterly course; trading with the Natives as they passed along. Making a short stay at a harbour which did not appear to have been before frequented by any Europeans, it was named Trial Harbour. They were treated in a very friendly manner; and promise was given them, that a quantity of flax should be provided against their return from the southward. The vessels proceeded toward Cook's Straits [which separate the northern and southern New-Zealand Islands from each other]; and, after running down a considerable extent of coast, returned to Trial Harbour. The Natives not having procured the flax according to their promise, it was designed that they should sail from thence on Monday August 21st.; but the vessels were attacked at noon on the preceding day, and the decks of both of them taken possession of by an immense number of the Natives.

It is stated, that a fierce conflict ensued; and that possession of the vessels was regained, with the loss of several lives, after the Natives had occupied them for some hours.

Mercury Bay, mentioned in the preceding account, is the bay marked in the Chart in our last Number, as deeply indenting the Peninsula, of which Cape Colvill is the northern point. The bay named Trial Harbour, is therefore on a part of the coast not visited by Mr. Marsden and his friends.

## Miscellanies.

### BUST OF SHUNGHEE.

THE Head engraved on the accompanying Plate is that of Shunghee, the New-Zealand Chief so often mentioned in Mr. Marsden's Narrative. It is taken from a bust, cut, in a very hard wood, by himself, with a rude iron instrument of his own fabrication, at Mr. Marsden's request, when Shunghee was at Paramatta. This bust, which is an extraordinary specimen of skill, is in the possession of the Society. The lines on the face are exact copies of the lines tattooed on his own face.

### NEW-ZEALAND FIGURES.

But is it not strange, that men of such manly aspect, and such native ability, should have associations in their minds, of which the uncouth Figures at the bottom of the Plate are the expression?

The Figure on the left hand is taken from one cut in jade, a species of green stone. Mr. Savage, in his Account of New Zealand, has given a plate of one. They are frequently to be met with in this country. They are very commonly worn about the necks of the Chiefs and their wives, particularly in time of danger. Mr. Nicholas was told, that they are made only in that part of the island which lies near East Cape, and is the most eastern point of land in the northern of the two islands.

Mr. Savage says, that this Figure is intended for a likeness of a protecting deity, whom they believe to dwell in the Moon; which planet is, in consequence, the favourite object of their adoration. They have a notion that the Moon is the abode of a Man, who, at some distant period, paid a visit to New Zealand, and who is still very anxious for its welfare, and that of its inhabitants.

It is possible that the New Zealanders may fancy that they can discover on the face of the Moon some traces of this uncouth figure.

But what shall we say to the strange Figure, taken from one carved in wood, which supports an enormous mouth with its hands? "The Figure carved in wood," says Mr. Nicholas, "is a very singular one, and such as I do not recollect to have seen before; though I purchased many while among them: for, notwithstanding the workmanship must have cost them much labour, yet they set but little value on them."

Both Mr. Marsden and Mr. Nicholas differ from Mr. Savage, in respect to the design of figures of this nature.

Mr. Marsden says, he could not discover that the New Zealanders had any likenesses of their Deities, such as other uncultivated nations have; yet he, doubtless, well knew that they had figures of the nature here depicted.

Mr. Nicholas writes to us: "I differ in opinion with Mr. Savage, that these Figures are intended to represent a Deity; for though the New Zealanders are, in a high degree, superstitious, yet I do not believe that they have any idols. I have put the question to them, on seeing their images in wood and stone, whether they considered them as the representations of Atua, and they have uniformly denied that they did so; and what tends to confirm me in my opinion, is their readiness in bartering them away."

We cannot, however, entirely agree with this view of the matter. Superstition has always led to the fabrication of imaginary representations—not, perhaps, of the Supreme

*BUST OF SHUNGHEE, A NEW-ZEALAND CHIEF.*



*NEW-ZEALAND FIGURES.*



CUT IN JADE,  
A SPECIES OF GREEN STONE.



CARVED IN WOOD



Being; as of the "Atua," or the "Immortal Shadow," of the New Zealanders—but of some attribute of the Supreme Being; or of some subordinate Being, whether good or evil. The "Lares," or Household Gods of the ancient Heathen, were of this nature; and something of the same kind seems everywhere

prevalent, in proportion as ignorance and superstition controul the mind. As our acquaintance, however, with this noble race increases, we shall be enabled, we trust, to carry that Light into their dwellings, which will chase away for ever the ignorance and darkness in which these strange fancies are bred.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From November 21st to December 20th.

	ASSOCIATIONS.	Present.			Total.		
		L.	s.	d.	L.	s.	d.
Aldwinkle		8	0	0	57	2	8
Birmingham: General Fund	135 0 0						
School Fund	15 0 0						
		150	0	0	1900	0	0
Blackfriars		3	4	6	318	16	2
Broadway Church: General Fund	19 0 5						
School Fund	5 0 0						
		24	0	5	117	18	6
Chatteris		8	0	0	165	0	5
Church Lawford		52	9	2	205	10	3
Derbyshire	114 11 9						
Congregational Collections, by Rev. John D. Wawn	14 19 10						
Ship Fund, by Anonymous	5 5 0						
		194	16	7	501	11	8
Guildford		26	19	10	26	19	10
HIBERNIAN AUXILIARY SOCIETY		100	0	0	1865	8	5
Hull and East Riding: (being Congregational Collections by Rev. H. J. Maddock, omitted before),		41	11	3	1496	12	1
Ladies' Association: by Miss Gason:							
General Fund, (including 17l. 10s. from Cheam, by Mrs. Agnew)	65 0 0						
School Fund	15 0 0						
		80	0	0	965	9	9½
Leeds		203	12	0	1583	4	11
Leicestershire		208	1	9	1446	14	6
Liverpool (St. George's, Everton)		9	15	0	71	15	0
Meldreth and Melbourne		20	0	0	90	16	0
St. John's, Horsleydown		3	10	2	49	11	7
Sowerbybridge		11	12	9	11	12	9
Suffolk: General Fund	200 0 0						
School Fund	11 6 5						
		211	6	5	981	0	0
Wellington (Somerset)		18	6	0	71	7	6
Wheler Chapel		70	0	0	413	12	9
COLLECTIONS.							
By Rev. H. Bassett, from Glentworth, Lincolnshire		8	0	0	14	0	0
By Rev. R. C. Cameron, Sneyd's Hill, Salop		5	0	0	10	13	7
By Miss Chambers, Hackney: Fourteenth Quarter		3	7	6	45	13	9
By Mrs. Elston, Red Lion Place		1	0	0	4	13	0
By a Family; being a Penny-a-week Contribution		2	2	0	2	2	0
By Rev. John Hill, Oxford		20	0	0	108	4	0
By Miss Peat, Doncaster		1	17	7	8	11	7
By Sutton (Surrey) Sunday School		4	5	10	14	17	5
By Miss E. F. Trevenen, Helstone		3	0	0	3	0	0
By Rev. J. Wilson, from a Penny-Society at Donnington,		5	5	0	13	5	0
By Mrs. W. Carus Wilson, from Tunstall, Lancashire,		6	1	6	6	1	6

RENEFACTIONS.

Anonymous . . . . .	5	0	0
Anonymous (with various Trinkets) for the Antigua Schools . . . . .	11	0	0
C. C. . . . .	10	0	0
Gordon Alexander, Esq. Old Broad-Street . . . . .	21	0	0
Harrington, J. H. Esq. Calcutta, (by Mrs. Dornford, Cambridge) . . . . .	50	0	0
Mitchell, Rev. J. H. Rector of Buckland, near Buntingford . . . . .	10	10	0
Penrose, Lady, Malta, (by George Yeoland, Esq.) . . . . .	2	2	0
Saumarez, Rear-Admiral Sir J. Bart. G.C.B. Guernsey: by the President, . . . . .	21	0	0
Scott, Mrs. York, for the Antigua Schools . . . . .	2	2	0

LEGACY.

	L.	s.	d.	L.	s.	d.
Of the late Miss Elizabeth Dunn, of Docking, Norfolk . . . . .	150	0	0			
Legacy Duty . . . . .	15	0	0			

135 0 0

CONGREGATIONAL COLLECTIONS.

Fordham, Cambridgesh. by Rev. I. Aspland, M.A. (Rev. R. Dewsnap, Vicar) . . . . .	4	7	3
Guilford Morden, ditto: by Rev. James Scholefield, M.A. . . . .	10	15	1
Sale of Missionary Registers . . . . .	0	14	0
Donation . . . . .	0	12	6
	12	1	7
Martock, Somerset: by Rev. H. Tacy, M.A. (Rev. J. Valentine, Cur.) . . . . .	6	3	8
Over, Cambridgeshire, by Rev. Thomas Webster, M.A. . . . .	2	7	6
Rothen, Department of the Vosges, in France: by Rev. Charles Oberlin, Protestant Pastor: (by P. J. Heisch, Esq.) . . . . .	3	3	0
Silk Willoughby, Lincolnshire: by Rev. Daniel Corrie, LL.B. (Rev. Joseph Jowett, B.A. Rector) . . . . .	10	6	2
Sleaford: by the same: (Rev. Richard Yerburgh, D.D. Vicar) . . . . .	26	11	6
Wolvey, near Hinckley: by Rev. Matthew Armstrong . . . . .	13	0	0

SCHOOL FUND.

Anonymous: for <i>Thomas Scott</i> (third payment) . . . . .	5	5	0
By Rev. Isaac Aspland: for <i>Matilda</i> (third, fourth, and fifth years) . . . . .	15	0	0
for <i>Elizabeth Jowett</i> (second year) . . . . .	5	0	0
By Birmingham Association, from the Congregations of St. Mary's and St. James's: for <i>Edward Burn</i> (first, second, and third years) . . . . .	15	0	0
By Bradford (Yorkshire) Association: for <i>John Crosse</i> . . . . .	5	0	0
By Rev. Legh Richmond: from Mr. Richard Fawcett: for <i>Richard Fawcett</i> (third payment) . . . . .	5	0	0
From Five Young Persons: for <i>Elizabeth Rand</i> (third payment) . . . . .	5	0	0
From John Hardy, Esq.: for <i>Gathorne Hardy</i> (first and second payments) . . . . .	10	0	0
	25	0	0
By Broadway Church Association: for <i>Isaac Saunders</i> . . . . .	5	0	0
By Clewer Association: for <i>W. Wilberforce</i> (third year) . . . . .	5	0	0
Five Yorkshire Sisters: for <i>Legh Maddock Richmond</i> (third payment) . . . . .	5	0	0
Mrs. Keith, Ravelstone: for <i>Laura Margaret Keith</i> (1st and 2d years) . . . . .	10	0	0
By Kendal Association: (included in the sum of 51l. 8s. 4d. acknowledged in the List for April:) for <i>Christopher Wilson, Catherine Wilson, and Anne Wilson</i> . . . . .	15	0	0
By the Ladies' Association: For <i>Lucy Sophia Gason</i> . . . . .	5	0	0
For <i>Emily Augusta Gason</i> . . . . .	5	0	0
For <i>Martin Luther</i> : from Miss Gasons . . . . .	5	0	0
	15	0	0
Madame de Sabloukoff: for <i>Nicholas Alexander</i> (second year) . . . . .	5	0	0
By the Ladies' Committee of the St. John's Chapel Association: from Mrs. Warren and Miss Cooper: for <i>Edward Warren Cooper</i> : (included in the sum of 25l. 18s. 6d. acknowledged in the November List) . . . . .	5	0	0
By Suffolk Association: (to make up the sum of 29l. 13s. 7d. entered in the October List 40l., for <i>Emma Maria Gipps, Priscilla Wakefield, Brampton Gurdon Dillingham, William Fonnereau, Edward Griffin, John Head, Benjamin King, and Joseph Julian</i> ) . . . . .	11	6	5
Rev. W. Wilson, St. Bees: for <i>Robert Wilson</i> . . . . .	5	0	0

	SHIP FUND.	L. s. d.
By Mr. John Drayton, from Lyme . . . . .		3 17 11
By the Manchester and East Lancashire Association . . . . .		11 6 0
"Midshipman's Mite" . . . . .		1 0 0
By Miss Hensman; Clifton Association . . . . .	20 6 6	
Alexander Hamilton, Esq. . . . .	1 0 0	
Miss Stillingfleet . . . . .	0 10 6	
		<u>21 17 0</u>

## SOUTHWARK ASSOCIATION.

THE following List having been received too late for the last Annual Report, it is here inserted for the satisfaction of the Contributors:

	Collections.	
Joseph Mackensie (4 quarters) . . . . .		6 4 10
Christopher Hebden (4 ditto) . . . . .		4 7 8
Mrs. Swinden (4 ditto) . . . . .		5 6 6
Mrs. Farley, and Mrs. Jones (4 ditto) . . . . .		4 11 0

## SOUTHWARK LADIES' ASSOCIATION.

	Collections.	
Mrs. Beales . . . . .	4 0 3	Mrs. Houlder . . . . . 3 5 3
Miss Burrett . . . . .	1 0 0	Mrs. Knill . . . . . 1 19 0
Miss Carter . . . . .	1 16 6	Mrs. Lake . . . . . 1 6 0
Mrs. Drury . . . . .	3 10 0	Miss Mace, and Pupils . . . . . 4 5 6
Mrs. Farley . . . . .	0 10 0	Miss Pinhorn . . . . . 3 10 0
Mrs. Jones . . . . .	0 10 0	Mrs. Savory . . . . . 3 9 6
Mrs. Holmer . . . . .	2 12 9	Mrs. Swinden . . . . . 1 5 0

## Annual Subscriptions:

Mrs. Meymott . . . . .	1 2 0
Three or Four Children . . . . .	0 1 0

## Found among the late Miss Wardale's Papers:

Paid by Mrs. Beales . . . . .	0 9 8
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## LOCK ASSOCIATION.

Omitted among the Contributors, at p. 214 of the Report:

Miss Massie . . . . .	3 11 0
Mrs. Pearson . . . . .	2 10 0

## Omitted among the Benefactors:

Hon. Miss Broderick . . . . .	1 1 0
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These sums are included in the Total of 144l. 16s. 2d. though the names are omitted.

## TOTTINGTON, LANCASHIRE.

Annual Subscription omitted in the Report:

Rev. Thomas Wade . . . . .	2 2 0
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THE Committee beg to acknowledge, with many thanks, the receipt of some valuable articles of Clothing, designed for the Young Females at Antigua or in Africa: particularly from Bristol, by Mrs. Elwin; from some Young Ladies at Hull; and from Carlisle. The Committee will forward them by the first convenient opportunity; and have no doubt but that they will prove highly seasonable and acceptable.

They beg also to return thanks for different presents: such as, Three Coral Necklaces from Three Children in Suffolk—Various Necklaces and Trinkets, accompanied by a Donation of 11l.—a Cornelian Necklace—and various Pieces of Lace, &c. They beg, however, to suggest to the donors of articles of this nature, that it will be advisable for them to convert them into money themselves; as the produce is, under present circumstances, generally such as may perhaps disappoint the expectation of the Benefactors.

## ERRATA.

Page 459, col. 2, line 41, for *Tarra* read *Terra*.

472, col. 1, line 28, in some copies, for 1813, read 1803.

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